Designed to be used as complementary instructional material for American students as well as second-generation Iranians in America, this work presents a collection of material for teaching Persian language and culture. Research and analysis of some relevant linguistic issues, interactive methodology of language teaching and acquisition, and models of instructional material are included. An introductory section includes discussion of elements of learning, successful understanding and communication, and a schematic classification of the content of the volume. The four main sections of the volume are as follows: (1) Instructional Tools (language, meaning and the Holy Koran, Islam, phonetics and phonology, writing, and verbs); (2) Instructor’s Material (communicative interaction material for the classroom, communicative performance alternatives such as scenario and role playing, proficiency, and testing strategic interaction); (3) Classroom Material (Noruz, marriage, politeness protocols, and education and training); and (4) Additional Tools lexicon of the vocabulary used in lesson plans, selected readings, selected references, and a bibliography. Appended are the ACTFL provisional proficiency guidelines. Contains 55 references.

(Author/LB)
# PERSENIAN LANGUAGE & CULTURE

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ACKNOWLEDGEMENTS

The present work is designed to be used as complementary instructional material for American students as well as second-generation Iranians in America. By its presentation, in separate sections, it could benefit the general public as a whole and students of all levels of Persian language in particular. The magnitude of any cultural heritage makes its full presentation in one given work practically impossible. Thus, from the cultural point of view and as language instruction, this work is to be considered a starting source that hopefully will encourage others to complete its different sections as outlined in the Preliminary Remarks, and to bring new light and material to a subject which deserves many years of professional time and research.

The authors wish to express their appreciation and gratitude for the funds received from the U.S. Department of Education, International Research and Studies Program, and to mention in particular the officers who were helpful in many ways and especially understanding during the most difficult times in the life of the late Dr. Robert J. Di Pietro whom we lost to cancer on December 20, 1992.

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ABSTRACT

While it is possible to learn about a culture without learning its language, it is impossible to achieve successful language learning and communication without the language's background and culture. For this reason, following the research program approved by the U.S. Department of Education, the present work has been constructed to present an ensemble of instructional tools. Its effectiveness lies in the way each section is used by the motivated instructor, and in the way the methodology is assimilated and applied to improve the language teaching and the acquisition process.

In what follows, several of the most important highlights of Persian language and culture are discussed. Research and analysis of some relevant linguistic issues, interactive methodology of language teaching and acquisition, and models of instructional material are included. The elements of learning, successful understanding and communication are discussed in the Preliminary Remarks. This introduction also includes a schematic classification of the content of the volume.

In Part One, the chapter on Language Origin and History provides answers to many questions about the historical background of the language and dissipates some of the misconceptions about the terms “Iran”, “Aryan”, and “Persian”, and the influence of Zoroastrianism, Islam, and Arabic language and vocabulary on Persian language and culture. An overview of different writing systems used in the region prior to the use of the Arabic alphabet and examples of various writing styles are provided in this section. The chapters on Meaning & the Holy Koran and Islam specifically address some of the major issues in understanding and interpretation of Islamic culture and values. In other sections about phonological transcription, writing, alphabet, sounds, spelling rules, verbs and their formation, a number of misconceptions are identified based on linguistic research, and solutions are suggested. Tables, lists, and some rules are included for the purpose of convenience and uniformity.

In Part Two, the pedagogical benefits of Strategic Interaction are presented in the section For the Teacher, in order to help build a communicative approach which would improve language acquisition leading to greater proficiency in the language. Classroom planning, organization, and participation, and the use of interactive skills through the scenario interaction are discussed and clarified. Phases of the interactive method and the evaluation process are described, linguistic elements for oral proficiency and a related score sheet are proposed. The concept of proficiency and the need for the development of proficiency-based instruction are addressed.

In Part Three, drawing from previous research on family, marriage, and society, the Key Concepts of Noruz, Marriage, Prof, and Education & Training have been used to develop teaching material. Each KC is treated in a separate unit complete with cultural explanations, relevant vocabulary, a set of scenarios, and composition topics. Unit One on Noruz includes an actual interaction model to demonstrate a possible classroom interaction followed by the teacher’s debriefing on phonology and grammar -- written vs. spoken words, polite vs. familiar style, negative vs. affirmative cases, verb omission, semantic compounds and verb tenses -- based on what takes place in the interaction. All other units are to be used in the same manner, keeping in mind that different classrooms would generate different needs according to the group’s level of proficiency. The units on Noruz and Prof were tested with a class designated “intermediate level” at U.C. Berkeley.

Part Four includes a lexicon of vocabulary used in lesson plans. Selected Readings, references, a general bibliography and the ACTFL provisional proficiency guidelines.
PRELIMINARY REMARKS

Language, the oldest human institution, is the most important tool for expressing thoughts, and it remains the basic foundation of culture and communication. Every effort connected to self-expression is related to language, whether it is speech, writing, music, painting, sculpture, performing arts, or even advanced technology. Some of these use language directly, some indirectly, and others create their own specific language. Artists commonly speak about the language of art, and each art within its medium relates to its own particular language and expression. Just as each professional field has a technical language, different socioeconomic circles and minorities also have their specific approaches to language. And each culture’s use of language is adapted to its own needs and requirements including, but not limited to, varieties used by sub-cultures within the same community.

In the same way that a painter works with a variety of mediums and a multitude of colors and shades to express his emotions and thoughts, language offers a spectrum of variants and nuances to its users. Thus, depending on the degree of individual sensitivity, the education, training, and experiences that inculcate different patterns into the individual’s mind, and the amount of conscious and unconscious effort that each person is willing to exert in order to understand and to be understood, a multitude of nuances can be expressed. Each one is shaded by many colorings that stem from the individual’s background, social circle, formal and informal education, as well as many other physical and psychological elements that influence the language user at any given time. The differences thus created, and the range of options available, are generally referred to as “subjective meanings”, “cultural differences”, “a hidden dimension”, “professional jargon”, “frames of reference”, along with a few others. And the ways these options surface could be through “direct language use”, “ambiguous poetry”, “metaphors”, “body language”, etc.

Because of the variety of possibilities in human expression, all acts of communication convey information about the human being behind the act. These messages are conveyed through a multitude of types, forms and ways of language use. Thus, in all exchanges we learn not only about the subject at hand, but we also learn about the speaker. And at the same time, our understanding remains limited by the framework of our own personal and subjective views and experiences. This frame of personal reference is particularly limiting when attempting to learn a new language with a
significant amount of either new, or similar but not the same, semantic elements. It follows that unless the basics are understood, it is impossible to achieve meaningful communication.

As I have mentioned before, in view of recent social and political developments around the world, the significance of these distinctive dimensions is receiving more recognition, whether the issue is war and peace, terrorism, political stands, immigration, or international business. Many aspects of international relations reveal communication difficulties; obviously, in times of peace and in the spirit of cooperation some of the differences go unnoticed, but in times of antagonism and discord even small differences may become meaningful and a deeper understanding may become crucial to maintaining peace.

It is no longer enough to assume that by simply learning a foreign language one will learn and be able to convey the same meanings and intentions as a native speaker. Speaking the same language is not enough: the hidden aspects of cultural meanings and images often create confusion between speakers, as discussed in "The Failure of Language to Communicate" (E. Mir-Djalali 1980). For instance, many writers of foreign nationality and background have been critical of the way that Western social science literature has depicted foreign cultural values and cultural frames of reference, because it has not been written from the perspective of the native speaker.

Much time has been devoted to new formulations and improvements in language instruction, attempting to make language acquisition easy, fast, and painless. While there has been a trend toward using logic and mathematics to establish what has been referred to as “language universals” (Chomsky 1957, 1964, 1965, 1966, 1972, 1977, 1986; Harris 1965; and Greenberg 1967, 1987), it is recognized that this work does not illuminate issues of subjective meaning, and in fact it has served to highlight the difficulty and complexity involved in systematically addressing these issues.

Later research on semantic structure indicates a need and an effort to explain the intricate mechanisms of the human mind. For the linguists, the notion of grammaticality gradually evolves into appropriateness. Fillmore (1977) has discussed the way the meaning of a word is shaped by the “social” world. Rappaport (1976) has pointed out the

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difference between *statement* and *truth*, and the relationship between *belief* and *knowledge*. Research in general seems to indicate that the experience of the world has an important influence in the word-meaning relationship. That is, the way we experience the world has a strong impact on the way we use and understand the meaning of words.

There has been a continuously growing recognition among professionals of many disciplines that a solid understanding of other cultures is essential to meaningful communication. Anthropologists Margaret Mead (1945) and Edward T. Hall (1966), psychologists such as Charles Osgood (1957), Roger Brown (1958), and George Miller (1967), and linguists and social scientists such as Charles Fillmore (1971), John Gumperz (1979, 1982, 1989), and George Lakoff (1980, 1987) have pointed out that cultural meanings and other psycho-cultural dispositions are a particularly important (although sometimes elusive) field of inquiry, which Hall has labeled "the hidden dimension". It is obvious that regardless of how the issue is referred to, the general final goal is to improve communication.

In conclusion, the complexity of the task is due to people's own cultural assumptions, which are deeply embedded in their psyches and are *not easily reached or consciously distinguished*. As Foster (1969) has pointed out, the commonly shared attitudes, values, and styles of thinking that become part of every person as they grow up in their own social environment become so much a part of the individual that there is very little reason to question them or to be conscious of how much they determine social behavior. It is most important to realize that these cultural assumptions are embedded in and carried by the *language* the person learns, and for this reason the way second languages are taught and learned is of primary importance.

The underlying meanings in the native speaker's frame of reference are indeed hidden elements that affect his behavior without his awareness. Understanding the native speaker requires not only knowledge of his language but also familiarity with his way of thinking and his frame of reference, characteristics on which there are numerous conflicting views and little empirical data.

During the past decade, psychologists have joined anthropologists in an effort to develop solid empirical methods for the study of culture. Psychologists are especially interested in the way people of different cultural backgrounds perceive, understand, and evaluate their environments. This interest has led to the concept of "subjective culture" (Triandis 1972, 1981), and it is often approached through empirical investigations focusing on cultural or social meanings (Osgood 1975; Jakobovitz 1966; Vygotsky 1962, 1978).
The teaching community is aware of the crucial need for finding ways to include the cultural dimension of language acquisition. It all too often becomes preoccupied with teaching the mechanics of a language, lacking empirical ways to deal with the more complex and intricate world of culture-specific meanings. In 1979, the Perkins Commission recommended that training be provided for teaching language and culture and that experimental programs be developed for integrating foreign language instruction with cultural studies.

The importance of bringing cultural meanings into language instruction is recognized by practically all experts in the fields of language teaching and intercultural communication as the best way for students to relate to the native speaker's true meanings and cultural frame of reference (Di Pietro 1971, 1976; Valdès 1978; Vygotsky 1962, 1978; Lilly Wong Fillmore 1976).

To achieve meaningful understanding of a new culture, all means of communication and forms of expression should be considered and studied. However, because of restrictions of time and space, every study is bound to be limited to certain areas within the subject matter. The artificial margins drawn here should be kept in mind and used to encourage the educators to combine complementary research to achieve the most comprehensive overall view. Indeed, this work is the first phase and should be considered as an opener, to be used as a model which remains open-ended. It should be tested, completed, and used to offer encouragement for further research and study in language teaching and in communication as a whole.

In this specific study, our goal is to provide an instructional tool that is a complementary resource in support of Persian language instruction, and that can be used independently by educators and students. The task is to transmit the cultural dimension of the Persian language and the Persian-speaking world by providing findings that will help to integrate language learning and cultural understanding. The materials are designed to bring additional instructional information to existing Persian language teaching programs in order to create advanced language and cultural training material adapted to the specifics of this language. Students and teachers will learn and teach the language, taking into account the frame of reference of the native Persian speaker as well as a variety of significant language uses, misuses, and mistakes to be avoided. By demonstrating the benefits of a culturally sensitive instructional model, we hope to promote additional teaching material development on the Persian language and culture.
In order to enhance language teaching and acquisition, to understand what lies beyond Persian language and culture, and to address the lack of certain practical facts and information in existing materials, the following has been prepared for instructors and students:

PART ONE: Instructional tools
1. The Origin and History of the Persian language.
2. Concept of Meaning and the Holy Koran.
3. The predominant religion in Iran: Islam, concepts and elements.
5. A table of phonological symbols.
6. Writing system, alphabet, sounds and spelling in Persian.
7. Generalities about Persian verbs and verb formation.

PART TWO: Instructor’s material
1. For the teacher
   • Classroom planning; Strategic interaction, scenarios, group work.
   • Classroom organization; description of the use of interaction skills.
   • Classroom participation.
2. Communicative Performance.
   • Phases in the Interactive Method.
   • Evaluation for scenario classroom.
   • Linguistic and Interaction elements for oral proficiency; score sheet.
3. Proficiency: Concept and existing guidelines.
   • Strategic Interaction and review of basic steps.
   • Review of basic steps. test module.

PART THREE: Classroom material
• Selection of dominant cultural meanings has been made based on previous research sponsored by U.S. Department of Education’s Division of International Education (Iranian and American perceptions and cultural frames of reference: A Communication Lexicon for cultural understanding).
• Family, education and social interactions form the bases of the different teaching units: Noruz, Marriage, Prof, Education and Training.
• The model unit “Noruz” illustrates the use of the scenario interaction approach, and includes:
Learning Persian Language & Culture

1 Cultural points, special events and explanations.
2 Open-ended scenarios of interaction.
3 List of vocabulary with phonological transcription and translations.
4 Practice scenario interaction; different scenarios.
5 Teacher's debriefing on phonology, grammar, and cultural content.
6 Written text vs. Spoken words.
7 Writing assignments about what took place in classroom.
8 Excerpts from Persian literary works (related to the cultural points), included in the Selected Readings.

* All other units will include only 1 - 2 - 3 - 7, since 4 - 5 - 6 are based on the actual interaction which takes place in each classroom.

PART FOUR: Additional tools
1 Selected Readings.
2 Lexicon of the vocabulary used in lesson plans.
3 Bibliography.
4 Addenda.

Persian culture incorporates thousands of years of history, poetry and prose, philosophy, science, religion and its teachings. This literature, or the portions that have survived through history, are an indication of the kind of people who created and used them. These works represent the characteristics and backgrounds of many different groups and sub-groups of people, their ways of life, of thinking, and of being. Thus, our intention is to include a Selected Readings Section with a small sample of related material from the literature in order to

a reinforce the cultural points and students' understanding;
b provide reading material in preparation for students' reading proficiency;
c include simplified texts for low- and high-intermediate level students; and
d original texts for advanced level students to enjoy meaningful materials;
e complement the lesson plan dialogues, which are designed to illustrate the cultural points in classroom interaction as oral performances.

Teachers can assume responsibility for further completing the task of providing reading material based on their students' interest and language proficiency level.
In the previously discussed article, I examined how it can be scientifically demonstrated that perfect communication / understanding is not achieved even among people who speak the same language and have the same background and culture. Therefore, it is not surprising that when communication is based on different underlying psycho-social elements, such as socioeconomic level and ethnic and cultural background, much less can be accomplished. Each individual acquires a set of values and learns a system of references. The most influence is wielded through the environment, family cell, social setting, and other personal experiences. With time one may learn to separate oneself from some experiences, but the same experiences remain significant for a general understanding of other people and the surrounding world. It is on the basis of this framework of values and system of references that an individual understands, interprets and perceives others.

Many have attempted to find a scientific methodology to measure cultural distance or closeness among human beings. Although most of the painstaking results of such efforts are probably the best format available to us, beneath the surface lies researchers’ interpretation of their own results. Most methods of testing, data organization, classification and categorization remain relatively subjective. Answers are received from a limited number of people who belong to a subjectively defined group. Data is generally obtained and manipulated through subjectively chosen values, elements, and categories. The researchers and their assistants use their own interpretation or judgment to validate their theory. They end up trying to prove a reality about others through their own subjective understanding.

This discussion is not intended to discourage or minimize the importance of continuous research. On the contrary, there remains one advantage in all of these efforts: a strong confirmation and realization of the existence of differences and difficulties in communication among human beings. This continues to be the main issue of concern for those involved with the problems of communication.

In conclusion, this understanding and ability to effectively communicate with others requires the following elements that should be kept in mind as this study develops:

**First:** Knowledge of ourselves, as human beings, and an understanding of our own values as a system of references, which is the one we have internalized but should not be considered as the only one.

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*Mir-Djalali 1980.*
Learning Persian Language & Culture

Second: The ability to look beyond our own frameworks of mind to perceive other different systems of references. Most fundamental human values remain the same cross-culturally. However, different cultures live with these values and refer to them in distinctly different manners.

Third: The awareness that difference does not imply "better" or "worse", rather it refers only to cultural distance. Striving for understanding of others is bound to point to the existing cultural distances between people.

Fourth: The awareness that a certain degree of subjectivity in most studies plays a key role in obstructing reliable evaluations of those studies.

Without understanding and accepting these premises, true communication and understanding is impossible. With this in mind, the reader should consider the work that follows as the very first layer of necessary information. Each chapter opens into the next, nesting one into the other and leading more deeply into the core of this culture, its spirit, its meanings, forms, functions and the way each is communicated and perceived.

E.M.

References


PART ONE

INSTRUCTIONAL TOOLS
LANGUAGE

I ORIGIN & HISTORY

A look at the world's languages indicates three major structural types: Isolating, Agglutinative and Flexional. The list of languages given here under these headings is not exhaustive; only some of the most commonly known languages have been included. This is simply an effort to provide the reader with an overview of different types of world languages and language groups. Our focus here is on the Persian language, which is a flexional language of the Indo-European group.

I.1 Isolating languages: Chinese, Siamese, Annamese, Burmese. Characterized by one-syllable morphemes which do not accept prefixes and suffixes; word order and tone are used to convey different meanings.

I.2 Agglutinative languages: Japanese, Finnish, Hungarian, Estonian, Basque, Turkish, Manchu, Mongolian. Characterized by a short base morpheme to which are added numerous prefixes and suffixes, each changing the meaning of the base.

I.3 Flexional languages: Characterized by a root morpheme which can be changed according to rules to convey different meanings; the root also allows prefixes and suffixes. Languages of this type are divided into two categories:

1) Indo-European languages, which include a large number of languages spoken in an area extending from India through most of Europe.

2) Hamito-Semitic/Afro-Asiatic languages, including Arabic, Aramaic, Canaanite, Ancient Egyptian, Berber, Chadic, Hebrew, Somali, Hausa, etc.

The most important achievement of research in the area of comparative linguistics in the 19th century was to prove that the majority of European languages and dialects along with a
number of languages spoken in Asia constitute one great family. Scholars from different countries tend to favor different names for this community: in England it has been most often referred to as the “Indo-Aryan” languages; among Americans and French, “Indo-European” seems to be the preferred label; and “Indo-Germanic” is used mostly in Germany. The terms “Indo-European” and “Indo-Germanic” have been controversial for many reasons. The most obvious one is that the expression implies that all languages spoken in the geographical area from India to Europe or India to Germany are from the same family, while it is common knowledge that many other unrelated languages are spoken within the same geographical area. Although the term “Indo-Aryan” has its own limitations, it seems the most appropriate name for referring to the origin of this community of languages, since it refers to people and mobile populations and not to static geographical places; and the expression Ariya آریا has been used for centuries in Sanskrit, Old Persian, and Avestan as a national name. However, I will be using “Indo-European”, because “Indo-Aryan” has been widely used to refer exclusively to the group of languages found mainly in India, making it less useful as a name for the whole family.

The controversy surrounding these terms illustrates the subjectivity used throughout history in choosing names and labels that do not always coincide with their implied meanings. Titles must be considered cautiously, and merely as conventional labels. It is with this in mind, and in order to avoid complicating the issue that I opted for the most frequently used term, “Indo-European”, to refer to the group of languages under study.

Based on close similarities within the linguistic system (phonology, morphology and syntax), the subfamilies of Indo-European languages have been determined and in this study are classified as ancient or modern. The ancient group includes Indo-European languages which are no longer used as a primary means of communication for everyday purposes. The modern language group includes those in full usage, whether a language has been in existence since ancient times, or is a relatively new form of an older language (the expression ‘full usage’ refers to all aspects of spoken and written language use).


3 A table of phonological transcription has been developed by the author, based on International Phonetic Association symbols, modified and adapted to the keyboard. This table is provided at the conclusion of the section on phonetics and phonology in this volume.
II INDO-EUROPEAN LANGUAGES

II.1 Subfamilies: Indo-Iranian, Italic, Slavic, Baltic, Celtic, Germanic, Hellenic, Albanian, Anatolian, Armenian, Tocharian, and a number of other languages which are difficult to classify due to lack of information about them. Some entire subfamilies are now extinct.

II.2 Ancient languages/groups: Sanskrit, Pali, Ancient Iranian (including Old Persian and Avestan), Middle Iranian (including Pahlavi, Sogdian, and Scythian), Hittite, Ancient Greek, Latin, Germanic (including Gothic, Old English, Old High German), and many others.

II.3 Modern languages/groups: Indo-Iranian, Greek, Romance, Germanic, Slavic, Celtic, Baltic, Armenian, Albanian.

II.3.1 INDO-IRANIAN languages include Indic and Iranian.

INDIC languages include:
Hindi, Urdu (western Hindi), Romany, Lahnda, Bengali, Sindhi, Panjabi, Marathi, Assamese, Bihari, Oriya, Nepali, Bhili, PAHARI\(^4\), Rajasthani, DARDIC, Kashmiri, Gujerati\(^5\), etc.

IRANIAN languages include:
Persian, P\(^\text{arsi}\)\(^\text{D.}\), T\(^\text{jik}\)\(^\text{D.}\), Kurdish (southern Kurdish is called Kurmanji, northern and western Kurdish is called Zaza), Baluchi, Pashtu (also called Afghi), Ossetic, T\(^\text{t}\), T\(^\text{lysh}\), Gabri\(^6\), Par\(^\text{uchi}\), Ormuri, Luri, Yaghnobi, Munj\(^\text{ni}\) (Munji), Gur\(^\text{ni}\), and many others.

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\(^4\) Groups of two or more languages and language family names are written in capital letters. Dialects are indicated by D. following the name of the language. For further references and information about the following see Vogelin, C.F. & F.M. 1977. Classification & Index of the World's Languages. New York: Elsevier.

\(^5\) In some cases the phonological symbol `/` is directly used in the text, in order to avoid repeated transcriptions and text cluttering.

\(^6\) Not to be confused with an African (Chadic) language also called Gabri.
II.3.2 Modern GREEK

II.3.3 ROMANCE languages include: French, Provençal, Italian, Spanish, Ladino, Portuguese, Sardinian, Catalan, Rumanian.

II.3.4 GERMANIC languages include: English, Frisian, Dutch, Afrikaans, German, Yiddish, Icelandic, Norwegian, Danish, Swedish.

II.3.5 SLAVIC languages include: Polish, Czech, Slovak, Sorbian, Serbo-Croatian, Macedonian, Bulgarian, Slovene, Ukrainian, Russian.

II.3.6 CELTIC languages include: Irish, Scots Gaelic, Welsh, Breton.

II.3.7 BALTIC languages include: Latvian (also called Lettic), Lithuanian.

II.3.8 ARMENIAN

II.3.9 ALBANIAN

The above lists are not exhaustive; a number of other languages and dialects not included here are counted among the Modern group. For more detail see Philip Baidi (1983)⁷; C.F. & F.M. Vogelin (1977); and language maps from *Atlas des Langues du Monde*⁸.

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REMARKS: This work is designed to be used as an instructional tool for a variety of Persian language and culture classes. Therefore it is our intention to briefly discuss the history and origin of the Persian language. However, for the sake of clarity, I would like to address three commonly made mistakes at the outset.

1: Persian is the name of the language spoken in Iran. Farsi /ˈfɑrˌsi/ is the word used by Iranians to refer to their language; it is derived from the Persian word Parsi /pərˈsi/. The initial consonant /p/ has been changed to the sound /f/, as in many other Persian words under the influence of Arabic phonology.

Just as the French call their language “le français”, and Spanish speakers call their language “español”, Iranians call their language “Farsi”. Since using “le français” or “español” in formal English is considered incorrect, it follows that using “Farsi” in English carries the same implication. Since there has been no effort to replace the word “French” by “le français” in formal English, there is no valid reason for replacing “Persian” with “Farsi”. The expression “Farsi” has been used by some who ignored this fact, as well as the historical origin of the word, or who tried to avoid linking the language to Persian people and the Persian Empire.

The Persian word Parsi /pərˈsi/ is what led the ancient Greeks to call the entire country Persis thousands of years ago, and also seems to have been the origin of the words “la perse” “le persan” in French, and “Persia” “Persian” in English. Just as the word “français” in French can refer either to a French person or to the language, the English word “Persian” can be used in both contexts as well. However, as Persians are also called Iranians (at least since Shahnameh, A.D. 1010), reference to the people and their language is quite distinct and thus easier than in many other Indo-European languages.

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9 See fig. 1.1 and fig. 1.2, for maps of the Persian Empire and Iran today.
10 See Shahnameh under Aryans.
2: The Aryans were among the first people of record to live in the northeast of Iran, under the name *Ariya* (آریا /ariya/) in a region called in Persian *آریا نه* /ariya ne/ (the region of the Aryans), and they later migrated further into the Iranian plateau. The word Iran is derived from Eran, which came originally from Ariya. In Sanskrit, the word Ariya is used to designate the speakers of *Vedic Sanskrit*. Controversy among historians and anthropologists has resulted in the suggestion of several different expressions as the origin of the name given to the country, among others, *Ariyanam* /ariyānām/ in the Old Persian expression *Ariyanam Khshatram* /ariyānām khshēram/ (the realm of the Aryans), or *Ariyanem* referred to in Zoroastrian tradition as the original land of Iranians. All of those are clearly derived from the word *Ariya* /ariya/, and by consensus among scholars, the name of this country refers to the Aryan people, the region where they lived, and their nation.

One of the most famous literary works on Persian history and culture, universally recognized as the Iranian national epic, is entitled *Shahnameh* /shāh-nāme/ (Book of Kings). It was written by Abolghasem Ferdowsi (born 932 or 942, died 1020 or 1025 in Tous /tus/, close to Meshed in Khorassan /khoršān/). This monumental work of poems, in one hundred thousand verses of eleven syllables, is divided into the reigns of fifty kings of Iran, starting with the first king *Keyumars* to the last of the Sassanid dynasty *Yazdgerd III*. Based on sections from Avesta, *Shahnameh* (completed in about A.D.1010) stands by itself as evidence that the country was already called Iran prior to Ferdowsi’s masterpiece and that the

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14 The title of this book has been transcribed in French as *Shahname*, and in English spelled as *Shahnameh*. It has been either used as such for the title or translated by different scholars to *Le livre des Rois, Book of Kings, Epics of Kings*, or other variations.
15 Innumerable manuscripts of *Shahnameh* and hundreds of research works and publications by scholars make it difficult to name any in particular. The work of Orientalist Jules Mohl (printed between 1838 and 1878), an integral edition of *Shahnameh* in 7 volumes with French translation, was published by l’Imprimerie Nationale in Paris; of this work, the translation only was published (1876-1878) by the same Imprimerie National. Other editions include *Shahnameh* (1934-1935) published in 5 volumes by Library Beroukhim, Teheran; *Shahnameh* (1960-1971) in 9 volumes, Moscow; Theodor Nöldeke, 1930. *The Iranian National Epic or The Shahnamah*, German treatise on “Das Iranische Nationalepos”, published by The K.B. Cama Oriental Institute, Bombay, and reprinted (1979) by Porcupine Press, Philadelphia; and Mohammad Ali Zak-polmolk Forughi (1934), Teheran.
word is not a new invention. This work is full of references to Iran and its people on every page. The following poems have been selected at random from Shahnameh:

"The distribution of land by Fereydoun to his sons", vol.I. p.65, line 15112 / 15113:
/vaz\pas cho no:bat be iraj resid/
/marur\ pedar shahre ir\n gozid/
/ham ir\no ham dashte neyze var\n/
/ham\n takhte sh\hiyo t\je sar\n/

"Letter from Afr\siy\b to Keykhosrow", vol.III. p.66, line 1602 / 1612:
/zamin\h\ cho dary\ shod az khune kin/
/ze gongo ze chin t\ be ir\n zamin/
/to farzandio sh\he ir\n to\i/
/berazm andarun change shir\n to\i/

"Battle of Eskandar with D\r\", vol.III. p.427, line 10212:
/az ir\no tur\n mah\n bekh\nd/
/deram d\co ruzi deh\nr\n bekh\nd/

"King Gosht\sb gives Iran to Sohr\b", vol.III. p.183, line 4405:
/bedu goft gosht\sb man pish azin/
/bebudam bare sh\he ir\n zamin/
/chenin goft kir\n sar\sar tor\st/
/sare takht b\t\jo lashgar tor\st/

The purpose of this discussion is to point out that the word Aryan is the historical root for the name Iran, and goes back more than a thousand years. The misconception about the meaning of this word must have originated in the period around World War II; nonetheless, the appropriation in the 20th-century of the term Aryan does not alter its origin and background.

16 Ferdowsi, Abolg'h\sem. 1975. Shahnameh. edited by Mohammad Ramezani. Teheran: Kh\var, second ed. in 5 vol.
The word Iran is correctly pronounced /Ir*n/. The initial vowel sound is similar to the initial sound in the English word “easy” /i/ or “eat” /it/. With the events of the last decade, politicians and the media have used this country’s name quite often, usually mispronouncing it as *“I ran” = */ayrən/ or *“I ron” = */ayrn/. The error is to pronounce the initial vowel like the English personal pronoun “I”. Unfortunately, even the past several presidents of the United States have routinely mispronounced this word, which to native speakers implies a lack of knowledge or education.

Our goal here is to point out misuse, clarify misunderstandings and avoid mistakes, not to address controversial issues. It is important to realize that in every language and culture, there is a significant linkage between all elements of that language. The impact of history and background neither disappears at will, nor diminishes as a result of a name switch or a mispronunciation. It should be kept in mind that such superficial deviations, however intended, can make the understanding of underlying issues more difficult, make true communication less realistic, and cause more hindrance than advantage in the establishment of a useful rapport with any target culture.

A careful examination of the above errors, whether they are based on politics or careless reporting, reveals more than just mistakes. In linguistic analysis, they highlight the influence of frequently used expressions on the speaker. Use of the word Farsi for Persian and pronunciation of the name Iran as */ayrən/ or */ayrn/ have become such common mistakes that they are used in highly educated circles and among U.S. national leaders. These are living demonstrations of the power exerted by conventional subjectivity over elements of speech, and the role it plays in effective understanding and communication.
III PERSIAN LANGUAGE

The existence of Indo-Iranian languages (also called Aryan in some publications), can be documented for more than 3500 years. They are classified into separate subgroups of Indic and Iranian languages, and according to most scholars, the linguistic ties between these groups are so strong that they must go back to a common ancestor.

A. Homeland - The Royal Anthropological Institute in London places the Aryans' homeland in the steppes of the northern region of the Black Sea, which is now part of Russia. Marija Gimbutas of the University of California at Los Angeles maintains the same hypothesis with a detailed analysis of the Aryan's movement into Greece, Mesopotamia, central Europe, and further south between 3500 B.C. and 2500 B.C. The majority of scholars and historical linguists have widely accepted RAIL's research and the "Kurgan Invasion" theory. German scholars have in the past preferred to seek a homeland for the Aryans in the northern Europe, those scholars must actually be tracking the group of Aryans who originally lived in the steppes and moved from there into northern and central Europe around 2500 B.C. according to Marija Gimbutas' findings. It is well understood that the controversy over the use of the word Aryan only dates from the time of Nazi Germany, which is relatively recent in comparison to the ancient history of the Aryan people.

According to most research, as well as episodes from Aryan mythology in the earliest sections of the Yasht from Avesta, it seems that the majority of the Aryans left their homeland in the North Western Asia for the plains of Central Asia and the Iranian plateau. According to one source, a group known as the Hyrcanians settled along the northern

slopes of Alborz, the coastal plain south of the sea to which they gave their name (the name of the Hyrkanian Sea was later changed to Caspian). This plain, located slightly below sea level, was semi-tropical with dense forests on the slopes and torrential rains. Other Aryans ascended the Iranian plateau, which is rimmed in by mountains on every side: to the west Zagros, to the north Alborz, to the east the Himalayas, and in the south a lower range shutting off the ocean. By approximately 1500 B.C., the Aryans were spread over a wide area, reaching out of the Iranian plateau into parts of Southern Russia, Northern India, and China.

B. Language - Since the focus of this study is on language, I do not intend to cover in detail the Aryan expansion several thousand years ago, into the Iranian plateau. At this time we turn to an examination of the Persian language as it has evolved over the years. The first major Indo-European ancestor to be considered is Sanskrit, the ancient language of Hindu texts. It is the language used in the oldest Brahman religious documents, and is known as “the noble language of the most ancient Vedic text”, *Rig Veda* /rigved/. It was used in Indian mythology as well as in other texts known as *Ramayana* /raməyan/ and *Mahabharata* /mahəbharat/. and was also the language of *Panchatantra* /panchətəntra/ (five stories), which seems to be the origin of the well-known *Kelil-o-Damne*, later converted to Pahlavi, then to Arabic and finally to Persian. There is much phonological similarity between Sanskrit and Persian; in light of the fact that the Indic and Iranian languages diverged around 3500 years ago, this indicates the degree of conservatism in the Persian language.

In order to illustrate the similarities between languages of the same family, figure 1.3 offers a comparison between the words for numbers in Persian, Sanskrit, Greek, Latin, Arabic, and Japanese. The phonological similarities and differences between the languages on this chart are quite significant. The phonological correspondence of Greek and Latin, and the resemblance of those two languages to Persian and Sanskrit, illustrate the criterion used for classifying those languages in the Indo-European family. By contrast, the Japanese and Arabic numbers show very different phonological characteristics, indicating that they are not from the Indo-European family. They have been included on the table to demonstrate the contrast between languages from different families, and to address the confusion about the relationship between Persian and Arabic. The fact that the two languages share the same alphabet, are spoken in the same general area, and have a large amount of vocabulary in common has led many to assume that they are related. However, as discussed in Section 1, Persian and Arabic belong to entirely different families of languages.

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21 Numbers have been chosen to minimize any argument about the arbitrary choice of words, which could in fact be made subjectively and in order to support opposing points of view.
As part of the Indo-European family, Persian is distantly related to Greek and Latin, as well as to modern German, English, and French. In fact, Persian is linguistically closer to those languages than it is to Arabic, which is a Semitic language and falls into an entirely different language family. The second chart (fig. 1.4) is comprised of words from Persian, Sanskrit, Old Persian, Greek, Latin, French, English, and Arabic. Although this list contains some words that are not closely related, a certain uniformity among Indo-European languages further illustrates the difference of Arabic words used for the same concepts.

For the purpose of this study, the history of Iranian languages is divided into three periods: Old Persian, Middle Persian, and Modern Persian.

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21 The phonological transcription used to represent words from languages other than Persian is based on the most common transcription of the words: the phonological table provided in this work does not represent all of these sounds.
III.1 Old Persian

Parsi Bāstāni

III.1.1 Parsi Bāstāni (Old Persian) was written in cuneiform, and used from at least 514 B.C., mostly for royal proclamations and imperial announcements. Archeological findings include numerous stone carvings at the flanks of mountains, as well as inscriptions on stone tablets, cylinders and gold and silver plates. The most renowned historical sites are Persepolis, Behistun Rock, Susa, Naghshe Rostam, Darius’ tomb, the great epigraphic monument of Darius and Xerxes, and Alvand, near Hamedan. The engraved inscriptions, often written in three languages (Old Persian, Akkadian (Assyro-Babylonian), and Elamite), were mostly created during the reign of the Achaemenids (550-330 B.C.). They were designed to commemorate facts and events during the emperors’ reign or to serve as burial memorials. For example, Darius speaks about his ancestors on the tablet: “My father was /vishtesb/, his father was /arsham/, his father /ariavam/, his father /chishpish/, and his father was /hakhmanesh/.”

Findings at Turfan (Chinese Turkestan: Sinkiang) include Middle Persian texts of the Manicheans, which document the expansion of the Old and Middle Persian speaking people in the northeast, i.e. Khorasan, northern Afghanistan, and Central Asia. There are many close similarities between Sanskrit, Avestan, and Old Persian, but the last is recognized as the source of Pahlavi and later Parsi Dari, the current Modern Persian. Under the Achaemenids, several other languages were used in different regions of the Persian Empire:

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23 /bistun/ from Old Persian /baga st'ha/ and later /boghestān/ (place of God). The longest and most informative text from the Achaemenid era is Darius’s trilingual inscription at Bistun, which was the first cuneiform script to be deciphered.


25 Achaemenid founders and famous emperors: Cyrus /kuros/, Cambyse /amibiz/, Darius /dērūsh/, Xerxes /khashē/.
III.1.2 **Avestan** (Avestic) was used for transcription of the sacred book of the Zoroastrians, the *Avesta* /avesta/, and was called the religious language. The language of early Zoroastrian texts (Gāthic Avestan) had much in common with the sacred text of the Indian *Vedas*. Like Sanskrit, Avestan uses inflectional endings, gender, and number, and is considered by philologists to be the oldest language related to Old Persian of which we have extensive records. The Avestan texts, in addition to offering historical linguistic evidence to later works, contain important cultural and religious background. They show that the Prophet Zoroaster was a true monotheist: for him *Ahura Mazda* was literally the one and the only God. Images of deities were introduced in Zoroaster’s work merely as a concession to man’s inherent difficulty with thinking in abstract terms. In reality the deities were simply attributes of the unique supreme deity, Ahura Mazda, known as the “God of the Aryans”.

Zoroastrianism was the dominant religion under the Achaemenids. This can be seen in the civil calendar used during Darius’ rule, in which the months were named for Zoroastrian deities. Later, under the Sassanids, the continuing influence of Zoroastrianism is seen in the commentary of *Avesta* written in Pahlavi, which includes many Avestan words and expressions. This confirms the importance of the language used in religious rituals, as well as the relationship between Pahlavi and Avestan, through borrowed vocabulary.

Only a small part of *Avesta*, less than one third, has survived wars and the fires of Alexander’s invasion (331 B.C.). In that text we find that the Prophet Zoroaster spoke through poetry more than prose; as poetry, the words were easy to memorize and allowed fewer erroneous changes to be made to his teaching. Thus, Zoroaster’s words were kept alive for generations through oral transmission. All existing literary religious work, some from before and the main portion from after Zoroastrianism, have been collected and assembled in the book called *Avesta*. The first writing of *Avesta* was organized in 21 parts called *Nask*, in three sections of seven *Nask* each.

1) The first section included the *Gāthā* (five groups of musical melodies each containing seventeen sacred hymns).

2) The second section was the *Dādik* (rules, regulations, and laws of society).

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26 According to Henning’s analysis of a text in Pahlavi, the 6th century B.C. was given as the time of Zoroaster’s life. Today, scholars are inclined to place his time further back at about 1000 B.C.

3) The third section contained other miscellaneous teachings and hymns.

Today, what remains of the 21 original Nask is reorganized into five divisions:

1) **Yasna** /yasn/ from **Yashn** /yashn/ means worship and sacrifice. This word is at the root of the Persian word جشن /jashn/ (celebration), as worship and sacrifice were part of all celebrations. This division has 72 parts including the 17 pure and sacred hymns of **G*th**², the oldest, most sacred prayers and the most famous part of **Avesta**.

2) The Religious Epic division contains **Yasht** in 24 parts about the kings, a continuous repetitious commemoration called أوراد /owrd/ in Persian.

3) **Visparad** (the religious leaders) is composed of another 24 shorter prayers.

4) **Vendida** (from **videvd**²) covers rules of hygiene, some history, geography, and more أوراد /owrd/ for protection against the demon Ahriman.

5) **Khorde Avesta** (small Avesta) contains small selections from **Yasna** and **Yasht**, and a section called **Mehr Nilyesh**.

The **Yasna** provides the core of Zoroastrian dogma and its daily rituals. The language used in this section is the most archaic, very similar to the Sanskrit used in **Rig Veda**. The most well-known part of **Avesta** is the seventeen sections of **G*th**², also called **Gathic**, which contains the oldest songs and hymns to Ahura Mazd³. Episodes from the conquest of Iran, mixed with Aryan mythology, are found in the earliest section of the **Yasht**. This is where we find the first version of Persian traditional history, best known to the West through **Shahnameh** /sh^hname/ by Ferdowsi. Thus **Avesta** remains the major source of information both on cultural and linguistic levels. The famous **Zend Avesta** is only a commentary on **Avesta**; the word **Zend** in this expression means ‘commentary’ and does not refer to a dialect of Avestan language, as some scholars have claimed.
III.1.3 Median - The language of the Medians was also in existence at this time, but no texts have been discovered and very little is known about the language. The Medians' was the first kingdom founded by northern warriors who spoke an Iranian language; the year was 714 B.C., and the founder is believed to have been Daiauku. One of their most important rulers was Fravartish. In 614 B.C., Uvakhshatra (Cyaxares) captured the Assyrian capital Nineveh; this date is recognized as the start of the Median Empire. Unfortunately very little text relating to Median times is available from excavations; only a few names of cities, sites, and people still remain. Their capital Ecbatana /ekbätan/ is the modern Hamedān, in the central northwest of Iran. In Apadana /apädän/ at Persepolis there are stone carvings representing the Median warriors. Their language is believed to have been very similar to a dialect of the language of the Persians.

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28 Herod. i. 102, Fravartish or Phraortes, ruled Medes for fifty-three years, 675-653.
30 Diakonoff, I.M. 1985. “Media”, p. 114. Diakonoff believes that the Medes must have had a system of writing, although no texts have been discovered.
III.2 Middle Persian / Middle Iranian

 Parsi Miyane

 Parsi Miyane (Middle Iranian): in the east Bactrian, Khūrazmīn, Sogdian and Saka (Khotanais); in the west Parthian, Middle Persian known as Pahlavi, which was called Pahlavi Ashkīni in the northwest and Pahlavi Sēsīni in the southwest (this distinction is rarely used today).

 Pahlavi is the most important language of the Middle Iranian period (approximately 300 B.C. to A.D. 900). The West Middle Iranian Pahlavi, derived from the word Parthava and referring to the Peršān people (129 B.C. - A.D. 226), became the official language of the Sassanid Empire (A.D. 226-641) and the language of the priesthood. In its written form, this language included a logographic (ideographic) script called Huzvaresh, which was mastered almost exclusively by scribes. Ebne Moghaffar, one of the first translators of Pahlavi to Arabic, gives the following example of Huzvaresh logographic script. In order to convey the idea of “meat”, the scribe would write the Aramaic word /besra/ but read it as /gusht/, which is the Persian word for meat; similarly, the word “bread” was written /lahmtī/ and read as /mīn/, Persian for “bread”; and the word “king” was written /malkī/ and read as /shī/ in Persian.

 In the beginning of the 20th century, some Middle Persian Manichean texts were discovered at Turfan. These texts do not contain Huzvaresh and reveal two dialects of West Middle Persian:

 • In the northwest, the dialect of Parth.

 • In the southwest, the dialect of Persik. This dialect, closest to the Old Persian, is believed to be the language that underwent phonological, morphological, and structural changes through time, and eventually led to Modern Persian.

 In western literature known as Khwarazmian, pronounced /kh Edward."
III.3 Modern Persian

Parsi Dari /پارسی داری/ (Modern Persian) or /فارسی داری/ is the same as Persian, the official language currently used in Iran. This language is known to be closely related to پارسی بستنی, and later Pahlavi. Its history extends back to the period before the 5th Century B.C. Except for the writing system and vocabulary borrowings, Persian has remained almost unchanged for the last millennium (i.e. since the 9th century). Evidence of this is that Shahnameh is perfectly understandable to Iranians today, even though this work of 100,000 verses was completed in approximately A.D. 1010. (Reference to the volume and quality of this work is particularly important and intended to indicate the degree of language maturity and development at the time of the Shahnameh’s composition.) Iranians read the poetry and prose of that period as the French read the work of authors from the 16th & 17th century. Scholars who are used to more rapid changes, like those which occurred in French and English, are bewildered by the stability and continuity in the Persian language in spite of the country’s history. After the advent of Islam and under the influence of the Holy Koran, Persian has borrowed from Arabic almost in the same way that English has borrowed from French and Latin. The almost unchanged state of the language has allowed Persian literature to accumulate through years and become one of the richest among Indo-European languages.

Compared to other major languages of the Middle East, Persian is a relatively easy language for English speaking-people to learn. Verbs tend to be regular, nouns do not have gender and case distinction, the plural formation of nouns is regular, word order is important, and prepositions are quite common. In addition, the presence of a certain number of cognates reminds the learner of the Indo-European origin of the language.

The origin of the word Dari is uncertain; the most common interpretation among scholars is that /dari/ is derived from /darbēri/ (belonging to the royal court), and that it refers to the language of the court at Tisfūn, the capital city of the Sassanids. In Pahlavi /dar/ also means the capital city and the court; /i/ is the suffix indicating place in Persian. Nowadays, there is a strong tendency to use “Dari” exclusively for the Persian language used in Afghanistan.
In Iran, government, business, educational instruction, and media are conducted in Persian. More than half of the Iranian population speaks Persian as their mother tongue, while many of the rest use it as a second language. Some Persian dialects, such as Gilaki and Mazandarani, used in the region of Caspian sea, or Luri and Bakhtiari in the southwest, are quite difficult to understand for a person from Teheran. Another dialect, Tajik, is spoken in Turkestan and Tajikistan (former Soviet Union) and in some regions of Khorasan. The dialect of Persian spoken in Afghanistan is referred to as Dari. Despite some phonological and morphological differences, this dialect remains the closest to standard Persian. The degree of linguistic similarity and difference between the two is similar to that of Canadian and standard French.

Non-Iranian languages such as Arabic, Armenian, Georgian and several dialects of Turkish such as Azeri in the northwest, Khalaj in the center, Turkmen in the northeast, and Qashqai in the southwest, are also used in Iran.

In comparing Modern Persian with other Iranian languages and dialects, there is no doubt that Middle Persian and its southwest dialect called Parsiik are at the origin of today’s Persian. However, there is enough dialectal difference between Modern and Middle Persian that scholars claim no direct evidence of linkage between the two. The development of Modern Persian appears to have taken place between the 7th and 9th centuries, during the Islamic period (642 - 800). Iranians contributed greatly to the high culture of the Arabic-speaking Abbassid court in Baghdad (750 - 850). However, between 800 and 1050, minor localized Iranian dynasties expressed their nationalism either in growing adherence to Shiite Islam or in stressing pre-Islamic themes and language.

It was in the northeast that Persian language and poetry reasserted itself. In the early 11th century, Ferdowski (from Tous /tus/ in Khorassan /khorasni/) wrote the Shahnameh /shahnameh/, which remains today a monument of the purest Persian language and a masterpiece of world literature. Its theme is believed to be based on Aryan mythology, from Panchatantra and the Yasht section of Avesta, and it describes the glory of Iran from creation to the Muslim conquest. The language of Shahnameh is considered to be the purest Persian language because of the low frequency of borrowed words from Arabic.

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The literary development of the Persian language took place quite rapidly. Islamic influence introduced the Arabic alphabet and a large amount of Arabic vocabulary. As the sacred language of the Holy Koran ترآن/ghor’an/, Arabic was predominant for several generations. Iranian philosophers, historians, and scientists wrote and worked in Arabic. But the Persian language also survived, richer than ever. The famous Ebne Sina (Avicenna), d.1047, wrote most of his scientific work in Arabic, but when writing on the subject of Metaphysics he used Persian. Presenting his teachings in that language, he created his own Persian terminology and lexicon.

Until the Mongol Invasion (1220), the great cultural centers such as Samarghand سمرقند, Bokhāra بخارا, Neyshābūr نیشابور, Harat هرات, Balkh بلخ, and Marv مرآبtracted many scholars, and remained the major area of Modern Persian language development. After Gengis Khān’s invasion and the devastation of much of Iran, the center of interest shifted towards the west to Shirāz شیراز, in Fars فارس, and to the capital of Safavids (1501 - 1731) in Esfahān اصفهان; then later in the mid-19th century to Teheran. Persian, spoken in almost all parts of Afghanistan as the official language, was also introduced as the court language in Delhi. A number of related Iranian dialects are called Kurmanji and are used by the 3.5 million Kurdish population. The Kurds are related to Persians by their ethnic origin (descendants of the Medes) and their language. They differ from Persians by their social tribal organization and by their adherence to the Sunni branch of Islam. Baluchi is spoken by a Sunni minority in Baluchestān and Sistān in the southeast of Iran, as well as in Pakistan and southern Afghanistan. This dialect is closer to Pashtu (Afghāni / Afghī) than to Persian.

Most lexical borrowing in Persian is from Arabic after Islam, but there has also been borrowing, at lower frequency, from other sources like Turkish, Aramaic, Greek, and Latin.
III.3.2 Arabic is included here as the foreign language which has made the greatest impact on Modern Persian through borrowed vocabulary. In view of the importance of Islam and its overwhelming influence on Iranian culture for almost 14 centuries, two of the following sections (Islam and Meaning & The Holy Koran) have been dedicated to the discussion and understanding of religious concepts in more detail. However, parallel to what was discussed about the Avesta and Zoroastrianism in this section, it is appropriate to mention briefly some historical facts about the Holy Prophet Hazrat Mohammad, and the Holy Koran.

The Prophet of Islam Hazrat Mohammad, son of Abdollah, son of Abdol Muttaleb of the tribe of Ghoreysh, was born at Mecca fifty-three years before the Hijra (622). His father died before he was born and his mother Amina died when he was still a child, after which he lived under the protection of his grandfather, and then his uncle Abu Talib. His conduct earned him the surname Al-Amin (the truthful and trustworthy) among the people of Mecca.

Ka’be, also called the House of Allah before Islam, was the place of worship in Mecca. Tradition held that it was built by Abraham for the worship of one God, but through the years a number of idols called daughters of Allah were placed there and a religion of idolatry eventually prevailed. Among those deities were Al-Lut (sun), Al Uzzah (Venus) and Al-Manat (fortune); in those days of Arabian paganism, women were treated extremely poorly and baby girls were often put to death. Hazrat Mohammad was among a few who longed for the religion of Abraham and were called Honafis (from Hanif: lit. those who turn away -- from idolatry --, but came to mean the “upright” -- following the right conduct). Honafis were the agnostics of their time, and believed in the inner light and the truth which lies within the inner consciousness. They did not form a community; on the contrary they respected quiet, solitude, and reflection.

During the month of Ramazan every year for five years, Hazrat Mohammad retired for meditation to a mountain cave near Mecca called Her. It was there one night toward the end of a month of quiet and solitude that the first revelation came to him at forty years of age. That night preceding the 27th day of Ramadán is referred to in the Holy Koran Sura 97 as Laylatel Ghadr. As recited by the Holy Prophet himself: I was visited by “a being of light” who said he was the Angel Gabriel, that God had sent him to announce that I was selected his messenger. He taught me to do my ablutions and then with a powerful voice said: “Read!” I said: “I cannot read.” The voice said again: “Read!” I said: “I cannot read.” For the third
time the voice commanded: “Read!” I said: “What can I read?” The voice said:

أقرأ باسم ربك الذي خلق 
خلق الإنسان من علق (1)
اقرأ و ربك الأكرم (2)
الذي علم بالقلم (3)
علم الإنسان ما لم يعلم (4)

1. Read: In the name of Your Lord Who created.
2. Created man from a clot.
3. Read: And it is Your Lord the Most Generous
4. Who taught by the pen,
5. Taught man what he did not know.
(Holy Koran, Sura 96: 1 - 5)

Because the angel bade him to read although he was illiterate, the Sacred Book is known as Al Ghor"n (The Reading) of the man who knew not how to read.

يا س (1)
والقرآن الحكيم (2)
إلهى محسن المرسلين (3)
علي صبر مستقيم (4)
شددي عزرا الرحيم (5)
ليتذر قوماً ما أنذر البالغهم فهم غافلون (6)

1. Yâ, Sin.
2. By the Wise Koran!
3. Lo! You are a messenger of God,
4. On a straight path.
5. This is a revelation from Almighty, the Merciful,
6. So that You warn people whose fathers were not warned, and they are heedless.
(Holy Koran, Sura 36: 1 - 6)

إنَّ أَلْدِينَ عَنْدَ أَللَّهِ الإِسْلَامُ

19. True faith (religion) with Allah is Submission (Islam).
(Holy Koran, Sura 3: 19)
At the end of the third year of his prophecy, Hazrat Mohammad received the command to “arise and warn” (Sura 74: 2). His public speaking against current practices and idolatry, pointing out the manifestations of the power of Allah, tremendous laws of day and night, life and death, growth and decay, made many of the clans of Ghoreysh actively hostile, persecuting his disciples, his close followers, and plotting against his own life. Several years later, Hazrat Mohammad finally accepted the invitation of the people of Yasreb later called Al-Madina ("The City" par excellence) to move to that city. His trip is considered as a separation /hejrat/ from Mecca and immigration to Medina and it marks the beginning of the Moslem calendar /hejri/ (A.D. 622).

All Suras of the Holy Koran had been recorded in writing before the Prophet’s death. Many Moslems had memorized the whole Koran and the written Suras were dispersed among different people. In the Caliphate of Osmun all existing copies were called together, assembled, and a final version, based on Abu Bakr’s previous collection and the testimony of those devout disciples who had memorized the whole Koran, was compiled exactly in its present order with the present content. Thus, the Holy Koran has been carefully preserved, in the same words and with the same arrangement of the verses and the Suras, through many centuries.

The Holy Koran contains a total of 114 Suras, arranged not in a chronological order, but in the exact order and with the same content as the Holy Prophet had wanted them organized. Many have made attempts to rearrange the Holy Koran (Bell, Grimme, Noldeke, Rodwell among others), but their efforts have been scientifically vain because most Suras contain verses revealed to Hazrat Mohammad at different chronological times. Such an undertaking would mean a complete dissection of the holy text at the expense of its spiritual content as well as its prophetic intent, for the benefit of a superficial chronological arrangement which would be still impossible for lack of reliable data.

For most scholars, the greatest puzzle about the Holy Koran is the precision with which a multitude of natural phenomena are discussed in conformity with what is known today and could not have been known by a simple man in the 7th century. In its chapters, a multitude of subjects are treated: creation, human reproduction, astronomy, the Earth, the animal and vegetable kingdom. The text is exactly the same as it was in the 7th century, and if a man was the author of the Holy Koran how could he speak about facts that only today conform with scientific discoveries of our time? What human explanation could there be for these facts and
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events which took place more than eight centuries before the European discovery of the American continent? These are the questions that remain unanswered. Hazrat Mohammad did not pose claims to any miracles, however, it can be said that miracles are not those that individuals have claimed, but those that have been universally experienced and acknowledged by great number of people.

In seventh-century Iran, the majority of the population was Zoroastrian and familiar with monotheism, thus the conversion to Islam was rather rapid in Iran. Nevertheless, a strong sense of nationalism was the most fervent opposition to Islam and possibly the main reason for the historical survival of the distinction made at that time between /sonni/ ستی (from the word “tradition”), and /sh’ie/ شیعه (from the word “supporters and disciples”). In fact the most horrifying massacre inflicted on the Holy Prophet’s close family was done by the Arab Sunni, while the Prophet’s grandson was well respected by the Iranians and married into the Sassanid dynasty. Unfortunately, through the years, this distinction has been used to manipulate Islamic communities and take advantage of a policy of divide-and-rule in the region. Historically, a number of foreign elements have infiltrated among Moslems, have converted to Islam and have been also instrumental in keeping this distinction alive and antagonistic.

Approximately 98 percent of the population of Iran is Moslem, and this figure has been relatively constant for three centuries. More than ninety percent of those are Shiite and adhere to /shi’eye asn⁴ ashari/ (disciples of the twelve Imams, starting with Hazrat Ali Amir-al-Mo’menin); the other Moslems are Sunni generally among the population of Kurds, Baluchis, Turkomans, and Arabs in Iran.

Shiism was adopted as the state religion under the Safavid Dynasty (1502-1736). The Safavids were the first native dynasty to rule the whole of Iran since the Arab Islamic conquerors. Shiism was also used during this time as a tool of state to arouse popular opposition to the growing power of the Ottoman Turks who were Sunni. Religious leaders acquired tremendous prestige and influence as the interpreters of the social and legal system, which was largely derived from Shari’at شريعة Islamic religious law.

Needless to say, through hundreds of years of reading and interpretation of the Holy Koran, the Arabic vocabulary was used not only in the administration and legal system but in

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most other written scholarly material in Iran. In fact, many Iranians contributed to the writing of Arabic grammars, textbooks, and poetry, while Arabic was considered the most scholarly language. Nonetheless, Persian language and structure remained intact and most of the borrowed vocabulary underwent phonological changes to adapt to Persian. The same Persian sentence structure was used with words from Arabic origin, which provided another dimension of subtle nuances to the language. Aside from the large number of vocabulary items thus borrowed from Arabic, the most important borrowing still remains the alphabet, details of which are addressed in the section entitled Writing, Alphabet & Sounds.
IV WRITING SYSTEM

Cuneiform is the oldest writing used by Iranians. It was written left to right, and the signs were not alphabetic but syllabic, which made it more difficult to learn and understand for common people. This writing was decoded between 1835 and 1847, when Henry Rawlinson succeeded in copying almost all of the Behistun trilingual inscription (in Old Persian; the Elamite language of Susa; and the Akkadian [Semitic] language of the Assyrians and Babylonians). Thus, he completed the work of Grotefend's decipherment of the inscription on the rock at Behistun. Rawlinson was able to identify all but two of the syllabic characters of the Old Persian script by that date.

In approximately the 6th century B.C., the cuneiform writing was improved to become closer to an alphabetical system. Iranians were able to bring in representation of some vowel sounds, a sign indicating the end of a word, and overall more regular forms. The script has thirty-six characters, three vowels (a, i, u), and a slant used as a word divider; five ideograms for "god", "Ahura Mazda", "earth", "king", and "country"; and numerical symbols with some variations.

Unfortunately, the names of the inventors of this improved cuneiform are not known to us, but there is very little doubt that their efforts were based on religious as well as royal influences. The famous inscriptions of the Achaemenids were made in the more developed forms of writing, which leads scholars to believe that there were two sorts of cuneiform writing at the same time:

1) The writing used for Akkadian by the Babylonians and Assyrians, which included a large number of syllabic signs (over 300) and many logograms. This writing was cumbersome to use and difficult to decipher.

2) The writing used for Old Persian by the Achaemenids, with a smaller number of syllabic signs (36) and logograms (5), which had simpler shapes and were less difficult to read.

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The attempt to write official Persian in a cuneiform syllabary was nonetheless difficult. After Darius the Great (522 - 486 B.C.) and under Xerxes (486-465 B.C.), there were even fewer inscriptions made. The 4th century B.C. official records contain a certain degree of grammatical mistakes, marking the beginning of linguistic change. Cuneiform Old Persian was rarely adapted for use on clay tablets, and never after the first Darius. Elamite cuneiform, as one of the three languages of the royal inscriptions, seems to have been most often used under the Greek occupation (331-150 B.C.), while the Semitic language Aramaic was adopted for business and commerce. After the cuneiform alphabet was abandoned, the G*th* from Avesta was written in an alphabet derived from Aramaic.

Whereas cuneiform writing required large spaces and special tools to carve the signs\textsuperscript{37}, which were very similar to each other, writing was now moving towards a finer style that required less room and was easier to produce. Both cuneiform and Aramaic writing were used under the Achaemenids (550-330 B.C.). Because of the limitations of cuneiform, the use of Aramaic writing expanded and improved, it was used with ink on skin, wood, clay, and papyrus. Under the Parthian Arsacids (129 B.C.- A.D. 226), this same ameliorated writing became what is known as Pahlavi writing.

Pahlavi writing presented its own limitations. It used 18 to 25 letters to represent a combination of consonants and vowels, but without a clear vowel representation, a letter sign could be pronounced in several different ways. Huzvaresh (also called Zuvaresh) was also used and added further complications. Huzvaresh (mentioned in Section 3.2) represented approximately 1000 words from Aramaic which were read in Middle Persian.

Several variations of Pahlavi writing were invented by Iranian graphologists. By the end of the Sassanid Empire (A.D. 226-641), the most highly developed writing in use was based on phonetics. This system included 44 letters, including consonants, vowels, and diphthong representations, which were written separately from right to left. It was called Din Dabiri or Avestan writing, as at the onset it was used for transcriptions of Avesta. This and other Pahlavi writing systems were used until the Islamic conquest (ca. 642- ca. 800)\textsuperscript{38}.

Under the influence of Huzvaresh, Iranians were probably using some Semitic vocabulary long before the conquest of Islam. But the Arabic language and its alphabet were

\textsuperscript{37} fig. 1.5 References to a specimen of Old Persian cuneiform writing.
\textsuperscript{38} fig. 1.6 Reference to specimens of: cuneiform, gold plaque of Artaxerxes II; Aramaic writing; Rig Veda writing; Avestic writing.
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officially adopted by the Iranians after Islam and the introduction of the Holy Koran. The Persian language and its dialects remained in use in different regions of Iran. However, once the Arabic alphabet was adopted, many existing books were transcribed in that alphabet, which soon replaced all other writing systems in the region.

Originally from the Sinai peninsula, Arabic was written in two main styles. At the beginning of the Islamic era, **Kufi** was mostly used for Koranic inscriptions, and **Naskh** was used for more ordinary writing, everyday matters and correspondence. Later, in order to better suit Persian phonetics, Iranians made a few changes to this alphabet. The 28 Arabic alphabetical letters were expanded to 32 letters. For a while, the Persian sounds /p/, /ch/, /zh/, and /g/ were represented by the Arabic letters /b/, /j/, /z/, and /k/, but pronounced as the above Persian sounds. These alphabetical symbols were later changed by Iranians into \[پ\], \[ز\], \[گ\] in order to provide different characters representing the particular Persian sounds. Other variations for the /h/ sound and the multiple use of hamze \[ه\] are exclusive to Persian. Since Persian is phonologically very different from Arabic, words borrowed from Arabic have been strongly adapted to the Persian language, undergoing phonological and morphological changes to the point that they are not recognizable by speakers of Arabic. In some other cases there are semantic differences to be noticed as well. One of the main sources of information about the origin of a word is its spelling, and in Persian, the only way to recognize and write the same sound represented by different alphabetical letters is to know its origin.

The first main variety of Arabic writing was adopted by Iranians who became very active in creating the art of calligraphy, and brought their own variations to the Arabic characters and to the writing in general. Some of those variations are the famous **Naskh**, **Nasta’ligh**, **Shekaste**, **Ta’ligh**. There are many other writing styles among which **Sols**, **Kufi**, **Divani**, **Ejze**, **Regh**", **Rogh’e** are the most well known varieties to be mentioned here.

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\[(\text{Ref})\]

\[\text{Hisn’i, Jal’leddin. 1970. } \text{Trikhe Adabiye Iran. Teheran: Marvi.}\]

\[\text{figures 1.7 / 1.8 / 1.9 / 1.10 Reference to Specimens of: Naskh, Ta’ligh, Nasta’ligh, Shekaste, Sols, Kufi, a table of different writing styles, and a table of Persian alphabet in Naskh and print styles.}\]

37
(figure 1.1) Persian Empire, ca. 500 B.C. (from Iran: a country study)
(figure 1.2) Iran (from Iran: a country study)
Inscriptions of Darius and Xerxes on mountain flank

Old Persian, above the figure of Xerxes in the doorways of his palace at Persepolis

Old Persian, above the figure of Darius in the doorways of his palace at Persepolis

(figure 1.5) Old Persian cuneiform writing
Gold plaque of Artaxerxes II. (Cincinnati Art Museum)

Aramaic papyrus. (Brooklyn Museum)

Rig Veda I.1. (first lines)

Avestan. Yasna 9.1 (first lines)

(figure 1.6) Specimens of Old Persian, Aramaic, Rig Veda, Avestic writing
(figure 1.7) ناسالیغ نوشتن هنری
(figure 1.8) Samples of Shekaste, Naskh, and Sols writing styles
(figure 1.9) Samples of Naskh, Ta’ligh, Nasta’ligh, and Kufi writing styles
(figure 1.10) Table of a few styles used with Arabic Alphabet
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MEANING

THE HOLY KORAN

Existence is the Sea and parole the sea shore,
Words are the seashell, cognition the heart's pearl.

With each wave, thousands of glowing pearls,
Are overflowing, in discourse and tales.

O! so many waves, every second, come from Him,
Still, not one drop will diminish his realm.

Pure knowledge is deep in that Sea,
His pearls, buried under sounds and letters.

As the Meaning, impoverished, loses its value,
The need arises, to illuminate through examples.

13th-century: Sheikh Mahmud Shabastari, Golshane Rez, p.90

Introduction: Regardless of the culture in which it is written, each book has a
general topic which can be narrowed down to a specific subject. The subject of the Holy
Koran is the cognition of human essence. In this book, knowledge of the human being is
recorded and examined; both the external and internal aspects of its being are considered.
As a linguist, inclined towards cognitive science, my purpose here is to clarify some issues
about words and meanings, and to point out our dependency on external and internal
processes in order to achieve understanding; only after such an attempt will I feel
comfortable discussing meaning as it relates to the understanding of the Holy Koran. The
notion of self (cognition of human essence), and its importance as a prerequisite for a better
understanding about others and the world in which we live, has been discussed earlier and
will not be addressed at this time.¹

Every book or written text represents a description, an analysis, or a discussion
about a subject and its reality. No matter how masterfully done, writings, discussions, and

¹ See Preliminary Remarks; Elahé Mir-Djalali 1979, 1980.
descriptions still remain only different forms of narration about a subject. All discussion turns around a certain "truth", which in the mind of the speaker takes shape based on subjective experiences, memory, mental ability, acquired knowledge, and psycho-social or physical elements. Since the listener is subject to similar conditions and influences, there is often very little connection between the "truth", its reality, and the way it is described and perceived. Thus, when put into words, any reality can be and is severely distorted.

With this in mind, I will consider words, concepts, their subjectivity and relativity. It is important to establish some basic premises prior to approaching any written material, especially a text as significant as the Holy Koran.

I Words vs. Concepts: Words do not carry meanings; they only refer to them. We refer to things by their arbitrary names, but a name does not tell us all there is to know about a thing. There is an old Persian folk expression: "Just by saying sugar, the mouth does not become sweet". Although the word sugar awakens in the mind of those who have experienced its taste an idea about sweetness, the word by itself does not carry the taste, and will not have the same meaning for a person who has not tasted sugar. The same principle applies to all other words. Thus the more abstract a concept is, the more difficult it is to discuss and perceive its meaning, and the more important the role of the speaker becomes in first having knowledge and then being able to truthfully communicate it at an understandable level to the listener. However, no matter how skillfully this is done, the listener will process the information through his own personal system.

Linguists, as specialists in the matter, have been analyzing languages for centuries. From Greek antiquity (5th century B.C.) and the monumental work in India of the Sanskrit grammarian Pāṇini (ca. 6th century B.C.) through the Renaissance (12th, 13th-century) to what has been called scientific linguistics -- comparative philology, descriptive linguistics, structuralism, transformational theory, generative and construction grammar, etc. -- linguists have worked extensively with the elements of language that are most accessible to them for classification and most measurable by concrete means.

2 This concept, well established in modern linguistics, is also maintained by most humanists: see especially Molana Shah Maghsoud Sadegh Angha (1953), reprinted 1986, Manifestations of Thought, Verdugo City, California, M.T.O. Publications (This publication eloquently covers the subject -- pp.1-5, 8, 12 and further discusses the influence of background knowledge and personality on our perception of the things of this world -- pp.48, 55, 69. a small portion of this text is included in the Selected Readings section).
As discussed in the Preliminary Remarks, modern linguistics has made considerable contributions to the study of language and communication. Some research has been directed towards semantic structure in an effort to access the intricate mechanisms of the human mind. From Transformational Grammar through Generative Semantics, the notion of grammaticality has evolved into appropriateness. The speech act has been considered a connecting link between syntax and semantics. Some scholars have sustained the misconception that the written word actually contains its meaning (as opposed to the speech act, which is an evolving performance that takes place within an interaction). This is simply not true: although written words are more rigid than speech utterances, their apparent stability is not sufficient to explain their meaning. As a whole, with only a few exceptions, linguists have been working with well-founded classifications and organizations of the speech elements.

It may help the reader if I resort to an old and well-established position in linguistics: the distinction between Langue and Parole as made by Ferdinand de Saussure, whose French expressions are also used in English and in disciplines other than linguistics. Later Noam Chomsky introduced the similar notion of Competence vs. Performance. Generally speaking, both sets of expressions refer to the two aspects of the “human communicative tool” commonly known as:

1) language: The ensemble of phonological, morphological and syntactic rules of a language in the abstract, and
2) its use: All utterances made by individuals using the language, in a concrete observable manner.

This terminology is used in order to establish a clear distinction between the abstract concept of a language as it is generally referred to, i.e., French, English, Persian, or Chinese, and its actual form used in speech or writing.

Another widely used set of Saussurian expressions is the famous pair Signifiant vs. Signifié. These expressions have also been used by the French scholar Jacques Lacan and others in psychology. They are the exact replica of a pair of expressions, اسم و مسمى /esmo mosamm/, or لفظ و معنى /lafzo ma'n/, used in Persian literature since the

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4 More comprehensive definitions are available on the subject, but our intention is to simplify these concepts in order to enable readers from all disciplines to follow without too much difficulty.
beginning of the Islamic influence⁵. Regardless of their names and who used them first, these concepts point to the difference between:

1) *Signifiant*, /æsm/ or /lafz/ : the form of a morpheme; its physical and phonological realization; the outside manifestation of a word related to the world of senses; and

2) *Signifié*, /məsəm/ or /maˈn/ : the substance of a morpheme; its deep semantic value; the inner essence that dominates all other levels by its authenticity.

What modern linguistics has offered is empirical data on the elements of speech, and analysis of the *most obvious* aspects of language. Whether in the framework of *Langue/Parole* or *Competence/Performance*, it is only the *Signifiant* that has been extensively analyzed and studied. The main reason for this is that the physical forms of words are easily accessible and ready to be examined, measured, and classified. Therefore, it has been relatively easy for scientists to develop rules, theories, and classification techniques for the elements of phonology, morphology, and syntax, those being the most tangible elements of language.

However, study and analysis of what is called *Signifié* has been, and continues to be, problematic. Whether in linguistics, philosophy, psychology, or cognitive science, access to the deep substance of *meaning* remains an impossible task. The more scholars have tried to find reliable ways of measuring it, the more they have had to resort to a variety of theories, and the more they have discovered the complexity of the issue. Despite this difficulty, semantic structures of languages have been studied and some conclusions have been drawn. As with the other linguistic elements, the *most obvious* and conventional elements of meanings and the most concrete concepts have been studied and scientists have performed the task with reference to a set of data collected from native speakers of the language under study. Needless to say, the elements considered *most obvious* are constantly questioned, and the accuracy of data is often reevaluated and is not accepted by all native speakers. Because new findings, claims, and theories are constantly appearing, there is very

little the scientist can do to overcome discrepancies and formulate comprehensive and reliable rules.

Therefore, since this is the condition under which the most obvious concepts are studied, the least obvious concepts are far from being reached; and their very existence is often questioned. The methods used examine the tangible aspects of things, as it is easier to define a word like “pencil” than a word like “democracy”. Scientists have a heavy load of information to classify and organize at that level alone. Thus, the deep concepts and hidden dimensions of human mind, which are not as easily accessible, are often not addressed. This emphasis on the most obvious could be contributing to what is called a “superficial” society, where people accept easily available information and generally ignore or deny whatever is difficult to access and perceive.

In conclusion, words are only references to things experienced. All things experienced through our senses are constantly under question and there is very little agreement among people about the way they feel or perceive the things of this world and of their environment. The deeper a concept is, the more it is considered abstract (least obvious), therefore more difficult to name or describe. There is not one linguistic, psychological, scientific or any other kind of rule to enable us to describe the sweetness of sugar so well as to create the exact given taste in the mouth of a person who has not experienced it. Study has shown that not only do people experience things in different ways, but that it is possible for an individual to understand the same range of experience in different ways. Thus, it would seem that meaning is closely related to experience, and in fact could be considered as an integral part of each human being and his experiences.

We come now to the second premise, which is about our dependence on specific experiences and other human faculties in order to achieve some understanding about the world of meanings and its relativity.

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II Relativity and Concepts: Words and utterances are formulated by the speaker and perceived by the listener based on the following:

- **Personal Experiences** (direct, practical and individual experiences)
- **Mental ability** (the faculty of understanding, reasoning, memorizing, accessing and using information)
- **Learned Experiences** (information learned from others, family, society, schools, books, etc.)

Presence, absence, and different degrees of intensity of each of these elements, along with socio-cultural variations and physical restrictions, dictate the level of knowledge and understanding that an individual can achieve about a specific subject, about his own place in this world and in relationship to his environment. Therefore, every concept is bound to be only relatively experienced, relatively expressed, and relatively understood.

As we have seen, books and written materials are only the physical representation of a description about a certain reality. The purely physical form of words, which do not carry meaning by themselves, and the relativity of concepts that are represented by the words, are excellent examples of the degree of subjectivity present in all aspects of spoken words or written texts. Thus, the existence of a gap between words and their meanings is easily understood. Moreover, it is a fact that the description of reality constantly changes according to the characteristics of each individual, and as a result, any truth or reality is encumbered by a multitude of individual interpretations.

Here we need to return to the notion of reality (what is real?), and we should note that because of the limitations discussed above, human beings’ notion of reality is bound to be distorted and most certainly is adapted to each one’s own conditions and conditioning. In any type of exchange, whether spoken or written, only a partial knowledge about what is real can ordinarily be achieved. The importance of the source (speaker), his reliability, and his objective and fully experienced knowledge of the subject remains a primary consideration.

The things of the world take shape in our understanding (real to us), and become accessible to our senses as we experience them. A book, a newspaper article, a flower, or more abstract things like love and death are only as real as our experience of them. It is through experience that we establish a mental register of all things for future references. And our experiences are most often made, within our time and space, through our physical
senses. Normally we are able to see, taste, hear, touch or smell and often we use a combination of several senses. The more accessible a thing is to those senses, the better we can understand and register it. A flower can be seen, touched, smelled and perhaps tasted, but what we do with the concept of “love” is entirely different. I would like to leave the understanding of that concept to the reader by saying: Just imagine the word “love” used by a mother, a priest, a child, a patriot, a lover, a friend etc. Thus, as difficult as it may be, a given description of a flower is conceivably less ambiguous than the description of “love”; in both cases, we can understand them accurately through our experiences. Therefore, things become realities for us through the experience of our senses, and when we can measure them based on our own standards (using those same senses). This concept has been recognized and discussed extensively throughout Persian literature related to Erfan (Sufism), using the expression جهار چوب احساسات /chʰʰr chube ehsʰʰ/ frame of the senses. Also described in that literature are the limitations, the induced errors, and the relativity of the senses, as opposed to the unchangeable حقیقت مطلق /haghighate motlagh/, Absolute Realm of Reality. The knowledge of this dimension cannot be achieved through the physical senses; it requires access to deep inherent senses related to a stable, unchanging world of metaphysics.

Just as Saussure borrowed his expressions from French grammar to discuss certain concepts with more clarity, we are encouraged to introduce from Erfan the notion of the frame of the senses vs. the realm of reality, in order to facilitate the understanding of some fundamental concepts:

Frame of the Senses: the relativity of the changing experiences as they are processed through our physical senses.

vs.

Realm of Reality: the absolute which belongs to the unchangeable, unique and universal truth, accessible only through non-physical senses.

Perhaps the foregoing discussion makes it easier to perceive that based on human capacity to conceptualize experience, alternative conceptual systems exist. Thus, the subjective ways in which we perceive meaning in general should be easier to understand.

7 Erfan, pronounced /erfɒn/, is known in the West as Sufism, in existence since the 7th-century. This word is derived from /arafa/: true knowledge, understanding, and full cognition.

8 See H*Tef Esfah*n; Sheikh Mahmud Shabastari; Sheikh Abu Ali Ebne Sina; Mir Jalaeddin Abolfazl Angha, included in the Selected Readings section.
III The Holy Koran: What was said about all communications, books, and written materials applies also to the Holy Koran. Once the revelations were explained by the Holy Prophet of Islam, Hazrat Mohammad, to his people, they were interpreted by others. The more they were interpreted, within the frame of the senses, the further they became removed from their absolute reality. Human beings, with their multiple conceptual systems, handled the Koran in the same way as every other material: among themselves, they reduced its universal and absolute concepts to their own limited, specific domains, as much as they could. The most refined heavenly inspirations from the realm of reality were turned into the relativity of senses, and through this process the Holy Koran, The Book of God, was turned into the book of people. They used it as the primary source for the confirmation of their own thoughts and principles.

Among the disciples of Hazrat Mohammad, many listened and many interpreted His parole كلام الله in their own subjective ways. Hazrat Mohammad made the following famous statement about Hazrat Ali Amir-al-Mo'menin: Whoever sees the light of Ali, has seen the light of God, as a testimony of the way Hazrat Ali had perceived and was able to understand the "Language of God" لسان الغيب. Since it is impossible to make sense of any utterance without having the fundamental knowledge of a specific language, the first requirement for understanding the Holy Koran, the book of God, would be knowledge of the "Language of God". That language is not, as many have interpreted this expression, the Arabic language. Rather, knowledge of the true "Language of God" is the notion that was referred to by the Prophet in speaking about Hazrat Ali: the ability to understand the revelations as a light which shines, reflected from a polished object -- the reflection of a light being closer to the reality of light than the words which would describe it.

Because the Holy Koran was written in Arabic, many think by mistake that Arabic can be referred to as the language of God. Hopefully, the discussion in this section has been sufficient to prevent this type of errors in the mind of the reader. Since Arabic is the language of the Prophet of Islam, naturally the revelations have been reported in that language; all of his people knew Arabic, but the Holy Prophet referred to Hazrat Ali as the knowledgeable in the "Language of God". The physical language is only a tool with which the reality perceived from within is described. Although knowing Arabic helps to avoid an additional layer of meanings added to the texts by translators, their points of view, and their tastes, knowledge of Arabic alone is not enough to understand the concepts contained in the
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Holy Koran. Likewise, as the words do not carry meanings, the ability to read alone will not enable a reader to understand the complexity of a text. In English for example, understanding a medical or a philosophical publication requires a combination of personal experiences and related learned materials, and it is not just given to anyone who can read English.

In conclusion, the ability to read and understand Arabic is not sufficient to understand and interpret the inherent meaning of the Holy Koran. Even if a certain degree of understanding is achieved, it is based on the relativity of concepts and remains a personal experience. Since an excellent understanding is the prerequisite for an accurate interpretation, the role of the speaker is significant. Thus the Prophet of Islam, referred to as /k*mele mokammel/ كامَل مِكَامِل (perfect and perfecting)\(^\text{10}\), is able to truly explain the Holy Koran and to guide human beings. The spiritually appointed\(^\text{11}\) Imam /em\*mm/ remains the light of guidance, illuminating the spiritual path (see in the next section Islam, Concepts and Elements).

The Holy Koran has been and continues to be used as the sole source of reference in Moslem societies, and the basis for all rules, regulations, and codes of conduct that govern the Moslem world. Everyone seeks in the Holy Book the confirmation of things they want to establish. This book, like all other written texts, has been subject to human manipulations. Needless to say, personal opinions, ideologies, and individual tastes are very much a determining factor in the interpretation of the Holy verses. The meaning that is found is based on the way the reader wants to understand it, and not the way it really is. As in all human societies, one way or other, ma\text{.}v has kept following his rules of “ignore and deny” or

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9 A comparison of multiple translations of the Holy Koran into French and English reveals the subjectivity of the translators and editors. The reader will understand if I do not give an extensive bibliography of these inadequate and tendentious versions. I will cite just one: N.J. Dawood, 1956, 1959, 1966, 1968, 1974, printed in Great Britain by C. Nicholls and Company Ltd., and available through Penguin Books in England, USA, Australia, Canada, and New Zealand. This least costly and most accessible translation is arranged not by verses but by clusters of variable numbers of verses (7-10-13, etc.) in order to give more freedom of speech to the translator, who indiscriminately uses his taste in choosing a vocabulary that could be considered by many as pejorative. This same N.J. Dawood has translated the Tales From The Thousand and One Nights, which he himself describes (at the end of his Koran translation) as “the lively expression of a lay secular imagination in revolt against religious austerity and zeal in Orient literature”.

10 The word /k*mele/ means the one who has all the qualities to be complete and perfect. The word /mokammel/, from the same root, means the one with the ability to complete others and bring them to perfection. This expression implies first full knowledge, then the ability to speak, teach, guide and form effectively.

11 “Spiritual” is used here to make a distinction from politically oriented figures who have been ruling the Islamic world through years.
“divide and rule”, taking from the Koran and interpreting it to fit his own purposes

The Holy Koran was sent to the Prophet of Islam Hazrat Mohammad on the night preceding the 27th day of the month of Ramaz$$^n$$, known as the Night of Ghadr, as told in the Holy Koran (Sura 97: 1-5):

$$\text{(1)}\quad\text{إِنَّا أَنَزَلْنَا فِي لَيْلَةِ الْقَدْرُ}
$$
$$\text{(2)}\quad\text{وَمَا آدرَكَهَا لَيْلَةَ الْقَدْرِ}
$$
$$\text{(3)}\quad\text{لَيْلَةُ الْقَدْرَ خَيْرٌ مِّنِّ أَلْفٍ مِّنْ أَلْفٍ شَهْرٍ}
$$
$$\text{(4)}\quad\text{تَدْنِّرُ اللَّمَانَكَةُ وَالرَّوْحُ فِيهَا بِذِينَ رَبِّيَّمُ مِّنْ كُلِّ أَمْرٍ}
$$
$$\text{(5)}\quad\text{سَلَامُهُ هُنَّ لَحَتَّى مَتَلَّلَ الْفَجْرُ}
$$

We revealed the Koran on the Night of Ghadr (1)
Would this let you know how the Night of Ghadr is (2)
The Night of Ghadr is better than a thousand months (3)
On that night, by the permission of their Lord and at His command, 
the angels and the Spirit$$^{12}$$ came down with all decrees (4)
That Night is Peace until the rising of the dawn (5)

For the knowledgeable, the Holy Koran remains a celestial book, because the source of its meaning is not to be found on earth. What man has extracted from the Koran is commensurate with his own needs and subjectivities. The source and the true meaning of the Holy Koran is not accessible to the ordinary man because of his inability to go beyond his own physical senses. Unable to reach and understand, he applies his convenient rule of “ignore and deny”, which means that whatever he is unable to understand does not exist.

Through the years, the beautiful, the pure, and the uncovered manifestation of the holy inspirations from the realm of absolute reality has become cluttered by the mindset of human beings and their relative, subjective, and limited ability to understand. I can refer here to the famous words of Sheikh Mahmud Shabadstari$$^{13}$$, the great 13th-century Iranian scholar.

$$^{12}$$ Angel Gabriel, the angel of the highest rank.
$$^{13}$$ Shabadstari, Sheikh Mahmud, reprint 1989 Goshani Re'z. p.43. Zab'un Farhangi Ir'an, Tahuri, Teheran, Iran. (He is one of the most famous 13th-century Iranian scholars.)
Nothing can be compared with the Pure Essence of God,
How could a man recognize Him?
As the verses in Koran are understood by Essence,
How could the Essence be explained by verses?
The whole world can be seen by His light,
How then could He be seen through worldly things?
O! so many ignorant are looking,
To find the Sun by a weak candle-light.

As a book, the transparent purity of the Holy Koran has been tarnished by human beings and their subjective understanding and interpretations. Otherwise, from the point of view of its content alone, once the layers of human explanations are dissipated, the true meaning of the Holy Koran gleams with the tangible reality, pure simplicity, and radiance of a drop in the early breeze of Dawn:

Holy Koran (Sura 50:16)

(We created man and are aware of his temptations; We are closer to him than his jugular vein).
ISLAM
CONCEPTS AND ELEMENTS

Introduction: Islam continues to be vigorous in a world of modern technology, where the human condition is in a highly critical state of anguish and chaos. As the last revelation of the cycle of Prophets, Islam invites the human race to submission to the divine order, which leads to inner peace and harmony, gifts of God the Creator.

Islam addresses, with precision, everyone in the human race about his position in creation and in front of God; this takes place in a world of confusion and discord where modern schools of thought have come to systematically ignore the fundamental human question about the "raison d'être" (reasons for being born, for living in this world, and for dying). Furthermore, the world of advanced technology has become entangled with the philosophy of the "Absurd", the "Death of God" and the rebirth of the "empty preacher" and "human puppets" whose existence and movements are controlled by material satisfaction. And man is conditioned to embrace such philosophies in societies where only material wealth speaks and those without it remain powerless (although no longer silent).

In the confusion of this world, the human being remains distracted, his energies dispersed, unable to reach inner understanding and peace. Since he is unclear about the fundamental question, his "raison d'être", man cannot reach the deepest state of peace and tranquility. Reflective people come to understand this dilemma at some point in their lives and look for answers.

Thus we have seen particular interest directed towards the East and its culture, poetry, literature, and mysticism. However, Islam as it is understood in the West has often been ignored in spite of its ability to address the deepest of mankind's aspirations. Only those who are able to distinguish the reality of Islam from what human beings have done with it in order to follow their own motivations are able to adhere to it and benefit from it. Many are aware of Islamic Sufism, which stands apart from political manipulation and addresses the reality of religion and the essence of the human being defined by the absolute, without racial, sexual, or political bias.

1 The word Islam means Submission, and by extension Submission to God.
The metaphor of faith is a dangerously potent instrument in the wrong hands, and religion has been consistently misused in our societies. In the previous section (*Meaning and The Holy Koran*), we have seen the way people handle concepts and meanings based on their own views, according to their own experiences, and for their own purposes. Religion has been subject to the same treatment, and through thousands of years has been manipulated by people towards purposes other than its original one, which is the well-being of mankind. Instead it has been used by politicians to “divide and rule” people and populations.

*Ignorance*, the first handicap; the *inability* to know and acknowledge that "ignorance", the second; and being targeted through the unstable *frame of the senses*, the third handicap, have made man vulnerable and open to be exploited through religion. This is observed in all aspects of religion, in different layers of societies, among different countries and people, and the discussion is not at all exclusive to Islam.

Unfortunately, Islamic studies around the world have not always been impartial and objective. Political issues have interfered with the outcome of most works on the subject, not only recently, but over many generations. Islam has been severely manipulated for political and economical gain; separatists have exploited the gap between Shiite and Sunni in order to divide the Islamic faith and rule more effectively. The literature on the subject remains extremely biased. Common knowledge about Islam is usually both limited and erroneous; its teachings have been deformed and reduced to gross exaggerations. Many still think about Islam in terms of the three famous notions of Fanaticism, Fatalism, and Polygamy. Recent events in Iran and on the world political scene, where Islam has been misused for the fulfillment of political ends, have not improved understanding of Islam.

Within the scope of this work we intend to objectively consider some of the most primary underlying concepts. The reader remains the judge, but one who is now more aware of the subjectivity involved both here and in his own way of perceiving and reasoning. We expect this will help dissipate some of the misconceptions that have been created in the minds of people by the subjectivities discussed in the previous section, and by political situations and events generally related to economic gains.

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The Meaning of the word Islam: It is important to point out that Islam /eslām/ means Submission to God, which is the universal notion of conformity to God's will; it is based on the reaffirmation of the eternal Reality, and the re-establishment of the universal Revelation, including what preceded Islam. This Arabic word is closely related to /salm/ سلام (peace), and to /salmāt/ سلامت (salvation).

The Teaching of Islam: According to Molana Salaheddin Ali Nader Angha⁴, "...the place for peace and stability lies within the spiritual dimension of man... while the teachings of the Holy Prophet Moses (peace be upon him) were directed to train man in relationship to his fellow man and the environment, the Holy Prophet Jesus (peace be upon him), in the more elevated school of God, came to teach affection and the more delicate aspects of man... he wanted to teach mankind a vaster sphere of awareness... [and Holy Prophet Mohammad (peace be upon him) came to teach the essence of man]... For this reason, from the point of view of Erfnī (Sufism), it is necessary to know man and his universal personality... his central and original inner source that researchers do not know... In Erfnī, recognition of the true sense of religion, the ultimate goal of the Holy Prophet and Saints has been the attainment of an ideal, which is synonymous with eternity and final peace... Islam, as the eternal essence of religion, reaffirms the preceding messages sent for the humanity by God and through other messengers."

True Islam is a timeless faith that allows realities and values from the past to evolve to present ways of life.

I.1 The Meaning of the word Allāh: The word Allāh Allah means "Goá" and is used among Moslem populations regardless of nationality and native language. This word refers to Him, the absolute divine. It is erroneously interpreted by many in the West as the name of the Moslem "God", different from the "God" Christians and Jews worship, as if several existed. This is another example of people's subjectivity that needs to be pointed out. The crucial fact sustained by Islam is that God is Unique, but people's understandings of God are many.

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³ The capital letter is used as a reminder of the general subjectivity involved in our perception of "meaning" and of the "world".

Holy Koran (Sura 2: 255)
الله لا لله إلا هو الامام القيوم...
(God is not but Him, the Absolute life and the Eternal one)

I.2 The Concept of Religion, /din/

In Islam, there is no notion of original sin, therefore there is no imperative pressure into the religious act (e.g. baptism). Religion is viewed as the light that illuminates the way for the mankind. It frees man from misery and dark ignorance, and leads him towards peace and harmony.

Holy Koran Sura 2: 256
لا إكراء في الدين قد نتبين أن الرشدين القيوم
(There is no coercion in religion, which is the path of true guidance distinct from error)

I.3 The declaration of faith:  An indication of Islam’s clear message for all is in the apparent explicitness of its doctrinal enunciations as demonstrated by /shahadat/ (declaration of faith):

لا الله إلا الله مسعود رسول الله
/Isha el la ilah el jesus rasulullah/  
(No God is, but God. Mohammad is the Messenger of God)

These simplest of statements have the potential to contain the universe if truly understood. The true understanding of /la/, /illa/, /al/, and other concepts discussed here cannot be achieved through simple translation. For basic cultural understanding, which is our goal, it is important to mention that love, compassion, God, and religion are felt from within and forever reside in the heart of the true Moslem.

In societies where individual fulfillment has replaced family loyalty, responsibility, respect, and authority, and in a world where most established values, disciplines, and principles are rejected, the teaching of Islam and submission to God’s will /mashiyyat/

Special attention should be given to the Arabic construction of sentences. Notice that the first sentence starts with the word /el/ (God), and the “declaration of faith” (see below) starts with the word /la/ (not). Each word has its own place, its own impact, and its own significance accordingly.
may sound outdated to many. On the other hand, for those who explore enough to find out about the importance given to individual human beings and their mental, physical, and spiritual well-being, Islam brings the long-awaited self-conscious discipline necessary to maintain a healthy balance between body and soul. Let us consider a few of the most important concepts, keeping in mind that in trying to review such deeply ingrained notions in a short period of time we will get only a sketchy overall impression, but one that will be hopefully beneficial in clarifying some of the important principles.

II Koranic Concepts:

II.1 The Opening Sura in the Holy Koran, \( \text{فَاتِحَةٌ} \): This opening Sura is considered the most important Sura, an all-inclusive summary of the content of the Holy Koran. It is cited at the beginning of each \( \text{رُكْوَةٌ} \) (recitation) of the prayer and at many other occasions. A translation of its words would be the best explanation we could offer the reader.

- It is important to notice that many have spoken about each letter and every word contained in this Sura. The main issue is to be aware and reflect at the level of the essence of each word, and not to repeat words without a deep awareness of what each one stands for.

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ
To the Name of God:
the Compassionate, the Merciful.

Praise to God,
Lord of heavens and of earth,
the Compassionate, the Merciful,
Lord of the day of judgment.

It is You that we worship,
It is You that we implore.

Guide us on the right path:
the path followed by those You have fulfilled with Your Grace,
and not the one followed by those who deserve Your anger, and those who are lost.
II.2 Prayer

The word /salāt/ means "call" and it refers to a sincere and profound longing and wanting /khūst va talab/. It is seeking closeness to God and His will, /mashiyyat/, through one’s own inner pure essence of being, /fetrat/. Salāt is to be performed with /hozure ghalb/ (presence of heart), the state of concentration, the renunciation of all thought (good or bad), and the complete mental and spiritual commitment to the intent of seeking God: man with God, and nothing separating them. This is the reality of religion and prayer in Ḍa'all va Mizn/, where the human being is established in perfect balance and harmony with God. The presence of heart encompasses all these other considerations, and is the main indispensable condition for the prayer to be true. The Prophet of Islam, Hazrat Mohammad (peace be upon him) said:

(There is no prayer, but with the presence of heart)

A few other elements of Prayer are:

- Commencing with knowledge. This is the spiritual knowledge and cognition of God which can be reached only through the heart. This knowledge is not a simple mental exercise during which, like a computer, our brain functions based on what has been fed into it, rather, it takes source from a deeply ingrained knowledge in /fetrat/. Thus, it is with a profound cognition at the level of the deep personality that /namaz/ (prayer) is to be accomplished by the individual relieved from all thoughts other than God, and concentrated in his heart. Without such a state a prayer is not considered a true prayer, rather it is seen as a superficial way of performing religious duties.

- Rising with Modesty, performing with reverence, and returning with awe. These all come together in one and the same attitude which is the dissipation of the individual’s outward personality in order to allow his deep /fetrat/ to surface. In that state of physical and

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* The concept of /fetrat/ has been commonly translated by the layman as "deep tendencies". A fuller translation would be: the pure essence of the human being and the inner potential for spiritual growth. /fetrat/ is also discussed under Responsibility in this section.
II.3 Praising God  ذكر (mention, invoke the name of God, praising of God, commemoration, remembrance): This word means mention, and performing zekr is not only with the lips but also from the heart, with the engagement of the whole body and soul. This means with total respect in adherence to the Sacred Law in the movement of the body. Hazrat Ali said this about zekr:

"Zekr is the joy of lovers, the light, the growth and the key to recognition",

and about prayer:

"I did not worship you for the promise of paradise, nor the fear of hell, but in greatness I saw You, then I worshiped."

- Performed in humility, combined with truthful words and rightful deeds, zekr is the purifier, which prevents the heart from transgression and brings peace and tranquility to mankind.

Holy Koran (Sura 55:1)

الرحمن علم القرآن خلق الإنسان علمه البيان

(The Merciful, He taught the Koran, He created mankind, He taught the speech)

Holy Koran (Sura 13:28)

...تعليمين قلوبهم يذكر الله...

(Their hearts find comfort in the remembrance of God)

Holy Koran (Sura 4:103)

إن الصلاة كانت علي المؤمنين كتابا موصوتا

(Prayer is a duty for the faithful, to take place at appointed times)

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Holy Koran (Sura 11: 114)

واقم الصلاة طرفي النهار ورُوِّفًا من الليل إن السَّنَات يُذْهِبُهنَّ السَّيِّئات ذُكْرُ يَلِدُ الْذُّكْرِينَ

(Pray on both sides of the day and at night, as good deeds make amends for sins, and that is the praising of God for those who mention His name)

Holy Koran (Sura 2:152)

فاذْكِرُونِي أذْكُرُكُمْ وَأَشْكُرُواْ اللَّهَ وَلَا تَكْفُرُونَ

(Remember Me, and I will remember you. Give thanks to Me and never deny Me)

From Persian literature, these are lines of the famous poem by Sa’di (the complete poem is included in the Selected Readings):

ملكَا ذِکْرَ توْ غَوْمَی کُهَ توْ یاکی و خدانِی
/malek$a zekre to guyam ke to p$kiyo khod$ii/
(Lord, I will speak your praise, for you are pure and you are God)

نَرَامِ جَزَ بِهِمَانَ رَه کَ توْ ام۸۶ رَاهِمَانِی
/naravam joz beham$n rah ke to'âm r$hanam$n/
(I will not follow any path, but the one you guide me through)

II.4 Faith ایمانُ (faith, trust, believe):

- *Faith* in God, *trust* in God, and *belief* in God have been explained in the Holy Koran by the metaphor of a strong unbreakable *cord* attaching the human beings to salvation, well-being and peace. Similar to the umbilical *cord*, attaching *fetus* to *mother*, this image is particularly strong and reassuring at the same time. True iman requires knowing and understanding; it is from the heart and unshakable.

Holy Koran (Sura 2: 256)

فَمَن يَكْفُرُ بالطاغوت وَ يَوْمَ يَوْمٍ يَكُونُ يَوْمُ الْحَقَّ يَعْلَمُ لاَ أَنْفَصَبُ الْهَاوَاتِينَ سُمِّيَةً عَلَىٰ

(Whoever renounces worshiping others, and puts his faith in God, has grasped a strong, unbreakable cord)
Holy Koran (Sura 3: 193)

رَبَّنَا سَأْلَتُكَ عَمَّانَادٍ يُنادِي لِلإِيمَانِ أَنَّ امْتَنَوْا يَرَيْكَمْ فَامَنْتُمْ رَبّنَا...
(Lord, we heard the call: "believe in the Lord"; and we believed)

Holy Koran (Sura 42: 36)

وَما عَنِدَ اللَّهِ خِيرًا أَبْقِيَ لِلْدِينِ امْتَنُوا وَأُعِيِّنَ رَبِّيْكُمْ تَتَوَكَّلْنَ....
(And what is of God is better and more enduring to those who have faith and put their trust in Him)

Holy Koran (Sura 22: 38)

إِنَّ اللَّهَ يُدَافِعُ مَنَّ الدِّينِ... 
(Indeed God will protect those who have faith)

II.5 Repentance /towbe/ (repentance) is purifying oneself of past sins and avoiding temptations, learning from mistakes.
- The first step for the purification of the heart and for all prayers to be accepted is towbe. True towbe is supported by truthful remorse, which is shown through the person’s actions. In other words, the true towbe is not considered to be achieved with words and prayers alone, but through the individual’s continuing behavior.

Holy Koran (Sura 20: 122-123)

ثُمَّ اجْتَبَاهُ رَبُّهُ فَذَاعَ عَلَيْهِ وَهَدَى... 
(Then He accepted his repentance and rightly guided him)
فَمَنْ أَتَبَعَ هَدَايَ فَلَا يَضَلُّ وَلَا يُشْقَى... 
(And whoever followed His directions, did not become lost and in pain)

Holy Koran (Sura 29:69)

وَالْدِينَ جَاهَدُوا فِيهِ نَهْدُيْنِمْ سَبَّنَا 
(Those who strive to believe in My realm, We will guide them to Our Paths)
II.6 Responsibility: In Islam, a greater responsibility than in other beliefs is borne by the human being as the most perfect of creatures. The notion of "original sin" is not admitted; man is created in total perfection, while sin is only learned later and is not innate.

Holy Koran (Sura 95: 4)

لَقَدْ خَلَقْنَا الإِنسَانَ فِي أَحْسَنِ تَفْعِيلٍ

(We created Man in the most noble perfection)

Holy Koran (Sura 32: 9)

فَمَّ مَسَّهُ وَ نَفَخَ فِيهِ مِن رُوحِهِ...

(Then He completed his full development, and breathed into him His spirit. Gave him eyes, ears, heart and intelligence)

Holy Koran (Sura 31: 28)

مَا خَلَقْنِي وَ لَا بَعْثْنِي إِلَّا كَنْفَسٍ واحِدَةٍ إِنَّ اللَّهَ سَمِيعُ بَصِيرٍ

(He created you from one unique essence, He will bring you back to life. He hears all and observes all)

- The basis of every human life is /fetrat/ فطرت, which is best translated by the true essence of human beings’ existence. Thus, we are born with deep knowledge of the innate Truth, this absolute, unchangeable central point called God and the inner center of our existence. This potential is the foundation of all human beings and in Erfn, it is compared to the purity and oneness of pure gold.
- /fetrat/ فطرت, the perfect knowledge, becomes diffused and the innate pure gold encumbered with the accumulation of learned experiences within the frame of the senses, which are deviations from the Truth. This condition is compared to gold still mixed with earth.
- Only through the practice of Islam (Submission), and with the light of Revelation (the Prophet), who is the perfect model, and his direct appointee (the Imam), can one dissipate the obstacles and reach this pure inner knowledge.
- Those who deliberately deny the inner light, which would enable them to perfectly understand the meaning of the Revelation, take a step further into their self-inflicted ignorance and take a greater responsibility for it.
The Holy Prophet, Hazrat Mohammad (Peace be upon him):

(Whoever knows himself has known God)

II.7 Predestination or free choice: Every man is born with the potential in his heart to reach the light of knowledge; man is given potential from within, and guidance from God's Messengers, but he has the limited choice either to follow or to be lost.

- The potential is in every human being to receive Islam; the heart can find the light towards a unity with God.
- He is shown both paths; the power of God is in the making, and the freedom of man is to choose the path.

Holy Koran (Sura 15: 1)

(These are the verses of the Koran, the indicator of right from wrong)

Holy Koran (Sura 90: 10)

(And didn't we show him the two paths?)

Holy Koran (Sura 18: 29)

(Say: this truth is from your Lord, he who wants, will believe in it, and he who wants, will deny it)

Holy Koran (Sura 13: 11)

(God does not bring forth change amongst people, unless they themselves move what is within them)
III The Holy Prophet

III.1 Prophetic mission: رسالته (Prophet and his mission), Hazrat Mohammad (peace be upon him) says: *I was sent to complete the noble qualities of character.*

The Holy Prophet is referred to as the كامل مکمل /kamal mekammel/ the complete, the perfect one - completing and perfecting one. /nabovvat/ نبیوت , /be'sat/ بعشت , /reslat/ رسولت , /peyghambar/ پیامبر are a few of the expressions that refer to the prophetic mission. Unfortunately, there is a misconception at this level; many think they all have the same meaning and are interchangeable. It is important to point out the distinction between these concepts, by giving a simple definition for each word.

- /nabovvat/ نبیوت : The deep, inherent connection between man and God.
- /be'sat/ بعشت : Appointed by God, chosen to guide mankind.
- /reslat/ رسولت : The prophetic mission from God, and carried by His messenger.
- /peyghambar/ پیامبر : The messenger of God.

The Night of Ghadr and the announcement of the prophetic mission was discussed earlier (page 30). Holy Koran (Sura 53: 1-11)

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النجم
Holy Koran (Sura 53: 1-11)

وَالنَّجْمِ ۛ أَهْوَىٰ (1) مَا ضَلَّ صَاحِبُكُمْ وَ مَا غَفَوْيَ (2) وَ مَا يَنْطِقُ عَنِ الْهَوْيَ (3) إِنَّهُوَلَا وَحِيُّ يَوْحِيُّ (4) عَلَّمَهُ شَدِيدُ اللَّغُوِّيِّ (5) ذِيَرَةُ فَائِضْنِ (6) وَ هُوَ بِالْأَفْقِ الأَعْلَىٰ (7) ثُمَّ دَنَا فَتْنَتْنَا (8) فَكَانَ قَابِ قُوْسُكَ اَوَّلَ أَنْعَمْنَا (9) فَأَوْحَيَ إِلَى عَبْدِي مَالِكُوُ حَيٰٓ (10) ما كَتَبَ الْفَوْقَانُ مَا رَآىٰ (11)
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1 - Sworn by the star that comes from the realm of purity to earth,
2 - Your master has not been in error or lost.
3 - He does not speak out of his own senses,
4 - His words are nothing less than an inspired revelation,
5 - Taught to him by the mighty one.
6 - The mighty one remained in perfect balance.
7 - He stood on the pinnacle of perfection.
8 - Then as He drew nearer,
9 - He came within the distance of the two bows or even closer,
10 - Then God revealed to His servant what was revealed.
11 - His vision was confirmed by His own heart.

The Prophet of Islam was sent to guide human beings to discover and understand their own essence and distinguish their own shortcomings and mistakes as well as their heavenly qualities from within. Because of difficulties in understanding and interpreting that hinder the true perception of human beings, the messenger of God was chosen from the same people in order to be the best communicator:

Holy Koran (Sura 7: 63)
أَوَلَمْ نَجِبْنِكُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنِّي رَبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيَنْذِرْكُمْ وَلِيَأْخَذِهِمْ وَلِيَعْفَفَ أَوْلَى الْحَمْسَةِ

(Do you think it strange that a warning should come to you from your Lord through a mortal like yourselves, and that He should exhort you to guard yourselves against evil so that God may show you mercy?)

---
8 Hazrat Mohammad.
9 Angel Gabriel.
10 Hazrat Mohammad.
12 Angha, Shah Maghsoud Sadegh, reprint 1987. *Principle of Faghr and Sufism*, p.3. Verdugo City, California, M.T.O. Publications. Reference is made to the point of connection between the two bows of moving (Creation), literally this word means “possible”, and (Realm of God), literally this word means “beyond time and space”. This pair of expressions are also used to refer to both worlds: earth (in reference to the physical world), and skies (in reference to the spiritual world).
13 Hazrat Mohhamad.
III.2 Warnings: The Holy Prophet’s warnings are clear and simple. In the Holy Koran, there is mention of Satan (the devil), his tribe, his deception, and Paradise. As we have seen, words are only used as points of reference in order to facilitate understanding of general issues and concepts. However, human beings have gone so far as to personify those and many other expressions. We have now in our minds images of a horned, ferocious animal-like character called Satan, and some science-fiction place as an image of Paradise. Islam is not about these man-made effects. Contrary to those conceptions, Satan does not have a defined face and figure that one could see and recognize. Because of that, the deception is infinitely stronger. Everything and everyone that divert one’s attention from pure heavenly qualities can be considered as Satan, be it our own animal instinct or our closest friends and relatives. Paradise is the place of peace and stability reached from within, when the conscience is clear of all wrongdoings towards yourself and others.

The prophetic mission is to help mankind first to get to know their own weaknesses and strengths; second, to strive towards the development of the heavenly gift of pure fetrat from within, which is their strength; and third to be aware of and to avoid their own weaknesses as well as those of their peers. For the individual to achieve this task, which leads him to know peace and stability (Paradise), there needs to be first true faith; second, true recognition of mistakes; and third, true purification of heart and mind in order to better understand and follow the teachings. The rest remain unbelievers. Thus, we will end this chapter with the following Sura from the Holy Koran: (Sura 7: 27)

(Children of Adam! Let Satan not deceive you, as he deceived your parents out of Paradise. He stripped them of their garments to reveal to them their nakedness. He and his tribe see you whence you cannot see them. We have made the devils guardians over the unbelievers.)

***

14 Hazrat Ali Amir-al-Mo’menin (Peace be upon him). In Nahjolbarghe, on the nature of human beings, and the deceit of the face or appearances as opposed to what truly takes place in the heart.
PHONETICS & PHONOLOGY

I. RULES OF PHONOLOGICAL TRANSCRIPTION

Human beings have been communicating for millions of years, using articulatory sounds and body motions to convey ideas. Compared with these ways of communicating, writing is one of man's relatively new inventions, which developed through written signs and was later turned into a system of alphabets.

It is important to keep in mind that in a phonological system, only the spoken sounds of a language are considered. Under no circumstances should the phonology be combined with or mistaken for the actual writing of words. Failure to maintain the distinction between speech sounds and orthography has been a common mistake among orientalists who have tried to use different phonological symbols to represent sounds that are alphabetically different. Further discussion in this section will shed light on the problem.

Another source of difficulty in discussing the sounds of a language is the misunderstanding or misinterpretation of terminology used by linguists. Some technical terms have created an undue sense of complication. This can be avoided by simply considering each element separately, and based on its pure scientific value within the system.

The purpose of this work is not to provide a lesson in linguistics or on phonetics and phonology. Literature is available on these subjects, and a bibliography is given at the end of this study with some of the most classical and comprehensive works of scholars in the field. However, in order to avoid confusion, a few of the commonly used expressions in phonology will be described in this section.

I.1 Phonetics - The subject matter of phonetics is sound-features and the way they are organized into speech-sounds. This science provides us with detailed descriptions of all of the characteristics of the sounds of a language, called phones. Each phone is studied, precisely described and classified based on articulatory physiology, according to aspects of the vocal cords and the mouth cavity. Instruments such as spectrographs, sonographs, and other devices are used to measure the length, intensity,
pitch, and other characteristics of speech sounds. Based on these specifications, a set of symbols has been created to represent, as accurately as possible, most individual and regional variations of the sound qualities in a given language.

An example of phonetic differences in English is the vowel quality in the word *car* as it is pronounced in Massachusetts, /kar/, versus Maryland, /kər/. The same vowel is pronounced differently without changing the meaning of the word. Another example is that consonant quality may be subtly changed when pronounced after various different sounds, as in the last consonant of *feel* vs. *full*. These are specific characteristics of *phones*, and they are studied and classified by phonologists and phoneticians.

In this study, however, we are not concerned with detailed phonetic descriptions, whether regional variations of the same sound, or contextual variants. Our focus will be on *phonemes*, distinctive sounds that change the meaning of a word if they replace another sound of the same language.

I. 2 Phonemics - The subject matter of phonemics is the organization of phones into meaningful groups, based on the distinctive meaningful features of sounds (i.e. phonemes, which make a difference in the meaning of a word or morpheme if replaced by another sound). Phonemes are ideally identified by comparing pairs of words in which only one sound is different.

An example from English would be the pairs *pat* vs. *bat*, *pin* vs. *bin*, *pie* vs. *buy*, etc., which demonstrate a meaningful distinction between the consonant sounds /p/ and /b/ in English. The difference in vowel quality in the pair /kər/ vs. /keər/, which changes the meaning of these words from "car" to "care", is a meaningful distinction not to be confused with the above example of /kər/ vs. /kar/. The last case is only a dialectal distinction which represents a different pronunciation of the same word "car" in two regions of the United States. Notice that the phonological representation of the consonant /k/ remains the same, regardless of the phonetic differences imposed on this phoneme by the vowel directly following it.

I. 3 Common Mistakes - A common unfortunate mistake among orientalists who work with Persian has been the effort to combine phonological transcription, which only refers to sounds of a language, with the alphabetical representation of words. They have tried to represent with different symbols the same phonological sounds which are spelled differently in the writing system.
An example of this in English would be the consonant sound /k/ in the word *quake*, which is transcribed /kweyk/. The phonological symbol /k/ is used to represent both occurrences of the sound /k/, despite the fact that the word is spelled with both q and k, letters from the alphabet.

Examples of similar phenomena from Persian:

- the sound /t/ is represented by the following letters: ط ت
- the sound /s/ is represented by: س ص
- the sound /z/ is represented by four different letters: ذ ز ض ظ
- the sound /g h/ by: ق غ
- the sound /h/ by: ح

**Notice:** In Arabic, some of these letters are pronounced differently and need to be represented by different phonological symbols. However, in Persian there is no phonological distinction between them. Thus they are simply transcribed with the same phonological symbols.

Unfortunately, many of the materials about Persian language do not make this distinction and thus phonology gets entangled with spelling. Needless to say, through the years the unscientific combination of phonological transcription with alphabetical transliteration, on the one hand, and the variety of symbols used by different scholars to represent the same sounds on the other, have created considerable chaos and confusion for most readers of translated Persian material.

Compounding this confusion is the fact that the Library of Congress continues to use a very archaic transcription system in which the /e/ sound is transcribed with /i/ and semivowels are abundantly and indiscriminately used. In order to be consistent with the main library, many teachers use the same system in their classroom, making book searches a challenge when the right phonological transcription is used. What is more significant and problematic is that some textbook writers have taken to using the same archaic system in their work, thus adding further complication to what should be a relatively simple issue.

The effort of orientalists to represent orthographic differences (transliteration) while giving a sound representation of words (phonological transcription) seems to be related to the issue of *homophones* (two or more words that sound the same but differ in spelling).
In most languages using the Roman alphabet, this issue is resolved by a parallel representation of the written form of the word along with a phonological transcription. The problem for Persian was that in the past, technical shortcomings did not permit the printing of a combination of Roman and Arabic alphabets and it was impossible to have both the Persian word and its phonological transcription side by side. Concerned with accuracy, scholars tried to provide a transliteration to overcome this difficulty, but in the process many unaware scholars combined the transliteration of words with their phonological transcription. With advances in technology, it is now possible to combine the two alphabets, give a representation of words using Arabic alphabet, and avoid the problem altogether. However, many are still under the influence of what was previously written and fail to provide a simple phonological transcription which is always useful for students to have.

For all intents and purposes, the question of homophones and orthographic differences does not need to be addressed at the same time as the phonological transcription; on the contrary, the two matters should be kept independent and separate. The Arabic alphabet, once introduced, gives an accurate representation of words which makes transliteration obsolete and the phonological transcription serves its sole purpose of exclusively representing sounds.

II TRANSCRIPTION CONVENTIONS

II. 1 Phonological Transcription - “Phonology” generally refers to both phonetics and phonemics. But a phonological transcription is mainly focused on the phonemes (distinctive sounds), as opposed to a phonetic transcription which attempts to represent the phones (details of speech sounds). Our goal here is to provide a phonological transcription, as a reliable tool to be used for the transcription of Persian words, and not an in-depth approach to phonetics of the language.

For the purpose of this study and other works involving Persian, the attached table of phonological transcription has been developed based on the International Phonetic Association (taking into consideration keyboard restrictions). Phonemes are usually presented between slants / /, as opposed to phones, represented between square brackets [ ]. We use parentheses ( ) for translations. An asterisk * indicates an incorrect form or an ungrammatical sentence. A question mark ? indicates a form or a sentence that either can be improved or is only acceptable for some people. A colon / : / is used to show vowel length when necessary. The / ~ / indicates another variety of the same.
II. 2 Transcription Rules - A phonological system represents the sounds of a given language; it is not to be considered as an alphabetical system in which variations of the same symbols can be used, e.g., capital letters, a combination of different fonts, italics, etc. All capital letters and other variations in a phonological transcription represent other preassigned sound values. An example from the International Phonetic Association is the symbol /G/, which when used in this form (capital ‘g’) represents the voiced uvular stop consonant, as in the initial sound of the Arabic word قال /ghala/ (/G/ = /gh/). Thus, in phonological transcription, each symbol represents a specific sound, and by changing any symbol into a capital letter, italic, etc., we change its assigned sound value. As you will see on the chart, capital letters and italics are not used in our phonological transcription system.

- Capital letters used in the English transcription of Persian proper nouns simply indicate the written form of such a noun in the Roman alphabet. Such written forms are not to be mistaken for a phonological transcription of the word. Most readers prefer all new expressions from another language and unusual names of cities and places to be transcribed phonologically at their first occurrence. For the sake of clarity we will keep this practice as much as possible. However, as we will see in some cases, cluttering of text has been avoided by using phonological symbols directly.

- For convenient use of the keyboard, some sounds are represented by two symbols. In those cases, both elements combined represent the sound as an entity and are not separated by a space or any other signs, i.e., /sh/, /zh/, /kh/, /gh/. However, all morphemes ending with /s/, /z/, /k/, /g/, and followed by another morpheme starting with /h/, will be distinguished by a hyphen /-/ between the two sounds. This will clearly indicate the separation of the two sounds and avoid confusion with the sounds that require both symbols, e.g.:

- /rus/ روس —> /rus-h/ روسنا and not */rus-h/ روشا
- /ruz/ روز —> /ruz-h/ روزنا and not */ruz-h/ روزا
- /kork/ کرک —> /kork-h/ کرکنا and not */kork-h/ کرکا
- /barg/ برگ —> /barg-h/ برگنا and not */barg-h/ برگا
III SOUNDS & TRANSCRIPTION

A - All words, whether of Persian, Arabic, Turkish, or Russian origin, are transcribed based on their standard Persian pronunciation. Standard Persian pronunciation refers to the pronunciation of official spoken Persian widely used in the capital city of Teheran, and generally used by the media throughout Iran.

B - The sound system of Persian is not very unusual or difficult for English speakers. With a few exceptions, most consonants can be pronounced almost like their English counterparts. The vowels of Persian fall in a front-back, high-low system of sounds.

<table>
<thead>
<tr>
<th>Front</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>e</td>
</tr>
<tr>
<td>Low</td>
<td>a</td>
</tr>
</tbody>
</table>

Traditionally they have been divided into long and short vowels, but this is questionable; the difference between the vowels /a/ and /æ/ is not strictly related to length, but more importantly to a distinct vowel quality: /a/ is a low front unrounded vowel, while /æ/ is a low central unrounded vowel. This distinction is recognized and represented by the phonological symbols alone, which eliminates the /ː/ sign that many have automatically added to /æ/. (Note that, as mentioned earlier, /ː/ is used to represent vowel length when it does occur separately from vowel quality, i.e. in most glides.)

C - The semi-vowels /w/ and /y/:

1. /w/ in Persian only occurs after the vowel /o/, as an off-glide (i.e. as the second part of the diphthong /ow/):

   /lowh/ لوح   /mowj/ موج   /dowr/ دور

   Unlike English, Persian /o/ is not always diphthongized: in some words the off-glide can be clearly perceived, while in others the vowel /o/ is "pure":

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There are some words which in Arabic contain a /w/ sound, while the Persian counterpart does not:

/w^hed/ واحده and not */w^hed/ (Arabic pronunciation)

2. The semi-vowel /y/ appears both as the off-glide of the diphthong /ey/, and as a single phoneme at the beginning of a word or syllable:

/vey/ وی /key/ کی /pey/ پی /peym^n/ پیمان
/yek/ یک /y^r/ یار /yaghin/ یقین
/diy^r/ دیار /hay^t/ حیات

D - Glottal stop (hiatus) /'/ is transcribed mostly in medial and final positions; it is not phonologically transcribed in initial position:

/erf^n/ عرفان /^dam/ ادم /ehter^m/ احترام

vs.

/ma'ruf/ معروف /mo'ud/ معوس /e'tem^d/ اعتماد

/asm^/ اسماع /sham'/ شمع /a'z^l/ اعضاء

E - /tashdid/ represents a strong stress on a consonant sound which makes it longer, and is transcribed phonologically by the duplication of the same sound symbol. Tashdid is only present in medial and final positions:

/ezzat/ عزت /ghovvat/ قوت

/mojallal/ محلل /moghrab/ مقرّب

/dorr/ درر /jadd/ جد

For reasons of economy, the phonological representation of /tashdid/ in the affricates, /kh/, /gh/, /sh/, /zh/, /ch/, can be omitted in final position and whenever there is no semantic conflict:
It is best to include the written Persian form of all transcribed words. Notice that, based on the spelling of a word, there are the following possibilities in Persian:

1. There may be variations of the same word with the same meaning:

   /gohar/ گهر (gem, jewel)  /gowhar/ گوهر
   /shahpar/ شهپر (longest feather in a wing)  /sh#hpar/ شاهپر

2. There may be two words with the same pronunciation but spelled differently with different meanings (homophones):

   /ghows/ (arc, bow, curve)  قوس  /ghows/ (defender)  غوئس
   /gharib/ (near, related, close)  قربیب  /gharib/ (far, strange, rare)  غربیب
   /nasib/ (share, fate, lot)  نصیب  /nasib/ (related, high in rank or birth)  نسبیب

Note: As explained above, the phonological transcription is used to give a representation of the meaningful sounds of Persian. Symbols or letters in boldface are used to highlight points of reference and do not bear any other phonological significance.
### Table of Phonological Transcription for Persian

#### Vowels & Semi-Vowels ~ Glides

<table>
<thead>
<tr>
<th>Sounds</th>
<th>Typed symbols</th>
<th>Descriptions</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ə/</td>
<td>a</td>
<td>Low, central, unrounded as: Initial vowel in English word</td>
<td>off</td>
</tr>
<tr>
<td>/a/</td>
<td>a</td>
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<td>Final sound in English word</td>
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<tr>
<td>/'/</td>
<td></td>
<td>Glottal sound as:</td>
<td>mo'ud</td>
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</tbody>
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#### Consonants

<table>
<thead>
<tr>
<th>Sounds</th>
<th>Typed symbols</th>
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<td>/p/</td>
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<td>/v/</td>
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Phonological Table developed based on "International Phonetic Association" symbols modified and adapted to the keyboard.
WRITING

ALPHABET & SOUNDS

Introduction: Due to an extremely free approach to the writing system in this language, many different ways of combining letters are found in what is available from Persian manuscripts to prints. This is partly because of a tendency towards calligraphy, whereby the writing has been considered a form of art in which accuracy is secondary to beautification, and partly because of the limitations of the old type settings available, and later the restrictions imposed by the typewriter. However, it should be pointed out that the general rule for the orthography has been consistent in spelling each word according to its origin. Only a few authors have tried to do away with borrowed words altogether, or to give a Persian spelling for words of Arabic origin.

The main controversy about spelling starts at the level of attaching prepositions and affixes to words vs. keeping them separate, looking for the best way to spell compound words, looking for the combination of letters from the alphabet that would be easiest to read and most economical to write, etc. Unfortunately, the definitions of "easy", "economical", "compound words", and "composed forms" have not been based on formal linguistic theory, data-based research, or any type of empirical classification, but often determined by individual preferences.

The issue is complicated by the fact that many educated individuals have been exposed to a variety of possible combinations of letters during their studies and think that the whole matter is only a question of taste. Lacking anything more authoritative to go on, scholars use each other's writings, old or new spellings found in manuscripts, books, and newspapers as valid sources -- and we have just noted the inconsistent manner in which these materials were written or published. Traditionally, editing a text for publication was viewed as optional, if considered at all. A publisher would later examine the text in order to standardize it with the typeset available to him. Nowadays, with greater standardization in publishing technology, there is a need to find answers to many orthographic questions, but we are confronted with a lack of well-formulated linguistic rules.
Research shows a large number of Persian grammars available. In his *Dasture Jome'ee Zabone Farsi*, Abdolrahim Homeyunfarrokh (1337 shamsi, ca.1958) lists over one hundred Persian grammars (see his bibliography). This list does not include western orientalists, and most of the works on the list are not full grammars but instead treat specific areas of the language. The work of Homeyunfarrokh (the result of 38 years of research) has been considered as authoritative by many grammarians for the basic syntactic elements of the language. And whether explicitly or not, this important and highly respected work has been used as a source by many among them. In its 1200 pages, using a traditional descriptive approach, a complete morphological classification of most syntactic elements of the Persian language has been provided. Unfortunately, the detail-oriented work does not prevent some omissions in a few areas.

I will just enumerate a few others whose work is either contemporary of Homeyunfarrokh (1337 second edition), or follows it. Among others I can mention the work of Assar 1975; Baneni 1348; Boyle 1966; Elwell-Sutton 1971; Gharib, Bahir, Forouzani, Homaii, Yasemi, 1338; Jazayeri 1969; Khaliari 1352; Khayyampur 1344; Lambton 1971; Lazard 1957; Mo'in 1343; Suratgar 1978.

Most of the above works have not taken a clear, formal position on the specific subject of the written word and how to combine prepositions and affixes to words in general. Some researchers working recently on the writing system have been motivated by the so-called "purification" of the Persian language. Many have tried to introduce new Persian words from Pahlavi and other ancient roots to replace borrowed vocabulary from Arabic and other languages. They have suggested extracting or replacing certain letters or words and at the same time they have offered new ideas about writing. Some people have gone so far as to try to write most letters unattached to each other, in an effort to imitate Roman writing with the Arabic alphabet. Others have called the writing system a "script", as though this was something other than an alphabet. This expression is also used to mean "cursive" as opposed to the "print" form which does not exist in this alphabet. As discussed in the section Language, Origin & History, the alphabet used in Persian is the same one used in Arabic with slight modification, but these two languages are from totally different origins.
Although writing systems do not fall into my special field of interest in linguistics, I will point out problems and provide information as it becomes necessary. It is important to note that orthographic rules need to be based on elements of morphology and grammar, and not on past and present practices. Most people are not aware that a language dictates its own inherent rules and that linguists only extract them from the language itself, formulating them in a way that is explicit for all. Non-linguists, on the other hand, try to establish rules based on convenience, intuition, and considerations other than the structure of language; those rules remain isolated, sporadic, and inadequate. To begin, the following general premises are suggested:

- The Persian writing system and its alphabet are adequate if rules are established based on linguistic elements and grammatical functions and not individual tastes.
- The phenomenon of borrowed vocabulary needs to be considered, as in many other languages of the world, an enrichment of a given language. The borrowed vocabulary usually fits into the existing language structure and is treated like any other morpheme of that language. It can only enhance the linguistic potential to communicate new concepts and subtle nuances.
- Efforts to replace borrowed vocabulary with old and archaic terminology are not very realistic, especially if the borrowing has taken place based on everyday use, convictions, and natural needs through many years. An improved lexicon of such vocabulary would be more productive and certainly valuable to research.
- In all world languages there are some exceptions to the rules; similarly in Persian, rules can be formulated based on the most general features, with a margin of exceptions and flexibility. This would allow for a number of variants, and does not necessarily imply that in each case one or the other variant is ungrammatical; for example, compound words and verb prefixes /be-/ /mi-/ and the preposition of place and person /be/ are a few such cases, as we will see at the end of this section.
I. THE ALPHABET

There are 33 letters in the Persian alphabet, representing the 21 consonants of the language. These letters include only three vowel representations, though we count a total of 6 vowel sounds, 2 semi-vowel sounds, and one glottal sound. We have previously seen a table of phonological transcription which covers all the sounds of the language. A detailed alphabet table is included at the end of this section. It provides for each letter (1) all four forms according to its initial, medial, final, and free standing position in the written word; (2) its name in Persian; and (3) its phonological transcription. In this section we will review the details of how the system works.

Persian writing is from right to left, and the hand motion goes in the same direction as the hands of a clock. The same alphabet is used as in Arabic, with the exception of the following letters: /g/ گ, /zh/ ژ, /ch/ چ, /p/ پ, which represent a Persian extension of that alphabet (as was briefly pointed out in the section on Language Origin & History).

It is convenient to know that with the exception of a few words, all others using the following letters are of Arabic or Turkish origin: ل، س، ض، ط، ظ، ع، ق. Some exceptions which are Persian words but still spelled with the above letters are: 
/kiyumars/ کیومارس, /tahmures/ طهمورس, /ghuch/ قوچ, /ghuz/ قوز, /ghahremran/ گهرمان, /tapidan/ طیپدان, /tasht/ طشت, /tehran/ تهران, /sad/ صد, /senowbar/ سنوبار. In most of these words both /ت/ and /ط/ are nowadays acceptable, e.g. تهران, تپیدن.

Most letters of the alphabet have four representations according to their position: initial, medial, final, and their separate form in the written word (see the attached table). They are referred to as:

a. منفصل /monfasel/ (separate): these seven letters ادزرو can be attached to the letter preceding them, but not to the letters following them.

b. متصل /mottasel/ (joint): this group includes all other letters of the alphabet, which can be joined to other letters on each side.
II. SOUNDS & WRITING

II.1 Vowels and Semi-Vowels

II.1.1 In writing, Persian words are generally formed by a combination of consonants. In the initial position, the sounds /al/, /el/, /ol/, /u/ are represented clearly by the letter /alef/ ١ In most other positions vowels are not represented, because consonants act as carriers of vowel sounds. The vowels /i/ and /u/ are more clearly marked by the letters /ye/ ی and /vāv/ و. As a general rule, a consonant cluster potentially accepts any of the vowels according to the meaning of the word. For our purpose we will call this phenomenon the "vowel potential": each written consonant has the potential to carry an unmarked vowel sound, which can vary according to the meaning of the word, e.g.: the written consonant cluster /pst/ is carries the vowel potential for /a,o,e/ according to the meaning of the word:

/past/ پَسَتْ (low)
/post/ پُست (post office)
/peste/ پِسته (pistachio)

II.1.2 The three letters of the alphabet representing vowels are

/alef/ ١ /vāv/ و /ye/ ی

In the absence of vowel symbols, the sounds may be schematized over or under any written letter by what is commonly called /eर/ اعراب. These are small symbols added over or under a letter to indicate the desired vowel sound according to the meaning of the word. The اعراب signs are:
Although these symbols are very useful to know, in Persian writing they are used only occasionally and almost exclusively in order to avoid ambiguity. Most often /e'rb/ is used to differentiate homographs, words with the same spelling but with different meanings according to their different pronunciation. A written form can be used with two to four combinations of different vowels:

- ملک /molk/ (kingdom)
- ملک /malak/ (angle)
- ملک /malek/ (king)
- ملک /melk/ (property)

and:

- دیر /dir/ (late) دیر /deyr/ (convent)
- دور /dur/ (far) دور /durr/ (around)
- جور /jur/ (sort, assorted) جور /jowr/ (oppression, pain)
- ميل /mil/ (rod, bar) ميل /meyl/ (desire)

(More than four different pronunciations for the same spelling are very unusual, and variants of two are the most common.)
II.1.3  /madd/ or /madde/ (mostly used in initial position), very similar to a small /-/, is used over /alef/ in order to represent the sound /a/ (low, central, unrounded as in medial position *calm, father*, and in initial position *on, off*), e.g.:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pers.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>آفتاب</td>
<td>/ftb/</td>
<td>(sun)</td>
</tr>
<tr>
<td>آدم</td>
<td>/dam/</td>
<td>(Adam, human being)</td>
</tr>
<tr>
<td>آوردن</td>
<td>/vardan/</td>
<td>(bring)</td>
</tr>
</tbody>
</table>

In medial and final positions /a/ loses the /madde/ (with the exception of a few cases like in the word: گورن /ghorn/), e.g.:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pers.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>اشتش</td>
<td>/tash/</td>
<td>(fire)</td>
</tr>
<tr>
<td>ايجاد</td>
<td>/ijd/</td>
<td>(creation, production)</td>
</tr>
<tr>
<td>آباد</td>
<td>/bd/</td>
<td>(prosperous)</td>
</tr>
<tr>
<td>مداد</td>
<td>/medd/</td>
<td>(pencil)</td>
</tr>
<tr>
<td>آداب</td>
<td>/db/</td>
<td>(ceremonies)</td>
</tr>
<tr>
<td>كتبا</td>
<td>/tbb/</td>
<td>(book)</td>
</tr>
</tbody>
</table>

II.1.4  /hamze/ /-/ is used in combination with /alef/ /v/ /ye/ and represents a hiatus or a glide, e.g.:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Pers.</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>تأثير</td>
<td>/t'sir/</td>
<td>(effect)</td>
</tr>
<tr>
<td>لؤلؤ</td>
<td>/lo' lo/</td>
<td>(pearl, luster, splendor)</td>
</tr>
<tr>
<td>ظنين</td>
<td>/'in/ ~ /'in/</td>
<td>(ordinance, institution)</td>
</tr>
<tr>
<td>درياشي</td>
<td>/dary/i/ ~ /dary/yi/</td>
<td>(of the sea)</td>
</tr>
<tr>
<td>سوء</td>
<td>/su'/</td>
<td>(negative)</td>
</tr>
<tr>
<td>جزء</td>
<td>/joz/</td>
<td>(part, portion, particle)</td>
</tr>
</tbody>
</table>
II.1.5 /alef/ 1. In initial position, the vowels /[^1]/, /[^a]/, /[^e]/, /[^o]/ are represented by an /alef/, which could be pronounced as any of the above vowels, e.g.:

[^a]/ : أفتاب /[^f[^h]/ (sun)
[^a]/ : ابر /[^a]/ (cloud)
[^e]/ : امروز /[^e]/ (today)
[^o]/ : امید /[^o]/ (hope)

II.1.6 The vowels /[^a]/, /[^e]/, /[^o]/ in medial position are not necessarily made with /alef/ as required in the initial position, e.g.:

[^a]/ : abro bklo maho khorshido falak dar k[^r]/rand/
[^e]/ : to n[^h]/ be k[^a]/riyo be gheflat nakhori/
[^o]/ : k[^h]/ub/ and /[^n]/ush/

(Clouds, wind, moon, sun and heavens are all busy about,
For thy sake, to find a bit of bread and eat it not in ignorance.)
(Sa'di, 13th century)

Examples of /[^a]/:
[^m]/ : کارنِد /[^f[^a]/لک /[^d]/رضی /[^k]/rand/

Examples of /[^e]/:
[^b]/ : بِکف and /[^b]/gheslat/

Examples of /[^o]/:
[^k]/ : نُخوری and /[^n]/akhori/

Examples of /[^u]/:
[^k]/ : خوب and /[^n]/ush/

Comparing the phonological transcriptions with the written forms of these words in Persian, we find that in this example the consonants /[^m]/, /[^f]/, /[^h]/, /[^d]/, and /[^r]/ bear the vowel sound /[^a]/; the consonants /[^b]/ and /[^g]/h/ bear the vowel sound /[^e]/; and the letter /[^v]/ is present to represent the vowels /[^o]/ and /[^u]/.
II.1.7 The letter /ye/ ی has a complex use which deserves to be addressed.

a. /ye/ ی after /alef/ represents the vowel /i/, e.g.: 

/ín/ این (this) /íran/ ایران (Iran) /íman/ ایمان (faith)

b. Between two consonants or in final position, it represents the vowel /i/, e.g.: 

<table>
<thead>
<tr>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>/shír/ شیر (lion)</td>
<td>/pákí/ پاکی (honesty, cleanliness)</td>
</tr>
<tr>
<td>/dírn/ دین (religion)</td>
<td>/rástí/ راستی (honesty, straightness)</td>
</tr>
<tr>
<td>/díd/ دید (saw)</td>
<td>/dustí/ دوستی (friendship)</td>
</tr>
</tbody>
</table>

c. /ye/ ی can represent the semi-vowel /y/, e.g.: 

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>/yék/ یک (one)</td>
<td>/dáry/ دریا (sea)</td>
<td>/péy/ پی (foundation)</td>
</tr>
<tr>
<td>/yágíñ/ یقین (certainty)</td>
<td>/péyð/ پیدا (visible)</td>
<td>/kéy/ کی (when)</td>
</tr>
<tr>
<td>/yazdíñ/ یزدان (God)</td>
<td>/ríy/ آریا (Aryan)</td>
<td>/vey/ وی (him/her)</td>
</tr>
</tbody>
</table>

d. /ye/ ی in final position sounds /ی/ and represents the indefinite article, e.g.: 

/ketbi kharidam/ کتابی خریدم (I bought a book) 
/lebísi pushidam/ لباسی پوشیدم (I put on a dress) 

e. A few words from Arabic origin are spelled with /ye/ ی in final position, where this letter is pronounced as /ی/ ی, e.g.:
There is a general tendency to write those words ending with an /alef/ in Persian, e.g.:

/taghev\i/ تقوی (piety, purity)

/mortez\i/ مرتضی (a name)

/tamann\i/ تنمنا (wish)

Caution is recommended as in some cases there is a semantic difference based on the orthographic form of the word, e.g.:

/da'v\i/ دعوی (claim) but: /da'v\i/ دعوا (dispute)

/hav\i/ هوی (desire) but: /hav\i/ هوا (air, weather)

The final /ye\i/ (indefinite, relative, qualitative, etc.) requires a /hamze/ if attached to a word ending with: /alef/ /he/ /h\i/ /v\i/ and /ye/ /ye/. And /hamze/ is used either over a /ye/ or over an /alef/, as will be described.

f.1 After /alef/ /hamze/ is used over a /ye/, e.g.:

/\i/ zhrf (a deep sea)

/\i/ derkhshnd (a brilliant enamel)

/\i/ delnav\i/ (a pleasant voice)
f.2 After /he/ ی، /hamze/ is used over a /ye/ ی or an /alef/ ی, e.g.:

خانه /khne/ ➞
khne'i kharidand/ خانه‌ای خریدند (they bought a house)

میوه /mive/ ➞
mive'i khordand/ میوه‌ای خوردند (they ate a fruit)

dane /dane/ ➞
dane'i kshand/ دانه‌ای کشتند (they planted a seed)

(== indicates variation of the same, which means either of the two forms is acceptable).

f.3 After /v/ و، /hamze/ is preferably used over a /ye/ ی, e.g.:

دارو ➞ /drui/ دارویی (a medication)

دانشجو ➞ /neshju'i/ دانشجویی (a student)

لباس نوی ➞ /lebse noyi/ لباس نویی (a new dress)

f.4 After /ye/ ی، /hamze/ has been used over both /ye/ ی and /alef/ ی, e.g.:

روشنایی ➞
rowshan'i did/ روشنایی دید (he saw a light)

Notice that the different spelling does not interfere with the pronunciation, as shown by the same phonological transcription. In order to avoid confusion in the case of two connecting /ye/ ی, it has been advised to use /hamze/ ی over /alef/ ی, after /ye/ ی and over /ye/ ی, after /alef/ ی, e.g.:
The following words extracted from Persian writing best demonstrate this orthographic phenomenon. Notice, in two variations of the same word, the Arabic spelling that ends with /ye/ is followed by an /alef/ and the Persian spelling that ends with /alef/ is followed by /ye/ for the use of /hamze/:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>Arabic</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>/tamale/</td>
<td>/tamanei/</td>
<td>/tamanna/</td>
<td>/tamanei/</td>
</tr>
<tr>
<td>/salchal/</td>
<td>/saich9/</td>
<td>/salch2/</td>
<td>/sakIr9/</td>
</tr>
</tbody>
</table>

We can formulate the following spelling rule:

Based on the above analysis the following rules can apply:

/hamze/ is used over ی, in the environment of او وه
the use of /hamze/ over ی is obligatory in the environment of ی, and optional in the environment of ه.

Note: Many are of the opinion that hamze /ء/ is interchangeable with a small /ئ/ at least in words from Persian origin.
Remark: As pointed out in the introduction to this section, all possible combinations of the above have been used through the years and can be found in the written literature. Thus, at any given time, any of the forms are recognized as correct by some scholars and incorrect by others. For this reason, a conscious effort to establish rules in order to maintain a much-needed uniformity in the orthographic system of Persian is very important. Based on morphology and grammar, considering the orthographic requirements, some rules for spelling compound words, for the use of verb affixes, and for prepositions have been formulated at the end of this section.

II.2 Consonants and Consonant Clusters

II.2.1 Use of Consonants: Consonants are well-represented in Persian writing. Words are spelled mainly by consonants, which are all generally marked and have vowel potential, as discussed above (to bear the vowel sound and/or the mark of the vowels that is not represented in writing).

Modern Persian does not permit a consonant cluster like /sp-/ or /ps-/ at the beginning of a word. English words like "stop", "special" and French /psychologie/ would be automatically pronounced /es top/, /es pesh/ and /pisikolozhi/ if borrowed by Persian. The same feature is noticed in words coming from Middle Persian to Modern Persian, e.g.:

<table>
<thead>
<tr>
<th>Middle Persian</th>
<th>Modern Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>/khrat/</td>
<td>/kherad/ خرد (wisdom)</td>
</tr>
<tr>
<td>/frahang/</td>
<td>/farhang/ فرهنگ (culture)</td>
</tr>
</tbody>
</table>

II.2.2 Letters vs. Sounds: We have seen earlier and we will see under 3.a./b./c./d./e.), letters that are written and not pronounced or vary in their pronunciation II.1.7.e., II.1.7.c. However, one of the main features that needs to be pointed out is that several letters of the alphabet may represent the same sound, and only the word origin will determine the way it is spelled. These letters are indicated below:
I => /\ (glottal stop)

/emruz/ (today) [in initial position, glottal stop is not marked in the transcription]
/ta'sir/ (effect)
/ma'rum/ (evident)

ت ط => /t/

/tabrik/ (congratulations)
/tebb/ (the science of medicine)

ث س ص => /s/

/s^bet/ (firm)
/s^lem/ (healthy)/s^degh/ (sincere)

ح ه => /h/

/haml/ (carry)
/hame/ (all)

ن ز ض ظ => /z/

/z^viye/ (angle) /z^ri/ (earth)
/za'ief/ (weak) /z^het/ (appearance)

غ ق => /g h/

/gham/ (sorrow) /ghalam/ (pen)
11.2.3 The letter /\v{v}/  و and its function in the Persian writing system.

a. /\v{v}/  و represents both vowel sounds /o/ and /u/ in writing, e.g.:

/o/ : /to/  تو (you)  
/u/ : /mu/  مو (hair)

b. /\v{v}/  و is also used to represent the diphthong /ow/. There is a general tendency in regular speech to substitute the strong diphthong by its lengthened equivalent vowel sound /o/. With the exception of some poetry recitals, the strong upward, back, glide quality of this diphthong does not occur very often in normal speech. Some variation exist among people's pronunciations with more or less emphasis on the glide, e.g.:

<table>
<thead>
<tr>
<th>Full glide</th>
<th>Long vowel</th>
</tr>
</thead>
<tbody>
<tr>
<td>/mowj/</td>
<td>/mo:j/</td>
</tr>
<tr>
<td>/showgh/</td>
<td>/sho:gh/</td>
</tr>
<tr>
<td>/sowt/</td>
<td>/so:t/</td>
</tr>
</tbody>
</table>

In final position:

| /partow/   | /parto:/   |
| /now/      | /no:/      |
| /mow/      | /mo:/      |

C. The letter /\v{v}/  و is also used to represent the consonant sound /v/ , e.g.:

<table>
<thead>
<tr>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
</tr>
</thead>
<tbody>
<tr>
<td>/vojud/ (existence)</td>
<td>/parv*z/ (to fly)</td>
<td>/n*\v/ (boat)</td>
</tr>
<tr>
<td>/vaght/ (time)</td>
<td>/\v*z/ (song)</td>
<td>/k*\v/ (search)</td>
</tr>
<tr>
<td>/vazir/ (minister)</td>
<td>/dav*\v/ (medicine)</td>
<td>/sarv/ (cypress)</td>
</tr>
</tbody>
</table>
In words remaining from the Pahlavi morpheme /khova/ خوا, the letter /v^v/ و is spelled but not pronounced, and it is called /ma'dule/ معدول in the literature. e.g.:

/kha/ خوا:
/kha^har/ خواهر (sister) /kha^hesh/ خواهش (request)
/kha^b/ خواب (sleep) /kha^je/ خوابه (eunuch, distinction title)
/kha^ndan/ خواندن (read) /kha^st/ خواست (wish)

/khi/ خوی:
/khish/ خویش (oneself, relative)
/khish/ خویشتن (oneself)
/khish^vand/ خویشاوند (relatives)

/kho/ خو:
/khod/ خود (self)
/khorshid/ خورشید (sun)
/khosh/ خوش (happy, well)

Written by itself, /v^v/ و is the conjunction of coordination "and", which can be pronounced /o/ or /va/ according to the speech style and the speaker. /va/, from Arabic /wa/, generally indicates a more formal level of language; it is also used in alternation with /o/ in formal speech as a variant to avoid repetitions, or to introduce a new phrase. Persian poetry, however, uses the /o/ form of this conjunction and very seldom /va/. Some examples of the use and pronunciation of /va/ و (and) are:
/mano to/ من و تو (me and you)
/dasto p/ دست و پا (hand and leg)
/gofto gu/ کفت و گو (conversation) ➞
/shom va khahume doctor da'vat drid/ شما و خانم دکتر دعوت دارید (lit. you and the lady doctor are invited)

Optional choice of /va/ ~ /o/ :

/hamido zario morgdo hasan gmadand va behamegi khosh gozasht/ همید و زری و مراد و حسن آمندند و بهمگی خوش گذشت (Hamid, Zari, Morad and Hassan came, and every one had a good time.)

And from Shahrme Ferdowsi 11th century) in a description of /mazendaran/ مازندران (northern region of Iran by the Caspian sea):

/ha va khosh govar zamin por negar/ (lit. the air is pleasant and pure and the earth so colorful)

/na garmo na sardo hamishe bahar/ (lit. forever Spring and not too warm and not too cold)

/deyo bahmano zarafarad/ (lit. December and January and November and March)

/hamishe poraz 1le bini zamin/ (Forever, you will see the Earth covered with Tulips)
II.3. Diacritics (Signs used with the alphabet)

We have already seen (under II.1.2.) the /e’tabl/ اعراب as a set of small symbols added over or under the letters of the alphabet to indicate the desired vowel sound. As explained earlier, those signs are not considered a requirement of Persian orthography. Unlike the /e’tabl/, the following signs are required by the orthography and need to be learned and used properly.

II.3.1 /tashdid/ تشديد: The geminate sound is represented by a /´/ tashdid/ over the letter which is stressed. Used in Persian with less stress than in Arabic, the geminate is mainly found in words borrowed from that language and used very frequently in Persian, e.g.:

/modabber/ معدل (wise)
/ghovvat/ قوت (strength)
/vagheliyyat/ واقعيه (truthfulness)

The geminate is not as frequently found in Persian words and seems to be used often with the sound /r/ in those words, e.g.:

/farrokh/ فرح (happy and fortunate)
/borr{n/ برون (cutting)
/arre/ ار (saw)
11.3.2 /tanvin/: Used in words borrowed from Arabic, it is represented by /ـ/ and sounded as a /n/. In Persian /tanvin/ is mostly used over an alef /ا/, always in final position to indicate the adverbial form of the noun, e.g.:

/asl/ اصل /aslan/ اصل
/vagh/ واقع /vagh'an/ واقعا
/maz/ مجاز /maz'an/ مجازا

This feature is exclusive to borrowed words from Arabic and is considered as a grammatical mistake if used with Persian words, e.g.:

/nchar/ ناجار */ncharan/ ناجارا
/zaban/ زبان */zabanan/ زبانا
/nezad/ نژاد */nezadan/ نژادا
III. SOME SPELLING RULES

III.1 Prepositions and affixes

Verb prefixes /be-/ and /mi-/، and the preposition of place and person /be/ represent one of the cases treated with much confusion in Persian orthography.

III.1.1 The verb prefix /be-/ is always attached to the verb stem to give the imperative or the subjunctive form, e.g.:

/begu/  بگو  (say)
/bekhar/  بخر  (buy)
/beshno/  بشنو  (listen)
/agar begiram/  اگر بگیرم  (if I take)
/agar behaham/  اگر بهخواهم  (if I want)
/agar bedaham/  اگر بهدم  (if I give)

III.1.2 The verb prefix /mi-/ is attached to the verb stem to give the continuous forms - present or past, and by its grammatical function this prefix should also be attached to the verb stem like the prefix /be-/. However, there is a trend among teachers and textbook writers to enforce a detached form of this prefix based on convenience only. It needs to be pointed out that purely based on its linguistic value and function this prefix should be attach to the verb stem in the same way as the prefix /be-/ is. e.g.:
<table>
<thead>
<tr>
<th>Verb Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/midaham/</td>
<td>(I give, I am giving)</td>
</tr>
<tr>
<td>/mididam/</td>
<td>(I was giving)</td>
</tr>
<tr>
<td>/mishenavam/</td>
<td>(I hear, I am hearing)</td>
</tr>
<tr>
<td>/mishenidam/</td>
<td>(I was hearing)</td>
</tr>
<tr>
<td>/mikonam/</td>
<td>(I do, I am doing)</td>
</tr>
<tr>
<td>/mikardam/</td>
<td>(I was doing)</td>
</tr>
</tbody>
</table>

Where (؟) refers to its optional use. Unlike this prefix, no exceptions are noticed in the case of verb prefix /be-/, which is always attached to the verb stem as we have seen above.

### III.1.3

The preposition of person and place is /be-/ بـ. Both forms of the same preposition are used and there is no confusion between the verb affix /be-/ and this preposition because the latter is attached to words other than verb stems. This preposition could be thought of as one that presents a flexibility in spelling to allow both attached and detached forms of one preposition, e.g.:

<table>
<thead>
<tr>
<th>Attached form</th>
<th>Separate form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/be man goft/</td>
<td>بـ من گفت (s/he told me)</td>
</tr>
<tr>
<td>/be iran raft/</td>
<td>به ایران رفت (s/he went to Iran)</td>
</tr>
<tr>
<td>/be khatore u/</td>
<td>به خاطر او (for his sake)</td>
</tr>
<tr>
<td>/be to goftam/</td>
<td>به تو گفتتم (I told you)</td>
</tr>
</tbody>
</table>

The detached form, /be:/ بـ is spelled in the same way as /beh/ به (better) or (fruit quince), but the phonological distinction between /be:/ and /beh/، dissipates all ambiguities in the spoken language and the conflict is limited to situations in written text where context is missing.
III.1.4 /bi/ (with), and /bi/ (without) are independent morphemes and are to be treated the same and kept separate in writing. However, /bi/ is sometimes used as an element of a compound word, in which case it is preferable to attach it in writing to the other element, e.g.:

/bi man/  (without me)
/bi ta'm/  (without taste)
/bi javq3/  (without reply)

but:
/bikhod/  (without reason)
/bid2d/  (lit. without justice, unjust)
/birahm/  (lit. pitiless, cruel)
/bikcz/  (lit. without work, unemployed)
/bich4re/  (lit. without solution, poor, helpless)

Persian dictionaries are full of different spellings of the same words, and unless there is an in-depth study to measure and determine the linguistic value of compound words versus composed expressions, this difficulty will persist.

We can formulate the following spelling rules:

/be-/ verb prefix (v.pret.) ==> always attached to verb stem (v.stem)
/mi-/ v.pret. ==> always attached to v.stem
/be:/ preposition ==> both attached and detached to words other than v.stem
/bi/ ==> always detached
/bi/ ==> either attached or detached depending on its semantic value
III.2 Compound vs. composed forms

There has been much confusion about combination of words and the ways to connect them in orthography. The important fact to remember is that words can be combined in different ways depending on their semantic value.

III.2.1 A compound word is usually a combination of two words or morphemes that are ordinarily used separately in the language, but can be combined to convey another specific meaning. A compound must be learned as one entity and not as simply the association of two elements. For the same reason, the most usual and most appropriate approach is to write them as one word, e.g.:

/yekshambe/ یکشنبه (Sunday)
/ket4bforushi/ کتابفروشی (bookstore)
/tashbzi/ اتشبازی (firework)
/hafsin/ هفتسین (The set of necessary things for Noruz set-up)

The separate spelling of each of the above words should be used for the contexts in which the semantic value is kept separate, and each word has its own meaning, e.g.:

/yek/ یک (one) /shambe/ شنبه (Saturday)
/ketb/ کتاب (book) /forushi/ فروشی (sale)
/tash/ آتش (fire) /zi/ بازی (game)
/haf/ هفت (seven) /sin/ سین (/s/ sound in the alphabet)

Notice the semantic difference when the words are written separately.
a. /yek shambe bedidane u kh#him raft/
یک شنبه بیدنی از خواهیم رفت
(we will go to visit him on a Saturday)

a'. /yekshambe bedidane u kh#him raft/
یکشنبه بیدنی از خواهیم رفت
(we will visit him on Sunday)

b. /ket*b forushi k#re sar garm konandeyist/
کتاب فروشی کار سرمای کننده است
(selling books is a nice occupation)

b'. /ket*b forushi b#z karde ast/
کتابفروشی باز کرده است
(he has opened a bookstore)

c. /bacheh# behtar ast b#tashi nakonand/
بچه‌ها بهتر است بختیاری نکنند
(it is best if children do not play with fire)

c'. /nah# dust d#rand b#tashi tam#sh# konand/
آنها دوست دارند آتش بازی نمایند
(they like to watch firework)

d. /dar in jomle haft sin bek*h borde shode ast/
در این جمله هفت سین بکار برده شده است
(seven "sin" have been used in this sentence)

d'. /hafsin az zaruriyyte noruz ast/
هفت‌مین از ضروریت‌های نوروز است
(hafsin is one of the essentials Noruz)
III.2.2 The composed forms are made by using other linguistic elements like the connecting /ezfe/ اضافه /e/ in Persian to join words, e.g.:

/veperate farhang/ وزارت فرهنگ (Ministry of Education)
/behdște melli/ بهداشت ملی (national health)
/mo'melte melki/ معاملات ملکی (real transactions)

In some cases the composed form also refers to a new specific meaning, e.g.:

/vezrat farhang/ وزارت فرهنگ (Ministry of Education)
/bonghe mo'melte melki/ بنگاه معاملات ملکی (Realtor's office).

However, this type of word combination using /ezfe/ is entirely different from compound words described above and should not be spelled as one word.

We can formulate the following spelling rules:

| Compound words | => | always spelled attached in one word. |
| Composed forms | => | always spelled separately |
RULES

/hamze/ is used over ی, in the environment of ی و ی

the use of /hamze/ over ی is obligatory in the environment of ی, and optional in the environment of ی.

The formal rule would be:

\[
\text{\( \cdot \)} \quad \text{over} \quad \text{ی} \quad \{ \text{ی و ی} \}
\]

\[
\text{\( \cdot \)} \quad \text{over} \quad \text{ی obl.} \quad \{ \text{ی} \}, \quad \text{opt.} \quad \{ \text{ی} \}
\]

where \{ \} means in the environment of

/be-/ v.prefix \quad \text{==> always attached to v.stem}

/mi-/ v.prefix \quad \text{==> always attached to v.stem}

/be:/ preposition \quad \text{==> both attached and detached to words other than v.stem}

/bه/ \quad \text{==> always detached}

/bی/ \quad \text{==> either attached or detached depending on its semantic value}

Compound words \quad \text{==> always spelled attached in one word}

Composed forms \quad \text{==> always spelled separately}

Note: According to the earlier explanations in this section, students will encounter different ways of spelling the same words throughout their studies of Persian texts. It is important to point out that there is a general trend to systematically write the prefix /mi/-ی separated from the verb stem, and all compound words in two words, without any specific grammatical reasons and only based on convenience.
**Calligraphy of Persian alphabet (Naskh)**

**Phonological symbols**
**Name of letters**
**Initial, medial, final and alone**

<table>
<thead>
<tr>
<th>Letter</th>
<th>Phoneme</th>
<th>Name of Letters</th>
<th>Initial</th>
<th>Medial</th>
<th>Final</th>
<th>Alone</th>
</tr>
</thead>
<tbody>
<tr>
<td>/a/</td>
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<td>iem</td>
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</tbody>
</table>

The seven separate letters
They join the preceding letters
The following letters do not get attached to them
<table>
<thead>
<tr>
<th>Shape of letters</th>
<th>Name of letters</th>
<th>Phonological symbols</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alone Initial Medial Final</td>
<td>alef madde</td>
<td>/a/</td>
</tr>
<tr>
<td></td>
<td>alef</td>
<td>/a/</td>
</tr>
<tr>
<td></td>
<td>be</td>
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<td>k̄f</td>
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<td>ḡf</td>
<td>/gh/</td>
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<td>h̄m</td>
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<td>v̄v</td>
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<td></td>
<td>ye</td>
<td>/y/</td>
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<tr>
<td></td>
<td>hamze</td>
<td>/h/</td>
</tr>
</tbody>
</table>
VERBS

I SIMPLE SENTENCES AND WORD ORDER

Different types of simple sentence: Indicative, interrogative, imperative and exclamatory, e.g.:

Indic. /sahar nevisandeye in ketb ast/ (Sahar is the author of this book)

Inter. /ki ketb ra neveshte ast/ (who is the author of the book?)

Imper. /ketb ra bede/ (give me the book)

Excl. /che ketbe jlebiyast/ (what an interesting book!)

Word order in a simple sentence:

a. Subject, predicate, verb "to be"

b. Subject + (complement + Verb) (complement + predicate)

II GENERALITIES ABOUT PERSIAN VERB FORMATION

II.1 General Remarks:

a. The verb is always placed at the end of sentence (with some exceptions in poetry).

b. The Persian verb has either a simple form (one word), or a composed form (a word + a verb). The group of verbs with which the composed forms are constructed have been called "accessory" verbs in my work on Persian verbs (Mir-Djalali 1974). As the expression "auxiliary" designates the verbs that are used in the formation of different tenses in all verbs, we are using the word "accessory" to mean a tool verb that allows the formation of the composed verb
forms. A list of auxiliary verbs, accessory verbs, and simple verbs is provided at the end of this section.

c. There is only one phonological stem for each verb. This form combines with other morphemes and undergoes morphophonological changes in order to provide all other forms and tenses. However, most textbooks and grammars give two stems (the stem of the present tense and the stem of the past tense) for each verb, so for pedagogical convenience we will do the same.

II.2 Morphological Formation:
A. The infinitive form of all verbs ends with /-an/ 

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>to bring</td>
<td>/varidan/</td>
</tr>
<tr>
<td>to be</td>
<td>/budan/</td>
</tr>
<tr>
<td>to have</td>
<td>/dastan/</td>
</tr>
<tr>
<td>to sew</td>
<td>/dukhtan/</td>
</tr>
<tr>
<td>to say</td>
<td>/goftan/</td>
</tr>
<tr>
<td>to cut</td>
<td>/boridan/</td>
</tr>
<tr>
<td>to buy</td>
<td>/kharidan/</td>
</tr>
</tbody>
</table>

B. The sound immediately before the infinitive ending /-an/ is the morpheme of the past tense. All forms of this morpheme are represented in the above list of infinitive forms, namely /-d-/ , /-t-/ and /-id-/.

<table>
<thead>
<tr>
<th>Morpheme</th>
<th>Infinitive Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/-d-/</td>
<td>/varidan/</td>
<td>to bring</td>
</tr>
<tr>
<td></td>
<td>/budan/</td>
<td>to be</td>
</tr>
<tr>
<td>/-t-/</td>
<td>/dastan/</td>
<td>to have</td>
</tr>
<tr>
<td></td>
<td>/dukhtan/</td>
<td>to sew</td>
</tr>
<tr>
<td></td>
<td>/goftan/</td>
<td>to say</td>
</tr>
<tr>
<td>/-id-/</td>
<td>/boridan/</td>
<td>to cut</td>
</tr>
<tr>
<td></td>
<td>/kharidan/</td>
<td>to buy</td>
</tr>
</tbody>
</table>
C. The stem of the past tense is obtained, without exception, by eliminating the infinitive ending /-an/ from the infinitive form of the verb, e.g.:

<table>
<thead>
<tr>
<th>English</th>
<th>Infinitive</th>
<th>Past tense stem</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>to bring</td>
<td>پوردان/</td>
<td>پورد/</td>
<td>brought</td>
</tr>
<tr>
<td>to be</td>
<td>پودن/</td>
<td>پود/</td>
<td>was</td>
</tr>
<tr>
<td>to have</td>
<td>داشتان/</td>
<td>داشت/</td>
<td>had</td>
</tr>
<tr>
<td>to sew</td>
<td>دوختن/</td>
<td>دوخت/</td>
<td>sew</td>
</tr>
<tr>
<td>to say</td>
<td>گفتن/</td>
<td>گفت/</td>
<td>said</td>
</tr>
<tr>
<td>to cut</td>
<td>برددن/</td>
<td>برد/</td>
<td>cut</td>
</tr>
<tr>
<td>to buy</td>
<td>خریدن/</td>
<td>خرید/</td>
<td>bought</td>
</tr>
</tbody>
</table>

D. The stem of the present tense is obtained by either simply eliminating the morpheme of the past tense (-d-, -t-, -id-), without any other changes, or by removing the past tense morpheme and sustaining some morphophonological change as well. Based on this feature the Persian verbs have been classified as regular or irregular. Otherwise in their conjugated forms, most Persian verbs maintain the same regularity with only a few exceptions. Most transformations that take place in what have been called "irregular" verbs are at the level of change from past stem to present stem:

<table>
<thead>
<tr>
<th>Transformations</th>
<th>Past stem</th>
<th>Present stem</th>
<th>Present</th>
<th>Fast</th>
</tr>
</thead>
<tbody>
<tr>
<td>/-sh/- ==&gt; /-r/-</td>
<td>/d*sh/-</td>
<td>/d*r/-</td>
<td>داشت</td>
<td>دار</td>
</tr>
<tr>
<td>/-kht/- ==&gt; /-z/-</td>
<td>/dukht/-</td>
<td>/duz/-</td>
<td>دوخت</td>
<td>دوز</td>
</tr>
<tr>
<td>/-ft/- ==&gt; /-u/-</td>
<td>/goft/-</td>
<td>/gu/-</td>
<td>گفت</td>
<td>گو</td>
</tr>
<tr>
<td>/-st/- ==&gt; /-h/-</td>
<td>/kh*sht/-</td>
<td>/kh*h/-</td>
<td>خواست</td>
<td>خواه</td>
</tr>
<tr>
<td>/-ud/- ==&gt; /-s/-</td>
<td>/sud/-</td>
<td>/s*s/-</td>
<td>آسود</td>
<td>آسای</td>
</tr>
</tbody>
</table>

1. one of the exceptions is the verb "to be" پودن/budan/:
   /-ud/- ==> /-*sh/- /bud/ ==> /b*sh/
E. Regardless of tense, all conjugated verb forms end with the same personal pronoun endings, which mark person and number, and do not mark gender.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>-/am/</td>
<td>-/im/</td>
</tr>
<tr>
<td>2d pers.</td>
<td>-/i/</td>
<td>-/id/</td>
</tr>
<tr>
<td>3rd pers.</td>
<td>Φ</td>
<td>Φ</td>
</tr>
<tr>
<td></td>
<td>-/and/</td>
<td></td>
</tr>
</tbody>
</table>

F. A number of affixes are used with the verb stems to mark modes (aspects) and tenses. They are: /mi-/ for the progressive mode, and /be-/ for the imperative and subjunctive forms; causative /-#n-/ , and agentive /-ande/.

G. On the present stem are built the following verb forms (for the verb "to bring" Pvaradan/اوردن , the stem of the present is /var/ اور):

- Imperative: /var/ اور (bring!)
- Present: /mi-varam/ مياورم (I bring, I am bringing)
- Subjunctive: /biy-varam/ بياورم (that I bring)
- Present participle: /var-n/ اوران (in the process of bringing)
- Agent noun: /varande/ اورنده (the one who brings)

H. The past stem is used for the following verb forms (for "to bring" Pvardan/اوردن , the stem of the past is /vard/ اورد):
I. The verb to be */hastan/ is an archaic form which is no longer used in the infinitive. The infinitive form of the verb /budan/ (to be) has replaced this and all other forms and tenses of this verb, with the exception of the present tense forms represented below.

To be: بودن (هستن) */hastan/

<table>
<thead>
<tr>
<th>English</th>
<th>Persian</th>
<th>Ph. Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am</td>
<td>هستم /hastam/</td>
<td>-am/</td>
</tr>
<tr>
<td>you are</td>
<td>هستی /hasti/</td>
<td>-i/</td>
</tr>
<tr>
<td>he/she is</td>
<td>هست /ast/</td>
<td>∅</td>
</tr>
</tbody>
</table>

we are  
you are (pl.and polite)  
they are (pl.and polite)  

2. The infinitive form consists of the stem (e.g. /vard/) + the infinitive ending /-an/; the stem by itself is used with no personal ending as the 3rd person singular of the simple past.

3. The form /ast/ است is only used in the 3rd person singular. There is a semantic difference between /ast/ است and /hast/ هست that must be kept distinct: the form /hast/ هست has an underlying meaning of physical existence "there is" or "it is available", as opposed to the form /ast/ است which always refers to the state of being and simply means "is"...
J. There are four auxiliary verbs in Persian used for the construction of different verb tenses: 1. /budan/ بودن to be 2. /shodan/ شدن to become 3. /kh*stan/ خواستن to want 4. /d*shtan/ داشتن to have

K. There are at least twenty four accessory verbs used for the construction of composed verb forms and they are the followings:

1. /m*dan/ آمدن to come 2. /v*vardan/ آوردن to bring 3. /oft*dan/ افتادن to fall 4. /and*htan/ اندامختن to throw 5. /bordan/ بردن to take away 6. /bastan/ بستن to close 7. /budan/ بودن to be 8. /peymudan/ پیمودن to traverse 9. /peyv*stan/ پیوستن to join 10. /kh*stan/ خواستن to want 11. /khordan/ خوردن to eat; to get hit 12. /d*dan/ دادن to give 13. /d*shtan/ داشتن to have 14. /didan/ دیدن to see 15. /residan/ رسیدن to arrive, reach, attain 16. /raftan/ رفتن to go 17. /zadan/ زدن to strike, hit 18. /shodan/ (/gashtan/, /gardidan/) شدن to become 19. /farmudan/ فرمودن to prescribe, command 20. /kardan/ (/nemudan/, /s*htan/, /gard*ndan/) کردن to do, make 21. /keshidan/ کشیدن to drag, draw 22. /gereftan/ گرفتتن to take, receive, obtain 23. /goz*shtan/ (/nah*dan/) گذاشتن to put 24. /y*ftan/ یافتن to find
Most of the verbs ending with /-idan/ are regular verbs, with some exceptions like: /shenidan/ شنیدن (to hear), and /didan/ دیدن (to see). Many of the words borrowed from Arabic have been turned into Persian verbs by the use of this ending e.g., /fahmidan/ فهمیدن (to understand), /talabidan/ طلبیدن (to call, summon, want, request), /raghsidan/ رقصیدن (to dance). Once again, the expressions "regular" and "irregular" are used based on the morphophonological changes that occur at the level of what is conventionally called the "verb stem", and do not refer to any irregularity at the level of the conjugated verb forms. A complete list of all Persian "simple" verbs (241) is included in *Recherche sur la structure transformationnelle du verbe persan: le verb "simple",* pp.249 - 255 (Elahe Mir-Djalali, 1974). 150 of these, approximately 70 regular and 80 irregular, are provided here.
III CRITERIA OF CLASSIFICATION

PERSIAN VERBS

"REGULAR"

For regular verbs, the stem of the present tense is obtained by simply eliminating the infinitive ending /-an/ and the morpheme of the past tense (-d-, -t-, -id-), without any other changes, e.g.:

/-id-/ + /-an/ are omitted:

<table>
<thead>
<tr>
<th>inf.</th>
<th>present stem</th>
<th>present form</th>
<th>imperative form</th>
</tr>
</thead>
<tbody>
<tr>
<td>/boridan/ ==&gt;/bor/ ==&gt;/miboram/ می‌برم =&gt; /bebor/ ببرم</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/porsidan/ ==&gt;/pors/ ==&gt;/miporsam/ می‌پرسم =&gt; /bepors/ پرس</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/tarsidan/ ==&gt;/tars/ ==&gt;/mitarsam/ می‌ترسم =&gt; /betars/ ترس</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

/-d-/ + /-an/ are omitted:

| /kh^nidan/ ==>/kh^n/ ==>/mikh^nam/ می‌خوانم => /bekh^n/ خوان |
| /khordan/ ==>/khor/ ==>/mikhoram/ می‌خورم => /bekhor/ خور |
| /kandan/ ==>/kan/ ==>/mikanam/ می‌کنم => /bekan/ کن |

/-t-/ + /-an/ are omitted:

| /koshtan/ ==>/kosh/ ==>/mikosham/ می‌کشم => /bekosh/ کش |
| /shek^ftan/ ==>/shek^ft/ ==>/mishek^fam/ می‌شکافم => /beshk^f/ شکاف |

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IV  LIST OF REGULAR VERBS

/a/  
šhîmidan/ آشامیدن  to drink 1. 
morzidan/ امرزیدن  to absolve 2. 
a/  
arzidan/ ارزیدن  to be worth 3. 
andishidan/ اندیشیدن  to reflect, think 4. 
/b/  
bakhshidan/ بخشیدن  to pardon, forgive, give 5. 
boridan/ بیریند  to cut 6. 
busidan/ بوسیدن  to kiss 7. 
/p/  
pshidan/ پاشیدن  to sprinkle, scatter 8. 
parastidan/ پرستیدن  to adore, worship 9. 
porsidan/ پرسیدن  to ask 10. 
paridan/ پریدن  to fly, jump, hop 11. 
pasandidan/ پسندیدن  to admire, select 12. 
pusidan/ پوسیدن  to decay, rot, wear out 13. 
pushidan/ پوشیدن  to wear 14. 
pichidan/ پچیدن  to wrap, twist, turn, roll 15. 
\n/ta/  
tarshidan/ تراشیدن  to scrape, shave 16. 
tarsidan/ ترسیدن  to fear 17. 
tarakidan/ ترکیدن  to burst, crack, explode 18. 
tapidan/ طبییدن  to palpitate, beat (heart beat) 19. 
talabidan/ طلبیدن  to call, summon, request 20. 

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/j/  چ
/jombidan/ چنبیدن to oscillate, move 21.
/jushidan/ چوشیدن to boil 22.

/ch/  چ
/charkhidan/ چارکهیدن to spin, rotate, whirl 23.
/chasbidan/ چاسبیدن to stick, cling, adhere 24.
/cheshidan/ چشیدن to taste 25.
/chekidan/ چکیدن to drip, trickle 26.
/chal4ndan/ چلاندن to squeeze, press 27.

/kh/  خ
/khorushidan/ خروشیدن to roar, shout 28.
/kharidan/ خریدن to buy, purchase 29.
/khoshkidan/ خوشکیدن to dry up 30.
/khandidan/ خندیدن to laugh, smile 31.
/kh*bidan/ خوابیدن to sleep 32.
/kh*ndan/ خواندن to read, sing 33.
/khordan/ خوردن to eat, to get hit 34.

/d/  د
/darakshidan/ درارکشیدن to shine 35.
/daridan/ دریدن to devour 36.
/dozdidan/ دزدیدن to steal 37.
/davidan/ دویدن to run 38.

/r/  ر
/r*ndan/ راندن to drive, chase away 39.
/residan/ رسیدن to arrive, ripen 40.
/raghsidan/ رقصیدن to dance 41.
/ranjidan/ رنجیدن to take offence 42.
/ru'idan/ روشیدن to grow 43.
<table>
<thead>
<tr>
<th>رکورد</th>
<th>تعریف</th>
<th>صفحه</th>
</tr>
</thead>
<tbody>
<tr>
<td>/s/</td>
<td>to weigh, measure, evaluate</td>
<td>44.</td>
</tr>
<tr>
<td>/sanjidan/</td>
<td>ستندن</td>
<td></td>
</tr>
<tr>
<td>/sh/</td>
<td>to split, cleave, undo stitches</td>
<td>45.</td>
</tr>
<tr>
<td>/shek#tan/</td>
<td>شکفت</td>
<td></td>
</tr>
<tr>
<td>/gh/</td>
<td>to snatch</td>
<td>46.</td>
</tr>
<tr>
<td>/gh*pidan/</td>
<td>قابیدن</td>
<td></td>
</tr>
<tr>
<td>/ghorridan/</td>
<td>غریدن</td>
<td></td>
</tr>
<tr>
<td>/ghaltidan/</td>
<td>غلاتیدن</td>
<td></td>
</tr>
<tr>
<td>/f/</td>
<td>to understand</td>
<td>49.</td>
</tr>
<tr>
<td>/fahmidan/</td>
<td>فهمیدن</td>
<td></td>
</tr>
<tr>
<td>/k/</td>
<td>to kill</td>
<td>50.</td>
</tr>
<tr>
<td>/koshtan/</td>
<td>کشت</td>
<td></td>
</tr>
<tr>
<td>/keshidan/</td>
<td>کشیدن</td>
<td></td>
</tr>
<tr>
<td>/kandan/</td>
<td>كنن</td>
<td></td>
</tr>
<tr>
<td>/kubidan/</td>
<td>کوبیدن</td>
<td></td>
</tr>
<tr>
<td>/kushidan/</td>
<td>کوشیدن</td>
<td></td>
</tr>
<tr>
<td>/g/</td>
<td>to revolve, become</td>
<td>55.</td>
</tr>
<tr>
<td>/gardidan/</td>
<td>گردیدن</td>
<td></td>
</tr>
<tr>
<td>/gazidan/</td>
<td>گزیدن</td>
<td></td>
</tr>
<tr>
<td>/gosh#dan/</td>
<td>گشان</td>
<td></td>
</tr>
<tr>
<td>/gonjidan/</td>
<td>گنجیدن</td>
<td></td>
</tr>
<tr>
<td>/l/</td>
<td>to tremble, shiver</td>
<td>59.</td>
</tr>
<tr>
<td>/larzidan/</td>
<td>لرزیدن</td>
<td></td>
</tr>
<tr>
<td>/laghzidan/</td>
<td>لغزیدن</td>
<td></td>
</tr>
<tr>
<td>/m/</td>
<td>م</td>
<td>مالیدن</td>
</tr>
<tr>
<td>/m̱lidan/</td>
<td>ملیدن</td>
<td>to stay, remain</td>
</tr>
<tr>
<td>/m̱ndan/</td>
<td>ماندن</td>
<td>to suck</td>
</tr>
<tr>
<td>/makidan/</td>
<td>مکیدن</td>
<td></td>
</tr>
<tr>
<td>/n/</td>
<td>ن</td>
<td>نالیدن</td>
</tr>
<tr>
<td>/ṉlidan/</td>
<td>نلیدن</td>
<td>to lament, groan</td>
</tr>
<tr>
<td>/ṉmidan/</td>
<td>نامیدن</td>
<td>to name, call</td>
</tr>
<tr>
<td>/navardidan/</td>
<td>نورددیدن</td>
<td>to travel over, traverse, climb</td>
</tr>
<tr>
<td>/nushidan/</td>
<td>نوشیدن</td>
<td>to drink</td>
</tr>
<tr>
<td>/v/</td>
<td>و</td>
<td>ورژیدن</td>
</tr>
<tr>
<td>/varzidan/</td>
<td>ورزیدن</td>
<td></td>
</tr>
</tbody>
</table>
V CRITERIA OF CLASSIFICATION
PERSIAN VERBS
"IRREGULAR"

For "irregular" verbs, the stem of the present tense is obtained by removing the past tense morpheme and sustaining a morphophonological change as well. We have seen example of those under D in this section.

VI LIST OF IRREGULAR VERBS

<table>
<thead>
<tr>
<th>/آ/</th>
<th>/آ/</th>
<th>/آ/</th>
<th>/آ/</th>
</tr>
</thead>
<tbody>
<tr>
<td>آرائیدن، آرامستن</td>
<td>to decorate, arrange</td>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>آزمودن</td>
<td>to test, experience</td>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>آسائیدن، آسودن</td>
<td>to rest</td>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>افریدن</td>
<td>to create</td>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>آلودن</td>
<td>to contaminate, taint</td>
<td>6.</td>
<td></td>
</tr>
<tr>
<td>امدن</td>
<td>to come</td>
<td>7.</td>
<td></td>
</tr>
<tr>
<td>آموختن</td>
<td>to learn</td>
<td>8.</td>
<td></td>
</tr>
<tr>
<td>آمیختن</td>
<td>to mix</td>
<td>9.</td>
<td></td>
</tr>
<tr>
<td>آوردن</td>
<td>to bring</td>
<td>10.</td>
<td></td>
</tr>
<tr>
<td>اویختن</td>
<td>to hang, cling</td>
<td>11.</td>
<td></td>
</tr>
<tr>
<td>افتادن</td>
<td>to fall</td>
<td>12.</td>
<td></td>
</tr>
<tr>
<td>افروختن</td>
<td>to kindle, burn</td>
<td>13.</td>
<td></td>
</tr>
<tr>
<td>افزودن</td>
<td>to increase, add</td>
<td>14.</td>
<td></td>
</tr>
<tr>
<td>انداختن</td>
<td>to throw, cast</td>
<td>15.</td>
<td></td>
</tr>
<tr>
<td>اندوختن</td>
<td>to accumulate, save</td>
<td>16.</td>
<td></td>
</tr>
<tr>
<td>انگاشتن</td>
<td>to suppose, imagine</td>
<td>17.</td>
<td></td>
</tr>
<tr>
<td>ایستادن</td>
<td>to stand</td>
<td>18.</td>
<td></td>
</tr>
<tr>
<td>/ب/</td>
<td>/پ/</td>
<td>/ت/</td>
<td>/ج/</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>باختن</td>
<td>باشیدن</td>
<td>باختن</td>
<td>جستن</td>
</tr>
<tr>
<td>to lose</td>
<td>to watch, observe</td>
<td>to gallop, rush</td>
<td>to jump, leap, escape</td>
</tr>
<tr>
<td>بایستن</td>
<td>پختن</td>
<td>تافتن</td>
<td>جستن</td>
</tr>
<tr>
<td>to be necessary</td>
<td>to accept, admit, receive</td>
<td>to shine, twist</td>
<td>to search, seek, find</td>
</tr>
<tr>
<td>برداشتین</td>
<td>بذیرفتان</td>
<td>توانست</td>
<td>جستن</td>
</tr>
<tr>
<td>to take, lift, remove</td>
<td>to pay, polish</td>
<td>to be able</td>
<td>to chew</td>
</tr>
<tr>
<td>بردن</td>
<td>پرمودن</td>
<td>پیمودن</td>
<td>جستن</td>
</tr>
<tr>
<td>to carry, take, lead</td>
<td>to travel, traverse</td>
<td>to accept, admit, receive</td>
<td>to jump, leap, escape</td>
</tr>
<tr>
<td>بستن</td>
<td>پیستن</td>
<td>پیستن</td>
<td>جستن</td>
</tr>
<tr>
<td>to close, shut</td>
<td>to join, connect</td>
<td>to gallop, rush</td>
<td>to jump, leap, escape</td>
</tr>
<tr>
<td>برگشتین</td>
<td>بودن</td>
<td>بودن</td>
<td>جستن</td>
</tr>
<tr>
<td>to return</td>
<td>to be</td>
<td>to be</td>
<td>to jump, leap, escape</td>
</tr>
<tr>
<td>/d/ د</td>
<td>دادن</td>
<td>to give</td>
<td></td>
</tr>
<tr>
<td>/dādan/</td>
<td>داشت</td>
<td>to have</td>
<td></td>
</tr>
<tr>
<td>/dāshtan/</td>
<td>دانست</td>
<td>to know</td>
<td></td>
</tr>
<tr>
<td>/dānestan/</td>
<td>دیافت</td>
<td>to receive, understand</td>
<td></td>
</tr>
<tr>
<td>/daryftan/</td>
<td>دوختن</td>
<td>to sew</td>
<td></td>
</tr>
<tr>
<td>/dukhtan/</td>
<td>دیدن</td>
<td>to see</td>
<td></td>
</tr>
<tr>
<td>/didan/</td>
<td>رستن</td>
<td>to escape</td>
<td></td>
</tr>
<tr>
<td>/rastan/</td>
<td>رفتن</td>
<td>to go</td>
<td></td>
</tr>
<tr>
<td>/raftan/</td>
<td>ریختن</td>
<td>to pour, spill, cast</td>
<td></td>
</tr>
<tr>
<td>/rikhtan/</td>
<td>زادن</td>
<td>to give birth, generate</td>
<td></td>
</tr>
<tr>
<td>/zidan/</td>
<td>زدن</td>
<td>to strike, hit, beat, play</td>
<td></td>
</tr>
<tr>
<td>/zadan/</td>
<td>زیستن</td>
<td>to live, subsist</td>
<td></td>
</tr>
<tr>
<td>/zistan/</td>
<td>ساختن</td>
<td>to build, make, forge, fabricate</td>
<td></td>
</tr>
<tr>
<td>/sēkhtan/</td>
<td>سپردن</td>
<td>to trust, deposit</td>
<td></td>
</tr>
<tr>
<td>/sepordan/</td>
<td>سوختن</td>
<td>to burn</td>
<td></td>
</tr>
<tr>
<td>/sukhtan/</td>
<td>شایستن</td>
<td>to merit, suit, become</td>
<td></td>
</tr>
<tr>
<td>/shāyestan/</td>
<td>شدن</td>
<td>to become</td>
<td></td>
</tr>
<tr>
<td>/shodan/</td>
<td>شستن</td>
<td>to wash</td>
<td></td>
</tr>
<tr>
<td>/shostan/</td>
<td>شکستن</td>
<td>to break</td>
<td></td>
</tr>
<tr>
<td>/shekastan/</td>
<td>شمردن</td>
<td>to count</td>
<td></td>
</tr>
<tr>
<td>/shemordan/</td>
<td>شناختن</td>
<td>to know, recognize</td>
<td></td>
</tr>
<tr>
<td>/shenkhtan/</td>
<td>شنیدن</td>
<td>to hear</td>
<td></td>
</tr>
<tr>
<td>کلمه‌ی فارسی</td>
<td>ترجمه</td>
<td>شماره</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>--------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>فرستستان</td>
<td>to send</td>
<td>63.</td>
<td></td>
</tr>
<tr>
<td>فرمودن</td>
<td>to command, order, say</td>
<td>64.</td>
<td></td>
</tr>
<tr>
<td>فروختن</td>
<td>to sell</td>
<td>65.</td>
<td></td>
</tr>
<tr>
<td>فشردن</td>
<td>to press, squeeze, tread</td>
<td>66.</td>
<td></td>
</tr>
<tr>
<td>کاشت</td>
<td>to plant</td>
<td>67.</td>
<td></td>
</tr>
<tr>
<td>کردن</td>
<td>to do</td>
<td>68.</td>
<td></td>
</tr>
<tr>
<td>گداختن</td>
<td>to melt, fuse</td>
<td>69.</td>
<td></td>
</tr>
<tr>
<td>گذاشتن</td>
<td>to put, place, let</td>
<td>70.</td>
<td></td>
</tr>
<tr>
<td>گذشتین</td>
<td>to pass, overlook, spare</td>
<td>71.</td>
<td></td>
</tr>
<tr>
<td>گرفتن</td>
<td>to take, catch, capture</td>
<td>72.</td>
<td></td>
</tr>
<tr>
<td>گویشتن</td>
<td>to flee, run away</td>
<td>73.</td>
<td></td>
</tr>
<tr>
<td>گریستن</td>
<td>to weep</td>
<td>74.</td>
<td></td>
</tr>
<tr>
<td>گزیدن</td>
<td>to choose, select</td>
<td>75.</td>
<td></td>
</tr>
<tr>
<td>گشتن</td>
<td>to turn, search, become</td>
<td>76.</td>
<td></td>
</tr>
<tr>
<td>گفتن</td>
<td>to say</td>
<td>77.</td>
<td></td>
</tr>
<tr>
<td>گواستن</td>
<td>to appoint</td>
<td>78.</td>
<td></td>
</tr>
<tr>
<td>مردن</td>
<td>to die</td>
<td>79.</td>
<td></td>
</tr>
<tr>
<td>نشستن</td>
<td>to sit</td>
<td>80.</td>
<td></td>
</tr>
<tr>
<td>نوشتین</td>
<td>to write</td>
<td>81.</td>
<td></td>
</tr>
<tr>
<td>نمودن</td>
<td>to do</td>
<td>82.</td>
<td></td>
</tr>
</tbody>
</table>
PART TWO

INSTRUCTOR'S MATERIAL
Introduction: In the words of Socrates (469-399 B.C.), as reported by Plato (ca. 427-347 B.C.), “books cannot be argued with; they always say the same thing to you, however often you read them.” One of the reasons Plato chose to use the format of dialogue may have been to avoid this static quality of most books. He wrote his famous dialogues as an act of homage to his great teacher, and he maintained that philosophy as a human activity is best learned through an exchange of ideas, within the context of rational conversation.

Similarly, language learning as a human activity needs to be interactive, involving the give-and-take of discussions, as well as setting up the students in an active communicative mode which will create the energy and enthusiasm necessary to generate a continuum of interactive sentences between them. In such positions, the learners will use what they have learned in a natural manner following their own objectives and interests, and at their own pace. The focus will then be directed towards solving a communication problem, rather than conscious classroom performance. Each point of culture within the target language could be referred to as a communication problem to be solved by the learner. In other words, each issue of cultural differences, once extracted and described, could be addressed as a point on which there is not an automatic consensus. The scenario is then built around it and the class and the teacher will explore possibilities generated in that setting as a way to solve the communication problem. The more static and prescriptive approaches are thus replaced by the dynamic of “newly generated” material at each interaction.

The concepts and methodology of learning language through interaction have been analyzed, discussed, and recommended by many professionals in the field of second language acquisition including B. Abbs (1980); R. Allwright (1982, 1984); R.J. Di Pietro (1976, 1980). Allwright, R. 1984. “The importance of interaction in classroom language learning.” Applied Linguistics, 5, 156-171. He argues that the classroom thus generates its own educational material and teachers and learners are not only practitioners but experimenters of the classroom.
SCENARIOS AND THE BENEFITS OF GROUP WORK

Most teachers at some time become frustrated with the dilemma of trying to reach every student in the class while not ignoring the needs of all the others. The traditional solution has been to work one-on-one with each student, hoping to give each equal time to perform or recite. A more recent idea is to allow a ‘silent phase’ (see S. Krashen and T. Terrell, 1983) in which all the students are allowed to listen without giving any demonstrable feedback to the teacher. In such an approach, the students speak when they feel sufficient confidence to do so. In both cases, the teacher’s main contribution of imparting knowledge of the subject matter as well as instructional skills -- analytical and applicational -- is significantly reduced.

Scenarios, on the other hand, allow the teacher to provide direction and intervention right from the start of instruction without losing the benefits of any silent phase being undergone by individual learners. Scenarios allow the teacher to break up the class into small, effective working groups to which the teacher may act as a consultant, provider of information and general guide as needed by each group. Members of the groups also help instruct each other, as they acquire different bits and pieces of the target language and share their acquired knowledge as needed by others in their groups.

Since the flow of knowledge must eventually be to the individual learner, each group is given a task that represents the group as if it were one individual. Once the group has worked out a number of possible avenues to explore in completing the task, a representative of the group is chosen to interact with a representative of a different group that also has a task to
accomplish. As the two representatives interact, they may turn to their groups for help or advice at any time. In this way, knowledge is imparted to the individual that is immediately applicable and functional. This feature of scenario work does away with the traditional methods of instruction that attempt to follow a general regimen of grammar that is supposedly suitable to the entire class. ("Coverage", as it is commonly called in the profession, has as its major purpose protection for the teacher who can claim, when students fall short of prescribed goals of learning, that since the material in question had been presented to the class, the student must take responsibility for all that has not been learned.) The interaction between the students then continues to its final stages, where the teacher can enhance the activity and encourage more participation by asking for other suggestions and variations toward achieving the task.

After the performance, the class is brought together as a whole in the third phase (following planning and performance) called debriefing. During this third phase, each student is allowed to ask any questions about the performance and the structural/cultural points being used. The teacher should lead the discussion, and may entice the students to participate by asking them such questions as "What were the most important words or expressions used in the scenario?" "What other possible solutions could have been reached?" The teacher should also address major errors made by the students during this debriefing phase. It is important for the teacher to discuss the error and not identify the error-maker. In this way, students do not lose confidence in themselves. The emphasis must always be placed on what the students have managed to achieve, rather than where they fell short of the mark.

By progressing in terms of task completions that involve the students ever more deeply in Iranian language and culture, the grammar and cultural points are learned in a functional, interactive way. The solutions achieved in each scenario serve to fix the language in the students' minds because the target language is being used as any natural language is used, namely, in social interaction with members of groups.

The routine of the scenario (from preparation by small groups to performance by group representatives to final debriefing as a full class led by the teacher) allows the full range of teacher skills to be used in the classroom. At the same time, the students take the initiative for learning because they must accomplish the tasks before them. The teacher changes, in their eyes, from someone to satisfy to someone who helps them satisfy themselves. Groups have a healthy effect on their individual members because they tend to build up weaker members through their sharing of the task. The teacher should observe the students as they work in groups; if some of the members do not seem to be cooperating, then these students should be assigned to new groups with other students who did not seem to be cooperating in their original groups. In this way, they will have to motivate each other in order to complete the task.
Learning Persian Language & Culture

given to them by the teacher. Working with scenarios, the teacher dictates the task and not the way to achieve it. Some related reading and writing will be assigned which will be used as reinforcement of classroom performance and students' interaction. Each lesson plan contains grammar points, vocabulary and interaction exercise with the scenarios.

II CLASSROOM ORGANIZATION

USE OF INTERACTION SKILLS

Persian classrooms in the U.S. are not typically overcrowded at this time, but the scenario activities are still beneficial for smaller groups. The emphasis here on benefits of working in groups should not divert the reader's attention from the main issue in scenario work, which is the direct and "open-ended" involvement of the individual language student in the classroom.

The tasks of the scenarios in this text have been taken from potential points of interaction that come from Persian culture and society. The attention is turned towards solving a real interaction problem, rather than reciting scripted material. As we have seen, this approach encourages free thinking and stimulates genuine efforts to communicate. Therefore, in the classroom, students should be organized in groups and each group should prepare for a free encounter with the other. The teacher's role remains the same as always:

- to stimulate independent thinking and participation;
- to provide supportive material as food for thought, including vocabulary, grammar points and cultural clues; and
- to give direction so as to guide and not to dictate what to think or what to say.

In the classroom setting, we propose that the teacher should prepare the ground for the students in the following manner:

a. Explanation: A brief introduction should be provided about the Key Concept, and the Situation introduced in the lesson plan\(^3\). At this point, the teacher may review and

\(^3\) Notice in the first lesson, the underlying concept is family, the Key Concept is /noruz/ (New Year), and the Situation is what was described in the scenario about /khane tak\(\text{n}\)/ (house cleaning).
discuss cultural content, facts, and values, especially those that are different from the students' background.

b. **Examples:** The teacher will provide at least three examples of Situations from the same Key Concept under study.

c. **Scenario preparation:** Two interconnecting roles are designed and each briefly described separately in writing. The scenario preparation is based on the following premises:

A) **Clarification** of the concepts for the students.

1) **Key Concept (KC)** - Examples of Key Concepts are “New Year”, “marriage”, “education”, “religion”, etc. These independent concepts could be considered as parts of an overall underlying concept; i.e. issues mentioned above are all closely related to the concept of family. These are referred to as separate Key Concepts, but the students will undoubtedly use their acquired knowledge about the “family” in all of them as it becomes necessary.

2) **Situation** - The specific situation for which the students have received a scenario in order to prepare to interact. For example, under New Year, the situations include “house cleaning”, “growing seeds”, “visiting protocol”, “/haftsin/”, “/sizde bedar/”, etc.; under marriage, “asking in marriage”, “/nahriye/”, “wedding ceremony”, “divorce”, “/jahzaf/”, etc.

The underlying concept in each situation remains the basis on which all other variations are constructed. The numerous situations presented in a diversity of scenarios are essential for the students' performance in the classroom, and facilitate their language acquisition. An example of a KC is /t*rof/ as illustrated in situations involving a taxi driver and passenger, guests and the host, or a friend and another friend. Some other Key Concepts that could be developed are friendship, entertainment, politics, socio-economic issues, etc. A more abstract KC could be chosen as the core of the scenario construction depending on the level of the students' sophistication, e.g. punctuality, honor, greed, self-interest, courage, embarrassment, fear, shame, etc. The Key Concept as the abstract issue is developed through a number of concrete happenings and situational examples.

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4 The three situations chosen for this first lesson are /kh*ne tak*nil/ (house cleaning), /haftsin tahvile s*li/ (the seven “s” and the transition to the New Year), and /dido b*zdid/ (visiting protocol).

5 These are examples from the Lesson Plan preparation on /t*rof/.
Key Concept = abstract issue  
vs.  
KC =/= Situation

Situation = concrete happening

B) **Situation-oriented task** - In this phase, a scenario is chosen that assigns learners to their respective roles based on problems posed within the context of Iranian culture. To initiate the interaction the following points need to be included:

1) **Shared information**: provides a purpose for the interaction. This is the most obvious and concrete part of the scenario. An interaction is based on some facts known to both parties, e.g. the taxi driver and a passenger share the knowledge of the place of pick-up, the destination address, the time of day, the weather and traffic conditions. The conversation starts based on these common grounds.

2) **Unshared information**: gives individual variety to the interaction. This is the subjective and personal part of the scenario. Based on facts and conditions unknown to the other party, each individual decides on his/her own strategy and plan of interaction, e.g., the passenger’s haste to get to his destination arises because he is late for an important appointment (the driver does not know this). The taxi driver may wish to take a longer route either for a better fare (the day has been very quiet...) or for a chance to chat with someone from Washington, DC, where he has some family, or for a better chance to pickup another passenger, etc. It is based on this unshared information that the interaction task will evolve.

C) **Main expressions and vocabulary**: In preparation for an interaction on a particular concept, the teacher should introduce some relevant vocabulary. This should include a number of nouns, verbs, and expressions to be used by both participants in conducting their interaction, and any other vocabulary required by the students in classroom.

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III  CLASSROOM PARTICIPATION

STRATEGIC INTERACTION

1. The teacher distributes scenario roles, written both in English and Persian in early lessons, and only Persian in later lessons. Students should be arranged in working groups, and supplied with a list of useful expressions and vocabulary. They should be given time to discuss and determine their attitude towards the role at hand, and make interaction plans in order to accomplish the task given in the scenario. Each group should consider several possible interactions. The teacher may provide to the groups any help that is needed during this stage.

2. On the basis of questions from the students, the teacher should provide each group with additional vocabulary, useful grammar points and cultural hints. (Remember that teacher’s introduction to the cultural point and the scenario combined with the rehearsal for the scenario performance may take more than one class meeting, depending on how much time is allotted, e.g., 45 minutes may not be enough time for both activities).

3. When the students have rehearsed sufficiently, a representative is chosen from each group to enact the role. The other members may provide any help that might be needed. Other suggestions and alternative strategies should be welcomed. The activity within each group will keep all the students physically together, involved in listening, and free to participate in the ongoing interaction. This will allow the learners to participate at their own pace, expressing interest at will and naturally focused on the subject more than on the classroom setting.

4. To enhance the performance, the teacher may offer ideas to group representatives. To encourage participation from less forthcoming students, the teacher may request suggestions, variations, and alternatives to the on-going interaction. This will activate further interest and continue the dynamics of classroom exchange.

5. Depending on availability, the dialogue may be recorded using either audio or video equipment.

6. After the performance, the teacher should conduct a debriefing phase. Using schemata for notes and comments, the teacher debriefs the students on what transpired, offering
suggestions and corrections where needed. The audio or video recordings could become significant work tools at this time. The teacher uses the discourse generated during the performance phase as the basis for discussion of important elements of form, structure and culture. One way to start the debriefing would be to ask the following questions:

1) What were the key expressions and/or words used in this interaction?
2) What new or different sounds did you notice in the performance?
3) What words or expressions did you find difficult?
4) What would be another way of conveying the same ideas that were expressed in the conversation?

To facilitate the work of the debriefing, the teacher may want to ask the students to take notes about the major points discussed.

7. A related reading assignment should be given to reinforce language acquisition. The students are asked to read a paragraph on the cultural concept and related activities of the lesson: in this case, /noruz/ and the necessary preparations for cleaning the house. After the reading, the teacher and students might engage in a discussion of the similarities and differences between American and Iranian ways of celebrating the New Year. In the early lessons, the teacher should point out the differences between the way words are formally written and the way they are pronounced in an informal context (see section on phonological analysis). Points of grammar may be addressed in the same manner.

8. Following the debriefing, students may be asked to write a short composition on the KC, cultural topics contrasted with their own backgrounds, or on a situation as they would interact in it themselves. Possible written exercise: Write a letter to your family in the United States telling them about what happened to you during /noruz/. The goal is to reinforce and internalize what took place during the scenario, and to help develop writing skills.

Variations in the syllabus: In addition to the variety of psycho-social possibilities which arise from any interaction, much information could be included and discussed at the time of scenario presentation and as the interaction is taking place: the time of the day, location, weather, age, sex, level of education, physical appearances, socioeconomic status of the hypothetical participants, colors, calendar, landscape, nature, pets, etc. The use of these variants should be tied to the students' level of proficiency, age, background and interests.

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Language switching: This will vary according to the teacher's evaluation of the class level. A general approach to the second year college level would be as follows:

- The performance of the interaction as well as the short composition are to take place in the target language (here Persian).

- Based on the students' language level, the rehearsal and debriefings may be done entirely in Persian with only occasional use of English, as necessary.

- The task should concentrate both on communicating the KC and on handling the special given situation in the scenario. Once the students know what they are trying to achieve, they should be expected to perform in the target language, and be free to work within their own knowledge and limitations of that language.

- The teacher's special input of vocabulary, information and other necessary tools, as well as student participation will provide dynamics necessary to push forward the level of performance in the target language.
References


The main reason for choosing the interactive classroom over the traditional one is to place students in real-life situations where they learn to think in the language and use it to achieve a communicative goal.

The learning process takes place during interaction, as opposed to the student learning about an interaction.

In the past students were taught different elements of the language as though they were being given separate boxes with which to build the structure of a construction.

The new approach is to provide an environment where the linguistic skills are naturally developed, used, and reinforced.

This means from pure memorization of boxes, the student is taken through a spiral of developing language-using skills.

Thus we work towards the same skills as in natural language learning.

This approach will allow students to make more errors; but in the interaction, the focus is on communication, not on grammar.

Grammar points and other elements of the language are explained and taught during the debriefing period, where students maintain a vivid interest in communication.

Practice with the scenarios will help the learner feel situated within a linguistic circumstance, confronted with a problem to solve or a task to accomplish.

Communicative skills will be required, learned, and internalized as the interaction process evolves.

Different points of grammar are practiced as the scenario lessons continue.

The different rehearsal and performance phases are to provide practice on culture points, lexicon, grammar points, and useful expressions.

The debriefing phase is useful in reinforcing the interaction highlights and cultural points, and in providing explanations on grammar and other linguistic elements.
SCENARIO ROLE

- Student plays self and has to react naturally within the given situation.
- Student is not told what to do or think in a given situation.
- The interaction generates aspects of the target language to be explored.
- The unknown elements of the interaction help create a real-life tension which is present in most natural situations.

ROLE PLAY

- Student is given an artificial part to play.
- Student is told what to do or think in a given situation.
- Some known items from the target language are practiced.
- Students know what to expect from the other party.

CONCLUSION

- Role play remains a classroom practice tool.
- Scenarios allow language proficiency to surface and to be reinforced.
- The open-ended nature of scenarios makes it possible to have a natural interaction in the classroom.
- Language instruction occurs based on a real-life effort to communicate.
- The same linguistic elements are involved in achieving the task: vocabulary, grammar, pronunciation, comprehension, skills at turn taking, cultural appropriateness, interrupting appropriately to ask questions.
- Scenarios are excellent feedback on how the student can use the elements of the target language.
PHASES IN THE INTERACTIVE METHOD

1. **Teacher Tasks** in the Interactive Classroom
2. PHASE ONE - *Rehearsal*
3. PHASE TWO - *Performance*
4. PHASE THREE - *Debriefing*
5. PHASE FOUR - *Reinforcement*
6. Student Tasks in the Evaluation Process

1. **Teacher Tasks**

- Review coverage of the subject in textbook and other related materials.
- Review proposed scenarios and prepare others related to the subject in the text.
- Prepare to play several types of interaction roles in the classroom.
- Consider the outline of the grammar which might be used through these transactions.
- Find reading selections that are related to the domain of the Key Concept under study.
- Prepare some questions derived from the scenarios for writing exercises.
- Seek to involve students in the evaluation process.
- Prepare to come up with a model from the students' performance to be used for the evaluation task.
2. **PHASE ONE - Rehearsal**

- The students are divided into two or three working groups, according to the task.

- Teacher distributes a scenario to each group.

- Students are given time to discuss the scenario within each group.

- They will decide on a course of action to accomplish the task or resolve the problem at hand.

- They will make interaction plans.

- Each group plans several alternative interactions.

- Based on those plans, students will ask for additional vocabulary and verify useful grammar points and other cultural issues.

- This activity might well take one classroom session (45 minutes).

3. **PHASE TWO - Performance**

- When the students have rehearsed sufficiently, a representative is chosen from each group to enact the scenario role.

- Other students are on stand-by and can make suggestions, and come up with helpful expressions needed by their representative.

- This phase is to be kept as much as possible a group-supported activity.

- Students are physically grouped together, and involved in listening and participating.

- Depending on availability, this performance may be recorded using audio or video equipment.

- In order to encourage participation from less forthcoming students, the teacher may ask for suggestions and variations at the final stages of the interaction.
4. **PHASE THREE - Debriefing**

- The teacher is to conduct this phase.

- Using schemata to illustrate comments and observations, the teacher will come up with a model of what was enacted in the interaction.

- The discourse used during the interaction will serve as the basis of a discussion about important elements of form, grammar, and culture.

- The audio or video recording could be very helpful in this phase.

- Another way to start the debriefing would be to ask WH-questions about the expressions used, different sounds, other difficulties, and other ways to convey the same ideas.

- To facilitate the work of the debriefing, the teacher may want to ask the students to take notes about the major points discussed.

5. **PHASE FOUR - Reinforcement**

- A relevant reading assignment is given.

- Related writing activities are done first on an individual basis and then by each group.

- The classroom experience will provide a common ground for this writing and the writing should reinforce the experience.

- The writing is thus a more real-life activity.

- From individual creativity the students will move towards collective work of communication with their peers.
6. **Student Tasks in the Evaluation Process**

- Each student is best prepared to answer for themselves the following questions:

- Could I have used more of my vocabulary?

- Could I have requested more help from the teacher?

- Was I able to convey what I needed?

- Could other students help more effectively?

- Other students as observers may use good judgement about originality and intelligibility of the interaction.

**Dr. Di Pietro's chart for evaluating students performance in scenarios**

<table>
<thead>
<tr>
<th>Performance features</th>
<th>Major evaluation by:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Teacher</td>
</tr>
<tr>
<td>1. Role portrayal</td>
<td>✓</td>
</tr>
<tr>
<td>2. Cultural conventions</td>
<td>✓</td>
</tr>
<tr>
<td>3. Originality</td>
<td>✓ ✓</td>
</tr>
<tr>
<td>4. General intelligibility</td>
<td>✓ ✓</td>
</tr>
<tr>
<td>5. Grammatical accuracy</td>
<td>✓ ✓</td>
</tr>
<tr>
<td>6. Pronunciation</td>
<td></td>
</tr>
<tr>
<td>7. Use of vocabulary</td>
<td></td>
</tr>
<tr>
<td>8. Use of teacher help</td>
<td></td>
</tr>
</tbody>
</table>
EVALUATION
FOR SCENARIO CLASSROOM

• The scenario has been performed in the classroom.

• Teacher looks for points of interaction development.

• task a & task b have been performed by Student A & Student B.

• For example, the scenario has been based on the taxi driver’s refusal to accept his fare and the passenger’s insisting as he is in a rush to get to an appointment.

• After the performance, in debriefing, the teacher will come up with a dialogue of what was communicated during the scenario interaction.

• This will give the students a model to practice with and ask relevant alternative questions.

• This is also the model on which the students can be tested.

• The most important principle in testing is that it is done in a coherent situation and within the right context.

• The student must be aware of the nature of the discourse, the task to be accomplished and/or the problem to be resolved.

• The testing of all linguistic elements (see chart attached) relating to the use of the language must be done within the motion by the student towards the resolution of the task.
• The format of the test is primarily oral with reading and writing adjuncts.

- Want ads
- Letters to family and friends
- Newspaper headlines
- Political commentary
- School schedule
- Hobbies
- Travel description
- etc.

- Promissory notes
- Open letters
- Literary critics
- Shopping lists
- A special day’s schedule
- Sport activities
- Radio announcements

• The style of learning is not dictated, but the task to perform is indicated and the learning style remains up to the ability of the students under the teacher’s supervision.

• After the test, the teacher should sit with the students and see if they can evaluate their own work.

• 10 minutes per student for testing, 5 minutes for the teacher to score.
LINGUISTIC & INTERACTION ELEMENTS
Feedback on how the student uses the language

TESTED FOR ORAL PROFICIENCY:

- Pronunciation
- Vocabulary
- Grammar Structure
- Comprehension

STRATEGIES OF INTERACTION:

- Skill at turn taking
- Skill at interrupting for asking questions
- Skill at using the language interactively
- Cultural appropriateness
EVALUATION SCORE SHEET

From global skills to detail skills

Global

30 • Strategies of Interaction: Communicative performance and moves made to complete the Interactive task

20 • Cultural constraints: gestures and honorifics

20 • Discourse coherence

10 • Grammatical accuracy

10 • Choice of lexicon

10 • Pronunciation: based on intelligibility in context

Detail

Total 100 points

147
159
PROFICIENCY

CONCEPT AND EXISTING GUIDELINES

Introduction: In view of recent social and political developments around the world, the study of Persian language and culture is receiving greater recognition. Many aspects of international relations suffer from inadequate communication between cultures and the importance of a better understanding is strongly felt, consequently language instruction is receiving more attention than in the past. Recent changes in the study of the Persian language reflect developments in the larger field of foreign language instruction over the last two decades in general, and the geopolitical importance of Persian-speaking areas in particular. The general move towards proficiency in language instruction is the only effective course to pursue as new teaching materials for Persian are developed.

Persian instruction was previously confined mainly to the teaching of literature in a narrow sense. Most often, instructors used the traditional grammar-translation method, in which Persian grammar would be “covered” in the initial stages, followed by reading and translation of classical literature. With concentration on the traditional classical works, most other forms and levels of language, including contemporary writings and the spoken language, were ignored. Studying spoken Persian was considered almost unacceptable, based on the premise that once students master the literary language it is easy to switch to the spoken language at any time during their instruction.

Another important fact is that cultural differences were not systematically addressed. Some issues of cultural value would emerge at random during the course of study of such literary works; the teacher would comment on them without too much clarity and often leave it to the students to draw their own conclusions. Based on the degree of attention paid in class or the student’s sensitivity to the problem at hand, students would form their own impressions about the culture of the new language under study. The unfamiliar and unknown were often treated with apprehension and reservation; cultural differences were mostly perceived as negative and unreasonable. A systematic, objective, and empirical source of information on cultural issues was not available and the subject was not considered important for research and study.
In the general field of language instruction, especially among commonly taught languages, a new movement seems to become popular every ten to fifteen years. After the grammar-translation method and audiolingual teaching, communicative interactional learning and the notional-functional syllabus are receiving much attention. The term proficiency has become very popular among language instructors and material writers, who speak about proficiency-based language instruction, proficiency tests, proficiency requirements, proficiency orientations, and proficiency standards. The notion of proficiency is especially crucial with regard to the evaluation of students' level of performance in the target language, and is certainly a more reliable criterion than the number of hours an individual has received language instruction. However, it is important to keep in mind that proficiency-based teaching needs to be considered as a complex system of classroom activities which promote functional language acquisition and cannot be achieved without the teacher's full training and understanding of the instructional goals and changes. For students, this diversity and the experience with the new methodology is exciting and rewarding. For instructors, the task is more complex, since they have to assimilate the concept of functional learning and language acquisition, do away with the more comfortable established method, and adapt to a new approach to language teaching.

CURRENT STATE OF AFFAIRS

Recent decades have been marked by a growing number of Iranians in the United States, and an increased interest in bringing contemporary teaching methodologies to the instruction of Persian. The new approach to language teaching has raised concerns in the area of developing functional language proficiency through course design and objectives, changes in the choice of texts, classroom activities and other audio/video teaching, and testing instruments. One resource for professionals in the field is training from the American Council on the Teaching of Foreign Languages (ACTFL) to be used in oral interviews for Arabic, Hebrew, and other less commonly taught languages. In addition, teaching materials need to be designed with the student's proficiency in mind, and teachers of Persian language, like all other teachers, need to open up to the application of new methodologies applied to most other commonly taught languages in order to promote learning for proficiency.

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During the past few decades, a number of Persian instructors have prepared instructional material for teaching Persian as a foreign language, but the absence of agreed-upon proficiency guidelines means that they have often worked at cross-purposes. Persian instructors are aware of this problem and they identify the lack of reliable information on students’ levels of proficiency as a major obstacle. In cooperation with other professionals in the field, I have proposed to develop guidelines and proficiency tests for Persian in a new research and development proposal to the Department of Education. Funding for that project is still pending.

Many scholars have focussed on the subject of learning for proficiency, just to name a few: J.B. Carroll (1980); J.L.D.Clarke, ed. (1978, 1987); J.R.Firth, ed. (1980); Theodore V. Higgs, ed. (1984, 1982); Stephen D. Krashen (1982). In the decade after the “testing kit workshop” held by the Foreign Service Institute (FSI), and the development of the ACTFL “Provisional Proficiency Guidelines”, significant progress has been made in establishing national proficiency goals and proficiency testing procedures in academia. However, in-service training, research, and development for Persian have fallen behind.

At this time, guidelines and tests are not available for measuring proficiency in Persian for university programs. Among the Middle East languages, proficiency guidelines and testing procedures have been established for developing Arabic proficiency tests at the University of Pennsylvania and the University of Michigan, through a grant from the U.S. Department of Education. Proficiency Tests developed at the Center for Applied Linguistics using the ACTFL/ETS proficiency guidelines for other less commonly taught languages, including Hebrew, Hindi, Chinese, and Portuguese, provide models for future research.

EVALUATION ACTIVITY AND PROFICIENCY TESTING FOR THIS PROJECT

Language proficiency development has to be evaluated on several levels of performance -- listening comprehension, speaking, reading, writing, to which a common element of cultural awareness and appropriateness needs to be added. Guidelines for evaluating these should be based on general linguistic rules and also be open to variations with regard to language specific issues. The ACTFL Provisional Proficiency Guidelines provide a series of functionally defined proficiency standards for all four linguistic skills as
a language-specific, generic set which does not include the cultural awareness and appropriateness that I mentioned above.

In the previous section, under Communicative Performance, we discussed the evaluation process for this approach, provided a chart for evaluating students' performance in scenarios and a set of linguistic and interaction elements tested for oral proficiency, as well as an evaluation score sheet for the same. However, for the testing at the University of California at Berkeley of the teaching modules developed here, several important issues ought to be pointed out.

1. Time restrictions did not allow a full testing of all skills before and after the application of the teaching module, and because the main reason for testing was to evaluate the effectiveness of the instructional material, the evaluation test was designed only with that objective in mind. Thus, the evaluation sheet evolves from easier concepts to more complex issues, strictly to test the effect of the teaching material module and not the language proficiency of the students.

2. This evaluation task was performed in three sessions at the University of California at Berkeley, with a classroom of 10 students officially recognized as intermediate level, but ranging from high-novice to mid-intermediate in most skills.

3. Generally, a homogeneous level of students is important for their understanding, participation, and performance in the interactive classroom exchanges. However, in the absence of such circumstances, under time restrictions, we had to concentrate only on the previously explained objectives of this testing. This complication was partly remedied by allowing a certain degree of English to be used in the evaluation sheets and the explanation about the activity; in addition, the cultural issues were introduced to students with the use of some English in order to assure that all students understood the task at hand.

4. The task to be performed by the students was more demanding than their usual work in a regular classroom setting, as they were introduced at the same time to new teaching material as well as new methodology.

5. The Unit on T'rof was introduced and used only for the purpose of illustrating the methodology and explaining what was expected from the students.
6. The Unit on Noruz was used for the actual testing; a pre- and post evaluation sheet and a written assignment were collected from the students, to determine the effect of the class activity.

The results were extremely encouraging, since the interaction that took place in class and a comparison of the pre- and post evaluations show that the students who were not previously aware of the cultural issues presented in the lessons were receptive and open to the teaching material. Not only did they learn the cultural points, they also improved their functional language skills through interaction. There were a few students who were already familiar with the specific area of culture treated in the lesson plan; all of them demonstrated confusion about certain activities and relationships, and the lesson helped them put things in proper perspective, as well as providing them with proper Persian expressions and verb phrases to express what they had learned previously in English.

General acceptance of the new methodology was enthusiastic, as the practice class helped students to get acquainted to a certain degree with the scenario interaction; by the end, even the most reserved students were involved in the scenario exchange. (The interaction was recorded on tape and can be made available on request.) Eight of the ten students returned the written assignment, and all eight made positive comments about the effect of the teaching methodology, indicating that the cultural presentation had been useful and informative. An analysis of their evaluation tests indicated a clear improvement. The same test was administered in 15 minutes at the beginning of this process and again in 7 minutes at the end. On the same test completed in half the time, 90% of the students showed significant improvement both in the content of their responses and in their written language performance.

One of the most important outcomes of this testing was that the students responded positively to the new methodology and the cultural content of the material. Under more favorable conditions (without time constraints, and with students’ familiarity with the interactive approach), the learners’ task would be still more proficiency-oriented and would progress toward much higher functional language skill development.
References


CLASSROOM TESTING OF MATERIAL

STRATEGIC INTERACTION
U.C. BERKELEY

First day / first session
FAMILIARIZATION AND PRACTICE

- Explain the testing requirement for the ongoing project.
- Encourage students to do the best they can.
- Distribute 15 minute pre-test Evaluation Sheets.
- Collect sheets after 15 minutes.
- Provide a short general introduction to scenario activities.
- Divide students into two groups.
- Distribute practice scenarios. (Tārof: taxi driver and passenger)
- The rehearsing begins. (only Persian is used)
- Each group is encouraged to ask for any vocabulary or grammar points required.
- 15 minutes interaction. (only Persian is used)
- Text of cultural points for noruz is distributed to students.
- The Key Concept is noruz, the Iranian New Year, for the next session.
- The session is closed by asking students to remain in the same group the following day, and to carefully review the handouts.
Second day / first session
REHEARSAL AND PERFORMANCE

- Ask students if they have reviewed the handouts and go over the cultural points with them.
- Ask students to form their working groups.
- Review the idea of natural interaction based on a scenario.
- Remind the students that their efforts should be focused on giving explanations and communicating with each other within their respective group during the rehearsal.
- Distribute scenarios.
- This phase is totally in Persian.
- Encourage questions on vocabulary and grammar, without too much explanation on each point.
- Concentration is to be focused on the communicative aspects of this activity, and not on teaching grammar.
- Ask students to let you know when they are ready (10 to 15 minutes).
- Install the recording device central to the group representatives.
- Ask the representatives to begin the interaction (performance).
- Listen, and help when necessary, in order to accommodate the communication.
- Start a schema based on Student A, Student B and their strategies to get the point across.
- On the blackboard, in Persian, put down key sentences from each group interaction.
- Encourage other students from each group to help, make suggestions, and propose other alternatives.
- This should be an inviting atmosphere of positive enjoyable communication.
- A correction is only necessary if the distortion is very important.
- The performance ends once the task is accomplished.
- The teacher now has a model of this particular class interaction.
Second day / second session
DEBRIEFING AND REINFORCEMENT

- The teacher might start the debriefing by reviewing the interaction and asking for the students' input.
- During this review any phonology or grammar points which might stand out will be discussed.
- This phase is not to be used exclusively to point out mistakes, but rather to illustrate other ways to ameliorate a certain sentence, or coordinate verbal tenses, improve pronunciation, etc.
- Under regular circumstances, when time limitations are not pressing, the audio-tape could be used to look for more points to discuss and for the students' own evaluation.
- Write to a friend or a close family member about the KC, or on any of the particular KC activities (reinforcement).
- At least 10 lines are required from the intermediate level students, but they are encouraged to write more if they so desire.
- A reading passage is provided on the subject on which the students will be asked questions in class (next session).
- Distribute the test-sheets, to be completed in 15 minutes.
- Collect test-sheets.
- Thank students for their contribution to the ongoing project, a copy of which will be made available at the U.C. Berkeley library after completion.
STRATEGIC INTERACTION

REVIEW OF BASIC STEPS

1. Cultural concept (noruz, for example): Short text about noruz is discussed in class.

2. Scenario (the house guest at New Year's, for example). Teacher distributes scenario roles, in early lessons written both in English and Persian, in later lessons, in Persian only. Students are arranged in working groups to rehearse their roles and prepare some possible things to say in order to accomplish the task given in the role. The teacher provides any help that is needed to the groups during this stage. When the groups are sufficiently prepared, a representative is chosen from each group to enact the role. The other members provide any back-up that might be needed. After the performance, the teacher conducts a debriefing phase. Remember that rehearsal for the scenario performance may take more than one class meeting, depending on how much time is allotted, e.g., 45 minutes being the usual class period.

3. Useful and relevant vocabulary and expressions. Students may be supplied with a list of possibly useful expressions and vocabulary. This list may be given during the rehearsal phase before the performance of the scenario.

4. Schema for notes and comments following the performance (in the debriefing phase). The teacher uses the discourse generated during the performance phase as the basis for the discussion of important elements of form, structure, and culture. One way to start the debriefing would be to ask the following questions:

1. What were the key expressions and/or words that were used in this interaction?
2. What new or different sounds have you noticed from this performance?
3. What words or expressions did you find difficult?
4. What would be another way of conveying the same ideas that were expressed in the conversation?
To facilitate the work of the debriefing the teacher may want to ask the students to take notes about the major points discussed.

5. Related *reading* assignment. The students are asked to read a paragraph on the cultural concept and related activities of the lesson (in this case, noruz and the necessary preparations for cleaning the house). After the reading, the teacher and the students engage in a discussion of the similarities and differences between American and Iranian ways of celebrating the New Year. In the early lessons, the teacher should point out the differences between formal written words and the way they are pronounced in everyday speech, using a phonological analysis. Grammar points may be addressed in the same manner.

6. Possible *written* exercise. For example, write a letter to your family in the United States telling them about what happened to you at noruz.
Test Evaluation Sheet

DATE
NAME (first name only)
AGE
SEX (M / F)
NATIVE LANGUAGE
YEARS IN COLLEGE
MAJOR SUBJECT OF STUDY
YEARS OF PERSIAN LANGUAGE:
Instruction in Persian
Informal Exposure to Persian

• Please answer the following as best as you can (in Persian, as much as possible).
• Orthographic errors do not count.
• Use English only when you know the answer and cannot say it in Persian.

1. _ What is the Iranian New Year called?

2. _ What is the date of that event?

3. _ What does that date coincide with?

4. _ Where did you learn about it?
5. What do Iranians do in preparation for this event?

6. Name some of the activities during Iranian New Year.

7. Who is حاجی فیروز/haji firuz/?

8. Can you describe چارشنبه سوری/charshambe suri/?

9. Name a few items indispensable for هفتیسن.

10. What do you know about the meaning of any of the items on the هفتیسن?
11. در مورد سیزده بدر چه میدانید؟ چه جوانان در اینروز چه میکنند؟

12. دید و بازدید در ایام عید چگونه برگزار می‌شود؟

13. توضیح بدهید بین هدیه و عیدی چه فرقی هست؟

14. چه فرقی بین عید ایرانی و سال جدید امریکایی هست؟

15. عید ایرانی یا سال جدید امریکایی کدام را ترجیح می‌دهید و چرا؟
PART THREE

CLASSROOM MATERIAL
UNIT ONE

FAMILY

NORUZ

/noruz/ نوروز (new day)

NEW YEAR
UNIT ONE OUTLINE

Underlying Concept: FAMILY خانواده، فامیل
Key Concept: NORUZ نوروز

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NORUZ /noruz/ نوروز IN THE FAMILY*

NEW YEAR

Noruz, one word, combined of two morphemes: /no/ نو (new), and /ruz/ روز (day), literally means "new day" and refers to the Iranian New Year. Noruz is Iran's most important national holiday. Officially, only two days are devoted to Noruz, but the schools are out for two to three weeks. The thirteenth day of the new year, /sizde be dar/ سیزده بدر, is another holiday, which traditionally marks the end of this period of festivities.

The celebration of Noruz dates back several thousand years, to the time of the Achaemenids. Noruz starts at the exact instant of the Vernal Equinox, which occurs each year around the 21st of March, the first day of spring. Although Islam has added additional meaning to this event, it basically remains an old traditional Persian festivity, and this first day of spring marks the beginning of the Iranian calendar year. Like all traditional events, this holiday is marked with a myriad of activities affecting everything from preparations and celebrations to food, clothing, gift giving, charity, and many other social and family activities.

Noruz is a celebration of the first instant of spring and the renewed earth cycle. As such, it symbolizes new life starting along with moderate temperatures, thawing of the ice, fresh water, first blossoms, and flowering of violets, tulips, and hyacinths. These are the themes widely used in thousands of years of Persian poetry and literature, with all their strong symbolism revolving around Rebirth, Renewal, Nature, Life, Mankind, and Spirituality.

* For further reference to "Family" please see chapter 4. in Iranian and American perceptions and cultural frames of reference.
CULTURAL ISSUES &

Special Events

The following is a brief explanation of some of the most important activities around Noruz. Prepared in English, it is suitable for all students from novice to advanced levels. Each cultural issue could be used as a "situation" in support of a scenario for classroom interaction as demonstrated in this unit.

1 • A complete and thorough house cleaning: /kh*ne tak*ni/ خانه تکانی. This activity involves an effort to end all unfinished business, return all things borrowed, and end all procrastination in cleaning and organization, in order to feel light and in control of one's own life; it is part of a tradition of good resolutions.

2 • Growing seeds, most commonly wheat grains /gandom/ گندم and/or lentils /adas/ عدس. The seeds are grown only in water, for the young to see how a dry closed grain has the potential to grow, develop, and prosper under the right conditions. It has also been reported that historically, many different kind of grains would be grown at this occasion, and the ones showing the strongest growth would be the most prosperous if cultivated that year.

3 • /hafsin/ هفتسين (the seven /s/). Notice this word is spelled as /haftsin/ and pronounced as /hafsin/). The /hafsin/ should include at least seven of the following items starting with the /s/ sound, each symbolizing a deeper concept than the object by itself:
/sabze/ (home grown greens) [symbol of growth, prosperity, and tightly woven roots],
/sombol/ (hyacinth) [symbol of the development of the flower from the roots of its bulb],
/sim m̱̱̱i/ (freshwater small carp) [symbol of life], /samak/ (fish), this expression is rarely used in other contexts,
/sib/ (apple) [the oldest fruit],
/sir/ (garlic) [the oldest bulb],
/somgh/ (sumac, a condiment) [the oldest condiment derived from a flower].
/serke/ (vinegar) [symbolic astringent agent],
/senjed/ (the fruit of the "mountain-ash", a wild tree with olive shaped orange fruit) [symbol of tart and sweet taste],
/samanu/ (a sweet prepared with the extract of young growth of wheat) [symbol of nature's sweetness],
/sekke/ (coin) [symbol of permanence and prosperity] and,
/sepand/ (wild rue, a flower seed used as incense) [symbol of good health and good luck this incense is also supposed to protect against evil eyes], this is an older form of the most commonly used expression which is /esfand/.
/tokhme morgh/ (eggs) [symbol of life potential].
/sofre hafsin/ (the seven /s/ set up) is never complete without
/ghorân/ (the Holy Koran) [spiritual light],
/yine/ (mirror) [symbol of purity and clarity], and
/sham'o shamdân/ (candle and candle-holder) [symbol of light and warmth].
As we have seen, the theme of /hafsin/ mostly turns around spiritual light, purity, clarity, life, respect for the old tradition, warmth, sweetness, prosperity and togetherness. Most people also add:

/noghlo nabšt/ نقل و نبات (noghll is a small white candy made of sugar-covered almond, and /nabšt/ دانت is the pure crystallized sugar) [symbol of good fortune and sweetness], with other sweets, and decorated eggs. The symbolic /sim mšhi/ can be substituted with goldfish.

4 • Home-baked pastry: /bšghlavly/ بخت برنا، /sohsne asal/ سوهان عسل، /nhšn nokhodchi/ نان نخودچی، /nhšn berenji/ نان برنجی، /nhšn panjereš/ نان پنجره آی، /reshte be reshte/ رشته برشته، /gushe fil/ گوش فیل، /noghš/ نقل، /nabš/ دانت، etc. mostly prepared with /pešte/ بسته (pistachio), /bšdšm/ بادام (almond), /asal/ عسل (honey), /kare/ کره (butter), /šrdš berenji/ آرد برنج (rice flour), /khške ghand/ خال قند (powder sugar), /zašarš/ زعفران (saffron), and /helo golbš/ هلو و گلاب.

5 • Purchase of new clothes, shoes, etc. for everyone in the family. Most often referred to as /rakhte eyd/ خخت عید (New Year’s clothing), this expression covers all articles of clothing including shoes, hats, and other accessories, etc. /lebšše eyd/ لباس عید is also used, but only refers to clothing with the exclusion of articles like shoes. This activity is basically for its /shogune nik/ شگون ین (good omen). It is commonly believed that your condition at the time of the change of Vernal Equinox will linger with you most of the coming year, and that is the reason for the thorough cleaning, organizing, good thoughts, the sweets, as well as the new clothing, etc.
Preparation for the last Wednesday of the year includes:

/چهارشنبه سوری/ (Wednesday celebration), which reportedly goes back to the time of the Prophet Zoroaster and the celebration of "fire" as the pure and the purifier. The more recent way of celebrating this day involves the arrangement of seven small bushes /بته/ , which are set on fire and aligned so that one can jump over them one after the other while singing:

/zardiye man az to/ (My yellow complexion be yours)
/sorkhiye to az man/ (Your red complexion be mine)

/تشیب/ (fireworks) and /شاکاهن/ (making noise with a spoon) are two other activities related to this day, but the latter seems to be fading away.

/hجی فیروز/ (a dark complexioned man, wearing red, singing and dancing to amuse children) starts to be seen in the streets around this time. This is a commercialized personality working in the streets to amuse children and get some change. He usually carries a /دایره زنگی/ (tambourine).

/عیدی/ (special New Year's gift) is usually given by the eldest to the young, made of a traditional /سکه/ (coin), or an /اسکناس/ (new bill), symbolizing the wish "prosperity be with you". Note: the tradition of giving /عیدی/, is mostly based on symbolic rather that monetary value.

/hدیه/ (gift), offered by the young to the eldest, is very often either /گل/ (flowers), or /شیرینی/ (cakes and pastry). Aside from parents and grandparents vis-à-vis their children, the notion of old and young among acquaintances is most often based on knowledge, wisdom, and seniority, more than actual age.
9 • /dido bəzdid/ refers to visiting, دیدن، and returning visits, دیدن. Here again the hierarchy of age, its obligations and its social implications are to be considered. In general, in order to present their best wishes in person, younger people are socially obliged to pay a visit to their seniors, whether members of their family, friends, or acquaintances; the visits are then often reciprocated by the elders, although not required as a rule.

10 • /sizde be dar/ (the thirteenth day outing). The festivities, greeting cards, flowers and visiting activities generally take place between the first and the 12th day of the New Year. The 13th day, a national holiday, marks the end of the celebration by an outing, generally to fields or green open spaces, in order to make a bond with nature. On this occasion the green seeds grown at home are taken to be disposed of in a fresh natural current of water. Once in the fields, unmarried young people, especially girls, are encouraged to make small knots in the grass, along with a wish to be married within the year. This is done to insure symbolically the course of their destiny, /bakht/ بخت (destiny). The term is also used in the commonly used expression /bəz shodane bakht/ باز شدن بخت (lit. the opening, starting of the destiny), in conjunction with the knotting of the grass.
VOCABULARY & EXPRESSIONS

Noruz

له‌یا و اصطلاحات نوروز

چهارشنبه سوری

چهارشنبه سوری

حاجی فیروز

خالقد

دایره‌زینگی

دیدن

دیدوابازدید

رخت عید

رشته برشته

زعفران

سبزه

سپند / اسفند

سرکه

سفره هفت‌سین

سکه

ساماق

سمک

fish, old expression replaced by m"hi

firework

rice flour

mirror

new bill

almond

baklava

bush

destiny

pistachio

transition to the New Year

eggs

Wednesday

Wednesday celebration

the Noruz clown

powdered sugar

house cleaning

circle of tanned skin and rings

to see, to visit

visiting and returning visits

New Year garments

special kind of cake

saffron

home grown greens

wild rue

vinegar

tablecloth, set-up of the seven "s"

coin

sumac

183
/samanu/

/sombol/

/senjet/

/sohne asal/

/sib/

/sir/

/sizde bedar/

/sim mahi/

/shogune nik/

/sham'/

/sham'de n/

/shirini/

/adas/

/asal/

/eyd/

/eydi/

/gheshogh zani/

/ghor'non/

/kare/

/gol/

/gol'sb/

/gandom/

/gushe fil/

/lebs/

/lebs'e eyd/

/n' panje'di/

/n' nokhodchi/

/nab't/

/noghl/

/noruz/

/hadye/

/hafsin/

/hel/

سمنه
سنبل
سنجد
سوهان عسل
سير
سير
سيزده بدر
سيم ماهي
شگون نیک
شمع
شمعدان
شیرینی
عدس
عسل
عيد
عيد
قادق زنی
قرآن
کره
گلا
گلاب
گندم
کوش فیل
لباس
لباس عید
نان پنجره ای
نان نخودچی
نبات
نقل
نوروز
هدیه
هفتنیس
هل

a sweet made of wheat sprouts
hyacinth
wild fruit from the rowan-tree
almond sweet with saffron
apple
garlic
the thirteenth day outing
freshwater small carp
good omen
candle
candle-holder, candlestick
cakes, pastry
lentils
honey
New Year
special New Year gift
making noise with a spoon
the Holy Koran
butter
flower, flowers
rose water
wheat grains
special kind of cake
dress
New Year clothes
special kind of cake
special kind of small cake
crystallized pure sugar
sugar covered almond
lit. new day, New Year
gift
the seven "s"
cardamom
Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

/khane takani/ خانه تکانی (house cleaning)

/khane takani/ خانه تکانی, literally means (house shaking) and is informally pronounced /khune takuni/ خونه تکونی. As implied by its meaning, this activity goes beyond just house cleaning. It encourages an overall review of everything accumulated during the year in order to find, organize and keep all useful things, return all things borrowed and to give to others the things that are not needed by the family. The basis of this tradition is to lighten the burden of extra elements left over from different activities in order to start the new year fresh, unencumbered, and uncluttered, with a thoroughly clean house, mind, and heart. In practice, /khane takani/ of course involves a lot of washing and cleaning of floors, walls, doors, windows, rugs, curtains, and all of the household goods and clothing.
**Scenarios**

A

A - Shirin, your family is getting ready for the Iranian New Year. Everyone is going through his own room and belongings for a final /کنن تکنی/ (lit. "house shaking", house cleaning). You are helping your older brother Sohrاب finish his room. Both of you are disturbed by the fact that your friend Laura does not put away her belongings. As she is a guest in your home, you don't know how to make her understand the urgent need for cleaning and tidiness. HOW DO YOU DO THIS WITHOUT OFFENDING HER?
B - Sohrab, you want to help your sister Shirin inform her friend about the requirements of the yearly *khane takni*. While cleaning your own room, deciding which of your books and music will be given away, you offer Shirin different strategies, e.g. ask your mother to tell her, have her do it under false pretense, go ahead and do it for her, etc. You finally decide to have a conversation with Shirin in front of Laura, about the preparations for the Iranian New Year and on the benefits of a thorough house cleaning at this time. LET'S TALK WITH SHIRIN.
C - Laura, you are spending your spring vacation with a friend Shirin, at her family home. You interpret your friend's zealous effort to clean house not as a sign of respect for her tradition, but as childish immaturity vis-à-vis her family. You think your friend is still very afraid of her parents, and wonder how to help Shirin understand that she is no longer a child. You decide to show her through your actions: all your clothes will stay haphazard, between the suitcase and the closet, until tomorrow--they won't make you do it! YOU THINK.
VOCABULARY & EXPRESSIONS*

Scenario

اماده شدن to prepare, to get ready
احداث one person
اسباب things, belongings, equipment
اضافی extras, excess
اطاق room
انجام دادن to do, to accomplish, to execute
بخیز for the sake of
بخشیدن to pardon, to give
برخوردند to get offended
به بهانه under the pretext
پیشنهاد کردن to suggest
تدارک preparation, provision
تصمیم گرفتن to decide
تعلیقات preparation
تهیه جارو
جارو برقی бroom
جمع و جور vacuum cleaner
چمدان (lit. assembled and matched)
چیزها suitcase
حاکی کردن things, belongings
خانه تکانی to make understand
درباره house cleaning
درحضور on the subject of
در ضمن in the presence of
دور ریختن at the same time
to throw away

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<table>
<thead>
<tr>
<th>Persian Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/dust/</td>
<td>دوست</td>
</tr>
<tr>
<td>/tʰe hall/</td>
<td>راه حل</td>
</tr>
<tr>
<td>/rikhto pʰsh/</td>
<td>ریخت و پاش</td>
</tr>
<tr>
<td>/sa'yu kardan/</td>
<td>سعی کردن</td>
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<td>/sonnat/</td>
<td>سنت</td>
</tr>
<tr>
<td>/safhe/~ /safe/</td>
<td>صفحه</td>
</tr>
<tr>
<td>/sohbat kardan/</td>
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<td>/amal/</td>
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<tr>
<td>/fa'liyyat/</td>
<td>فعالیت</td>
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<td>/fahməndan/</td>
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<tr>
<td>/ghaziyye/</td>
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<tr>
<td>/komak/</td>
<td>کمک</td>
</tr>
<tr>
<td>/gereftʰri/</td>
<td>گرفتاری</td>
</tr>
<tr>
<td>/ganje/</td>
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<tr>
<td>/lʰzeme/</td>
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<tr>
<td>/masalan/</td>
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</tr>
<tr>
<td>/majbur/</td>
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<tr>
<td>/mokhtalef/</td>
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<td>/morattab kardan/</td>
<td>مرتب کردن</td>
</tr>
<tr>
<td>/mosʰedat/</td>
<td>مساعدت</td>
</tr>
<tr>
<td>/mashghul/</td>
<td>مشغول</td>
</tr>
<tr>
<td>/moghaddamʰt/</td>
<td>مقدمات</td>
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<tr>
<td>/mehm²n/</td>
<td>مهمان</td>
</tr>
<tr>
<td>/nazdik/</td>
<td>نزدیک</td>
</tr>
<tr>
<td>/nezʰfat/</td>
<td>نظافت</td>
</tr>
<tr>
<td>/niyʰzmand/</td>
<td>نیازمند</td>
</tr>
</tbody>
</table>

*Notice: for the users' convenience, most of the words and expressions used in scenarios are represented on the vocabulary list following each set of scenarios. However, only 30% of the expressions on the lists should be new or less familiar to intermediate level students.

1. These expressions are used when a certain difficulty or resistance is involved in the learning process. As a result they need to be used with caution and a full understanding of their nuance.
Learning Persian Language & Culture

EXAMPLE

SCENARIO INTERACTION

The following is an attempt to demonstrate an actual interaction which might take place in class. This is not to be memorized and/or enacted by the students. Given the scenarios and the vocabulary, the students should be allowed and encouraged to come up with their own ideas and interactions. They might find a need to speak more about each person's activities, like putting away things, or making decisions about keeping, giving, or throwing away, etc. The teacher is only to help maintain interest and participation, against the backdrop of what has been prepared. The class has been organized into 3 different groups, each with a scenario to work with. The interaction is to take place in Persian.

In this case Sohrab (B) starts the interaction:

1- B _/Shirin jun yadet miyad porshe eydro/ ?

شیرین چون یادت میاد پارسال یاد را؟
(Do you remember last year's New Year, Shirin dear?)

2- A _/albate ke yadam miyad erikhi bud/

البته که یادم میاد، تاریخی بود.
(Of course, I remember it was quite an event.)

3- B _/ta'ahriin daryeke meshgole xoone takuni budim/

تا آخرین دقیقه مشغول خونه تکونی بودیم.
(We were busy cleaning house, up to the last minute.)

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4- A /avazesh che 4li bud/ ba'd az tahvil hame chiz morattabo tamiz bud/ عوضش، چه عالی بود. بعد از تحویل، همه چیز مرتب و تمیز بود.
(But it was so nice, to have everything clean and organized, after the New Year.)

5- B /ba'le vaghe'an ke be zahmatesh miyarzid/ بعله، واقعاً که بزحمتش می‌بارزید.
(Yes, it was really worth the trouble.)

6- A /ems3lam d're dir mishe shyad behamun gereft3ri biyoftim/ اسسال داره دیر میشه، شاید بهمون گرفتاری بیافتم.
(It's also getting late this year, we may run into the same problem.)

7- B /yeki nist be in lor4 befahmune ke l4zemeye eyde/ یکی نیست باین لورا یافمونه که لازمه عیده.
(How can we get Laura to understand that this is a New Year's requirement?)

8- C /chi mige/ in bar5daretam be to dastur mide/ چی میگه؟ این برادرتم بتو دستور می‌ده؟
(What is he saying? Your brother also orders you around?)

9- A /na b4by/ /d4rim as eydo khune takunih4ye gozashte harf mizanim/ نه بابا، داریم از عید و خونه تکونیهای گذشته حرف می‌زنیم.
(Not at all, we are talking about eyd and other house cleanings in the past.)

10- B /hameye hav5sesh be dastur gereftane k4sh bej4sh harf gush mid4d/ همه حواسش بدستور گرفتنه، کاشف حرف‌گوش میداد.
(All she can think of is not to take orders, I wish she would listen instead.)
11- A /hichi nagu badesh miyad behesh bar mikhore/!

هیچی نگو بدش میاد، بهش بر میخوره!

(Don't say anything. She won't like it. She'll get offended.)

12- B /bezær balke yad begire/ /farsi khunde ammâ hâlâ ku tâ chiz befahme/

بندار بله باد بگیره، فارسی خونده آما حالا کو تا چیز بفهمه.

(Let it be, she may learn something. She has studied Persian but it'll be a while before she understands anything.)

*LAURA, GETTING CLOSER TO THE BROTHER AND SISTER SAYS WITH A SMILE:

13- C /shirin/ /nemidânestam be barâdare khod enghadr nazdik hasti/

شیرین، نمیدانستم به برادر خود انقدر نزدیک هستی.

(Shirin, I didn't know you were so close to your brother.)

* SHIRIN, WITH LAUGHTER, WHILE KISSING HER BROTHER:

14- A /zâheran doshmane khuni hastin/ /ammâ eyd fargh mikone/

نظاماً دشمن خونه هستیم، آما عید فرح میکنی

(We look like fierce enemies, but eyd is different.)

15- B /etehâde famîlye ke dar maviqe'ehem zâher mishe/!

اتتاه فامیلیه که در موقع ممکن نظام میشه!

(This is family solidarity that appears at critical times!)

16- A /usulan/ /mâ dar famîl kheyli mottaki behamdigar hastim/

اصولاً، ما در فامیل خیلی متکی بههمدیگر هستیم.

(In principle, we are very much relying on each other, in the family.)
17- Bahs sare otighe shombe famili keshid!
Laura, we were discussing your room, and got into family solidarity!

18- C /chetor shod/ ? /be otighe man che marbut/ ?
What is going on? How did my room get into this?

- THEY ALL LOOK AT EACH OTHER, EVERYBODY LAUGHS.

19- Shirin starts to tell Laura about the way /khan taqni/ should be perceived and accomplished. She explains that traditionally, /khan taqni/ is done not only to encourage good cleaning and organizational skills but to discourage procrastination. This practice also helps one to assess things as they are, and to select things based on their utility. In addition, it helps one to think of others and to "put one's house in order". /khan taqni/ is an exercise that can be expanded and applied to a wide range of activities. This is why having a cluttered room, with your belongings thrown around, is not what one usually expects to see, at least in this period. Also, in this particular case, it makes the cleaning of other areas more difficult if not impossible.

- GENERAL LAUGHTER... LAURA FINALLY UNDERSTANDS THE SUBTLE NATURE OF THE SITUATION. SHE GIVES IN, AND STARTS CLEANING UP HER ROOM.

- End of class interaction.
NEW VOCABULARY USED

In this interaction

اصطلاحات جديد

/kharin daghighe/ آخرين دقيقة
/etteh*d/ اتحاد
/eyk*sh/~ /k*sh/ ايكش/ كاش
/bahs/ بحث
/be zahmatash miyarzad/ بزحمت شميار زد
/t*rikhi/ تاريخي
/h*li ku/ حالا كور
/hav*s/ حواس
/dastur d*dan/ دستور دادن
/dastur gereftan/ دستور گرفتن
/doshmane khuni/ دشمن خونی
/z*heran/ ظاهر
/*li/ عالى
/mottaki budan/ متکی بودن
/y*d *madan/ ياد آمدن
/y*d *vardan/ ياد آوردن

last minute
united, to be united
I wish!
discussion
it is worth the trouble
memorable, remarkable, (lit. historical)
It'll be a while, (lit. now where is it?)
attention, (lit. senses)
to give orders
to take orders
fierce enemy, (lit. blood enemy)
apparently
superior, wonderful
to rely on
to remember
to remind
Variation Scenario I

A سناریو A

(Iranian girl): Your American friend is visiting you. You and she were roommates together in college. It is just before Noruz, a time when Iranians must perform certain cleaning tasks (see section on special family activities). Your American friend has just unpacked her suitcase and has her clothing spread around the room. HOW WILL YOU EXPLAIN TO HER THAT SHE MUST PUT HER ROOM IN ORDER?
B - (American girl): You are visiting your friend from college, a member of an Iranian family living in Iran. It is March and almost time for the Iranian new year. You have been shown to your room where you have just unpacked your suitcase and have washed out some soiled laundry in the bathroom. You now need to find a place to dry it. HOW WILL YOU APPROACH YOUR IRANIAN FRIEND ABOUT THIS PROBLEM?
## VOCABULARY & EXPRESSIONS*

### Scenario لغتها و اصطلاحاتِ سناریو

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>پهن کردن</td>
<td>lit. spread flat, hang the laundry</td>
</tr>
<tr>
<td>حمام</td>
<td>bath, bathroom</td>
</tr>
<tr>
<td>دختر</td>
<td>lit. girl, young woman</td>
</tr>
<tr>
<td>دنبال</td>
<td>behind, rear</td>
</tr>
<tr>
<td>دنبال گشتن</td>
<td>to look for</td>
</tr>
<tr>
<td>رجوع</td>
<td>to refer, to return</td>
</tr>
<tr>
<td>رخت شستن</td>
<td>doing the laundry</td>
</tr>
<tr>
<td>مارس</td>
<td>March</td>
</tr>
<tr>
<td>ماه</td>
<td>month</td>
</tr>
<tr>
<td>مسئله</td>
<td>problem, question</td>
</tr>
<tr>
<td>نزدیک</td>
<td>close, near</td>
</tr>
</tbody>
</table>

* In addition to the list of vocabulary used for the first set of scenarios.
TEACHER'S DEBRIEFING

The debriefing takes place after the planning and the performance phases. Students are free to ask any questions about the scenario performance, the structure of the sentences, the cultural points, the Key Concept, pronunciation, vocabulary, etc. The teacher encourages this process by asking a few questions. Any of the following might be discussed and students are free to take notes.

PHONOLOGICAL RULES

With the exception of some dialectal and individual differences, standard Persian undergoes certain phonological transformations to produce the informal speech used in Tehran. These phonological rules will be addressed as we proceed with each lesson. However, at the intermediate level, students should already be familiar with some of these and so the teacher will spend more or less time on each point as appropriate. At this time, notice the following general observations as they apply to written vs. spoken Persian language.

Written text vs. spoken word

In most languages there is a clear distinction between the written form and the spoken form of the language. Based on their communicative needs, individuals with different background, level of education, and socioeconomic status make different uses of the same common native language. Styles may range from the very formal, used in writing and some important situations, to the informal variety used in everyday
interactions with friends and family. The differences in styles may be as small as those found between individuals or as large as those between dialects. Through phonological transformations, Persian offers a wide range of styles in its spoken form.

Among other languages of this group (Indo-European), the general rule is that more formal situations require a speech style closer to written language. However, the sentence structure and the formality of written styles are rarely used in dialogues between people. In comparison to other languages like English and French, there is a more widespread tendency in Persian to use a set of phonological transformation rules that change the same words from formal to informal. There is a higher frequency of phonological changes and a more generalized pattern of phonological transformations in spoken Persian than there is in spoken French or English. This process of style shifting, is generally achieved without the use of an argot vocabulary, although there is no lack of such words in the language. Regular spoken Persian, no matter how formal, still differs phonologically from the pronunciation used in reading a written text, not only in intonation and sentence structure, but also in vowel and consonant quality. The language used by the media, announcing news over radio and television, is probably the closest spoken language to citations from written material.

The following examples illustrate some of those phonological transformations. Notice that they are not strictly followed by all users at all times. Some advanced students of Persian with almost perfect pronunciation still sound like they are reading a written text, because they have not mastered the phonological transformations that occur in the spoken language. Conversely, a new student might sound more advanced as soon as he/she learns to use the spoken form. Practicing the full form of all vocabulary is very important, but just as essential for the students' performance is the early introduction of the spoken form. At this intermediate level (second year college students), we should be working with students who already have some experience with the spoken form of the words. Let's examine the rules that operate in this class interaction.
1. In informal speech, the vowel /a/ in medial position followed by /n/ and sometimes /m/, is pronounced /u/:

**Rule 1.** /æ/ ==> /u/ ~ /æn/ /æm/ ==> /un/ /um/

/shæne/ ~ /shune/ شانه / شونه
dæne/ ~ /dune/ دانه / دونه
/jæn/ ~ /jun/ جان / جون
/næn/ ~ /nun/ نان / نون
/bæm/ ~ /bum/ بام / بوم
/bædn/ ~ /bdun/ بادام / بادوم
/æm/ ~ /rum/ آرم / آروم
/nædn/ ~ /ndun/ نادان / نادون

/bæn/ ~ /brun/ باران / بارون And from our text:
/khæne takæni/ ~ /khune takuni/ خانه تکانی / خونه تکانی
/فارسي خوانده است ~
/فارسي خونده است ~
/فارسي خونده ~
/نميدانستم / نميدونستم
/بفهماند ~
/بفهموند ~
/بفهمويه ~
Notice: In other phonological environments, the vowel /a/ remains unchanged as in many high frequency words: /yid/، /dəd/، /zəd/، /vəd/، /esteghlal/، /emtəd/، /Fall/، /esteghlal/، /emtəd/، /Fall/، /esteghlal/، /emtəd/، /Fall/.

2. In final position, with much less frequency: /a/ \(\rightarrow\) /o/.

The main example of this phonological transformation is found in /rə/, which is the "postposition" of reference and specificity. Thus we can have the following rules:

**Rule 2.** /a/ \(\rightarrow\) /o/ \(\sim\) /rə/ \(\rightarrow\) /ro/ \(\rightarrow\) /o/

/ra/ \(\sim\) /ro/

/Anra/ \(\sim\) /Anro/

**Rule 3.** /a/ \(\rightarrow\) /u/ \(\sim\) /n/ \(\rightarrow\) /un/

/Anro/ \(\sim\) /Anro/، /unro/ \(\sim\) /uno/

/Anro/ \(\sim\) /Anro/، /unro/ \(\sim\) /uno/

Notice: In these examples /rə/ \(\sim\) /ro/ the /r/ is eliminated in the last examples in which the postposition /rə/ is simply replaced by the sound /o/.
3. In verb forms, the ending sound /-ad/ is transformed to the informal ending, e/ in third person singular, as follows:

**Rule 4.** /-ad/ ==> /e/

```
/bar mikhorad/ ~ /bar mikhore/ بر ميخورد / بر ميخوره
/yad begirad/ ~ /yad begire/ ياد بگیرد / ياد بگیره
/befahmad/ ~ /befahme/ بفهمد / بفهمه
/darad/ ~ /dare/ دارد / داره
/dastur midahad/ ~ /dastur mide/ دستور ميدهد / دستور ميده
/tozih bedahad/ ~ /tozih bede/ توضيح بهده / توضيح بده
```

And the third person plural ending in informal speech:

**Rule 5.** /-and/ ==> /-an/

```
/mikhorand/ ~ /mikhoran/ ميخورند / ميخورن
/begirand/ ~ /begiran/ بگیرند / بگیرن
/befahmand/ ~ /befahman/ بفهمند / بفهمه
/darand/ ~ /daran/ دارند / دارن
/midahand/ ~ /midahan/ ميدهند / ميدهن
```
4. /ham/ (also), often combines with the preceding word; the /h/ sound is eliminated and the word is pronounced as /am/: 

**Rule 6. /ham/ ==> /-am/**

/ems⁹l ham/ ==> /ems⁹lam/ (also, this year)

امسالم / اسمالم

/ens⁹n ham/ ==> /ens⁹nam/ (also, mankind)

انسانم / انسانم

/nh⁹ ham/ ==> /un⁹am/~/un⁹m/ (also, them)

آنهاهم / *اونام / اونام

/b⁹z ham/ ==> /b⁹zam/ (again) lit.: (other time also)

پاژم / پازم

5. A number of other phonological transformations within this *interaction* text are:

/-ts-/ ==> /-s-/ ~ /haftsin/ ==> /hafsin/ هفتسین/ هفسن

/-u/ ==> /-hesh/ ~ /be'⁹u/ ==> /behesh/ بار/ بش

/-yash/ ==> /-⁹sh/ ~ /bej³yash/ ==> /bej³sh/ بجاش/ دجاش

/-ch ch-/ ==> /-ch-/ ~ /hich chiz/ ==> /hichi/ هیچچی/ هیچ

/-ogz-/ ==> /-ez-/ ~ /bogz⁹r/ ==> /bez⁹r/ بگذار/ بدار

/-⁹ya-/ ==> /-⁹-/ ~ /miy⁹yad/ ==> /miy⁹d/ میاچ/ میاد
1. **Negative or affirmative?** Notice sentence #10 in this class interaction:

10- بِه‌ام‌ه‌یه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌ه‌ی‌hasten to take orders, I wish she would listen instead.)

* (lit. All her attention is directed to take orders, I wish she would listen instead.)

but the correct translation is:

(All she can think of is whether she is taking orders, I wish she would listen instead.) or:

(All she can think of is not to take orders, I wish she would listen instead.)

In the section on Persian verbs and verb formation I have discussed the way in which most commonly-used verbs in Persian are constructed. The compound verb is defined as a combination of two or more morphemes with a single meaning. The morpheme that is the main semantic component is generally attached to an "accessory" verb, which partially loses its own meaning in order to act as a tool for the formation of the new verb. In this case /dastur/ دستور (order) is the semantic element and /gereftan/ گرفتن (taking) is the accessory verb morpheme. The "accessory" morpheme undergoes the conjugation, negation, and other verb transformations. The semantic morpheme, however, remains unchanged and keep its intrinsic semantic value intact. One might think that the same phenomenon takes
place in English in the case of "taking orders", but let us look at the semantic differences. In this Persian phrase, thinking about "taking orders"، دستور گرفتن implies the idea of "taking or not taking orders". In the English translation, however, "taking orders" has only one specific meaning, which does not match the wider semantic range of the phrase in Persian. In order to convey the same meaning in English, it is necessary to use either a negative or other modifiers with this expression.

2. **Polite vs. Familiar** As in French, Persian uses the plural form of the personal pronoun "you" for politeness as opposed to the singular form of the same pronoun, which is used for familiar style.

\[
\text{/shom\textsuperscript{4}/ شما (you) } =/= \text{/to/ تو (thou).}
\]

/shom\textsuperscript{4}/ شما indicates a sign of respect, based on age difference, family seniority, social status, etc., or it marks distance and a respectful lack of intimacy when used between the sexes. The style of discourse between men and women is another aspect of speech that we will pay special attention to, as we proceed with the lesson. As we can see in this interaction:

17- **B** /lor\textsuperscript{6}/ بحس سره گه shom\textsuperscript{4} bud/ /k\textsuperscript{3}r be etteh\textsuperscript{3}de famili keshid/ !

(Loora, به سر اطاق شما بود، کار با یاد خانواده کشید!
(Laura, we were speaking about your room, and got into family solidarity!)

In this example, **Sohr\textsuperscript{3}b** is speaking to **Laura** on a first name basis, but he addresses her with a /shom\textsuperscript{4}/, which indicates a polite and non-intimate relationship between a young man and a young woman.

/to/ تو is generally used among people who are on a first name basis, in the same age group and of the same sex, either family members or close friends and
relatives. It is also used by a senior to a junior, without age or sex distinctions, but in those cases a /shome/ is always expected from the junior (whether by age or rank) interlocutor.

In the following sentence notice that Laura calls Shirin by first name and uses the /to/ form in the possessive /bar-dare khod/ as opposed to /khodet+n/ خودتان. The use of /khod/ is more formal than possessive /-at/ in a possible expression /bar-darat/. She also uses the more formal /nemid*nestam/ instead of the informal /nemidunestam/ هستی and also in informal fast speech /hasti/ is usually transformed to /-i/, as in /nazdik hasti/ ==> /nazdiki/, and she does not use that form either:

13- C /shirin/ nemid*nestam be bar-dare khod enghadr nazdik hasti/

شیرین، نمیدانستم به برادر خود انقدر نزدیک هستی.

(Shirin, I didn't know you were so close to your brother.)

In conclusion, a comparison of this sentence with the Laura's previous sentence (#8) which has a complete informal style, will demonstrate that she has not yet learned to use all the informal forms and needs more practice on those:

8- C /chi mige/ ? /in bar*daretam be to dastur mide/ ?

چی میگه ؟ این برادرتم بتو دستور میده ؟

(What is he saying? Your brother also orders you around?)
3. **Verb omission** In the following sentence, the verb is omitted at the end of the phrase, as is the practice in less formal speech style:

18- C _/chetor shod/ ? /be ot³ghe man che marbut/ ?

چطور شد؟ باطاق من چه مربوط؟

(What is going on? How does my room get into this?)

With an increasing degree of familiarity, we will have:

/be ot³ghe man che marbut ast/ باطاق من چه مربوط است؟

/be ot³ghe man che marbut/ باطاق من چه مربوط؟

Other examples would be:

/be man che/ بمن چه (what's it to me?)

/be to che/ بتو چه (what's it to you?)

/be m³ che/ بهم چه (what's it to us?)

In all three examples the last part of the sentence, /marbut ast/ مربوط است (it is connected ~ it is related), has been omitted. The full form would be:

/be man che marbut ast/ بمن چه مربوط است؟

/be to che marbut ast/ بتو چه مربوط است؟

/bem³ che marbut ast/ بهم چه مربوط است؟
4. **Yes vs. No / Polite vs. familiar** Notice in sentence #5 of the interaction:

- */ba'le/* بعلي can be emphatically pronounced as */ba:le/*, with a long middle vowel, to mean (yes, of course), (certainly, yes), and other emphatic affirmations. Other variations of that word are */bale/* بله (yes), and the form */bali/* بلی, which is mainly used in writing. The informal */re/ آره (yes) used by itself is considered impolite in all circumstances but very close relationships. The form */rei/ آری is only used in writing and does not carry the same informality as does */re/ آره.

- */na/* نه (no), used for negative answers, has the same informal value as */re/ آره (yes) if used by itself. The common word for a polite negative answer is */na kheyret/* نخیرت (no), which is a combination of informal */na/ نه (informal no), and formal */kheyret/ خیرت (formal no).

- Both informal forms, */re/ and */na/, are combined with other words to become acceptable in most conversations. The expressions used with آره and نه are of the type */khnum/ خانم, */ghib/ ایها, */pedar/ پدر, */madar/ مادر, */nane/ نانه, */baba/ پapa, and most other kinship words as well as a few terms of endearment: */jan/ جان, */aziz/ عزیز, */eshgh/ عشق, */ghalb/ قلب, */ruh/ روح. Most of the above have a specific connotation in context. The kinship expressions are not exclusively used with the right family figures, but according to what the speaker intends to imply. The following are some of their semantic equivalents in English:

1. */re khnum/ آره خانم (yes) and not necessarily (yes ma'am), as خانم loses its formal connotations in making آره less informal.
Learning Persian Language & Culture

2- /re gh/ (yes) and not necessarily (yes sir)

But:

3- /ba le kh num/ (yes) or (yes ma'am), emphasis on a formal yes.

4- /ba le a gh a/ (yes) or (yes sir) with formal implications.

5- /na kh num/ (no) or (no ma'am) without too much formality.

6- /na a gh a/ (no) or (no sir) without too much formality.

Notice: 3, 4, 5 and 6 are still used among close friends and family. They do not have the same formal connotations as implied in English by most expressions using "ma'am", "madam" and "sir".

7- /kheyr kh num/ (no) or (no ma'am), more formal.

8- /kheyr a gh a/ (no) or (no sir), more formal.

9- /re pedar/ ~ /re b b/ (yes) and not necessarily (yes father)

10- /na pedar/ (no) and not necessarily (no father)

11- /re nane/ (yes) and not necessarily mother or nanny.

12- /na nane/ (no) and not necessarily mother or nanny.

Notice: 3, 4, 7 and 8 are to be used in the most formal situations. 9, 10, 11 and 12 could be translated either literally or with a touch of sarcasm. These expressions are used among friends and relatives, with older people or people of the same age group, and they imply closeness. They are also used with the very young.

Notice: /na baba/ is often used to protest as well as to deny (see # 9 in the interaction).
13- /re j^nام/ اره عزيزم /re azizam/ (yes dear) implies a sense of compassion and caring.

14- /na j^nام/ ظه عزيزم /na azizam/ (no dear) implies a sense of compassion and caring.

15- /re amu/ اره عمو /re d^d^sh/ are used by the less educated and the street people, also known as /۱۰/ lat and /۱۰/ sh mashti (notice the phonological transformation of /۱/ => /۱/ in the last expression).

5. **Verb omission and Semantic compounds**

Notice in Scenario A, the expression:

(1) /jam'o jur/ جمع و جور . This expression is from:

(2) /jam' kardan vajur kardan/ جمع کردن و جور کردن/ and the verb "to do" /kardan/ کردن has been omitted in (1) at both occurrences.

Although (2) literally means (assembling together, matching and organizing), the expression (1) simply means (tidying).

Of the same kind we had among special events:

/dido b^zdid/ ديد و بآزديد

Some other examples are:

/rafto *mad/ رفت و آمد

/rikhto p^sh/ ریخت و پاش

/d^d^do setad/ داد و ستاد

/zado khord/ زدن و خورد

/jango jed^l/ جنگ و جدال

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6. **Verbs and tenses**  Use of past, present, imperative, and subjunctive.

Recalling past events and expressing simple wishes:

- /dastur gereftan/ دستور گرفت‌ان inf. (to take orders)
- /yät miyät yad/ یاد می‌یاد pres. (do you remember?)
- /dir mishavad/ دیر می‌شد pres. (it is getting late)
- /miguyad/ می‌گوید pres. (s/he is saying)
- /dastur midahad/ دستور می‌دهد pres. (s/he is giving orders)
- /harf mizanim/ حرف می‌زنیم pres. (we are speaking)
- /gush midad/ گوش میداد pres. (s/he was listening)
- /bar mikhorad/ بر می‌خورد pres. (s/he will be offended)
- /tārikhi bud/ تاریخی بود past (it was unforgettable, lit. historical)
- /mashgul budim/ مشغول بودیم past (we were busy)
- /tamiz bud/ تمیز بود past (it was clean)
- /nagu/ نگو imp. (don't say)
- /biyoftim/ بی‌فوتیم subj. (that we fall)
- /dar gerefti biyoftim/ در گرفتاری بی‌فوتیم subj. (that we run into a problem)
- /befahm nad/ بفهمند subj. (that s/he makes understand)
- /ke be' u befahm nad/ که باو بفهمند subj. (that s/he makes hr/hm understand)
- /ya'd begirad/ یاد بگیرد subj. (that s/he learns)
COMPOSITION TOPICS

Choose one of the following topics

1. Write an essay in which you compare and contrast the New Year in the U.S. and Noruz in Iran. Discuss the different amount and kind of vacation time students get around those festivities.

2. Describe the preparations and the activities around Noruz. Start by enumerating as many of them as you can remember, and then discuss and compare a few activities of your choice.

3. Write to a friend about your new experience at school, learning Persian and getting to know the Iranian culture. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. What is the underlying cultural meaning of /kh\^ne tak\^ni/? What are some of the advantages? And why do you think it is important to prepare for a good start?
### VOCABULARY & EXPRESSIONS

For the composition topics لغتها و اصطلاحات سوالات کتبی

<table>
<thead>
<tr>
<th>Persian</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/asnî dèshtan/</td>
<td>to be acquainted with</td>
</tr>
<tr>
<td>/èstefûde/</td>
<td>use, utilization, profit</td>
</tr>
<tr>
<td>/aslî/</td>
<td>main, true, most important</td>
</tr>
<tr>
<td>/èshfã/</td>
<td>an essay, a paper</td>
</tr>
<tr>
<td>/èntekh*b kardan/</td>
<td>to choose</td>
</tr>
<tr>
<td>/bãshã/</td>
<td>discussion</td>
</tr>
<tr>
<td>/bêkh*ter dèshtan/</td>
<td>to remember</td>
</tr>
<tr>
<td>/p*soko/</td>
<td>answer</td>
</tr>
<tr>
<td>/tavajjoh/</td>
<td>attention</td>
</tr>
<tr>
<td>/towsîf/</td>
<td>describe</td>
</tr>
<tr>
<td>/towzîh dèddan/</td>
<td>to explain</td>
</tr>
<tr>
<td>/jadãd/</td>
<td>new</td>
</tr>
<tr>
<td>/jalb/</td>
<td>attract</td>
</tr>
<tr>
<td>/dekh*lat/</td>
<td>interfere</td>
</tr>
<tr>
<td>/ziy*n/</td>
<td>damage, disadvantage</td>
</tr>
<tr>
<td>/sharh/</td>
<td>description</td>
</tr>
<tr>
<td>/tule zam*n/</td>
<td>length of time, duration</td>
</tr>
<tr>
<td>/favo*ed/</td>
<td>benefits, advantages</td>
</tr>
<tr>
<td>/katbi/</td>
<td>written</td>
</tr>
<tr>
<td>/motef*vet/</td>
<td>different</td>
</tr>
<tr>
<td>/mokh*lef/</td>
<td>different</td>
</tr>
<tr>
<td>/ma*nî/</td>
<td>meaning</td>
</tr>
<tr>
<td>/mogh<em>ye</em>se/</td>
<td>comparison</td>
</tr>
<tr>
<td>/mogh<em>ye</em>se kardan/</td>
<td>to compare</td>
</tr>
<tr>
<td>/mav*ûd/</td>
<td>products, ingredients</td>
</tr>
<tr>
<td>/nokte/</td>
<td>point</td>
</tr>
<tr>
<td>/no*:/*</td>
<td>kind</td>
</tr>
<tr>
<td>/nazare khod/</td>
<td>your opinion</td>
</tr>
</tbody>
</table>
Brief Explanation by the Teacher

to be given before students are divided into groups to work with scenarios and related material:

/چیدن هفتسین/ (setting up the hafsin) has to be completed prior to the moment of /تحویل سال/ (the change of the equinox). /هفتسین/ is usually set in a place inside the home, where family members can gather and sit around it. In general, it occupies the place of honor in the best reception area within every house. As we mentioned at the beginning of this chapter, this several-thousand-year-old tradition has a considerable amount of cultural background attached to it. We have seen most of the symbolism involving each item as we have studied them in the section dealing with cultural issues and special events (see #3). Those elements include the number "7"; light; water; mirror; Koran; grains; growth of a seed, its roots, stems and leaves; live fish; sweets and flowers; eggs; apple; garlic; vinegar; hyacinth; etc. There is enough material here to discuss or to write short papers on.

At Shirin and Sohrab's home:

- Mother is busy baking pastry (#4, Cultural Issues); she has already made sure that everyone in the family has new clothes and new shoes to wear for Nowruz. On the kitchen counter by the sink there is a whole lot of parsley /چلفرا/; green onions
/piyazche/ بیازچه ; cilantro/gashniz/ گاشنیز ; dill/shevid/ شوید ; basil/reylene/ ریحان ; mint /na'na/ نعناع ; and other herbs. In the ice-box /yakhchal/ یخچال , away from everything else, there is a large fresh white fish /mahi sefid/ ماهی سفید and a smoked one /mahi dudi/ ماهی دودی to be prepared for /sabzi polo mahi/ سبزی پلو ماهی the traditional dish for the new year's day /ruz eyd/ روز عید.

- **Father** has made preparations for /chaharshambe suri/ چهارشنبه سوري. They are going to have the seven small bushes /botte/ بته ای on fire, to jump over them while singing (#6, Cultural Issues). He has prepared the annual fireworks /tash bizi/ آتشبازی, to celebrate the last Wednesday of the year. This is not part of the tradition; it is a new activity and he is the only one in the neighborhood who does it. Several other youngsters, his children's friends, are invited to join them in celebrating /chaharshambe suri/ چهارشنبه سوري.

- **Shirin**, 15 years old, is busy finishing her last homework for this year 1371. Since this is the last pending activity, she feels happy and light already. She is in a rush to join her brother Sohrab to decorate the hard boiled eggs for the /hafsin/ هفت‌سنین before the others arrive for the /chaharshambe suri/ چهارشنبه سوري celebration.

- **Sohrab**, 17 years old, is watering the lentils /adas/ عدس, and the wheat /gandom/ گندم, that he has been in charge of growing for this year's /sofrevye hafsin/ سفره هفت‌سنین (the seven /s/ set-up). He is getting ready to go buy a few other items for the hafsin, including a gold fish (a substitute for /sim mahi/ سیم ماهی small carp, which is a freshwater, red, spotted fish with silver scales). He wants to finish these tasks to get to the real fun: helping his father with /botte/ بته ای and the fireworks.
Scenarios

A ستاریو

Sohrab, it is Wednesday before the New Year and all your family is busy preparing for the occasion. You have been assigned to buy the necessary things for the /hafsin/. At the grocery store, an American woman asks you to help her buy the red fish. Because it is the day of /cheshmabesir/ you are in a hurry to get back home as soon as possible, but you need to pick up the fish as well, so you ask her to follow you so that you can help her. HOW WILL YOU MANAGE TO GET HOME ON TIME?
Linda, your husband is very busy at work and you have not yet been able to get your New Year's shopping done together. Since you celebrated the New Year in Iran last year, you are familiar with some of the customs. You want to surprise him with the setting of /hafsin/ by yourself. Fortunately, a young man who understands English has agreed to help you buy a fish. **HOW ARE YOU GOING TO GET HIM HELP YOU WITH /samanu/ AND /sabze/ AS WELL?**
# VOCABULARY & EXPRESSIONS

**Scenario** لاگ‌ه‌ا و اصطلاحات‌سناریو

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ammā/</td>
<td>but</td>
</tr>
<tr>
<td>/beche tartibī/</td>
<td>how?, lit. through what arrangement?</td>
</tr>
<tr>
<td>/bemowghe`/</td>
<td>on time</td>
</tr>
<tr>
<td>/tahiyye/</td>
<td>prepare</td>
</tr>
<tr>
<td>/kharid/</td>
<td>purchase</td>
</tr>
<tr>
<td>/khārbār forushi/</td>
<td>grocery store</td>
</tr>
<tr>
<td>/dombāl kardan/</td>
<td>follow, pursue, behind, after</td>
</tr>
<tr>
<td>/so`ūl kardan/</td>
<td>to ask, question</td>
</tr>
<tr>
<td>/ajale/</td>
<td>haste, hurry</td>
</tr>
<tr>
<td>/ajale d`shtan/</td>
<td>lit. to have; haste, to be in a hurry</td>
</tr>
<tr>
<td>/ghāfghir/</td>
<td>surprise</td>
</tr>
<tr>
<td>/lavāzem/</td>
<td>necessities, equipment</td>
</tr>
<tr>
<td>/ma`mur shodan/</td>
<td>get assigned to</td>
</tr>
<tr>
<td>/ma`mur budan/</td>
<td>to be appointed to</td>
</tr>
<tr>
<td>/māghāze/</td>
<td>store</td>
</tr>
<tr>
<td>/mīvā mīvā /</td>
<td>fruit store</td>
</tr>
<tr>
<td>/valī/</td>
<td>but, however</td>
</tr>
<tr>
<td>/har che zudtar/</td>
<td>as soon as possible</td>
</tr>
</tbody>
</table>
OTHER

RELATED VOCABULARY

اصطلاحات جديد

/bagh#li/ بتاالی
grocery store (grains)

/pune/ پونه
mint

/piy*z/ پیاز
onion

/piy*zche/ پیازچه
green onions

/ja'fari/ جعفری
parsley

/reyh*n/ ریحان
basil

/sabzi forushi/ سبزی فروشی
vegetable store

/shevid/ شوید
dill

/shirini forushi/ شیرینی فروشی
lit. store for sweets, bakery (for cakes)

/att*ri/ عطاری
lit. spices store, old for grocery store

/gashniz/ کشنیز
cilantro

/m*hi dudi/ ماهی دودی
smoked fish

/m*hi sefid/ ماهی سفید
white fish

/n*nv*#i/ نانواشی
lit. bread store, bakery (only for bread)

/na'n#/ نعنا(ع)
spearmint

/yakhch*l/ بخشال
refrigerator
COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with the way the family works together to prepare for the Noruz? The /hafsin/? The New Year meal? What are some of the advantages or disadvantages?

2. Describe the preparations and the activities around /ch^t_tshambe suri/. Start by answering When, Where, Why, What, and How questions about it, and then give your own opinion.

3. Write a friend about your impressions of family life in Iran, compare and contrast with your own country. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare the New Year meal and sweets in the U.S. and in Iran. Explain the different ingredients to a friend who is not familiar with them.
EXAMPLE

WHAT WE LEARNED

Cultural Issues on Family

- In a traditional Iranian family the roles assigned to men and women remain more defined than in Western culture. In a family setting, men are generally not involved in cooking and baking. Women, on the other hand, are not required to do any of the rough jobs around the house. Heavy lifting, mechanical repairs, heavy gardening and the like are reserved for men. In rural villages both sexes work the land, but most of the heavy jobs are reserved for men. In Persian families, children are cared for by the mother and generally receive fewer overt signs of affection from the father who remains the authority figure. Building a child's character is the most important concern, and thus all signs of emotional attachment are subdued, particularly by the father.

- The spirit of love and cooperation among family members is generally very strong. Shirin helps her brother with his room so that they will both be finished in time for New Year.

- As a general rule children live in the family home, regardless of their age, until they get married and start their own family. Even then, quite often the son remains with his family and brings his wife home. Daughters by the same rule leave home and join their spouse's families.

- Family ties overshadow and reduce the problems often found among Western teenagers. Phenomena such as teen suicide, teen drug abuse, teen pregnancy, teen peer
pressure, etc., are much less common, in fact rather rare among Iranians in Iran. Part of the reason for this may be the strong sense of hierarchy in the family which prevents children from misbehaving. The child is most often disciplined based on the *shame* that he/she should feel from misbehaving rather than based on any feelings of *guilt*.

- There is a strong sense of individuality among Iranians, but at the same time, each individual identifies closely with his/her immediate family, within which there is a deep sense of belonging. This is another element confirming that the child's discipline is based on shame (a group oriented feeling), more than on guilt (a feeling within each individual). The words and expressions often used by family members are associated with the ties of togetherness, and the unique family entity. Here are some examples:

  /etteh^d/ اتحاد (union, solidarity)
  /mottahed budan/ متحد بودن (to be unified, to join efforts)
  /poshtib^ni/ پشتیبانی (to give support, defend, protect)
  /poshti kardan/ پشتی کردن (to take someone's side, to aide, to protect)
  /hem^yat/ حمایت (assistance, taking someone's side, protection)
  /gheyrat/ غیرت (zeal, ardor, strong sense of family honor),
  very sensitive to disrespect directed to the wife or any female relatives.
  /n^mus/ ناموس (family virtue, virtuous chastity, honor),
  related to the other family members, in particular females.
  /ta'assobe famili/ تعصب‌ فامیلی (zealous pride for one's family).

In addition to these expressions, there is also vocabulary that is virtually impossible to translate, for lack of any close equivalents in the English language:
lit. face's glow, this word means personal integrity and honor, it refers to a condition of dignity, which can't be measured or increased, but must be protected.

this expression means: to cause someone to feel ashamed.

To dishonor through shame and not insult, which is rather translated by /towhin/ توهين. This two words are usually used together and /heysiat/ /حیضیت/ has more of a group oriented connotation.

although the dictionary defines these words as "shame" and "modesty", they cover a wider range of semantic value in which shame is not necessarily negative.

this expression is a compound verb made of /keshidan/ (to pull) and of /khejlat/ (shame), the meaning is much closer to the English expression of (being ashamed, shy, bashful).

this is another compound verb: /kardan/ (to do) and /hay/, which means something like (to keep modest).

The last two words are used in case of deviance from the norm, and about individuals who ignore that particular sense of the family entity, integrity, and honor.

- Most verbal insults in Persian are disrespectful statements about family members. They are not aimed at the person directly, but at his/her immediate family, especially mothers and sisters, in order to affect the person more deeply. Iranians often shrug off easily an insult directed at themselves, but in general they react quite strongly to insults or disrespect aimed at their immediate female relatives. This is an interesting conditioning, which not only shows the extreme attachment to the family members, but also stands by itself as a clear statement about the way Iranians feel about family in general.
Note: As it has been pointed out earlier and according to the explanation provided in the section on "Writing" p. 83, students will encounter different ways of spelling the same words throughout their studies of Persian texts. It is important to point out however, that there is a general trend to systematically write the prefix /mi-/ separated from the verb stem and many of the compounds in two words, without any specific grammatical reasons and strictly based on convenience.
بنام خدا

ای نام قربان سرخ‌زار
پی نام توامکی کم تاز
ای سهم تو هر یک
بزنام قربان تو بنا بزنام
بزنام قربان تو بنا بزنام
بزنام قربان تو بنا بزنام
بزنام قربان تو بنا بزنام
بزنام قربان تو بنا بزنام
بزنام قربان تو بنا بزنام
بزنام قربان تو بنا بزنام

با نور نور که نارنجک
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تا
نوروز

جنگن نوروز از زمانهای بسیار قدیم در ایران بر پا می‌شده است، و در باره آن داستان‌ها گفته‌اند. این جنگ نوروزه می‌نامند زیرا سال بنا آن آغاز می‌شود.

گویند که جمشید در این روز بر گردای نشست و به جنگ دیوان رفته و آنها را شکست داد و روز ششم فروردین با پیروزی تمام بارگشته و گوهر و زر بسیار به غنیمت آورد. به فرمان جمشید از آن زور و گوهر تخفی ساختند.

به خورشید کاپان میان بدای شسته‌دار شاه فراغراوا
در آن روز مردمان گروه گروه برای شادباش گفتند به دیدار شاه رفتن.

خورشید از پنجره بر گوهرا و زرها تابیده بود و از درخشندگی و پرتو رنگارنگ آنها هم گا روش نشده بود. مردمان از شادی این پیروزی بر جمشید گوهرا افغانندند.

و آن روز را نوروز گفتند.

از آن پس پادشاهان ایران هر سال این روز را جشن می‌گرفتند. شاه در این روز جامه‌ای گرانی‌ها می‌پوشید، گوهراهای گرانی‌ها بر خود می‌آویخت، تاج بر سر می‌گذاشت و بر نخست می‌نشست. در این هنگام شخصی که قدم او را مبارک می‌دانند به حضور شاه می‌رسیدند و دعا می‌کردند بدون تشییع مراسم جشن نخستین.

روز سال آغاز می‌گشت.

چشمه روز فرخ از آنان روشن، پا به آمده نور از یادگار

پیکی از مراسم نوروز آن بود که بزرگان و نمایندگانی که از اطراف کشور در باشند. گرد آمده بودند به حضور شاه می‌رسیدند و شادباش می‌گفتند.

(شعرها از شاهنامه فردوسی)
نوروز

۲- جشن نوروز

هما و فریدون در راه با هم اینطور گفتگو می‌کردند:

هما- ما هم مثل همه ایرانیان نوروز را جشن می‌گیریم. برای
سفره‌های سین گندم و عدس سبز می‌کنیم. مادربزرگ‌هایم
اسفند شروع به خانه‌های کانی می‌کنند. اثاث خانه و انقها را تمرز
می‌کنند و شیشه‌ها را باک می‌کنند. من هفت‌سین را دوست دارم و
همیشه در جهان‌آن به مادرم کمک می‌کنم. غیر از هفت‌سین که
سپزه و سمند و سماق و سیر و سر و سرکه است، چیزهای
دیگر هم در سفره می‌کنند، مثل نان و سبزی و تخم‌مرغ رنگ
کرده. راستی رنگی تخم‌مرغ هم باید بخورم، چون تخم‌مرغها
را از رنگی می‌کنند.

فریدون: راستی به من هم یاد بده، دلم می‌خواهد که این کار
را باید بکنیم.
همان‌که برگشتیم با هم چند تخم‌مرغ رنگ‌های مختلف تا
یاد بگیریم.
فریدون: دیگر چه چیز در سفره می‌گذازید؟
همان‌که آن‌هایی که آن‌ها قرآن، اسپند، شمع‌های رنگ‌های، ماهی‌های قرمز،
ظرف بلور، برآب، گل، شیرینی، آجیل و میوه.
کار هفت‌سین را که تمام کردم، لباس‌های نو را می‌پوشیم و
به انتظار تحول سال می‌نشینیم. همین‌که صدا توب شنیده‌شد.
همه یکدیگر را می‌بوسیم و سال نو را به هم تبریک می‌گوییم و شیرین‌ی می‌خوریم.
فريدون - ما هم موقع تحویل سال به دور سفره هفت سین جمع می‌شویم. پدر و مادرم به همه اهل خانه عیدی می‌دهند. آن وقت مثل همه مردم براه می‌افتد و به دیدن پدر بزرگ و مادر بزرگ و عمه و خاله و خویشان دیگر می‌رویم. روز عید خیابان‌ها واقعاً تماشا‌ای است. همه به‌چگونه لباسهای پاکیزه پوشیده‌اند و شاد و خرد با پدر و مادرشان به دید و بازدید می‌روند. راستی که نوروز از همه عیدهای دیگر دوست داشتنیتر است. می‌گویند هزارا سال است که در ایران این روز را جشن می‌گیرند.

اثاث = اسباب خانه
تحویل سال = نو‌شدن سال
چهارشنبه سوری

یکی از روزهای آخر زمستان بود. بچه‌ها دسته‌ای دسته‌ای دسته‌ای، همسایه‌ها به‌رنگ‌نامه‌های بودند، از پیاده‌رو خیابان به خانه‌های خودنکی. پری می‌گفت: زریجان، نمی‌دانی چقدر خوشحال می‌کنی؟

نزنیک می‌شود! من عید نوروز را خیلی دوست دارم. تنها روزهای عید نیست که به من خوش می‌گذرد، چهارشنبه سوری و سیزده‌می‌باشد هم روزهای خوشحال است.

زری - من هم همه این روزها را دوست دارم و از اول اسفند خوشحالم، خوشحالم که زمستان تمام می‌شود. از روزهای اول اسفند همه به چپ و جنوب می‌افتد. مغازه‌ها از خریدار پر می‌شود.

هر چک چیز نیوی می‌خرد.

پری - من از یک ماه به عید مانده روزشماری می‌گیرم تا چهارشنبه سوری برسد. آوازِ شب چهارشنبه سوری را از دو روز پیش

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فراهم می‌کنم، می‌دانی که چه چیزهایی باید خرید: بوتاه، آجيل و شیرینی. ما جهر خواهر و برادر هستیم. دوستانمان را هم دعوت می‌کنیم تا به ما بیشتر خوش بگنند. من برای مهمانی آجيل و شیرینی می‌برم. بوتاه را دسته دسته در حیاط می‌چینم. روز
سهشنبه هر چه غروب نزدیکتر می‌شود، دل من بیشتر شور می‌زند.
از شادی روی پا بند نمی‌شوم. همینکه هوا تاریک شد، بوته‌ها را آتش می‌زنیم. همه صع می‌کشیم و یکی یکی از روی آن‌ها می‌پریم، و می‌گوییم: "زردیم من از تو، سرخی تو از من!"
زیری - من هم از تماشای آتش و سوختن بوته‌ها سیر نمی‌شوم.
از هر شاهنشاهی شعله آتش بلند است. راستی می‌دانتی که چرا در این شب آتش روشین می‌کنند؟
بهتری - پابا می‌گوید ایرانیان قدیم آتش را خیلی دوست داشتند. چون آتش هم وسیله‌روشنایی است و هم، بسیاری از جیبها به کمک آتش درست می‌شود. در این شب، به احترام آتش، جشن می‌گرفتند و آتش روشین می‌کردند. این رسم از آن زمان باقی مانده است.
زیری - هیچ می‌دانی که این جشن رسوم‌های مختلفی دارد؟
مثال پارسال ما در خانه‌ای مهمان بودیم. بعد از اینکه همه از روی آتش پریدند و آتش‌ها خاموش شد، خاکستر را کسی برد و پشت در ریخت وقتی که برگشت، در زد. از او پرسیدند: کیستی؟
جواب داد: منم.
پاز از او پرسیدند: از کجا آمدید؟
گفت: از عروسی!
پرسیدند: چه آوردهای؟
گفت: تندرستی!
آن وقت در را به رويش باز کردنند.

کیست؟ که هستی؟
لوازم = چیزهای لازم

پوست

1 - پری و زری از کجا می آمدند؟
2 - چرا مردم از روزهای اوال اسفند به جنب و جوش می افتند؟
3 - چرا ایرانیان جشن چهارشنبه سوری را بر پا می کنند؟
4 - شب چهارشنبه سوری مردم چه می کنند؟
5 - وقتی که از روز آتش می پرند، چه می گویند؟
سیژده پدر

۱- پروریز و داریوش

پروریز - راستی فردای سیژدهبدر است!

داریوش - خدا کند که هوا خوب باشد.

پروریز - راست می گویی. اگر باران بپاید به مردم خوش نمی گذرد. مخصوصا آنها که به دشت و صحرأ می روند از باران ناراحت می شوند.

داریوش - امشب که هوا بند نیست، تا بیبینیم فردای چه می شود.

پروریز و داریوش پس از این گفتگو از هم جدا هافظی کردند.

رفنده که زودتر بخوابند تا صبح زودتر بیدار بشوند. این دو، پسر خاله بودند و خانه هایشان به هم نزدیک بود و خانواده هاشان با هم به سیژده پدر می رفتند.

روز سیژده فروردین، پروریز و داریوش صبح زود بیدار شدند. هوا صاف و آفتایی بود. با خوشحالی دست و روهشند و
لباسهای راحت پوشه‌ی حیات. بعد از خوردن صبحانه به کمک پدر و مادرشان رفته. غذاها پخته بود و در قابل‌های کشیده شده بود. قابل‌های جشن، باقلاب، قاشق، چنگال، کارد، سماور، استکان و همه اسباب‌های لازم دیگر را بستند. همه چیز حاضر شد. سبزه‌هایی را هم که برای عید سپزکرده بودند با خود برداشتند و همه با هم براه افتادند.

خیابان‌های شهر بز از آدم بود. همه از خانه‌ها بیرون آمده بودند. هرکس بسته‌ای در دست داشت. همه در باره گردش آن روز حرف می‌زدند، همه شاد بودند. اتوبوس‌ها، اتومبیل‌های شخصی و تاکسی‌ها همه در حرکت بودند. جنجال عجیبی بر پا بود.

بر پا بود، بلند بود.
جنجال = سر و صدا

۲۳۸
۲۳۵
سیزده بدر

۲- بیرون شهر

بیرون شهر شلوغتر بود. مردم دسته‌ای روی سبزه‌ها نشسته بودند. سبزه‌های بهره‌وری زیر آفتاده می‌درخشیدن. بچه‌ها با لباس‌های رنگی روی سبزه‌ها می‌دویدند، بازی می‌کردند، تاب می‌خوردند، دست می‌زدند، می‌چرخیدند و شادی می‌کردند. از رادیو آهنگ نشاط‌ناگیز به گوش می‌رسید.

خانواده‌های پرورش و دارباش هم، گوش به انتخاب کردند.

اسبابها را به زمین گذاشته و فرش ها را پهن کردند.

پدران و مادران دور هم نشستند. بچه‌ها هم مشغول بازی شدند.

وقت ناهار، سفره را پهن کردند. هر کسی غذایی آوردند بود.

به همین جهت غذا فراوان بود. همه بیش از همیشه غذا خوردند و پس از آن کمی استراحت کردند.
کم کم ابر سفیدی در آسمان آبی پیدا شد. مردم دسته دسته به گردش و پیادهروی پرداختند. زیر درخت‌های پر شکوفه عکس می‌گرفتند. دسته‌جمعی شعر می‌خواندند. صدای خنده‌ای از هر طرف شنیده می‌شد. ناگهان صداهای تازه‌ای به این صداها اضافه شد. هم‌هارها به طرف آسمان بلند شدند. ابر سفیدی تیره‌تر شده بود، برچ می‌زد و گریش رعد به گوش می‌رسید. همه بعجله اسبابها را جمع کردند. طولی نکشید که بارانی تندی شروع شد. صدای رعد هر آن‌ها بلندتر می‌شد. دانه‌های درشت باران به تک‌گرگ سفیدزیباپی تبدیل شد. بچه‌های کوچک دامان مادرها را گرفته بودند. این رگبار چند دقیقه بیشتر طول نکشید. رنگین کمان زیباپی در آسمان آبی نمایان شد و آفتار درخشان دوباره همه جا را گرفت. مردم از نو به گردش و تفریح پرداختند و تا غروب آفتار همه خوش و شاد بودند.
نوروز

آذروز که شب‌های نیرومندی از فوم و آرایه ازسواحل آموه دریا و جیب‌ون، بسرزمین پهن‌واری که بعداً بنام خود ایران، نامیدند روی می آورند، شگفتی‌های گوناگون با خود همراه داشتند. از چهره‌های شاداب و پیشانی‌های بلایین مردم نیرومند آثار هوشی سرشمار و اندیشه‌ای قوی و دوستی لطیف آشکار بود. این نیز عالی و مبارز، به‌مان نحوه‌که در
جهان‌گیری و جهان‌ندازی، در چنگ‌گی و سنتی و درهم کوفتن کاخ‌های عظیم
قدرت داستند دنبای قدم مهارت داشت، بیمان نحو دریائای آثار بیدع
هندوزند و مبتكران اندیشه و خرد نیز زیره، مست و قادر بود.

بین سب آتیه از آین مردم هستوار برجای مانده است از
کاخ‌های خسروانه و کتاب دینی و ادبی و آموز و فنون مسلک‌مایند و
رسوم و عیاد ملی و اجتماعی، همه در خور رحمان و سیاواز سناش و
بزر کشا‌مند است داز آین میان جشن‌نوردان اذهن باشکوهان بیان ترد
جشن‌خانه و لذگماتر است.

این جشن که پیشانی تانیک خود را از خالی اماس و قرون
متمادی داز زیر بارگذین حوارش و مشکلات فتحانه بیرون آورده و
پرورزشانه در برابر مهام‌های احساس و ترک آرای ییگان
ایستاده در اندازه اندزه‌های پایدار و ثبت‌نگ‌های مکار میراثوار از
دهزار سال بیش از میلاد بوده و سال بعد میلاد نفل کرد، است، تنها
جشنی است که نوز هشکوه و جلال تمام از که‌های خسروان
کوخ‌های گداوان همچون بیشند قدم می‌گذارند و هیمه را بیک منوال
شامان و خرم می‌گردانند.

آن‌را بیان‌های گناهانه می‌داند جشن‌نوردان و «جشن فردینه»
و دهادجشن، خوانندان ولی هموار آغاز آن از نخستین روزرسال بود
و از هنری‌های هنری (روز اول) فردینه‌ها شروع می‌شده بیمان منوال
کا کلون نیز مرسوم و متمادی است.

بهتر آنت که خوانندگان عزیزی ژنین درست که خویاندن از نارد
سلیم و طبیع است می‌خورد خوانند، با این حال معنی‌اند ایران و فرآین
نیز‌ان دیروزی در درون باب مطالعاتی کرد و بعضی گفتگاه‌که سبب عمده
ظرف نوروز موقع طبيعي آن يعني قرارداشتان در آغاز فصل تابستان بزرگ است. چنانکه مهر گان نیز به قرارداشتان در آغاز زمستان بزرگ پدیدآمد. بود واین نکته در هم بايد بیان نمی‌که ایرانیان در روزگاران قدم سال را بعد از مذاکرد تنظیم میکردهاند که تنظیم طبیعی واقعی سال درقالب مرتفع ایران. رود بعضی نیز آنها نبیله جشن و فروردین گان، داستان‌هایی که درنیم روز‌آخیر سال قرارداشت و جشن بازگشت ارواح به خانه‌ها و مساکن پیشین خود و برای هم که زندان کماین جشن مولود احترامی است که ایرانیان از قدم الآیام ناکونن نسبت باولین، روز ماه و نخستین روز سال داشته‌اند. با این حال، ذهن افسانه زاد و داستان پرداز نیاگان ما از ایجاد داستان‌هایی دل‌انگیز دارای باب غافل نشست و حکایات وقصه‌های بیدع راجع با آن پدیدآورد که ازیمان آنها دل‌انگیزتر از همه روایت استاد ابولقاسم فردوسی ومورخانی نظری اواست که میگویند، نوروز را جامشید بنیان نهاد و چون ازاید و سایر مختلف زندگی جامعه بقیه کسانی یکی تخت ساخت چه ماهی به گوهر اندننشات گردیدن بدل می‌کند و چون حواستی‌هایی نسبت به‌جرش نشسته نشانه‌های فرمانر نستی درون درون آتش‌های شگفتی فرمانره‌ای به مه اروش را دوی نخوانندن بر آمدید از رنگ تن دل زکین می‌چام و رامشگران خوانندن به‌مانند استاژ آتش‌وارانی داد چهین جشن فرخ‌آواند روز گذار.
اما آیا بپیشازآین تعبیر ابوریحان بروخیس که دربار علت پیدایش
نوروز وسیع‌تریستیم آن که فناست میان نت‌های جست؟
د نوروز نخستین روز است ازفروردین ماه و باین‌جنب روزهای نام
کردن‌اند زیرا پیشانی سالنو است.
در این روز گزار بن برداشت می‌خند نوروز از آغاز فروردین‌ن
آزمودهای ماه بطولی انجامد اما دروده ساسانی بنا بر اطلاعاتی که
درست‌کرده‌این نوروز یک ماه او‌امه‌دشت و‌ظاهر آن کمیت خاص
دریار پادشاهان برود و چش‌نوروزدر میان عامه ایرانیان از آنجه
امروز است طولانیتر نبود و شاید باید این نسبت باشد که مورخان و
نویسندگان قدم نوروز را به‌کمک از نوروز ماه و نوروز‌خاصه
قسمت‌که در این روزهای نوروز بازگر و خاصة دربار‌های
شاهان و‌امام‌وند تا آغاز این قسمت مشابه حرف‌های و
خوشنویسان و حاجميان که ازومه شود و‌ایام نوروز خاصه‌بیش و
 عشرت و‌شادمانی شاهان و شاهنشاهان اختصاص داشته باشد از بادمع
امروز دریابن چند نوروز حرمت دیدن آن در ایام اسلام و امروز‌السال
است، بیش از اسلام آن‌زیرشک بدان صدای رنگ داده‌بود و دیگر
اسلامی احتمال و روایاتی که دربار‌امه‌بیش و حرمت آن وجود آمده
مايه بیایه آن کرده: بنا بر عقیده شیعه روز جلوس امیرالمؤمنین علی
عالی‌السال، نمضیدن خلافت و نبی روز انتخاب او ازطرف حضرت خمینی
مرتبت مصادف با نوروز بود و بیشترین سبب است که حافظ شاعر مشهور
میگوید: همایون نوروز است امور به‌نوروزی
بر اورنگه خلافت کرده‌شاه لافیتی مأوى

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آنه‌ای از اشارات و مدارک تاریخی برخی آیین نشان‌های بارزیست از احترام نوروز در دربارهای شاهنشاهان ایرانی از آغاز دوره هخامنشی ببعد. دارویش زرگر شاهنشاه هخامنشی در نوروز هر سال بسیار را به‌نوع پایه‌ریز قرار دوست‌آمیز و بافته و ازدیاد در حال و رضا وارسانی در گونه‌های یکمحل خاصی برای پذیرش قرآن خاصه و امرا ورجال باشکوه و حلال تمام انجام می‌شود و در همین روز از ازدواج‌های مختلف مملکت و از زمانک تابع‌الیران هداپناهی بویل شناوی‌دان بخدمت پرستاده می‌شد و صاحب بار، در این‌یکان ملتنابه دامنوت و خدمت شاهنشاه می‌پرد. هداپناهی که پذیرفته‌اند می‌شد معمولاً از طریق عرفان خریدریم و هرچه‌ی بودجه و مانند اسب و گوسنده و شتر و گاو و بی‌گوهر و رفاهی در این آخرين نسبت به جره بپون و پوئن سواد ملی و عهد بود، و اکنون همه‌ی هنری آخیر و جامع‌های مقر و تنظیم زین و عالم آن. از میان دربارهای سلطانی پیش از اسلام ایران دربارهای سالانی بیش از همه‌ی پرور و مراسم آن توجه داشته‌اند. بامداد نوروز این آنکه شاهنشاه جامه‌ای از ایرانی‌ها می‌کرد. این شاهنشاه دی یا گوشه و آنگاه که بذر از این نیک می‌گرایند بخدمت و مرفت ورا با یا بره‌می‌ود مورد ضرورتاندا این سعادت ارزانی می‌شود و از نگاه زدنی و و انجام و دیدن و درست‌سازه و بشنو و تیره‌کمان و درون و قلم و لباس و پیانی شاهنشاه مرفت و همین می‌گفت که شاهنشاه فردی، بی‌بهان فردی، آزادی کریم‌ریز دو دوک، و سر و آورد ترا یادهایی و بیناییی و کرناوی، و بزرگ‌ها باخی‌نظر، و به‌راه باش برختن زدنی و انوشه خود بجام
جمشید، وزیر نیاگان درهمت بلند و پیکوری و وراثی داد و راستی
نگاه دار.
سرت سیبزد و جوانی چوخد. است کامیار و یکوز و تنگت
روشن و کاری بسته نیاز کردا و خشته بشکار، و کارت راست چون
تیر و یک کشور بگیرند برختن بادم و دیبان، پیش هنری و دانگرکامی
و درن خواه و سرايت آرا و وزنگدی گانی بسیار
سپس جام را بهانه، میدان و استعای، زیست و درست دیگر او
مینهای و دیبات و دردما دبیش تخت وی مینهای. مقصود از آدردن این
چیزهایا یک که شاه دیرگان کارا دیده بر آنها افند و هم‌سانی‌الشایمان
و خرم راه د و آسانی برایان مبارک درد. سپس بزگ قال دوی
بخشید میتا مبتن و هداهای خورا تقدیم می‌داشتند. هدایای نوروز از
طرف‌های جزه و شهرداران و هم‌دان وزنان، شاهنشاه و عامة مردم
بای تقدیم مشهد و شاهنشاه نزدیه بهداگان بنسبت درجات آنان
هداهایی میدان.
در دوره ساسانی وصول مالیات‌ها از نوروز آغاز و افتتاح میشد
دایین دم دردورةسلاسی نزدیک مارسم بهود. در نوروز شاهنشاه پایز
سپید پرزا مباد واندکی شیر تازه و پنیر تنال میکرد و دوشیزای
برای دی باکوزهای آهنتین یا سیمیک که بر گردن آن قلاده‌ای ازیاقت
و زنگریزین بود آذسایب‌آب پریمدشت.
ازرسوم تفاهیمی این مدعی که آن بود که چون نورود به شبه
میافتن ازدختی بهودان ایران چهاردهزار درهم‌یگرفند! ازذکر روز
شبه دراینجان‌اید تصور کرد که ترتیب‌هفته که خاص تقویس‌سایان است

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در آن ایام مراعات میشد بلکه روز شنبه با اعتبار تقویم پودیان دنیا کرده میشد. بیست و هفتم روز قبل از فروردین نوروز دوسته‌کننده‌های گاهشته‌ای دوازده سخن از خستگی برای میشد که بر آنها جو و بدن و بچهوند و باقی‌ها و بارون و ترن و باد با تولید کننده و می‌شکند و این‌ها نمی‌چینند مگرباساز و آرزورق. در شمین روز نوروز این حیوب را می‌کنندند و در مجلس میترا اکننده و تا روز شانزده‌م رفرندر آن‌ها جمع نمی‌کردن. این حیوب را برای تقلیل می‌پذیرند و گمان میکردن. که هر یک از آنها که کسی و یا برادرش ماشینش را محسوسیده در آن‌سان فاراونات خواهد بود. دنیا روز اول نوروز شاهنشاه بارع ای یه نکست و در هر روز مستعمر خاص مانند عاده و ده‌هاجان و خدام آتش‌کشها و اسواران و موبیان و افراد خاندان سلطنتی و درباریان با پیش‌بینیات فیزیک‌گیس جنگل‌های میان‌مری به جزئیات را جان‌ها که سامان، از روز ششم بعده نوروز به شخص اختری داشت و می‌پیامید از لذاگانه هرگز رکد.

در ایام نوروز معمولاً آهنگ‌های خاص در خدمت شاهنشاه نواخته میشد و از آن‌جمله است. هنور و بزرگی ۳۸۰ نوروز خرداد و نوزده‌م نوروز و دیدار نوروز و دو آغازهای بارانی و دو آفرین و دو راه‌های خسروانی و دو راه‌های مازندرانی و نظری آن‌ها. از رسم دیگر دیوان‌های این عهد آن بود که پارش وان در نوروز محبت‌ها سالانه فلت که و چهارده دیگر دیوان را تهی می‌کرده‌اند. از قبیل کاذب موستسیا که ریه رسانی پارچه‌گیردن و آن‌چه مهر کردنشان از طرف شاهنشاه لازم بود آخر آن مهر پیاده و چنین کاذب یا داسید
نوشت و داسیدا نوشته، می‌نامیدند. از رسوم ع祖国 نوروز در عهد ساسانی یکی برافروختن آتش بود در شب نوروز، دیگر دختن آب در صبح نوروز بیکنیکر که آگون میان ما برخوردار سخت بود، پیکنیکر باقی مانده است. بیکنیکر سبزی، هنین دادن شکر و خریدن بیکنیکر که مها آنها در دوره اسلامی نیز حفظ شده است. سبزی: سبزی چنین بود که محموله‌های بار در داخل سرانتان از غلات میکاشند و هرک نان‌ها که بهتر می‌رسیم دلیل قوت آن نوع از غلات در همان حال بود.

در دوره اسلامی نوروز مانند بسیاری دیگران اعیاد پیش از اسلام نه تنها در منیان ایرانیان محفوظ ماند بلکه در دیپارهای خلافات اسلامی نیز رواج یافت. در دیپارهای دیپارهای غالب جبرای نوروز مانند و وزگاران بیش از اسلام معمول بود و آن جمله این است که هدایا و افتتاح سال ماهی از جمله مراسم عمونی نوروز دیپارهای که حین دریدن پایتخت خليفه اسلامی میان مردم اجرا می‌شد، برافروختن آتش و ریختن آب بوده است که در آنها کماکان باقی می‌ماند.

پادشاهان ایرانی و دیپارهای سلطنتی ایران نیز ترستانهٔ جمله نوروز را مدت‌ها مدیر حفظ کرده‌اند. در این روز، مردم و اعیان و دیپارهای و حکم و شاهان دست نشانه‌ای از تمام بلاد هدایای فرآین می‌فرستادند و چون شاه بارعای میداد این هدایای را نمایندگان اشخاص مذکور بخسخت قرباندن. تقدیم هدایا از فرآین بود و در حقیقت مالیاتی جدا گانه شده می‌شد. اما دیپارهای دیپارهای آنچه در دوره ساسانی دیده‌ایم پادشاهان به‌جزیکی دو در نوروز نمی‌نسته و شاید بقیه‌الیم را پادشاهان
بخوشگذارانی مشغول میشده‌اند. در جشن‌های نوروز، شعر قصائده در
تهنیت امراء و وزرای ونجمیه پادشاه میسر دنی و ورزش‌های نوروز با شعر
ووسیقت و خوشبینی پیام می‌بردند. ولی بروی هم‌باید دانست که اهمیت
نوروز از مه‌مان هم‌مانی در هزاره‌های اسلامی کاملاً از اهمیت و شکوه
و جلال آن در هزاره‌های پیش از اسلام بوده است. همچنین اهمیت عمومی
و اجتماعی آن، به‌خوبی این احوال باید اعتراض کرد که جشن نوروز از
میانه‌های اعياد دزدگی ایران قدیم تنها جشنی است که با غالب مراهم‌خود
در میان ملت ایران برجای مانده است. امید می‌رود که علاقه ایرانیان
با داد پرداخته و درگاه بتوانند همواره این رسم بزرگی ملی را نگه دارند.
رفتار، خاطر خورشید بهار و ره غم مسیبی و گل و لاله بیارید و به‌هوسو
بگذارید که پیش‌باز دگر فصل بهار آمد و نوروز در آمد زد و کرر طبیعت هنر
ابر برآورد سرو ریخت زیارتگاه و سبز شد ازنو شجر و داد نوید تمر و گشت
جان جلودگی ویافت جهان زیب وفر ولطف وصفایی دگر و گرد غم از دل به دو
می‌دهدند باد بهاری خبر از تان فصل زمستان، که کس شکستن و تو هم
چون گل خندان، بزند نخیه به بستان و بینی به کلستان، زنگ ولاده و دریزان و ز

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بر طویل های هدهمیزان

باریان باران شده چون رویهای رضوان به پرلایه ی نعیم، به هم پرگی فن، همه پرگوه و مرجان، غرض ای نور دل و جان، مشین زار و بریشان، که شوی سخت شبیمان چو دهی فرست عیش و طرب از دست دردن فصل دالانگیز و فرحزا که صفا داده به هریباگ و به هر راغ و جانان ساحت فردوسی برین کرده جهان رابه هم جا زمزمی سال جدید و همه را شوق شدید و سخن ازگردش عید است، گل سرخ و سپید است که پرخاک پدید است، درین عید سعید است که بس روح امید است که در جسم و میده است، زهر است که پوسته است، و یی منز رنگ پریده است، که هنگام خرید است و اراوین فقر شدید است که قلم ترکبده است و دلم سخت پیده است، به یک سوی مجد است که خونم بمکیده است، به یک سوی فریده است، همین خیر ندیده است که پوسته بریده است به جن من مسابکن که پر بخمر کفشه و کلاه و کت و جوراب بدانسان که زهراب، فردل به تاب و تاب، شب از چشم برس خواب، وی سال نرین با همی خرج تراشی که کند، ماهی شادی است، سر آغاز بهار است و زمانی خوش و خرم که به هرسوی و به هره، کنی روى که کنی بیوی وی به برف رخ دلگی و سر و صورت نیکی و کنی جامن نو دید و ازصعیب الی شام، به صد شوق نه گام، گهر خانه ای اقام، بی دیدن و بودیدن و بریدن و لبسیدن دست و سر و روی بدر و مادر و همسیره و داداش و عمویان و فلان داثی و هر عمه و هرخاله و هرخاجی و هر باجی ولب پاشکی دربی و ناجی و به نغز برگون و به سی کام بحثی و بخندی چو بینی همه را خرم و آزاد، جان شاخه ه شما، عومنه بسی شاد و ندارند زغم داد و نبارند زغم باد و نباشند به فریاد، اگر به چو کن نازه جوانان، بی عش روانند، کوگی پرزنانند، چوگل خنده زناند و جشند و جانانه، به هر حال، بود عونر
نما آور نوروز‌بدران سان فرح انذوز وطریق رازی وخبوسکه روشن کند ازبترو
امید دل هموطنان را.

هفت سین جدید شود باز به هرچا و زنو سیزه در آید به بر سر که وسیر و
سپک و سپه و سماق و سمنو و دوز و بریش از طرفی رسمی زن و طرفی سید و
طرفي سبل آبی، طرفی ماهی سرخ است که در آب خورده تاب و زند غوطه و
بر گرد چند منظوری نیز و قربانیان در زندگی و برافورد و صفا، شربت و شیرینی و نقل
وشکولات است، بسی آبنبات است که چون شاهد مهتاب، به شیرینی خلوست، چو باادام
منفست و یا چون گرم اعلامت، غریض راحت و فردست که دوز خوشی ماست
هرآن کس که دریان چا و در آن جاست، چه پر است و بره نست ماست، چه نادار و
چه داراست، کند سورقراي زوج و راست، دگر برای بر به کف آوردن عیدی،
سپر وشمس و هوشگش و حسن و باکر و سعید نزد زرد سر از
خواب و یک نیل به منقصود، به درکس که غنی بوده بیچندن چنان رود به اسکن
موجوده که ازبین تو مفقود شود دریب پرداخت عیدی و این منته درعید چنان
رونشک انزود، که بنگردند در کسب خود مشدتا مخصوصه که ازبین که کنس
بوده نمی دیدی کسی زو غرم و جوید و برای دوست نومن از عشیری مای یکت و به
دشام زمین را و زمان را.

عددی باز، از آن بیش که تحولی شود سال نو افتد وردندبیش سیر و سفر
وگریش و خویدن وگریزند ز شهر خود و روجان دوز نوار دردگر آرند وشتابند به
قوزین و به گیلان و به نوشش و به گرگان به نیبرید و به زنجان به نوجان و فریمان
وبه سمنان و به یزد و کاشان و به کرمان و سفاهان و خراسان وبرادرد و لرستان
وبه بزرگ و به نیبرید و به ترنشی و به هر خوشه به هر قهره که بکل هفته در آن چای به
و بسی کام درانند و بر آناده که هم خوش گذرانند وهم آخر به رهان گذریان خود از
دریایی نوروز و گردناری سال نو ورودوش نگیرند چنین بار گران را.
طی سال نو و هرسال که آن راست به دنبال الهی که به تأثیر خداوند می‌باشد.

عمر نوروز

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بدرطويل های هدهدمبرد

غوش گل‌در برهنه از کارگر و رنجبر ویشهور واهل ادارات، چه اعلی وچه ادنی،
چه رئیس وچه مدیر وچه مشار وچه مشیر وچه سنیور وچه کلید وچه وزیر و چه
نرم وچه فقیر وچه ندمال وچه دلال وچه حمل وچه رمال وچه باحال وچه بحالت
وچه یاقل وچه عطار وچه سمرار وچه پجرار وچه نجاروچه تجار وچه یاز
وچه خیاب وچه یاز وچه لاف وچه طوف، غرض جملی اصناف، که
دورند زاناصاف وفیئت بهاجحاف، الیه که به زنبیلی زرباب و بعلانی علان
خداوند دراین جامعه روزه چه جور کند، غصه‌زا دور کند، چاره‌ی رنجور کند،
بخور ومسروز کند خاطر هریبر وجنون را.
اسفنده ونوروز

ایرانیان باستان در هر بیت از ماه‌های سال آداب و رسوم و جشن‌هایی داشتند. این آداب در دوران اسلامی نیز باقی ماند و در آدیب‌های فارسی متعکس شده است. جشن‌ها به‌ویژه از آن‌ها هنوز در همه ی آن‌کشور یا در بعضی از شهرستان‌ها به‌جا مانده است.

سخن در هر ماه قطعی یا از آتار ادبی را که اشکال و زمانی دربارة این جشنها و آداب مربوط به آن ماه در بر دارد مستند می‌کند. البته اینجا تحقیق و کشف نازلای درمانی نیست بلهکه تنها یادآوری این رسم در ضمن آوردن نمونه‌هایی از نظم و نثر کهن‌شکنان مرادست.

اسفنده می‌زد

این ماه پاییز از فرستاده گردید که در آن زردشت مقام و اعتباری می‌داد. اصل کلمه در اوتان Spenta Armaiti و در یه‌لای سپندرام سپهده و در فارسی استفاده می‌شده که بعد به تحقیق جزئی‌تری (آر) و آن‌اکنون و در سنندج که اطلاع

سپنتا (یا اسفند) به معنای مقدس و در حکم صفت است برای آزمینی که بمی‌توانی فداکاری و نام فرشته است. در آن زردشت سپندرام مظهر محبت و برداشت و تواضع اهورامزدات و موکل بر زمین است و موظف است که همواره زمین را خرم و آباد و باک و بارون نگهدارد، هر که به کشت و کار برداشت و خاک‌های را آباد کند خوش‌نوش (ر) است. خوش‌نوش (ر)
سیندارمذ ماه
که کشی آخرين ماه هریسکال
بذریهرد چمن حسن وزیب وجمال
بهر بوستانی بیادهنال
دمع مشک بر کوه باد شمال
(محدود سعد سلمان)

سیندارمذ روز
سیندار مذ روز خُفِی ای نگار
سیند آر ما را و جام می آر
دی شادمان و تعی شاد خوار
بگراندند ایزد ارنو روز کار
(محدود سعد سلمان)

نوروز
نخستین روز است از فروردین ماه، وزین جهت روز نام کردن
زیرا که بیشانی سال نو می است، و آنچه از پیس اونی نهن روز همه
چشمانان، و شمش فروردین ماه نوروز بزرگ دارند، زیرا که خسروان
بدان پنج روزحقهٔ حشم و کردهان وبر کان بگراردند، وحاجتها
واکردنی، آئگامه بدنی روز ششم خلوت کردنی خاصیکان را، و
اعتقاد پارسیان اندرو نوروز نخستین آست که اول روزی است از زمانه.
و بی‌دوالک آذیند کشتن.
(انتهای - ابولریحان)
این روز را نوروز کویند زیرا که سر سال باشد و شب با روز بر
شود و سابه‌ها از دیوارها بگذارد و آئگات از روزه‌ها اوقت و لقم مان
اندرو روزقان پادشاهی ایشان چنان بوده که خراجه‌ها اندرو روز افتتاح
کردنی و عجمانیان چنین کونند که اندیشی روز جمشید بر کساله شست وسوی جنوب رفته بحرف دیوان و سیاهان، و عمجی زنگیان باشند. با ایشان کارزار کرد و همساً مفهوم کرد.

(زین الاعصار - مدرزی)

نوروزی بزرگ

این روز را نوروز بزرگ کونند و چنین کونند: جمشید از حرب سیاهان و دیوان اندیشین روز باز آمد با ظفر و فیروز و غنیمت فروان آورده. پس آن روز که چواهر غنیمت آورد و بود بر تخت خوش ایثار کرد تا هر کس ببیند و آقتاً از روزن اندی افتاد و همه خانه از عکس آن روشش گشت، بدنی سبب او را شید، لقب کردن، و شید بارسی روشنایی بود، و آقاتها را بدنی سبب خورشید کشیده که خور قرص آقتاً باشد و شید روشش. و اندیشین روز جامیها را آب زندگی که این روز نام فرسته‌بست که برآب مولکلت بقول ایشان.

(زین الاعصار)

نوروز جمشید

بغر کباینی یکی جشن ساخت
چه مایه بدو کوه‌هانرند نشأت
زه هامون بگردین بر افراتی
نسته بر او شاه فرمان روا
شکفتی فرو مانند ازبخت اوی
بدان روز را روز نو خواهندد
بر آسود آرینچ تن، دل زکین
می‌رواند و این‌گران خواهندد
همان‌مانند از آنان‌خسروانی‌باد کار
(فردوسی)
نوروز اردشیر

چون از پاک‌شالی کشتاسب سال بگذشت زردشت بیرون آمد،
و دین کبیر آورده کشتاسب دین او بی‌بی‌ارف و بر آن می‌رفت. و از کاه
جهن آفریدون تا لین وقت نهمد و جهل سار گذشته بود. و آفتاب نویت
خویش به عقرب آورده. کشتاسب بفرمود تا کیسه کردند و فروریز آن
روز آفتاب به اول سرطان کرفت و جشن کرد. و کفت این روز را نگاه
دارید و نوروز کنید که سرطان طالع عملست و مرده‌فانان را و کشاورزان
را بینین وقت حق بیت المال دادن آسان بود، و بفرمود که صدیبیست‌سال
کیسه کنند تا سال‌ها برجای خویش بمانند و مرده‌ان اوقات خویش بسما
و کرما بدانند. پس آن‌آنان تا نوروز کر گزر دکنش‌رود هم که او را نوافرین
خوانند بمانند. و تا آن مدت کیسه تکرده بودند و مرده‌ان هم بر آن
می‌زندند، تا نوروز کار اردشیر با بخان، که او کیسه کرد و جشن پرگرد
داشت و عهدنامه بنوشت و آن روز را نوروز بخوانند

نوروز نامه

نوروز زیر کم بزن ای مطرب امروز
زیرا که بود نویست نوروز بنویز
برзн غزلي نفز و دل انگیز ود افرود
ور نیست نا بشنو از مرغ نوا‌نوز
کاین فاختمان کوزود کرف‌انیته‌ز زان کوز
بر قافیه خوب همی خواند اشعار... ملوجهی

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بهار تنازه
بهار تنازه دید ای بروی رشع ببار
یا و روز مرا خوش کن و نپیه نیاز
همی بروی تو منانه ببار دیبا روی
هند سلامت روی تو و بنغآی ببار
بهار اگر نه زیک ماده‌ست بانو چرا
چنگی نست به‌نوعی ورتک و بوری ببار
بهار تنازه اگر داردی بنگه و کل
تراژ‌لنف‌بندیه است وهردور خلابار
رخ ؛ و باخ مانست و تو با باغبان مشی
مهد بیچ کس از باغ من کلی ژن‌بار
غزرومی که مکا اندر کرفتوطن
غرب روی که ماه اندر کرفت قرار
همیشه ناقده ییم سیب دو زلف نیست
یام ز نانش نامه شود هم‌وار
مکار که قیلی می‌بابی اندرو گه گاه
وگرنه از زاه‌نان نامه است واغالیه یاد
نداد هرگز کس مکا را باقی‌یه یک
فده تو نیر، ترا مکا وغالیه چه کار
تراپوی و یب نیرای هیچ حاجت نیست
چنایکه شاه جهان را گه نبرد سی‌بار
فرخی سیستانی

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نوروز

آمد بهار خرم و آورد عرسی
وز فرح نوبهار شد آرامش زمی

نوروز اکرچه روز نیست است روز کهن‌گی قرن‌هایست. پیری
فرتود است که سالی یکبار جامه‌ی جوانی می‌پوشدّ تا به شکرانه‌ی آن که
روزگاری چندین دنیاز به سر بهره و با اینهمه دم سرده زمانه تاب
آورد و است چند روزی شادی کنند. از اینجاست که شکوه پریان و
نشاط جوانان درآوست.

پیر نوروز یادها درسر دارد. از آن کرانه‌ی زمان ما آید، از
آنجا که نشانش پیدا نیست. در این راه دنیاز رنگ‌ها دیده و تلخ‌ها
چشیده است. اما هژ زمان شاد و ایمیدار است. هنوز شاد و نه‌گرگ
پوشیده است، اما از آن‌همه یک رنگ بیشتر آشکار نیست و آن
رنگ ایرانست.

در باره خلق و خوی ایرانی سخن بیار گفت‌های‌امد هرملی
عیب‌هایی دارد. در حق ایرانیان می‌گویند که قومی خوی‌پذیرند. هر
روز به مقتضای زمان پرترگی درمی‌آیند. با زمان گی سیرتر
بله می‌سازند. رسم و آثار هریگانه یا را می‌پذیرند و شیره
دیرین خود را زود فراموش می‌کنند. بعضی از نویسندگان این
صفت را هنری دانسته و راز بقای ایران را در آن جسته‌اند. این
نیست دانم که این صفت عیب است یا هنر است. اما درقابل این
نسبت تریدید و تامل دارم. از روزی که پدران ما به‌این سرزمین

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آمدند و‌نام خانواده و‌نواد خود را په آهن دادن گوئی سروشی
تلق و‌دشور برای ایشان مقر شده بود. تقدیر چنان بود که
این قوم نگهبان فرود ایزدیی یعنی دانش و فرهنگ باشد، میان
چهاران روشی که فرهنگ و تند در آن پروفسیونالیست و عالم
تیرگی که در آن کین و ستیز می‌روشند سد شود، نیروی یزدان
را از گرند اهوریمن نگه‌دارند.
پردازان ما از همان آغاز کار وظیفه سترگ خود را دریافتند.
zردشت از یویان گروهی برخاست و ماموریت قوم ایرانی رادرست و
روشن معین کرد، فرموده که پایه‌پاییزدان با اهوریمن بجنگند
تا آنگاه که آن دشمن بی‌کنش از پا درآید.
ایرانی بارگران این امانت را به‌دوش کشید، پیکاری پریزک
بود. فر گیان، فر نما گرفتی، آن فر نوروند ستوی‌تاریکتی را
په صحره بودند، فری که اهوریمن می‌خشید، تا ارمن داست بیاید.
کاهی فریستاده اهوریمن دلیری می‌کرد و پیش می‌تختت تا فر
را پییدای اما خود را په‌پلنگ رورا و می‌افتد و غرفه‌دارالن
او به‌گوشش می‌رسیده، اهوریمن گامی و پاپ می‌ترازد، په‌پلنگ دلیر
و سهمکین بود.
کاهی په‌پلنگ پیش می‌خراشید و می‌اندیشید که، بگر، فر از
آن اسکار، اگزگه اهوریمن شیخ‌گون می‌آورد و نعره‌ه او در دشت
می‌پیچید. په‌پلنگ دورانگ می‌کرد. اهوریمن سهمکین بود.
در این پیکار روزگارها گشته و‌داستان این زد و خورد
افسانه شد و پرزبانها روان گشت اما هنوز نبود دوام ذات.
په‌پلنگ سالخورد شد، فرخوت شد، نیروی تنش سمتسار کرده، اما
دی و جانش جوان ماندی. هنوز اهوریم از شیب از پی‌می‌ناک است.
هنوز په‌پلنگ دلیر و سهمکین است.
این همان په‌پلنگت که هرسال خامه‌زاد رنگی رنگ نوروز
می‌پوشند و پری‌های روزگار جوانی شادی می‌ند.
اگر پرما، ایرانیان این روزگار، عیبی پایه گرفت اینست
که تاریخ خود را درست نمی‌شناسیم و درباره آنچه پرما گشته
است هرچه را که دیگران گفتند و می‌گویند طوطی وار تکرار می‌کنند.

روپاییان، از قول یونانیان، می‌گویند که ایران پس از حمله اسکندر یکسره یک‌ادب یونانی گرفت و ازجمله نشان‌های این امر آنکه مورخی بیگانه نوشته است که در دیوان آشکانی ثامیشیه، هاگی به‌زبان یونانی می‌دادند. این درست مانند آنست که گوئیم ایرانیان امروزه یکباره می‌خوند را فراموش کرده‌اند، زیرا که در بعضی مسماخانه‌ها مطران و آواز خواننده فرگی به‌زبان‌های ایتالیایی و اسپانیایی مطبوع می‌کنند.

کنتر ملی را در جهان می‌توان یافت که عمیق چنین دراز به‌سر آورده و با حواشی چنین پرگک روبو و شده و تنگیراتی چنین عظیم در زندگیش روی داده باشد و پیروسته در همه‌حال خود را یپیاد داشته باشد و دمی از کنتره و حال و آبندخ خوش غافل شود.

(توجه وظیفه که با قبول دین می‌سین اسلام در جامعه ایران رود داده تا تنها مانع بروز استمداد‌های مردم این سرزمین نشده بلکه بی‌مکس، ایرانیان در جامعه پرستشیتی که تمد و فرهنگ اسلام خوانند می‌شود سپیم شدند و در ایجاد و تکامل آن با مسلمانان ملت‌های دیگر همکاری موجب داشتند.

پیش از آن‌که ایرانیان پرگک بیگانه گرفتند بیگانگان ایرانیان شدند. جامعه ایرانی پوپیدند، آنین ایرانی پنیرفتدند، جشن‌های ایرانی ابرپاششند و پیش خداوایران زانوپیایش پرزمین‌زدند از پرگکانی مانند فردوسی بگذیرم که گوئی رستگیر روشن ایران در یک تن بود. دیگران که ظاهر جوش و جنبشی نشان نمی‌دادند مه در دل، زیبی خاکستری بی‌امتناعی اخگری از عشق ایران داشتند. نظامی مسلمان که ایرانیان باستان را آتشه‌پرست و آنین ایشان را ثابت‌می‌دادند آنجا که داستان عادالت هرمز ساسانی را می‌سیراید بی‌اختیار حسرت و درد خود را نسبت به تاریخ گنشش‌های ایران بیان می‌کند و می‌گوید:
جُهان ز آتش پرستی شد چنان گرم
که بادا زین مسلمانی ترا شرم!

حافظ که عارف است و می کوشد که نسبت به کشمشکها و
کی لعیفه ی زی گرفت و ی بلعیفه باشد و از روی تجاہل می گوید:

ما قصة سکندر و دارا نخوانندیم
از ما بجز حکایت مهر و وفا مرس

بنز نمی تواند تأثیر داستانهای باستانی را از خاطر بردید؛
هنوز کی سیاوش را فراموش نکرده است و به مناسبتی از آن
یاد می آورد و می گوید:

شاه سرکان سخن مدعیان می ضمن
شمری از مظلمه خون سیاوش شا

کدام ملت دیگر را می شناسیم که بهگنشتگ خود، به تاریخ
باستان خود، بهآمیز و آداب گنشتگ خود بیش از این پایبند و
وفادار باشد؟ این که نوروز که در سه هزار سال ساوات با همه آداب
و رسوم در این سرزمین باقی و برکارست مگر نشانی از ثبات
و پایداری ایرانیان در تک گذشت آن می خود نیست؟ نوروز
یکی از نشانه‌های ملیت ماست. نوروز یکی از روزهای تجلی روح
ایرانیات، نوروز به‌هان این دعوی است که ایران، با همه
سال‌گردگی، نوروز حاکم و نیرومند است.

در این روز باید دعا کنیم. همان دعا که سه مزار سال پیش
از این زمینه کرد:

منش به شکست بیاورد
منش نیک پیروز شود.
دروغ شکست بیاورد.
رستی برآن پیروز شود
خرباب و مرداد برهرود چهره شود.
پس گرسنگی و تشنه.
هر من بدکنش ناتوان شود و رو به بهره نمی‌زند.
و نوروز بر همه‌ایرانیان فرحنه و خرم باشد.
نوروز ۱۳۲۶
UNIT TWO

FAMILY

MARRIAGE

ezdevaj

/ezdevaj/ ازدواج ~ /arusi/ عروس
UNIT TWO OUTLINE

Underlying Concept: FAMILY

Key Concept: MARRIAGE

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Marriage, as a bond between two individuals as well as two families, is one of the most important social conventions of Iranian culture. There are several ways to consider marriage between Iranians. In the past, marriages were traditionally arranged by families, and in the strictest cases, the betrothed couple were given nothing more than a description of the person they were about to marry. In other cases, the bride and groom-to-be would get a chance to see one another from a certain distance, but rarely face-to-face.

Nowadays, the selection of a partner for life in Iran, though more liberal, would still be considered by most western observers as quite traditional. In some families, socializing between the sexes is restricted to the gathering of friends and family members, where young men and women can socialize and speak with each other freely, but are always surrounded by others. If a family is more liberal, the young woman is allowed to go out on a few dates and engage in more private "tête à tête" conversations with a potential mate. Meetings such as this usually involve public outings like dining in restaurants, going to movies, theaters, concerts, etc. The date never ends with a visit to one of the couples' homes. It is practically impossible to outline a standardized approach practiced among all Iranians. The last decade's changes in Iran, the dispersion of thousands of Iranian families in Western countries, and their lifestyles among these new cultures make the task of any type of generalization even more unrealistic. In what follows, I wish to introduce the most common trends within Iranian culture without implying subjective judgements. I do not attempt to give a detailed account of the differences between Western and Iranian dating habits. Also, it is important to bear in mind that there are exceptions to these trends, mainly based on the degree of religious conviction and individual choices.

* For further reference to "Marriage" please see chapter 5. in *Iranian and American perceptions and cultural frames of reference.*
Since travel to Europe became fashionable under the /ghājir/ قاجار Ghajar Dynasty (1796-1925), further encouraged under the /pahlavī/ پهلوی Pahlavi Dynasty (1925-1979), and especially as practiced under Mohammad Reza Shah Pahlavi (1941-1979), thousands of young Iranians have been sent each year to study in Western countries, either on government scholarships or through other incentives. After such visits abroad, these young Iranians often returned home with life partners from the host countries, and at the very least, they helped to introduce a new wave of westernized behavior. As a result, a phenomenon similar to a cultural revolution began in Iranian society. This was based on a tendency to accept and follow all that was new and coming from the “West” at the expense of old established traditions. (The Persian word commonly used to refer to the West is /farang/ فارانگ . This expression includes most Western European countries as well as the United States.) The adjective /farangi māb/ فرنگی ماب (the European vice) lost its pejorative meaning to describe everything related to Western culture, and became the fashionable thing to be and to do. The attraction toward new attitudes and behaviors that were copied from Western countries pushed aside the wisdom and character of the old tradition. In this period, the sense of criticism and selectiveness based on well-established values weakened and many things, good or bad, were overwhelmingly accepted as long as they were imported from the West. Wearing tight blue-jeans, chewing gum, smoking cigarettes, and drinking in public places became fashionable in a society in which public display of all of the above had been considered rude and unacceptable, especially for women. Hollywood played a definite role in influencing young and impressionable minds. People became intrigued with movie stars and began to believe in them, taking for real the unreal Hollywood images of everyday life and the strange codes of behavior from the West as portrayed by the movies. Young women’s hair and make-up became exaggerated copies of that of movie stars. Young men were affected too, adopting James Dean’s style and slicking their hair back in the fashion of Cornell Wilde and other movie idols.
Playwrights were inspired by these cultural imports. They wrote satirical works such as /ja'far khān (susul khān) az farangā madrū/ (سوسول خان از فرنگی آمده) جعفر خان (Ja'far, Mr. Big Shot is coming home from the West), using the criticism of the plush offerings from Europe and America, and the naiveness of unfit, unprepared, and blind followers of the new to its full potential. Businesses started to bloom with articles called /farangi/ (European), whether they were from Europe, the United States, or simply copies made in Iran. All ages were involved and intrigued. However, the most fervent followers of this Western revolution in Iran were the young and the middle-aged from all social strata among the high and middle income population.

Although people and their dress codes had undergone extreme changes, most traditional values remained in place. This duality is most noticeable at the level of male/female interaction and relationships. Coeducational schools were not adopted, and the sexes were generally kept quite separate throughout the growing-up process of the young generation from elementary to high school. After-school meetings of young men and women, holding hands while walking in the streets, speaking loudly and laughing were still reserved for the most “advanced”, “Europeanized” youngsters and were viewed by many, even among their own age group, as extreme and almost promiscuous.

Despite the glamour of a modern haircut and a smooth surface of powder and cream, perceptions and expectations of young Iranians in Iran remained quite different from those of their Western counterparts. Even among Iranians raised in other cultures, a certain shift in behavior is usually perceptible; thus an Iranian young man in the United States dating an Iranian young woman will act and interact differently than if he were dating an American young woman. Nowadays, the same young man in Iran will have other social restrictions imposed on him if he plans to ask a young woman out to dinner. The shift in behavior can be described as (1) an interpersonal issue based on common background and (2) a social convention imposed by other factors such as sociopolitical and religious dominance.
Cultural fluctuation -

At this point, it is important to remind the reader, as we have seen previously, that social behavior and cultural traditions are based on deeply ingrained patterns of values that govern individual lives and the lives of the community as a whole in any given society. In an effort to adopt new trends, appearances may change in a relatively short period of time, but true transformation and deep adoption of morals and social attitudes usually happen only after many years and generations.

Zoroastrianism, and later Islam, have been the source of the ruling values and the most powerful social influences in Iranian society for several thousand years. Modern technology and the Western social attitudes that came with it have had an effect on most traditional cultures, and Iran is no exception. However, the impact of foreign influence has remained on the surface and the change in Iranian culture never penetrated strongly enough to create a deep belief in Western ideology and a complete adoption of the Western lifestyle. Although some elements of social change remain, in particular those related to modern technology, traditional rules of social behavior are strongly felt and still preferred by the majority of Iranians.

One should not make the mistake of confusing modernization or technology with the adoption of the Western attitudes and values. Although the two came together and influenced most developing countries in the region, for obvious reasons, only the new superficial appearances were readily accepted and adopted to fit the new trends of the modern life. The underlying values and beliefs remained strong and untouched while a learning experience took place. The superficial signs of Europeanization were readily accepted and the new trends appeared, but only in addition to what was already ingrained from millennia of cultural background. There was no replacement of the traditional values; instead the new culture was adopted in the way it best fit into the old established one. And one of its most obvious outcomes is that most Iranians are open to understanding cultural differences, and flexible in handling a variety of situations, lifestyles, and attitudes.
It is obvious that this view does not match the common descriptions of Iran and Iranians, especially during the last decade. One has to keep in mind that the images drawn by the media and political figures concentrate on current events and political or religious issues and that they are far from describing the life of individuals as human beings without political coloring or attachments. Articles and books would not sell without sensationalism on the one hand and some political bias on the other, and unfortunately many history books and scholarly studies also follow the same principles. True objectivity is impossible to find and an unbiased view an impossible task to accomplish. Our goal here is to make the reader aware that beyond the impressions one gets from the media and from politically involved individuals, there is still a true life and tradition alive and in progress.

The importance of this discussion is obvious, as we are considering interpersonal relationships and specifically "marriage" as a key concept for the following lesson plans. As was pointed out in the Preliminary Remarks, most human values remain the same for human beings cross-culturally, however, different cultures live with them and refer to them in different ways. A better cultural understanding is possible only if we acknowledge and know our own values and system of references, and we admit that other cultures have their own system of references which could be similar or different from ours. Regardless of appearances and similarities, students need to know that events might seem and sound the same, but because they are related to a different cultural background, their meanings and significance are different. In describing the events surrounding marriage, most of what follows may have entirely different implications for people who do not have similar customs and frames of reference. I can only suggest that based on obvious conceptual differences, it is easy to form misconceptions. Therefore, generalizations and value judgments should be avoided, as events do not necessarily flow from the same source. Keeping this in mind, I would like to address some of the most salient cultural issues as they relate to marriage.
CULTURAL ISSUES &

Special Events

1 • /entekh*b/ (choice / choosing) is the process whereby the family of the young man gets to know the family of the young woman ready to be wed, and have the opportunity to assess the compatibility of the young people and their respective families. The expression /dame bakht/ (lit. close to their destiny) refers to young women ready to be married, at the onset of adolescence. The same expression is used less frequently about young men. /zire sar goz*shtan/ (a choice to be kept in mind) is a task performed by mothers, sisters, and aunts of young men, in consultation with older women in the family. Since most families prefer a difference of several years between the candidates (boys older than girls), the search starts among newly born girls, as soon as the young boy is a couple of years old, but certainly after they reach adolescence.

2 • /kh*stg*ri/ (demand in marriage), commonly pronounced /kh*sg*ri/ or /kh*seg*ri/. After the research and the selection process, the young man's family proceeds with an official visit to the young woman's family to ask for her hand and discuss the arrangements for the marriage. The most traditional way of handling this visit is to exclude both young candidates, although since the meeting usually takes place at the young woman's home, it is expected that she enters the room to serve tea or refreshments for the guests to have a better chance to observe her social manners as well. But she is to leave the room and only the parents and the senior relatives are to discuss the arrangements.
In less traditional situations, the young man initiates the meeting at the young woman’s home, still in the presence of his most important family members. Usually fathers and the elders talk about the arrangements in a setting apart from the others’ presence, especially the betrothed young people. The reason for this is that all financial arrangements and agreements are being discussed, including the financial possibilities of the young man; the way he intends to live with the young woman; the /mahr/ مَهر (dowry that the man agrees to give to the woman) that is being asked by the woman's family or offered by the young man’s family; and the /jahaz/ or /jehaz/ جهاز (woman’s dowry, including her trousseau and other things that she will bring into the marriage).

In a still less traditional way, which seems to be the most common practice nowadays, the young people first discuss matters together, their families are made aware of the details, and then the two families get together as a confirmation of all promises. The elders from both families still manage to have a semi-private discussion regarding some of the arrangements already agreed upon, and discuss any other issues that have not been addressed. However, their authority in discussing details is reduced to a confirmation from the couple and most often from the young man in consultation with the bride-to-be.

3 • /mahr/ مهر /mahr/ مهر (pronounced also as /mehriye/ مهریه) refers to what is promised to be given by the husband to the bride, technically on her demand. /mahr/ is a binding promise by law and always includes a volume of Holy Koran /yek jeld kal*moll*h majid/ يك جلد كلام الله مجيد, and its value could range from a single stem of flowers, a coin, a large sum of money, a piece of real property or any combination of the above. Traditionally /mahr/ مهر serves as the woman’s security, and as a guarantee for the good fulfilment of the marriage. Legally she is entitled to it upon demand, but most often she demands it only at the time of divorce, if the occasion arises. When /mahr/ مهر is in the form of real property, the bride generally receives title shortly after the religious ceremony or at the same time.

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(engagement) is usually accompanied by the expression \(\text{šalangoshtar}\) (shawl and ring), because traditionally the young man's family would bring along with the engagement ring \(\text{tše šal}\) (unit of quality cloth), usually made of the best kind of hand-woven material, sometimes stitched with gold thread, pearls, etc. The engagement as a promise of marriage is announced to demonstrate serious intent to marry. Young candidates are then more free to socialize and get to know each other prior to the final commitment. However, because of the restrictions mentioned above, official engagements are not widely practiced and most families prefer to perform \(\text{aghd}\) (the religious ceremony), to serve the same purpose as the engagement, without consummation, until the time that the couple is ready to live together. In many of those cases, after \(\text{aghd}\) is performed, the young couple may decide not to go through with the wedding; this is more acceptable for the bride's family than an engagement would have been. Thus, in practice the purpose of \(\text{nimzadi}\) is only to announce the selection and the serious intent to marry, but as soon as the couple starts socializing, the family generally encourages \(\text{aghd}\) to be performed.

\(\text{aghd}\) (the religious ceremony). Usually the ceremony takes place at the young woman's home and the invitation is restricted to family members and close friends. \(\text{khotbe}\) (religious announcement of intent of marriage) includes citations from \(\text{ghor'Ine majid}\) (the Holy Koran), statement of most promises made and conditions agreed on by the families. Preparations for \(\text{aghd}\) include \(\text{khoncheye aghd}\) (the set-up of selected items) for the happiness and good fortune of the couple, arranged by the bride's family. The young man will send in advance the required items including the \(\text{ghor'Ine majid}\) (the Holy Koran), \(\text{yine sham'dn}\) (mirror and candles), \(\text{sh'khe nab't}\) (pure sugar crystal in
clusters), and other elements agreed upon by both families in advance. Thus خنچه عقد

/khoncheye aghd/ includes:

- /sofreye aghd/ (refers both, to the cloth on top of which everything is set in advance, and also the cloth to be held on the top of the couple's heads, during the religious ceremony),
- /ghor'me majid/ (the Holy Koran),
- /j^namin'z/ (prayer set),
- /yine sham'd^n/ (mirror and candles) or /l^e/ (tulip, tulip-shaped candelabra),
- /kalle ghand/ (cone of refined sugar),
- /sh^khe nab't/ (pure sugar crystal a tree-like arrangement),
- /esfand/ (wild rue, naturally fragrant when burnt),
- /asal/ (honey)
- /tokhme morgh/ (eggs),
- /b^d^m/ (almond),
- /gerdu/ (walnut),
- /gol^b/ (rose water)
- /mohreye *bi rang/ (blue pottery chips),
- /nakho suzan/ (needle and thread),
- /noghl/ (sugar-covered almond),
- /miveo shirini/ (fruits and sweets),
- /no paniro sabzi khordan/ (bread, feta cheese and fresh herbs).
The theme of /khoncheye aghd/ خنچه عقد, very similar to Noruz, mostly turns around the concepts of spiritual light, purity, clarity, life, warmth, unity, longevity, fertility, sweetness (where sweetness means love and affection), and protection against evil and ill intentions, as with the following items:

The Holy Koran /gho*ne majid/ قرآن مجید [spiritual light],
candles /sham'/ شمع [symbol of light and warmth],
mirror /yine/ چینه [symbol of purity and clarity],
overhead cloth /sotreye aghd/ سفره عقد [symbol of unification of the couple under the protection of one],
garlic /sir/ سیر [symbol of longevity],
wheat /gandom/, flower seeds /tokhme gol/, and eggs /tokhme morgh/ تخم کل [symbols of the potential for growth and fertility],
sugar cone /kalle ghand/, honey /asal/, sugar covered almond and pure sugar crystals /noghlo nab't/, نقل و نبات [symbols of good fortune, sweetness and warmth],
tree-like sugar crystal arrangement /shkhe nab't/ شاخه نبات [symbol of growth with sweet love]
needle and thread /nakho suzan/ نخ و سوزن [symbolically sews the gossiping tongues],
wild rue seed /esfand/, and blue pottery /mohreye bi/ مهره آبی [symbolically used for protection against evil eyes and ill intentions].

Aside from the above which are almost the minimum requirements, different families include a variety of other objects according to taste and for the embellishment of the arrangement.
A very important point to be mentioned is that /agh
d/ عقد (religious ceremony) can be performed without consummation of the marriage. In some cases young couples go through with /agh
d/ عقد without consummating the marriage, for long periods of time. In those cases, the young bride continues to live with her own family, and goes on with her life, activities or studies until the time that the wedding takes place. This was briefly discussed under /hmzadi/ نامزدی (engagement), and it is practiced under extraordinary circumstances, e.g., one of the candidates has to finish school, the young man is temporarily stationed out of town and is coming back to establish in the area within several years. Both sides agree that the marriage is suitable, and do not want to take the chance of losing each other while waiting.

6 • /ezdeva ji/ ازدواج (marriage). The expression, derived from the word /zowj/ (pair), is self-explanatory as it refers to the pairing of two individuals. /arusi/ عروسی (the wedding) from the word /arus/ عروس (the bride) refers mostly to the celebration of the wedding. This activity is organized and paid for by the young man and/or his family to honor the bride. /jashne arusi/ جشن عروسی (the wedding celebration) is usually a much larger, more important and elaborate affair than the /majlese aghd/ مجلس عقد (the wedding ceremony), as the labels suggest. The guest list for the celebration includes friends, relatives, and acquaintances of both families. In large cities, it can easily include thousands of people who are all invited to celebrate the wedding. The bride is the center of attention; all activities turn exclusively around celebrating her new life. This is the evening which marks the beginning of the couple's life as husband and wife.

Note that in the 1970's most young couples preferred less elaborate celebrations. Often a combination of both religious ceremony and wedding celebration was held with a much shorter guest list. This event is now called /marase aghdo arusi/
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(religious ceremony and wedding). However, in post-revolution Iran there seems to be a trend away from this simplification and back to the earlier practices.

7 • /jahəz/ جهاز (trousseau and dowry). According to the status and financial capabilities of the bride's family, she brings a trousseau of her personal effects as well as a dowry which could be furniture, furnishings, silver, china, housewares, cookware and all other items necessary to make a home. It usually includes a Persian carpet and all other gifts the bride has received from both families, including the Holy Koran, /yine sham'dān/ آئینه شمعدان (mirror and candles), or /lale/ لاله (tulip-shaped candelabra), and other items.

8 • /pa gosh/ پا کشا (first invitation in the honor of the young couple). The word literally means "opening of the steps" and it refers to a sort of initiation organized around the newlyweds in order to make their first public appearances comfortable, and to welcome them in social gatherings as a married couple. Usually senior family members and married friends invite the young couple along with other guests. The newlyweds will observe, learn, and start in turn organizing their own invitations in response to the ones initiated by others. Iranian parties usually include people of all generations, and there is a lot of flexibility about the number of guests and their time of arrival. Priority is always given to the seniority of the guests and their needs. Children of all ages are usually included in most gatherings of family and friends. They are often told to keep quiet, observe, and learn for their own good. Parties are often times occasions where every child will show his/her art. This may be a new trick they have just learned at school, a new song and dance, telling a joke, imitating a TV personality, reciting poetry, playing a musical instrument or any other talents.

9 • /talegh/ طلاق (divorce). Unlike the traditional rules of Christianity, divorce is not a forbidden act according to Islamic law. However, by the same Islamic rule, it is to be
considered with great attention and concern. It is most interesting to observe that the rate of divorce is greater in Christian-based societies than it is in the Islamic world. One of the most apparent reasons has to do with the difference between an individualistic society and a more family-oriented society. Obviously, it is easier to repudiate a partner and go on with life if one does not have to answer to, or lose, a lot of friends and family relations. In a society in which the individual is surrounded by family respect and responsibilities, this type of decision usually affects all family members. Those who were directly involved in the initial selection process and still have long-term relationships with the other family are the most difficult to convince. A great deal of natural counselling takes place, which probably helps the younger generation because they are given the benefit of wiser, more experienced and older people with more objective views. Many initial problems stemming from ignoring the true facts are dissipated in this way and at the same time, more fundamental problems surface as well and are treated as such. This process helps both parties to understand the seriousness and importance of their decision. Since the decision will affect their lives, the lives of their children if there are any, and the lives and relationships of many other members of their family, it is considered best if the decision to divorce is based on a truly unsolvable problem.

The husband is to provide the wife with the promised /mahriye/ مهریه at this time, and Iranian property laws are based on a separation of ownership which do not complicate the divorce any further. Each party is entitled to hold his/her belongings. The father has sole financial responsibility to raise the children. Young children can be left under the mother's care by convenience, but they belong to the father, who can claim them and take them from the mother at any age. The father is the usual provider and has the financial responsibility to raise the children. He usually does this with the help of female members of his family (mainly his mother or sisters).

The woman is to return to her father's home with her /mahr/ مهر and her belongings. She will generally resume her paternal name and live and socialize with her own side of the family until she remarries. As in all societies, things do not always work
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as simply as this in Iran, and the courts are full of women trying to prove their husband's faults and get custody over the children, the /mahr/ which is being refused to them, and to solve a variety of other domestic problems.

Divorce laws in Iran have been modified in the last few years to reflect an equal division of property at the time of divorce. There is also a requirement to indicate the conditions in case of divorce, at the time of /aghd/ جذ ، and have them registered in the official marriage document. As these are new developments, it is premature to take a position on the effectiveness of the new laws and their social implications for the institution of marriage.

An important issue concerning marriage is the general status of women in Iranian society. Although a full discussion is not within the scope of this chapter, it is necessary to clarify some of the relevant issues. Islam and its Arabian origin have had an impact on the social norms determining the social status of women in Islamic societies. One of the pre-Islamic practices of ancient Arabian tribes was the burial of unwanted girl children at birth, and another the prevention of women from holding important positions in public affairs (by pre-Islamic we mean 1400 years ago). The Holy Prophet of Islam Hazrat Mohammad introduced fundamental changes in those practices by banning the tradition of girls' burial at birth, granting private property rights to women (such rights were given to British women only in the 1930s), upgrading maternity status, and regulating marriage and divorce rules to be protective of women's social and economic rights. Allowing men to marry more than one wife was motivated by the great number of unmarried women at the time, and was also intended to protect women's lives and to insure the legitimacy of their children. (Other social groups such as the Mormons have allowed this same practice, perhaps based on entirely different reasons.)

What happened to the status of women in Islam after their liberation by the Holy Prophet is similar to what has happened to women around the world. Living in predominantly male-governed societies, women are fighting for their equal rights in even the most industrially advanced countries of the world, including the United States and
Europe. Islam and its religious beliefs and practices are not to be blamed for the problem, although Islamic concepts are indeed exploited and interpreted by male-dominated ruling groups to the benefit of their own ends.

However, it needs to be noted that in Iran and among Iranians everywhere in the world, the status of women occupies a place of respect and dignity. The words of Hazrat Mohammad, "Paradise is under the footstep of mothers", continue to confirm the importance of the woman's role in childbearing and the upbringing of well-balanced and dignified human beings. The most important insult to a man is not about himself but a negative remark about his mother, his wife, or his daughter.
**VOCABULARY & EXPRESSIONS**

لغتها و اصطلاحات

**Marriage ازدواج**

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</tr>
<tr>
<td>pure sugar crystal in tree-like clusters</td>
<td>شاخه نبات</td>
</tr>
<tr>
<td>lit. shawl and ring; engagement</td>
<td>شال انگشتار</td>
</tr>
<tr>
<td>husband</td>
<td>شوهر</td>
</tr>
</tbody>
</table>

270
/گه شال/ طاقه شال unit of quality cloth
/تلگ/ طلاق divorce
/گهد/ عقد person performing religious ceremony
/اروس/ عروس bride, daughter-in-law
/اروسی/ عروسی marriage
/اغد/ عقد religious ceremony
/فرنگ/ اروپا Europe
/فرنگی/ اروپایی from Europe, or Western countries
/كلام الله/ میره ابی رنگ dowry that the man agrees to give to the woman
/كله قند/ کلوش wedding gown
/گردو/ میره نامزد fiancé / fiancée
/لاه/ مراسم traditional ceremony
/لباس عروس/ نامزدی engagement
/مجلس/ نامزد کلمه الد ذکر: میره نان bread
/ooo ب_Int/ نان و پنیر bread and cheese
/ccc/ نخ و سوزن needle and thread
/ها/میره نان bread
/کله/ همسر spouse
/یک جلد/ یک جلد a volume
SITUATION 1

/khəsegeri/ خواستگاری (demand in marriage)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

/khəsegeri/ خواستگاری (demand in marriage), literally means "presentation of wishes", and is informally pronounced /khəsegeri/. As implied by its meaning, this activity is planned as a formal announcement of interest for marriage. The young man’s family proceeds with an official visit to the young woman’s family to ask for her hand and discuss the arrangements for the marriage. We have seen (in #2, Cultural Issues) details and various ways of handling this event according to different people and their family traditions. However, some general issues and practices remain the same under most circumstances.

Generally, in all cases the young woman's family prepares a pleasant reception and both families are on their best behavior. After the first moments of welcoming and complimenting each other, the discussion will progress according to the degree of interest the young woman's family has in agreeing with the demand in marriage. Inquiries about lifestyle, education, professional involvements, and financial possibilities of the young man are usually discussed in detail only if there is an initial interest in considering the demand in marriage. /mahriye/ مهریه (dowry that the man agrees to give to the woman); /jahz/ or /jehz/ جهاز (woman’s dowry, including her trousseau and other things that she will bring into the marriage), and other living conditions are the usual topics of discussion at this occasion.
You have seen Shirin growing up since she was a little girl and she is now 17. Next year, she will be finishing high school. Your nephew Bahram is 24 years old. He just graduated from college last year and has a good job teaching at a school. He wants to get married to a decent young woman whose background and family are known and fit his own. Your sister asked you about Shirin and you agree that she would be a good prospect. You are all going to her home for a visit with her parents and an official /khāsegri/. PREPARE YOURSELF TO ASK FOR Shirin's HAND IN MARRIAGE ON BEHALF OF YOUR NEPHEW AND NOT TO TAKE "NO" FOR AN ANSWER.
B

You are Shirin's mother (father in the case of a male student), and your spouse was out of town when Bahr's family telephoned and asked to come for a visit. They sounded more official than usual. Now that your spouse is back, they have called again. You sense it could be related to Shirin, but you can't say anything until they ask. Your daughter has to go to school for one more year in order to get her diploma, and you don't want to let anything interfere with her finishing school. HOW WILL YOU RESPOND TO Bahr's AUNT IF THEY ASK FOR Shirin's HAND AND STILL MAINTAIN YOUR LONGTIME FRIENDSHIP?

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### Vocabulary & Expressions

#### Scenario

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>آماده بودن</td>
<td>to be ready</td>
</tr>
<tr>
<td>بچگی</td>
<td>childhood</td>
</tr>
<tr>
<td>بخورد</td>
<td>in this context: to match, to be compatible</td>
</tr>
<tr>
<td>برادرزاده</td>
<td>lit. child of brother, niece or nephew</td>
</tr>
<tr>
<td>بنظر شما</td>
<td>to your opinion, it seems to you</td>
</tr>
<tr>
<td>بهتر</td>
<td>better</td>
</tr>
<tr>
<td>پارسال</td>
<td>last year</td>
</tr>
<tr>
<td>تحقیقات</td>
<td>studies</td>
</tr>
<tr>
<td>تلفن کردن</td>
<td>to telephone</td>
</tr>
<tr>
<td>جواب</td>
<td>answer</td>
</tr>
<tr>
<td>چندین و‌چند ساله</td>
<td>long time ago</td>
</tr>
<tr>
<td>خاله</td>
<td>mother's sister, aunt</td>
</tr>
<tr>
<td>خواهرزاده</td>
<td>lit. child of sister, niece or nephew</td>
</tr>
<tr>
<td>خیال داشتن</td>
<td>to have the intention of</td>
</tr>
<tr>
<td>دانشی</td>
<td>mother's brother, uncle</td>
</tr>
<tr>
<td>دانشگاه</td>
<td>university</td>
</tr>
<tr>
<td>دبیرستان</td>
<td>high school</td>
</tr>
<tr>
<td>دیپلم</td>
<td>high school diploma</td>
</tr>
<tr>
<td>دیده شناخته</td>
<td>familiar, acquainted</td>
</tr>
<tr>
<td>دوستی</td>
<td>friendship</td>
</tr>
<tr>
<td>دومره‌ته</td>
<td>again</td>
</tr>
<tr>
<td>راجع به</td>
<td>on the subject of</td>
</tr>
<tr>
<td>رسمی</td>
<td>official</td>
</tr>
<tr>
<td>زنگ زدن</td>
<td>to ring up</td>
</tr>
</tbody>
</table>
*Notice:* for the user's convenience, most of the words and expressions used in the scenarios are represented here. However, only 30% of the above expressions should be new or less familiar to intermediate level students.
A - Mahin khun, your son, and Mr. Nikd's daughter have seen each other in various family gatherings since they were young. He is an engineer and very much in love with Susan and now that he has found a good position, he is thinking to start a family. He wants to marry her and has asked you to speak with her parents. You know that the Nikd family is quite concerned with people's financial status. They don't know that your son has inherited his uncle's company. LOOK FOR A WAY TO BRING THAT INTO THE CONVERSATION WITHOUT BEING TOO OBVIOUS.
B - Ahmad گه, your daughter, is /dame bakht/ (marrying age); you will be happy to see her married. She has several /khastegar/, but Mehrd ded is not your first choice. You like the young man and you think he is quite exceptional, but he will have a hard working life because his family does not seem to have much money. A wealthy merchant family has also contacted you to come for a visit. You feel your daughter's future will be more comfortable in this marriage. However, Mehrd ded's family is insisting and they are coming to see you for an official /khassegari/. HOW WILL YOU HANDLE THIS VISIT?
### Vocabulary & Expressions

**Scenario**

<table>
<thead>
<tr>
<th>Persian Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/agh3ye nik3d/</td>
<td>Scottish</td>
</tr>
<tr>
<td>/yande/</td>
<td>future</td>
</tr>
<tr>
<td>/ehs3s kardan/</td>
<td>to feel</td>
</tr>
<tr>
<td>/ers/</td>
<td>inheritance</td>
</tr>
<tr>
<td>/esr3r/</td>
<td>insistence</td>
</tr>
<tr>
<td>/inmo:reed/</td>
<td>this subject</td>
</tr>
<tr>
<td>/begush res3ndan/</td>
<td>to say in a subtle way, lit. to make audible</td>
</tr>
<tr>
<td>/balke/</td>
<td>perhaps, maybe</td>
</tr>
<tr>
<td>/behtarin/</td>
<td>best</td>
</tr>
<tr>
<td>/por az/</td>
<td>filled with</td>
</tr>
<tr>
<td>/ta'min/</td>
<td>guaranty</td>
</tr>
<tr>
<td>/t3jer/</td>
<td>merchant</td>
</tr>
<tr>
<td>/tashkile kh3nev3de/</td>
<td>to start a family</td>
</tr>
<tr>
<td>/te'd3d/</td>
<td>certain number, a number of</td>
</tr>
<tr>
<td>/servat/</td>
<td>wealth</td>
</tr>
<tr>
<td>/servatmand/</td>
<td>wealthy</td>
</tr>
<tr>
<td>/jav3n/</td>
<td>young man, lit. young</td>
</tr>
<tr>
<td>/chegone/</td>
<td>how, in which way</td>
</tr>
<tr>
<td>/hatman/</td>
<td>absolutely, for sure</td>
</tr>
<tr>
<td>/kh3hesh/</td>
<td>request</td>
</tr>
<tr>
<td>/khoshash miy3yad/</td>
<td>likes</td>
</tr>
<tr>
<td>/dokhtar kh3num/</td>
<td>young woman, lit. lady girl</td>
</tr>
<tr>
<td>/dar har h3l/</td>
<td>in any event, however</td>
</tr>
<tr>
<td>/raft3r/</td>
<td>behavior</td>
</tr>
<tr>
<td>/raft3r kardan/</td>
<td>to behave</td>
</tr>
<tr>
<td>/zahmat/</td>
<td>hardship</td>
</tr>
</tbody>
</table>
/zendegi/ زندگی everyday life, living
/sakht/ سخت hard, difficult
/shoghl/ شغل job, profession, occupation
/showhar dšdan/ شوهر دادن marrying off
/fšmili/ نامیلی family
/fowghol šde/ فوق العاده exceptional
/gharšast/ قرار است it has been planned
/kšr/ کار work
/kompšni/ کمپانی company
/mšddiyšt/ مادیات material wealth, financial matters
/mšqel budan/ مایل بودن to wish, to want
/mohassanšt/ محسنان qualities
/mo:zo‘/ موضوع subject
/mohandes/ مهندس engineer
/mahin khšnum/ مهین خانم Ms. Mahin
/mihmšni/-/mehmšni/ مهمانی / مهمانى invitations, gatherings, parties
/všzeh/ واضح clear, obvious, plain
COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with the way the family works together to find a life partner for the young people? What are some of the advantages or disadvantages of an arranged marriage?

2. Describe the preparations and the activities around /khsegtari/. Start by answering When, Where, Why, What, and How questions about it, and then give your own opinion.

3. Write a friend about your impressions of marriage preparations in Iran; compare and contrast with those of your own country. Try to catch your friend’s attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare the selection of a life partner in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the /zire sar gozshan/ and /khsegtari/.

موضوع انشاء

یکی از موضوع‌های زیر را برای انشاء انتخاب کنید:

1. آیا با همکاری خانوادگی در مورد انتخاب زن یا شوهر برای جوانان موافق هستید یا مخالف؟ فواید و زیان آن چیست؟ توضیح بدهید چرا؟

2. شرحی در مورد تهیه و تدارکات خواستگاری بنویسید. اول بسیار زیر پاسخ دهید: کی؟ چرا؟ چرا؟ چه؟ چطور؟ و بعد نظر خود را شرح دهید.

3. در نامه‌ای بدوستتان درباره مقدمات ازدواج در ایران بنویسید و آنرا با مملکت خود مقایسه کنید. سعی کنید با صحبت در مورد چند نکته جدید و متفاوت توجه او را جلب کنید.

4. درباره انتخاب همسر ایران و در آمریکا انشای بنویسید و آنها را با هم مقایسه کنید. بدوستی که اشتباه با فرهنگ ایران ندارد زیر سر گذاشته و خواستگاری را توضیح بدهید.
VOCABULARY & EXPRESSIONS

For composition topics

/before kolli/  بطور کلی  in general

/tahiyeye tadroket/  تهیه تدارکات  preparations

/fargh/  فرق  the difference

/farhang/  فرهنگ  culture, civilization

/mohhem/  مهم  important
SITUATION 2

\(n{\text{amzadi}}\) (engagement)

**Brief Explanation by the Teacher**

To be given before students are divided into groups to work with scenarios and related material:

\(n{\text{amzadi}}\) (engagement) literally means "appointment to a position", and in the case of two people it means getting engaged to be married. This expression is usually accompanied by \(sh{\text{al}}\) angoshtar\) (shawl and ring), because traditionally the young man's family brought other gifts along with the engagement ring especially a \(t^2ghe sh{\text{al}}\) (unit of quality cloth) usually made of the best kind of handmade cloth, sometimes decorated with gold thread, and pearls.

As in most other cultures, the engagement is announced to demonstrate serious intent to marry. Young candidates are then more free to socialize in family parties and get to know each other prior to the final commitment. However, the bride's family usually prefers \(agh\) to be performed to serve the same purpose as the engagement. Thus official engagements are not very often practiced in most families.
A - Mitre§, you are going to be engaged to a young doctor. You have admired him for some time at parties and family gatherings. Today, he is acting strange and every time an elder starts to speak about the reason for this gathering, he changes the subject. Your father is not feeling well, but in order to avoid postponing this event, he has agreed to be present. However, you were expecting to have an early announcement and not get him too tired. HOW WILL YOU HANDLE THE SITUATION?
B - Mor* d, you are at the reception planned to announce your engagement. Your father or your elder uncle is supposed to say a few words to that effect before you make your intentions clear and make the announcement. In order to make it official, you have to produce an engagement ring and slip it onto Mitr*'s finger while everyone is watching. The problem is you can't find the ring! This is a bad sign of your absentmindedness. THINK FAST AND FIND A SOLUTION TO THE PROBLEM AND STILL GET ENGAGED THAT EVENING.
VOCAULARY & EXPRESSIONS

Scenario

لغتها و اصطلاحات ستاریو

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اعلام</td>
<td>announce, advertise</td>
</tr>
<tr>
<td>انگشتر</td>
<td>ring (cocktail ring)</td>
</tr>
<tr>
<td>ایجاد</td>
<td>cause, create</td>
</tr>
<tr>
<td>بر گذارکردن</td>
<td>to accomplish</td>
</tr>
<tr>
<td>بزرگتر</td>
<td>elder</td>
</tr>
<tr>
<td>بمناسبت</td>
<td>in conjunction with, for the sake of</td>
</tr>
<tr>
<td>به بهانه</td>
<td>under the pretext of, with the excuse of</td>
</tr>
<tr>
<td>بیدا</td>
<td>apparent, obvious, visible</td>
</tr>
<tr>
<td>پیدا کردن</td>
<td>to find</td>
</tr>
<tr>
<td>تأخیر</td>
<td>delay</td>
</tr>
<tr>
<td>ترتیب دادن</td>
<td>to organize</td>
</tr>
<tr>
<td>تقاضا</td>
<td>request, desire, demand</td>
</tr>
<tr>
<td>جریان</td>
<td>event, situation</td>
</tr>
<tr>
<td>جلو</td>
<td>front</td>
</tr>
<tr>
<td>جلوی همه</td>
<td>in front of everyone</td>
</tr>
<tr>
<td>چند کلمه</td>
<td>a few words</td>
</tr>
<tr>
<td>حواسپرتشی</td>
<td>absentmindedness</td>
</tr>
<tr>
<td>خسته</td>
<td>tired</td>
</tr>
<tr>
<td>در اینباره</td>
<td>on this subject</td>
</tr>
<tr>
<td>دعوت</td>
<td>invitation</td>
</tr>
<tr>
<td>دکتر</td>
<td>doctor, physician</td>
</tr>
<tr>
<td>دلیل</td>
<td>reason</td>
</tr>
<tr>
<td>راه</td>
<td>way, path, road</td>
</tr>
<tr>
<td>زودتر</td>
<td>earlier</td>
</tr>
<tr>
<td>شرکت</td>
<td>participate</td>
</tr>
<tr>
<td>عجیب</td>
<td>strange</td>
</tr>
</tbody>
</table>

286

299
<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>علامت</td>
<td>sign, manifestation</td>
</tr>
<tr>
<td>عوض کردن</td>
<td>to change, exchange</td>
</tr>
<tr>
<td>عین حال</td>
<td>at the same time, meanwhile</td>
</tr>
<tr>
<td>قبول کردن</td>
<td>accept, agree</td>
</tr>
<tr>
<td>قدری</td>
<td>slightly, a little</td>
</tr>
<tr>
<td>مدت</td>
<td>length of time</td>
</tr>
<tr>
<td>منتظر</td>
<td>expecting, waiting</td>
</tr>
<tr>
<td>ناخوش</td>
<td>ill, sick</td>
</tr>
<tr>
<td>نامزد</td>
<td>fiancé / fiancée (both genders)</td>
</tr>
<tr>
<td>نشانه</td>
<td>sign</td>
</tr>
<tr>
<td>هر بار</td>
<td>every time</td>
</tr>
</tbody>
</table>

2. Notice two different ways of writing these words, for more details refer to the section on Writing:

بشناسیت – به مناسب‌ت
به‌شناسیت – به بهانه
COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with a period of *námzadi* before the marriage? What seems to be important about it, and what are some of the advantages or disadvantages of *námzadi* in Iran and in the U.S.?

2. Describe the preparations and the activities around *námzadi*. Start by answering When, Where, Why, What, and How questions about it, and then give your own opinion.

3. Write a family member about your impressions of getting engaged in Iran, compare and contrast with your own country. Try to capture your reader's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare the *námzadi* with *aghd* in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the different social implications of each.

موضوع انشاء

یکی از موضوعاتی که را برای انشاء انتخاب کنید:

1. آیا از ازدواج موافقه‌های چیزی‌های مختلف چیزی می‌رود یا می‌میرد؟ چه چیزی‌هایی در ایران و در آمریکا می‌باشد؟

2. شرحی در مورد تهیه و تدریک از دستورالعمل در ایران و نامزدی در ایران. و در عربستان با هر کسی.

3. در نامه‌ای به یکی از دوستان خود نظر خود را درباره نامزدی در ایران و نامزدی در آمریکا بیان کنید.

4. در ایران از افتخارهای ایرانی و از پیامدهای ایرانی در آمریکا با هم مقایسه کنید. بدوستی که این نامزدی با فرهنگ ایران ندارد و اکنون بیان آنها را توضیح دهد.
SITUATION 3

/majlese aghd/ (religious wedding ceremony)
/jashne arusi/ (wedding celebration / reception)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

As we have seen in details, under #5 of the Cultural Issues & Special Events, /majlese aghd/ (the religious ceremony) usually takes place at the young woman's home and the invitation is restricted to family members and close friends. /jashne arusi/ (the wedding celebration) however, is usually a much larger, more important and elaborate affair than the /majlese aghd/ (the religious ceremony), as suggested by the words /majles/ (lit. sit down assembly), and /jashn/ (celebration, festivity, large party). The wedding celebration is usually organized and paid for by the husband to be and takes place either at his home or at any of the large hotels where space is available to fit sometimes up to several thousand people, live orchestras and other entertainments. Although in the 70s this type of celebrations were becoming less popular and a combination of both events were preferred and referred to as /mar*seme aghdo arusi/ (religious ceremony and wedding), in post revolution Iran there seems to be a step backwards from this simplification.
A - Amir, you are getting married and the reception is planned to follow the religious ceremony at your fiancée's home. The florist is late delivering your order which was due early this afternoon. The Pghed/ (the official who performs the religious ceremony protocol) is getting impatient, since he has to perform a second ceremony the same afternoon. You have called the florist. He claims that his truck has been out for a long time, with several baskets for you. You can't wait until you see the delivery man. You had left both your address and your fiancée's address at the time you ordered. He knew this was for a wedding. HOW WILL YOU SPEAK WITH THE DELIVERY MAN WHEN HE FINALLY ARRIVES?
B - Hassan, you work for a florist. You were supposed to deliver flowers for a wedding. No one answers the doorbell at the bridegroom’s address! You wonder if it is the wrong date or the wrong address. As you have several other flower orders, you continue with your deliveries. When you return to the shop, many messages are waiting for you. You are finally given the right address; the wedding is at the bride’s home! How are you going to explain the confusion, clear the air and still receive a good tip?
VOCAUBULARY & EXPRESSIONS

Scenario لفتها و اصطلاحات سناريو

/adres/ آدرس address
/ehr/ اجراء performance
/ehr ye/ اجرای the performance of
/eshtebâh/ اشتباه mistake, error
/avvale ba'daz zohr/ اول بعدازظهر early afternoon
/bâzkardan/ بازکدن to open
/bâzgashft/ بازگشت return
/bel'akhare/ بالاخره at last, at the end, finally
/barghar*r shodan/ برقرار شدن to take place
/bel*fsele/ بافاصله immediately, without &ciay
/bit*b/ بی تابی impatience
/peygh*m/ پیغام message
/peygh*m telefoni/ پیغام تلفنی telephone message
/t*rikh/ تاریخ date (calendar)
/chek*r/ چکار what action
/chetor/ چطور how
/che/ چه what
/chandin/ چنین many
/dar zadan/ در زدن to knock the door
/res*ndan/ رساندن to deliver, give a ride, take to a place
/sabad/ سبد basket
/sef*resh/ سفارش ordering, recommending
/sh*gerd/ شاگرد student, apprentice, assistant
/sahih/ صحیح correct, right
/avazi/ عوضی wrong
3. With this and other expressions of the same kind, where the meanings of two words are compounded to form a new expression, that expression usually refers to a person or a thing and it is best written as one word, e.g.:

/maghžeye golforushi nazdik ast/ 
the flower shop is closed

/golforush khosh akhl'gh ast/ 
the flower man has a good character

When the meaning refers to both words separately, in this case flowers and the action of sale, the words are written separately. Usually in those cases the could be used in reversed order, e.g.:

/dar raze m'dar gol forushe khubi d'rad/ 
flowers sell well on mothers' day

or

/forushe gol k're tafrihi'ist/ 
selling flowers is fun

For more details refer to the section on Writing.
Choose one of the following topics

1. Write an essay in which you compare and contrast the wedding celebration in the U.S. and in Iran. Discuss the different ways of making the arrangements for the ceremony and the celebration of the wedding.

2. Describe the preparations and the activities around /aghḍ/. Start by enumerating the items on the /khoncheye aghḍ/, and then discuss and compare /aghḍ/ with the customs your own country or the U.S.

3. Write to a friend about the general approach to marriage in Iran. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned about it.

4. Does it make sense to go through with /aḥḍ/ if the wedding is not to follow shortly after it? What are some of the advantages?
UNIT THREE

SOCIETY

POLITENESS PROTOCOLS

&

SOCIAL MANNERS

/ta'aroof / تعارف
UNIT THREE OUTLINE

Underlying Concept: اجتماع SOCIETY

Key Concept: تعارف POLITENESS PROTOCOLS

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I. Explanation and Usage

**ta'rof** (informal: *t-rof*) refers to a Persian cultural behavior which employs politeness protocols used in a multitude of circumstances. They are not only language-and style-oriented, but have other behavioral consequences; there is not a literal translation in English that covers all the implications of this expression. One of the most commonly used meanings of *t-rof* refers to formulas used between people involved in saying things for the sake of politeness and not meaning them literally. It should be pointed out that *t-rof* is generally based on the modesty /tav*zhou*/ of the user, and not on a hypocritical attitude assumed in order to receive favors. It is also understood that some native speakers might choose this approach more frequently than others.

The word *t-rof* is often used by Persian language teachers to refer to a set of expressions used in polite social interactions. It is important to keep in mind that the expressions alone are only a fraction of the larger system of social protocol that is covered by the word *t-rof*. The formulas represent a deeper concept that has to do with the psychology of people using a given behavior. Once the underlying concept behind *t-rof* is clarified, it is easier to understand and recognize all its aspects as they translate into native speakers' language and attitude. In short, beyond a set of polite formulas, there is a complete code of conduct connected to *t-rof* that is based on such characteristics as modesty /tav*zhou*/ and humility /shekaste nafsi/. In accordance with these underlying features, it is quite common in *t-rof* to observe attitudes and behaviors that imply the following:
- You are better, more important, dearer, and more valuable than I am.
- Your time, life, health, work, and achievements are more important than mine.

Thus, everything else follows the same pattern in t*rof, not only in verbal communication, but also in other aspects of social behavior. Note that t*rof is used in groups, as well as between just two people without an audience, e.g.:

1. You receive a call while you are having dinner. You use t*rof by not mentioning the interruption even when asked. You would rather have a cold dinner than imply to the caller that they should know better about the time of their call, or that your dinner is more important than they are.

2. Someone you respect accidentally drops a cup of hot tea on you. You use t*rof as you feel it burn. No one else is present; still, in order to avoid implying something negative about the other person, you ignore your condition as if it didn't happen and you did not feel anything.

3. You are invited to a friend's house. Although the dinner is burned, you help yourself and use t*rof by not acknowledging the smell or the taste of burned food, and by saying how delicious it is, in order to put your host at ease.

4. Your friend is wearing a new dress to your party, but it is not becoming. You use t*rof by saying how beautiful she looks in that new dress, because you know that she will look better with a little more self confidence. You will let her know what you really think later, in /lafre/ لافر (indirectly).

5. Someone you respect has made you wait in the rain before showing up for an appointment. He apologizes. You are soaked, but you use t*rof and say that you were very comfortable.
II. Cultural Examples

Some of the above are politeness protocols used in many cultures to a greater or lesser extent. There are, however, situations in which *t-rowf* is pushed to the extreme and we will see a few examples of that.

Example 1: Invitation to a party

The Jahani family has invited the Gohari family for an afternoon visit at around 3:00 p.m. In line with the cultural attitude, the Goharis arrive around 4:00 p.m. They greet the Jahani family and have tea, cakes and fruits. Their visit lasts until 6:30 p.m. and at their departure, as it is close to dinner time, Mrs. Jahani is going to *t-rowf*. It means in this case to insist that "they stay for dinner and have a bad time", or "not to worry about having a bad time and share their small dinner". The Jahanis know very well that their guests have another engagement but they still use *t-rowf*.

Several cultural facts have been introduced:

- The guests do not necessarily arrive on time; in fact 30 minute delays or more are to be expected;

- generally, the main afternoon treats are cake, sweets, and fruit as opposed to any liquor;

- as the guests arrived late and they are leaving late, the *t-rowf* about the dinner is in good order and to be expected;

- the modesty in *t-rowf*, which means the usual put-down of the services that
you are offering, is noticed in the following:

/emshab sh4mro bad begzarunid/

امشب شام رو بد بگذرونیم.

(have a bad time at dinner tonight)

Another *Grof* often used is when in spite of a lot of preparations for a large dinner the host says:

/sh4me kuchaki b4 ham sarf konim/

شام کوچکی با هم صرف کنیم.

(let’s share a modest dinner together)

Some answers would be on the order of:

/ej4ze bedahid morkhas shavim/ /zahmat r8 kam konim/

اجازه بدهید مرخص شویم. زحمت را کم کنیم.

(allow us to take our leave) (lit. minimize our disturbing you)

/b4yad zahmat ro kam konim/

باید زحمت رو کم کنیم.

(we should relieve you from the bother!)

/b4 ej4zeye shom4 behtare zahmat nadahim/

با اجازه شما بهتره زحمت ندهیم.

(with your permission, it is best not to disturb you)
Example 2: Between two friends

A woman meets an old friend who is wearing a beautiful dress, and pays her a compliment. The friend measures five sizes larger than she does, but still uses tārof by saying /pishkesh/ (you are welcome to have it), or (it is yours if you like it); this can often continue to /khāresh mikonam/ (please), and /ghābele shomā nadrad/ (you are worth much more than this). The answer to /pishkesh/ is usually a kind smile and a mild refusal by saying /be tān šomā qeshnekāh/ (it is beautiful on you), or /be šomā barzande ast/ (it shows well on you), or /be šomā miyād/ (it is becoming to you).

Example 3: Cab driver and the passenger

With a cab driver, a newcomer to Persian culture will notice that after a truly friendly exchange through a long ride, the driver might “refuse” to receive payment from a passenger.

Far from indicating a completely hypocritical attitude, these forms of tārof offer a true choice, and it remains up to the one party to accept the offer or to find the right words to thank and show appreciation for the kindness of the other. The dynamic involved is the interesting feature of tārof, since it is not to be considered a one-sided effort but rather one that is reciprocated, in an exchange, by the other party. If both parties are modest and giving then no one will lose by offering. In this example, the situation will normally end with the passenger leaving a good tip for the driver.
III. Key Vocabulary and Expressions

The following is a list of the most commonly used expressions in *t*arof*. The teacher might like to add to it as the class progresses.

**KEY VOCABULARY & EXPRESSIONS**

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ekhtiyar dariid/</td>
<td>اختیار دارید</td>
</tr>
<tr>
<td>/amr befarmad/</td>
<td>امر برفرماید</td>
</tr>
<tr>
<td>/baze/</td>
<td>با اجازه</td>
</tr>
<tr>
<td>/she khedmatetun/</td>
<td>باشک خدمتتان</td>
</tr>
<tr>
<td>/ese zahmat/</td>
<td>باعث ژمخت</td>
</tr>
<tr>
<td>/bad begzarunid/</td>
<td>بد بهگذرانید</td>
</tr>
<tr>
<td>/beruye chashm/</td>
<td>پروی چشم</td>
</tr>
<tr>
<td>/barge sahz/</td>
<td>برگ سبز</td>
</tr>
<tr>
<td>/befarmad/</td>
<td>برفرماید</td>
</tr>
<tr>
<td>/be tane shom ghashange/</td>
<td>به تن شما قشنگه</td>
</tr>
<tr>
<td>/be shom barzande ast/</td>
<td>به شما برازند است</td>
</tr>
<tr>
<td>/be shom miyad/</td>
<td>به شما میاد</td>
</tr>
<tr>
<td>/pishkesh/</td>
<td>پیشکش</td>
</tr>
<tr>
<td>/ta'rofi/</td>
<td>تعارف</td>
</tr>
<tr>
<td>/ta'zim/</td>
<td>تعظیم</td>
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<tr>
<td>/taghdim/</td>
<td>تقدیم</td>
</tr>
<tr>
<td>/takrim/</td>
<td>تکریم</td>
</tr>
<tr>
<td>/tavzo/</td>
<td>توافق</td>
</tr>
<tr>
<td>/chene zadan/</td>
<td>چنین زدن</td>
</tr>
<tr>
<td>/chasm/</td>
<td>چشم</td>
</tr>
</tbody>
</table>

lit. you control, power to you, as you like

lit. command your order, your command is my desire

with your permission

you are welcome to keep it

to cause trouble, to disturb

lit. spend uncomfortable time

lit. on my eyes, of course, certainly, with pleasure

green leaf, a small gift, a token

please

it looks nice on you

it shows well on you, it is becoming

it is becoming to you

you are welcome to have it

a gift, a present

lit. make the other more important, bowing, making a reverence

this is for you (offering)

to honour someone, honouring

modesty

to bargain for a lower price

lit. eye, certainly, yes with respect
/chashm rowshani/ چشم روشنی  
/chashme m° rowshan/ چشم ما روشن  
/khejlat midahid/ خجالت میدهید  
/kh°hesh mikonam/ خواهش میکنم  
/dar laf°fe/ در لفافه  
/zahmat ra° Kam kardan/ زحمت کم کردن  
/sal°mat b°shid/ سلامت باشید  
/shekaste nafsi/ شکسته نفسی  
/shom° te°je sare m°yid/ شما تاج یارمایید  
/s°hebkhéne/ صاحبخانه‌ای  
/ghaz°ye mokhtasar/ غنای مختصر  
/ghaz°ye kuchak/ غنای کوچک  
/gh°bele shom° ra° nad°rad/ قابل شما را ندارد  
/gh°beli nad°re/ قابل نداره  
/kucheke shom° hastam/ کوچک شما هستم  
/mob°rak/ مبارک  
/morkhas/ مرخص  
/mamnun/ ممنون  
/manzele khodét°ne/ منزل خودتان است  
/mehm°n d°ri/ مهمانداری  
/mehm°n nav°zi/ مهمان نوازی  
/mizb°n/ میزبان  
/mihm°n/ /mehm°n/ مهمان / مهمان  
/n°no namak/ نان و نمک  
/n°no namak khorde/ نان و نمک خورده  
/yek dony° mamnun/ یک دنیا ممنون

1. Notice two different ways of writing these word, for more detail refer to the section on Writing:
Brief Explanation by the Teacher
To be given before students are divided into groups to work with scenarios and related material:

/mehm^ni/ مهمانی (party, reception) ~ /mehm^ni/

مهمانی

The underlying idea is that you have to make your guests as comfortable as possible, provide them with the best things you can, refuse nothing to them, make them feel as welcome as possible, give them the place of honor in your home, not contradict them, entertain them with jokes, news, and everything you can, never speak about the aftereffects of too much food, sweets, and other eatables, never show hurry or indicate that you have other things to do, never obviously watch what they eat, but always fill their plates with what you have carefully prepared for them to taste. An indication of the highest degree of the guest's status for the host is that some people would go as far as offering things that they can hardly afford for their own well-being. /mehm^n nav*zi/ مهمان نوازی (kind and attentive reception of guests), and /mehm^nd*ri/ مهمانداری (good hospitality) are considered to be highly valuable qualities.
The guest /mehmān/ on the other hand, is not under any obligation to bring anything, do anything, or help with any of the chores. The only expectation of the guest is a non-critical and easygoing attitude so as to spend the time enjoying the visit. Most people still bring flowers or cakes the first time they are invited to someone's home. When a guest is invited to share a meal, this symbolizes the offering of /nīno namak/ نان و نمک (bread and salt), which means acceptance into a family home and thus into the good favor of the host. In return, the obligations on the guest are basically the same: to be thankful, to return their kindness with the same or better treatment, and not to express anything negative about the host and his family at the party or at any time in the future. 

The expression /nīno namak khordeh/ نان و نمک خورده (lit. the one who has eaten someone's bread and salt, indebted) generally refers to a person who has received assistance and kindness from another person, and who is under obligation to be grateful for it.

The expression and its use: The expression /mehmāni/ is often used with other identifiers to indicate the kind of party that is being referred to, e.g.:

/mehmāniye fomili/ مهمانی فامیلی (family reception),
/mehmāniye rasmi/ مهمانی رسمی (official party, black-tie),
/mehmāniye edari/ مهمانی اداری (office party),
/mehmāniye khodemuni/ مهمانی خودمونی (informal party),
/mehmāniye nahar/ مهمانی نهار (luncheon),
/mehmāniye shem/ مهمانی شام (dinner party),
/mehmāniye asr/ مهمانی عصر (afternoon party),
/mehmāniye ba'daz zohr/ مهمانی بعد از ظهر (afternoon party),
Learning Persian Language & Culture

/mehm°niye ch°yo shirini/ مهمانی چای و شیرینی (tea party).
/mehm°niye p°gosh°/ مهمانی باکشا (initiation party for the newly weds).

Notice the use of the expression /majles/ (reception, assembly):

/majlese aghd/ مجلس عقد (the religious wedding reception)
/majlese arusi/ مجلس عروسی (the wedding reception)
/majlese khatm/ مجلس ختم (service held for the dead, lit. finishing, this expression refers to the reading the Holy Koran in its totality, in commemoration of the dead.)
/majlese az° d°ri/ مجلس عزای داری (mourning service)
/majlese sowgov°ri/ مجلس سوگواری (mourning service)

Mourning services and commemoration receptions are never referred to by the expression /mehm°ni/ مهمانی; therefore, a more formal term /majles/ مجلس is used in those cases. The guest list for a party usually includes people of all ages, and different generations are seldom separated by invitation to a party. Children are welcomed along with grandparents; once at the party, of course, people tend to group together by age, leaving the place of honor and the most comfortable seats to the eldest. People naturally hesitate to bring children to mourning services and they are generally excluded from most office parties /mehm°niye ed°ri/ مهمانی اداری as well as what is referred to as /mehm°niye rasmi/ مهمانی رسمی. Although if not specifically indicated, it is considered as an optional issue to be decided by the parents. T°rof is sometimes used even when the host is trying to indicate that children are excluded from an official party. A statement might start by complimenting the parents on the nice upbringing of their children and how socially well-behaved they are, and ends with an expression of concern about their getting bored at such an official party that you are planning.
Wedding parties are traditionally a place of joy and amusement for the children. Whenever an attempt is made to keep children away (either for economic reasons, if the wedding takes place at a hotel or in order to keep a very large party as quiet as possible), many parents still feel justified in bringing their children.
David, you are working in Teheran, and you have been invited to a party at the home of one of your co-workers. You have checked with the office secretary and she has let you know that since this is the first time you are going to their home a bunch of flowers would be very appropriate. Last time you were invited to the home of an Iranian friend of yours, his wife insisted so much that you ended up staying for dinner. You have now learned that your friend's wife was just using **tərof** in what appeared to you a very strong insistence for you to stay. You have made other plans for this evening.

**How are you going to use proper tərof in return this time and not stay for dinner?**
Leyla, your husband has invited some of his colleagues for afternoon tea. The same evening you are having a dinner party for a few members of your family. You have invited your nephew Jamshid to come for dinner and you are hoping to introduce him to David, the American friend of your husband. Jamshid is a businessman and is looking for an American partner, and you think they are a good match. HOW ARE YOU GOING TO INSIST that David really stays for dinner and does not believe that YOU ARE ONLY GOING THROUGH THE TROF PROTOCOL?
**VOCABULARY & EXPRESSIONS**

**Scenario لفته و اصطلاحات سناریو**

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>امشب</td>
<td>tonight</td>
</tr>
<tr>
<td>بد نیست</td>
<td>lit. it is not bad, it is appropriate</td>
</tr>
<tr>
<td>برنامه</td>
<td>program, plan</td>
</tr>
<tr>
<td>بعداً</td>
<td>afterwards</td>
</tr>
<tr>
<td>بهم میخورند</td>
<td>they are a good match</td>
</tr>
<tr>
<td>توصیه</td>
<td>to advise, recommendation</td>
</tr>
<tr>
<td>چای</td>
<td>tea</td>
</tr>
<tr>
<td>دار پیش داشت</td>
<td>to have ahead to do</td>
</tr>
<tr>
<td>دسته گل</td>
<td>bouquet, bunch of flowers</td>
</tr>
<tr>
<td>دفتر</td>
<td>office</td>
</tr>
<tr>
<td>رفت و آمد</td>
<td>lit. come and go, socializing</td>
</tr>
<tr>
<td>شام</td>
<td>dinner</td>
</tr>
<tr>
<td>شب</td>
<td>night, evening</td>
</tr>
<tr>
<td>شریک</td>
<td>partner</td>
</tr>
<tr>
<td>فقط</td>
<td>only</td>
</tr>
<tr>
<td>کار معاملاتی</td>
<td>business</td>
</tr>
<tr>
<td>رویا</td>
<td>apparently, it seems</td>
</tr>
<tr>
<td>ماندن</td>
<td>to stay, remain</td>
</tr>
<tr>
<td>مایل</td>
<td>inclined, desirous, hoping</td>
</tr>
<tr>
<td>مجبوراً</td>
<td>obligatorily</td>
</tr>
<tr>
<td>منشی</td>
<td>secretary</td>
</tr>
<tr>
<td>همکار</td>
<td>co-worker</td>
</tr>
</tbody>
</table>
COMPOSITION TOPICS

Choose one of the following topics

1. What do you think about the way Iranians receive guests, and their degree of hospitality? What are some of the advantages or disadvantages of an extreme *mehmān navizifl* in /mehmān navizifl/?

2. Describe an imaginary party in Iran, based on what you have read about it. Start by answering When, Where, Why, What, and How questions about it, and then give your own description of it.

3. Write a friend about your impressions of Iranian social life; compare and contrast with those of your own country. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare a family party in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the *mehmān navizifl* between the host and the guest.

موضوع انشاء

یکی از موضوعات زیر را برای انشاء انتخاب کنید:

1. آیا با نوع مهمن‌داری و پذیرایی ایرانی موافق هستید یا مخالف؟ فواید و نیازهای زیاد در مهمن نوازی چیست؟ توضیح بدهید چرا؟

2. با آنچه در کلاس یاد گرفته‌اید، یک مهمن‌درا در ایران را مجمعم کنید و شرح بدهید. اول بپرسیم زیر پاسخ به‌دهید: کی؟ کجا؟ چرا؟ چه؟ چطور؟ و بعد عقیده خود را بیان کنید.

3. در نامه‌ای با دوستانتان در مورد رفت و آمد بین مردم در ایران بنویسید و آنرا با مدل خود مقایسه کنید. سعی کنید با صدایت در باره چند نکته جدید ومعناوت که تازه یاد گرفته اید توجه او را جلب کنید.

4. شرحی در باره مهمن‌داری فامیلی بنویسید و آنرا در ایران و در امریکا با هم مقایسه کنید. تفاوت بین مهمن و میزبان را بدوستی که با آن اشنا‌شناسی ندارید توضیح بدهید.
**VOCABULARY & EXPRESSIONS**

For composition topics

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/asli/</td>
<td>main, true, most important</td>
</tr>
<tr>
<td>/ensh/</td>
<td>an essay, a paper</td>
</tr>
<tr>
<td>/bahs/</td>
<td>discussion</td>
</tr>
<tr>
<td>/p'sokh/</td>
<td>answer</td>
</tr>
<tr>
<td>/tavajjoh/</td>
<td>attention</td>
</tr>
<tr>
<td>/towsif/</td>
<td>describe</td>
</tr>
<tr>
<td>/towzih/</td>
<td>explanation</td>
</tr>
<tr>
<td>/towzih d^dan/</td>
<td>to explain</td>
</tr>
<tr>
<td>/jadid/</td>
<td>new</td>
</tr>
<tr>
<td>/jalb/</td>
<td>attract</td>
</tr>
<tr>
<td>/dekh^lat/</td>
<td>interfere</td>
</tr>
<tr>
<td>/ziy^n/</td>
<td>damage, disadvantage</td>
</tr>
<tr>
<td>/sharh/</td>
<td>description</td>
</tr>
<tr>
<td>/aghideye khod/</td>
<td>your opinion</td>
</tr>
<tr>
<td>/farhang/</td>
<td>culture, civilization</td>
</tr>
<tr>
<td>/fav^ed/</td>
<td>benefits, advantages</td>
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<tr>
<td>/motef^vet/</td>
<td>different</td>
</tr>
<tr>
<td>/mojassam kardan/</td>
<td>to imagine</td>
</tr>
<tr>
<td>/mokh^lef/</td>
<td>different</td>
</tr>
<tr>
<td>/m*talef/</td>
<td>different, diverse</td>
</tr>
<tr>
<td>/mogh*yese/</td>
<td>comparison</td>
</tr>
<tr>
<td>/mogh*yese kardan/</td>
<td>to compare</td>
</tr>
<tr>
<td>/n^me/</td>
<td>letter</td>
</tr>
<tr>
<td>/nokte/</td>
<td>point</td>
</tr>
</tbody>
</table>

*Notice: most of this vocabulary should be known to the students if they have worked through previous units.*
SITUATION 2

/shofor taksı va mosfer/ شوفری تاکسی و مسافر

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

Taxicabs are both available in the streets or, for a higher fee, they may be called to pick you up at your home. A cab driver may choose to pick up other passengers as he drives towards your destination. With some slight differences, taking a taxi in Iran or one that is driven by an Iranian in the U.S. is very similar to a cab ride in any other country, until it gets to the tārof.

The following scenarios are based on true everyday life tārof, in Iran and among Iranians everywhere in the world. This situation has been selected at random, but there are many other cases where similar tārof is used. For example in a store where you have tried to bargain the price of an item down, the shopkeeper may tell you:

/ekhtiyar dərid ghabeli nadr/ اختیار دادید قابلی نداره (please accept if you wish, it is not worth much)
/ghabeli nadr/ قابل شما را نداره (lit. it does not commensurate with your worth, it is not much to be given to you)
/bəshe khedmatetun/ باشه خدمتتون (you are welcome to keep it)
/bəfarməyd məle shom/ بفرمایید، مال شما (please, it is yours)
/bebarid pulesham nadid/ ببرید، پولشم ندید (you may take it, no need to pay for it)
/ekhtiyar dərid moteshakkeram/ اختیار دادید متشکرم (no, thank you very much)
Scenarios

A سناریو

Cab Driver: You have just taken your passenger to his destination. You have learned in talking with him that he is from Washington DC, where you have learned your English and you still have some good friends and family. It has been interesting to meet this passenger, you have had a nice conversation with him, and you want to use *پریش* with him on the fare he owes you. HOW WILL YOU POLITELY REFUSE TO ACCEPT PAYMENT? WHEN DO YOU DECIDE TO ACCEPT PAYMENT?
Passenger: You have been taken to your destination by a cab driver in Teheran. You have learned that he has been to the U.S. and has some family in Washington DC, and has visited them recently. So you have had a good conversation with him, but you are in a hurry to attend a meeting and therefore wish to pay the driver without delay. However, there is a cultural matter of tefrof, whereby the driver refuses payment until you really insist. HOW WILL YOU DO THIS AND GET HIM TO TAKE PAYMENT AS QUICKLY AS POSSIBLE?
### Vocabulary & Expressions

#### Scenario لغتها و اصطلاحات سناريو

<table>
<thead>
<tr>
<th>Persian Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ehteræm/</td>
<td>respect</td>
</tr>
<tr>
<td>/ehteræm gozæshtan/</td>
<td>to be respectful</td>
</tr>
<tr>
<td>/akhiran/</td>
<td>lately, recently</td>
</tr>
<tr>
<td>/ahl/</td>
<td>native of, resident of</td>
</tr>
<tr>
<td>/pul/</td>
<td>money</td>
</tr>
<tr>
<td>. /xi/</td>
<td>taxicab</td>
</tr>
<tr>
<td>/jalese/</td>
<td>meeting</td>
</tr>
<tr>
<td>/chantæ/</td>
<td>a few</td>
</tr>
<tr>
<td>/chand mishe/</td>
<td>how much is it?</td>
</tr>
<tr>
<td>/haræf zadan/</td>
<td>to speak</td>
</tr>
<tr>
<td>/khejælat nadahid/</td>
<td>please, do not oblige me</td>
</tr>
<tr>
<td>/kheyli mamnunam/</td>
<td>I am very thankful</td>
</tr>
<tr>
<td>/shofor/</td>
<td>driver</td>
</tr>
<tr>
<td>/keræye/</td>
<td>fare</td>
</tr>
<tr>
<td>/gozasht/</td>
<td>waive one's claim, remission</td>
</tr>
<tr>
<td>/gofæto gu/</td>
<td>conversation</td>
</tr>
<tr>
<td>/mosæfer/</td>
<td>passenger</td>
</tr>
<tr>
<td>/maghsad/</td>
<td>lit. goal, destination</td>
</tr>
<tr>
<td>/væghe'an/</td>
<td>really, truly</td>
</tr>
<tr>
<td>/har che zudtar/</td>
<td>as soon as possible</td>
</tr>
<tr>
<td>/hanuz/</td>
<td>still</td>
</tr>
</tbody>
</table>
COMPOSITION TOPICS

Choose one of the following topics

1. Write an essay in which you compare and contrast the situation between a cab driver and a passenger in the U.S. and in Iran. Discuss the different ways that the passenger could have acted or things he could have said.

2. Describe the tatrof in a jewelry store, where you are trying to get a good bargain. Discuss and compare the salesperson’s attitude with the customer in your own country or in the U.S.

3. Write to a friend about the general approach to polite social protocol in Iran. Try to catch your friend’s attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Do you understand the underlying concept in tatrof? Enumerate some of the reasons behind tatrof and describe some of the positive features about it.
UNIT FOUR

FAMILY
&

SOCIETY

EDUCATING and TRAINING

/ta'limo tarbiyat /

تعليم و تربية
UNIT FOUR OUTLINE

Underlying Concept: FAMILY & SOCIETY خانواده و اجتماع

Key Concept: TA'LIMO TARBIYAT تعليم و تربیت

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Family system - Child-rearing practices 321
Early education - Preparing for school 322
Before modernization - Discipline and punishment 323
After modernization - Formal education 325
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**EDUCATING and TRAINING**

/ta'limo tarbiyat / تعليم و تربيت

**CHILDREN IN IRAN**

فرزندان ایران

**Introduction:** To understand children's training and education in Iran, it is necessary to examine the social system and the structure of the family. In this chapter, the Iranian family will be examined more closely. The emphasis, however, will be on those characteristics which have a significant bearing on how children are trained and educated from an early age.

There has been little systematic research on the family system and child-rearing practices in Iran. However, the available literature suggests that, like the social system, the Iranian family system is patriarchal and authoritarian (Arasteh, 1970; Fazel, 1978; Nyrop, 1978). According to scholars, pre-Islamic Iran was characterized by a fairly rigid social class system with almost no social mobility. Following the overthrow of the Sassanid dynasty by the newly converted Moslem Arabs, Iranians accepted Islam, its new ideology and its value system, but they did not give up their cultural heritage; rather, they were able to incorporate many of their traditional values into the new culture. Moreover, they were able to exert considerable influence over their conquerors. The social system in Iran remained the same, despite the fact that Islam called for social equality. Although over the years significant changes have occurred in the family system in Iran as a result of Western influence, many families still continue to adhere to traditional values and practices.
SOCIAL ISSUES &

Special Trends

1 • Family System: In the traditional Iranian family, roles and responsibilities are well-defined. The father is the undisputed head of the family, commanding respect and obedience from other members of the family; the mother is typically permissive and emotionally attached to her children, and is the source of affection and comfort for them. She does not openly challenge her husband’s decisions or authority; rather she reminds her children of their father’s importance and admonishes them to respect and obey him (if she expresses disagreement with her husband’s decisions, she does it when the children are not around).

2 • Child-rearing Practices: Child-rearing practices in Iran are characterized by an emphasis on conformity to familial and social norms and dependence (Arasteh, 1970; Razavieh & Hosseini, 1972; Sh. Madanipour & Falender, 1980). Children are taught from an early age to obey and respect their elders, especially their teachers and fathers. Despite the restrictions and discipline imposed on them, children receive a great deal of affection, particularly during their early childhood, from their parents, grandparents, and other relatives.

From an early age, the child is taught that his or her identity is intertwined with the identity of the family as a whole, and that his behavior and actions could have grave consequences for the family’s reputation. Iranian children remain an intimate part of their families throughout their lives, and they are under no pressure to leave the home. The strong emphasis on the family is characteristic of Iranian families across the social strata, and Islamic values and teachings also emphasize and encourage family ties and strong respect for parents.

In recent decades, Iran has gone through many social changes. Social institutions, including the family, have experienced some degree of modernization.
However, only a small number of upper- and middle-class families living in the major cities have adopted Western cultural values, while the majority of Iranian families still adhere strongly to the traditional norms and values. Within the family, some inter-relationships have changed: the mother has gradually gained more power, and has taken a more active part in the decision-making process in the family. Although the father remains the head of the household, responsible for the well-being of his family, he has become more free to express emotions toward his children. He is also more likely to help his wife with the household chores, something that was traditionally considered solely the responsibility of the "woman of the house". Grandparents no longer enjoy the power and status afforded to elders in traditional households. For example, in the past, when a couple had a baby, the husband's parents chose the child's name. If the couple lived in a different part of the country, they had to contact the child's paternal grandparents and ask their permission to choose a name for the child.

3 • Early Education: Young children in traditional family settings receive much of their early education and moral training from their parents, especially their mothers. Thus, depending on the degree of the mother's own education and background, the child develops in a variety of different ways. The common general attitude, however, is to teach them respect for adults, especially their own father and grandparents, and later their teachers. In more religious families and in order to ensure that children grow up with sound values and religious teachings, the mother or other relatives take the children to religious gatherings such as /ro:ze/ (commemoration of martyrdom and prayer sessions), and /sofr/e (commemoration of the saints) from an early age. Some families hold religious meetings and prayers in their homes at certain times, for example, in the month of /moharram/ (first month of the lunar calendar, the month of the martyrdom of the Holy Prophet's family) and the month of /ramaz^n (the month of fasting) during which children are encouraged to participate and listen to the lectures and prayers. Thus, they gradually learn the basic concepts of their religion and its values and codes of ethics. When boys reach school age, the father assumes more responsibility in their training by taking them to social gatherings and meetings more often. Note that these practices vary depending on social class and the level of the parents' own education and childhood experience.
4 • Preparing for school: Preparing the child to start school as he or she reaches school age is one of the major tasks of an Iranian mother. Most families do not send their children to nursery school, pre-school, or kindergarten, so for many children the first day of school is a very difficult time. In some cases, mothers stay in school all day to help their children overcome their fears and adjust to the new environment. Going to school for the first time marks the beginning of the separation process. From that point on, the educational institution takes over the process of socializing and training the child, and preparing him or her to become a useful member of the society.

5 • Before modernization: Until the early nineteenth century, the educational system was mostly associated with the religious institutions. The major goal of education was to teach children basic reading and writing skills and knowledge of religious principles, as well as basic mathematical operations necessary to carry out daily living or job-related tasks. Since women were not required to perform any major social functions outside the home, literacy was not considered absolutely necessary for them. It should be noted, however, that some parents who wanted their daughters be able to read the Koran hired private tutors to teach them reading and sometimes writing skills. Their education was usually limited to reading the Holy Koran and prayer books in Arabic. The parents would either employ a private tutor or the father would teach his daughters himself.

In those days the clergy, called /mollâ/ مالک, were responsible for educating young boys. Classes were usually held in mosques, religious schools, or at the teacher’s house. These classes were referred to as /maktab/ مكتب or school, and were known by the name of the teacher. Students attended these local schools for several years and then if they wanted to further their education, they entered the more formal religious school /hozeye elmiye/ حوزه علمیّه where they studied various subjects such as philosophy and mathematics. Women were barred from attending both the /maktab/ مكتب and the religious school /hozeye elmiye/ حوزه علمیّه.
Discipline and punishment: In the past, aside from keeping discipline and order at school, the teaching institutions tried to monitor students' activities outside as well as inside schools. For example, a school principal would punish a pupil for misbehaving at home or in the neighborhood after school hours. Sometimes parents would inform the teacher or the principal about their child's behavior at home, and the teacher or principal would punish the child. In some extreme cases, the valuable and positive aspects of discipline and order had become tainted with corporal punishment. These ranged from a slap in the face /siːli/ سیلی or /keshide/ کشیده to a beating on the palm of the hand /kafede dasti/ کف دستی or the feet /falak/ فلک with a stick. Among Western countries, some parallels could be drawn with the British upbringing of the young boys. Most boys were physically punished at least once during their early school years. However, over the past several decades, physical punishment have been ruled out and the schools have restricted their roles to academic training, no longer punishing children for their infraction of familial or social rules (in accordance with the modernization efforts of Reza Shah Pahlavi رضا شاه پهلوی, see below). Nowadays, parents can file formal complaints or take legal action against any teacher or school official who puts a hand on their children.

After modernization: Iran's educational system has undergone major reform over the past several decades. In the nineteenth century a few schools were established which were administered by the government, but for the most part the religious institutions remained in charge of educating the young. In 1851, the first government-operated school was established by Nasereddin Shah غیرن شاه قاجار Amir Kabir, in response to the needs of educated government personnel and their families. This school, called /drol fonun/ دارالفنون (House of Arts and Science), remained the only institution of higher learning for many years. Eventually the number of government-run or public schools /madrese dowlati/ مدارس دولتی increased, and the first Ministry of Education was founded in 1855. At the same time, several schools established by foreign missionaries were operating in
some major cities in Iran, attended mostly by Armenians, Christians, and children from foreign countries. It was not until the establishment of an Education Council in 1897 that the foundation of the present Iranian educational system was laid down, using the French system as a model.

Despite significant changes in the educational system, women still had limited educational opportunities. It was during Reza Shah Pahlavi's reign (1925-1941) that the first coeducational school was established. Throughout his rule, Reza Shah attempted to establish a secular system, where the religious institutions had little or no involvement in the country's affairs. To achieve his goal of modernizing Iran, he tried to establish a strong centralized government, emphasize separation of church and state, and weaken the authority of religious institutions; he liberated women from wearing the veil /چادر/ , and established an educational system modeled after the French system. Reza Shah focussed his attention on improving secondary and higher educational programs, paying little attention to elementary schools. After he abdicated, his son, Mohammad Reza Shah Pahlavi محمد رضا شاه پهلوی, continued his policies. During his reign (1941-1979), women received the right to vote, significant changes in the educational system occurred, and more attention was paid to elementary school programs. The Literacy Corps, a country-wide literacy campaign was organized /مبارزه با بیسوازی/ with the goal of eradicating illiteracy /بیسوازی/ throughout the country.

8 • Formal Education: Presently, the educational system in Iran provides for twelve years of education, divided into five years of /دوره ابتدائی/ (elementary education), which admits children who have reached and completed six years of age; and three years of guidance cycle /دوره راهنمایی/ ; and four years of secondary cycle whether /عملی/ or /نظری/ , described below. Higher education is offered in universities /دانشگاه/ , and Institutes of Higher Education /مؤسسه آموزش عالی/ in various
fields of study. The Institutes of Higher Education may offer undergraduate, Masters level, and Ph.D. level courses of study. The undergraduate degree is based on a four-year program, a Master's degree usually requires one or two years of study above the bachelor's degree, and a doctoral degree requires two or more years of study beyond the master's degree. In dentistry, medicine, and veterinary medicine, there are no intermediate degrees; rather, the students receive a doctoral degree after completing several years of study which varies from one university to another.

The elementary and guidance education are both free and compulsory. At the end of the first fifth year all pupils take a national examination covering all the subject areas taught in elementary schools. Pupils who pass this examination receive a certificate, which permits them to enter the guidance cycle.(roughly equivalent to American junior high school), pupils are observed and channeled into different types of education depending on their interests and abilities. At the end of the cycle, all students are required to take a national examination developed by the Ministry of Education and administered by the provincial educational authorities. Depending on their scores and their educational advisors' recommendations, they become eligible to continue their education in an academic or vocational/technical branch of the secondary cycle (high school). The academic branch of the secondary cycle offers five courses of study:

1. /olum va riyyat/ science and mathematics
2. /olume tabi'i/ natural sciences
3. /adabiyyat va honar/ literature & arts
In all above "courses of study" the curriculum includes some similar material on basic subjects and some new material emphasizing the specific course of study. Thus, without fully neglecting all other subject matters, students receive more intensive courses in their area of specialization. This area of concentration serves as a basis for study at the university level.

At the end of the secondary cycle, students take another national examination /emteh^n nah^li/ امتحان نهائى. Those who pass this examination receive a high school diploma (/diplome dabirest^ and دیپلم دبیرستان), and become eligible to take competitive college entrance examinations /konkur d^neshg^h/ کنکور دانشگاه. The university course they wish to pursue must be relevant to their specialization at the high school level. From this point on, education is neither free nor compulsory, but financial assistance is available.

Students who meet the criteria for enrollment in a /amali/ عملى (also called /fanni/ فنی) vocational/technical program will study only two more years beyond the guidance cycle. The vocational/technical branches are designed to train skilled workers and second-class technicians in agriculture, commerce, and industry. After completing the vocational/technical school and successfully passing the required examination, the student receives a technical diploma called /diplome honarest^ and دیپلم هنرستان (also called /diplome fanni/ دیپلم فنی). Those with such diplomas have limited opportunities to pursue university level education, although that opportunity is still available to them by going through Technology Institute /anestitu teknolozhi/ انستیتو تکنولوژی and Polytechnic School /politeknik/ پلیتکنیک in order to receive a bachelor's degree. لیسانس.
The main issue in education remains the fact that during the most formative years of their lives, children are trained by parents and concerned family members to work toward becoming the best that they can. It is often observed that even illiterate parents do everything possible to send their children to school for better future opportunities. The rural community still remains the most affected by illiteracy and the least inclined toward formal schooling. Nevertheless, young people are praised for learning how to read and write, and for reading and reciting from the Holy Koran. In the last few decades, there has been a growing number of rural youth who have left their villages for the cities, and illiteracy is on the decline.
<table>
<thead>
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</tr>
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<tbody>
<tr>
<td>Vocabularies &amp; Expressions</td>
<td></td>
</tr>
<tr>
<td>آموزش</td>
<td>teaching, instruction</td>
</tr>
<tr>
<td>ادبیات و هنر</td>
<td>literature and arts</td>
</tr>
<tr>
<td>امتحان</td>
<td>examination, test</td>
</tr>
<tr>
<td>بیسوار</td>
<td>illiterate</td>
</tr>
<tr>
<td>بیسوازی</td>
<td>illiteracy</td>
</tr>
<tr>
<td>پرورش</td>
<td>development, training</td>
</tr>
<tr>
<td>پرورش خردادسالان</td>
<td>child rearing practices</td>
</tr>
<tr>
<td>تجدیدی</td>
<td>retake-exam</td>
</tr>
<tr>
<td>تربیت</td>
<td>education (formal and informal)</td>
</tr>
<tr>
<td>تربیت خردادسالان</td>
<td>early education, child education</td>
</tr>
<tr>
<td>تصدیق</td>
<td>certificate</td>
</tr>
<tr>
<td>تعليم</td>
<td>training</td>
</tr>
<tr>
<td>تنبیه</td>
<td>punishment</td>
</tr>
<tr>
<td>چادر</td>
<td>the veil</td>
</tr>
<tr>
<td>حوزه علمیه</td>
<td>formal religious school</td>
</tr>
<tr>
<td>دانش آموز</td>
<td>student</td>
</tr>
<tr>
<td>دانشگاه</td>
<td>university</td>
</tr>
<tr>
<td>دارالفنون</td>
<td>House of Arts and Sciences</td>
</tr>
<tr>
<td>دبستان</td>
<td>primary school</td>
</tr>
<tr>
<td>دبیرستان</td>
<td>high school</td>
</tr>
<tr>
<td>دکتری</td>
<td>Ph.D., Doctorate</td>
</tr>
<tr>
<td>دوره ابتدائی</td>
<td>elementary education</td>
</tr>
<tr>
<td>دیپلم دبیرستان</td>
<td>high school diploma</td>
</tr>
<tr>
<td>دیپلم هنرستان</td>
<td>technical school diploma</td>
</tr>
<tr>
<td>رشته عملی</td>
<td>technical and vocational branch</td>
</tr>
<tr>
<td>رشته نظری</td>
<td>academic branch</td>
</tr>
<tr>
<td>روضه</td>
<td>martyrdom commemoration and prayers</td>
</tr>
<tr>
<td>سفره</td>
<td>lit. table cloth, this term has come to mean gathering for the commemoration of the saints</td>
</tr>
</tbody>
</table>
/si:li/ سیلی slap on the face
/sh*gerd/ شاگرد student (also apprentice)
/olume ejtem*i/ علوم اجتماعی social sciences
/olume eghtes*de/ علوم اقتصادی economic sciences, economics
/olume tabi*i/ علوم طبیعی natural sciences
/olume riy*zi/ علوم ریاضی mathematical sciences, mathematics
/farzand*n/ فرزندان children
/falak/ فلک beating on the feet with a stick
/fanni/ فنی technical
/fowghe lis*ns/ فوق لیسانس Masters degree
/k^nune kh^nev*de/ کانون خانواده family cell, family system
/keshide/ کشیده slap on the face
/kafe dasti/ کف دستی beating on the palm of the hand
/konkure d*neshg*h/ کنکور دانشگاه college entrance examination
/lis*ns/ لیسانس undergraduate diploma
/mob*reze/ مبارزه fight, campaign against
/moharram/ محرم first month of the lunar calendar, the month of the martyrdom of Holy Prophet's family
/mohassel/ محقق student
/mad*rese dowlati/ مدارس دولتی public schools
/madrese/ مدرسه school (usually elementary school)
/maktab/ مکتب school
/moll*/* ملا the clergy
/mo'aseseye *muzeshe *li/ مؤسسه آموزش عالی Institute of Higher Education
/nah*i/ نهایی final, terminal
/honarest*n/ هنرستان arts and crafts, technical
SITUATION 1

Hierarchy of authority

مراتب قدرت و نفوذ

/پدر/ (father), /مادر/ (mother), /مدیر/ (director),
/ناظم/ (principle), /معالم/ (teacher),
/شاگرد/ (student)

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

The hierarchy of authority is an important issue in the education of children in Iran. The chain of authority, as enumerated above, starts with the father and ends with the young student. The schools have been directly involved not only in the academic improvement of young people, but in all aspects of their upbringing, out-of-school behavior, and social manners. The name of the school a child has attended has not only academic implications but also a particular kind of behavior attached to it. Although the schools' authority in interfering with out-of-school activities has diminished (in the post-revolution era there has been some reversal of this situation), still the role of the school is more comprehensive than just teaching a number of subjects.

The widely used expression: /تعلیم و تربیت/ (education and training) indicates the close interconnection of the two concepts. The term /تربیت/ means not only training, but developing the right kind of behavior, while the word /تعلیم/ by itself means education and training. Thus in combination, the expression literally means (education, training, and teaching how to behave).
In teaching students how to behave, /nazm/ نظم (discipline, order) is considered to be of greatest importance since without harmony and order the learning process is hindered. The expression /nizem/ ناظم (lit. the one who establishes order, principal) is also derived from the same word /nazm/ نظم (order). Discipline and its most extreme aspect allowed for corporal punishment, which is no longer practiced at schools.
Mas'ud, your are in the last year of high school and are preparing for the national exam. Since you wish to go to the university for a degree in engineering sciences, you are working very hard for this exam. Last year, you had to retake for algebra and you are concerned that this might influence your teacher's recommendation. HOW ARE YOU GOING TO CONVINCE HIM THAT YOU ARE NOW WORKING SERIOUSLY in order to GET A POSITIVE OPINION (EVALUATION) FROM HIM?
سیاریو B

معلم: کلاس شما تازه تمام شده است و امروز عجله دارید هر چه زودتر بمنزل برگردد. "مسعود یکی از ۲۵ شاگرد این کلاس سال‌های آخر راهنمایی است و تفاهم کرده بعد از درس با شما صحبت کند. حس می‌زنید در پاره‌چه موضوعی باشد. شاگرد خوبیست اما رياضی او ضعیف است مخصوصاً برای رشته مهندسی. چگونه یکبار دیگر از قدرت توصیه خود استفاده کرده و بدون اینکه از دانشگاه رفت دلسردش کنید حقيقة امر را با خواهید فهمید؟

Teacher: you have just finished teaching a class. You wanted to get home today as soon as possible after class. Mas'ud is one of your 25 students in this guidance cycle terminal class; he has been asking to speak with you after class and you have an idea of what this is all about. He is a very good student, but he is just not strong enough in math to go for engineering sciences. You know that he is receiving pressure from home to do so. HOW ARE YOU GOING TO USE YOUR AUTHORITY AND ADVICE once again, TELL HIM HOW IS without discouraging him completely from GETTING TO THE UNIVERSITY?
VOCABULARY & EXPRESSIONS

Scenario

لغتها و اصطلاحات سناریو

اماده وبعد/ آماده کردن: prepared, ready, to prepare, to get ready
ارزش یابی/ استاد: evaluation, professor
امر/ برگشت: return
tأثر/ تازه: effect, new, newly, just now
تمام/ تمام شدن: complete, to end, to finish
tوان و نفوذ/ توان و نفوذ: lit. ability and influence, authority
جبر/ جدی: algebra, serious
هدس/ حقيقة: guess, truth
خواندن/ در باره: to read, to study, to sing, to call
درس/ درس: on the subject of, on
درس خواندن/ درس: to study
درس دادن/ درس دادن: to teach
tدرس گرفتن/ درس: to take lessons
در مورد/ در مورد: on the subject, about
درس دارد/ دلسرد: discouraged
رشته/ روی: lit. string, line or subject of study
سر/ رو: on
زحمت کشیدن/ سال آخر: work hard, lit. the last year, terminal year
<table>
<thead>
<tr>
<th>Persian Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/sale gozashte/</td>
<td>lit. the past year, last year</td>
</tr>
<tr>
<td>/za'if/</td>
<td>weak</td>
</tr>
<tr>
<td>/fa'hm*ndan/</td>
<td>to make understand</td>
</tr>
<tr>
<td>/fa'hmidan/</td>
<td>to understand</td>
</tr>
<tr>
<td>/ghodrat/</td>
<td>power, authority</td>
</tr>
<tr>
<td>/kel*s/</td>
<td>class, classroom</td>
</tr>
<tr>
<td>/myel hastid/</td>
<td>you wish</td>
</tr>
<tr>
<td>/mosbat/</td>
<td>positive</td>
</tr>
<tr>
<td>/makhsusan/</td>
<td>especially, specifically</td>
</tr>
<tr>
<td>/mo'allem/</td>
<td>teacher</td>
</tr>
<tr>
<td>/mohandesi/</td>
<td>engineering</td>
</tr>
<tr>
<td>/nasihat/</td>
<td>advice</td>
</tr>
<tr>
<td>/nazariyye/</td>
<td>opinion</td>
</tr>
<tr>
<td>/negaran/</td>
<td>concerned, worried</td>
</tr>
</tbody>
</table>

*Notice: for the user's convenience, most of the words and expressions used in the scenarios are represented here. However, only 30% of the above expressions should be new or less familiar to intermediate level students.*
COMPOSITION TOPICS

Choose one of the following topics

1. Do you agree or disagree with the role of the school in the more personal education of its students? What are some of the advantages or disadvantages of such an approach?

2. Describe a teacher in a classroom in Iran, based on what you have read about teaching and education. Start by answering When, Where, Why, What, and How questions about it, and then give your own description of it.

3. Write a friend about your impressions of the Iranian approach to education; discuss "tracking", early specialization. Try to catch your friend's attention by telling him/her about some of the totally new and different things you have learned on the subject.

4. Write an essay in which you compare a secondary school teacher in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the Iranian "principal's" authority and influence in the upbringing of young people.
VOCABULARY & EXPRESSIONS

For composition topics

/bahs/ بحث discussion
/pesokh/ پاسخ answer
/tayin/ تعیین to determine, to ascertain
tayine reshte/ تعیین رشته determine the branch of study, "tracking"
/khordsale/ خردادان young children, young people
dekhlat/ دخالت interfere
/ravabet ejtemai/ روابط اجتماعی social relations, interactions
/raviyye/ رویه manner, approach
/ziyan/ زیان damage, disadvantage
/selahaye avvalie/ سالهای اولیه preliminary years
/shakhsi/ شخصی personal, individual
/farhang/ فرهنگ culture, civilization
/faveted/ فوائد benefits, advantages
/motevet/ متوفارت different
/mokhtele/ مخالف different
/moghaye/ مقایسه comparison
/moghaye kardan/ مقایسه کردن to compare
/nokte/ نکته point
/nowjavane/ نوجوانان young people
/bastegi/ وابستگی attachment

* Notice: most of this vocabulary should be known to the students if they have worked through previous units.
SITUATION 2

Family guidance

Brief Explanation by the Teacher

To be given before students are divided into groups to work with scenarios and related material:

The influence of family guidance and approval is based on the ingrained cultural tradition in which young people strongly identify with the family cell as a single unit. In numerous poetry, prose and popular or folk songs, children are considered as different members of the same body. Reference is often made to the famous poem by Sa’di (1184–1290) author of Golestān and Bustān:

\[ \text{/bani *dam a’zaye yekdigarand/} \]

Adam’s children are parts of one body,

\[ \text{/ke dar *farinesh ze yek peykarand/} \]

They were all created from one.

\[ \text{/cho ozvi bedard *varad ruzeg*r/} \]

Through life, if one member hurts,

\[ \text{/degar ozh*r nam*nad ghar*r/} \]

All other members agonize.

The poet has intended the whole humanity in this poem, however, it is often used to refer to the family as well as the family of mankind. During the life of an individual, especially in their young and formative years, the major driving force which rules their actions and decisions is the parents’ happiness and satisfaction with their achievements. Consulting with parents and seeking advice is part of the pattern of love and respect for your family in trying to honor them with your actions.
Zahr, you have just received your high school diploma and are planning to go on for university studies. You have passed the final exam with an average of 12 out of 20, which is a little low. Thus, you need to study very diligently for the university entry exam. You are weak in natural sciences and you have to work much harder if you want to succeed that subject. Your father is pressing you to work hard in order to raise your average and get into medical school. HOW ARE YOU GOING TO FIND A WAY TO MAKE HIM CHANGE HIS MIND about Medical school?
Mr. Parvizi, your daughter Zahrə is very smart but does not pay enough attention to her school work. She understands and learns her lessons in class, so at home although she is closed up in her room, she is usually doing something else and not studying. She has received a low grade in natural sciences and in order to encourage her to work harder you have told her that you would like her to get into medical school. This has of course caused her great distress. HOW WILL YOU KEEP A STRAIGHT FACE AND MAINTAIN YOUR LIKING OF THE MEDICAL SCHOOL FOR HER, in order to force her to study seriously? and HOW WILL YOU CONVEY THE IDEA that in any event, her choice of other subjects will be easier, with good grades in sciences?
**VOCABULARY & EXPRESSIONS**

**Scenario**

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>اغلب</td>
<td>often, usually</td>
</tr>
<tr>
<td>انتخابنهائی</td>
<td>final exam</td>
</tr>
<tr>
<td>انتخاب</td>
<td>choice</td>
</tr>
<tr>
<td>بازیگوش</td>
<td>to choose</td>
</tr>
<tr>
<td>بالابردن</td>
<td>playful, lack of attention</td>
</tr>
<tr>
<td>با هوش</td>
<td>to raise</td>
</tr>
<tr>
<td>باید</td>
<td>intelligent</td>
</tr>
<tr>
<td>باین ترتیب</td>
<td>must</td>
</tr>
<tr>
<td>برای</td>
<td>in this way</td>
</tr>
<tr>
<td>پاتین</td>
<td>for</td>
</tr>
<tr>
<td>پاتین</td>
<td>down, low</td>
</tr>
<tr>
<td>پاتین اوردن</td>
<td>to lower, to bring down</td>
</tr>
<tr>
<td>پافشاری کردن</td>
<td>to insist</td>
</tr>
<tr>
<td>تشویق کردن</td>
<td>to encourage</td>
</tr>
<tr>
<td>ثابت قدم</td>
<td>lit. firm step, firm, persistent</td>
</tr>
<tr>
<td>حفظ</td>
<td>to let know, to make understand</td>
</tr>
<tr>
<td>حفاظ</td>
<td>maintain, sustain, preserve</td>
</tr>
<tr>
<td>خونسردی</td>
<td>lit. cool blood, calm</td>
</tr>
<tr>
<td>دانشکده</td>
<td>faculty, school within university</td>
</tr>
<tr>
<td>دستور</td>
<td>order, recommendation</td>
</tr>
<tr>
<td>راه پیدا کردن</td>
<td>to find a way, a solution</td>
</tr>
<tr>
<td>راحت</td>
<td>easy</td>
</tr>
<tr>
<td>رده</td>
<td>to refuse</td>
</tr>
<tr>
<td>رفیشدن</td>
<td>to fail (also: to pass by)</td>
</tr>
<tr>
<td>روفوزه</td>
<td>to fail an exam (from Fr. refusé)</td>
</tr>
<tr>
<td>سرکلاس</td>
<td>in class</td>
</tr>
<tr>
<td>طبیعی</td>
<td>natural sciences</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Persian Expression</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>فشار آوردن</td>
<td>to press, to put pressure, to insist</td>
</tr>
<tr>
<td>قبول</td>
<td>to accept</td>
</tr>
<tr>
<td>قبول شدن</td>
<td>lit. to get accepted, to pass</td>
</tr>
<tr>
<td>کلافه</td>
<td>to exasperate, to distress</td>
</tr>
<tr>
<td>معدل</td>
<td>average</td>
</tr>
<tr>
<td>منصرف</td>
<td>to dissuade</td>
</tr>
<tr>
<td>نمره</td>
<td>grade</td>
</tr>
<tr>
<td>وارد</td>
<td>enter</td>
</tr>
<tr>
<td>یاد گرفتن</td>
<td>to learn</td>
</tr>
</tbody>
</table>

1. This expression is used when a certain difficulty or resistance is involved in the learning process. As a result, it needs to be used with caution and a full understanding of its nuance. This was also mentioned in the teaching unit on Noruz.
COMPOSITION TOPICS

Choose one of the following topics

1. Does it make sense to grow up to love your parents and also respect their wishes about your future? What are some of the advantages? And why do you think it is important to prepare for a good start in life?

2. Describe the preparations for school. Start by enumerating different ages, levels and courses of study comparing them with your own country, then discuss your personal choice of subject matter.

3. Write to a friend about your new school in Iran. Try to catch your friend's attention by telling him/her about some of the new and different attitudes you have noticed around your teacher and the school principal.

4. Write an essay in which you compare and contrast family ties and social interactions in the U.S. and in Iran. Discuss the different amount and kind of authority used by teachers and give your own opinion.
SITUATION 3

/goftoguye do mādar/
کفته‌گویی دو مادر (two mothers' conversation)

Brief Explanation by the Teacher
To be given before students are divided into groups to work with scenarios and related material:

The subject of child-rearing, the importance of the family and the mother's role in early childhood have been discussed previously. The essential concern is to teach children how to behave and respect others, how to listen to advice and follow directions, how to take care of themselves and become independent, but still love their family and respect their wishes as much as their own.

This is mainly accomplished during the formative years and in a natural family environment by making the child part of most everyday life activities, and not by separating them and sending them to special groups at very young ages. Other issues of healthy nutrition, practical child care, special children's group games, etc. are considered as auxiliary to this basic principle. That is, playing with others of the same age group, learning how to draw pictures or sing and dance, learning how to play a musical instrument, and finally learning how to read and write are all considered as secondary to the first principle of love, discipline, and respect for the family. Social interactions are left to be learned by the child in a natural family environment. This also includes the mother and other family members teaching youngsters their own skills, which again does not exclude tutoring the young child at home on many of the above mentioned skills, whenever possible.
(American mother): You are married to an Iranian and he has just accepted a great professional opportunity in Teheran. You have decided to live in Teheran for the next five years. Your daughter is three years old and you have been taking her to a half-day Montessori school in the Washington DC area. You were hoping to find similar schools for her in Iran. Your sister-in-law is telling you there are none, you find this hard to believe. You like your daughter to be with other children of her age. HOW ARE YOU GOING TO CONVINCE your sister-in-law OF THE BENEFITS FOR A CHILD TO SPEND TIME WITH CHILDREN OF THE SAME AGE GROUP?
(Iranian mother): Your brother has arrived from Washington DC with his wife and daughter. His wife insists that their three years-old daughter needs to go to school! You tried to tell her about schools in Teheran over the telephone. She doesn't seem to understand fully what you mean. You thought this was because of your English and speaking on the phone. Now that they have arrived, you know that the English was not the problem, really she just does not know how children are raised in Iran. She also thinks that contact with children of the same age is only possible through school. HOW ARE YOU GOING TO TELL HER, without offending her, ABOUT CHILD-REARING IN THE IRANIAN WAY?
VOCABULARY & EXPRESSIONS

Scenario لفتها و اصطلاحات سناريو

/ehtiyaj/ احتياج need
/eshkalan/ اشكال difficulty, problem
/esrar kardan/ اصرار كردن to insist
/bavar/ باور believe
/bavar kardan/ باور كردن to believe
/bache bozorg kardan/ بچه بزرگ كردن to raise children
/paye telephone/ پای تلفن on the telephone
/tasmim/ تصمیم decision, resolution
/tamass/ تماس contact
/farfe shoma/ حرف شما your explanation, lit. spoken words
/khahar showhar/ خواهر شوهر sister-in-law, lit. sister of the husband
/zan baradar/ زن برادر sister-in-law, lit. wife of the brother
/sa'y/ سعی try, lit. make efforts
/senno soi/ سن و سال age
/shebhat/ شبهات resemblance
/shabih/ شبیه similar, alike
/shabih budan/ شبیه بودن to resemble
/madrese gozshtan/ مدرسه گذاشتن to enroll someone at school
/nime ruze/ نیمه روزه half day
/hamsa/ همسال same age
PART FOUR

ADDITIONAL TOOLS
COMPOSITION TOPICS

Choose one of the following topics

1. Write an essay in which you compare and contrast child-rearing practices in the U.S. and in Iran. Discuss the different amount and special kind of love used by parents and give your own opinion.

2. Do you agree or disagree with the role of the family in the development of the child's personality? What are some of the fundamental issues in bringing up children, which are important to an Iranian family? How do they compare with your own country?

3. According to what you have learned about teaching and educating young children, describe a mother and a child at home in Iran. Start by indicating When, Where, Why, What, and How, and then give your own description of it.

4. Write an essay in which you compare a day in a child's life in the U.S. and in Iran. Explain to a friend who is not familiar with that culture the role of the family and its influence in the upbringing of young people.

موضوع انشاء

یکی از موضوع‌های زیر را برای انشاء انتخاب کنید:

1. در یک انشاء طرز تربیت فرزندان را در ایران و امریکا مقایسه کنید و شرح دهید. در مورد نوع خاص و اندوزه عشق و علایقه پدر مادران بحث کنید و نظر به دهید.

2. با نقش خانواده در پرورش شخصیت نوجوانان موافقت یا مخالف؟ موارد اساسی در تربیت فرزندان کدامند؟ کدامیک از آنها برای یک خانواده ایرانی مهم است؟ فرقشان با ملکت شما چیست؟

3. با آنچه در مورد تعلیم و تربیت خرسانان یاد گرفته‌اید باره یک روزهای مادر و فرزند ایرانی در منزل بنویسید. اول تعلیم کنید: کی؟ چه؟ چرا؟ چی؟ و چطور و بعد توضیح بدهید.

4. انشایی در مورد یک روز زندگی یک کودک در امریکا و یک کودک در ایران بنویسید. بدستی که با فرهنگ ایران آشناشی ندارد نقش فامیل و تاثیر آنها در تربیت نوجوانان توضیح بدهید.
### LEXICON

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>گرام</td>
<td>personal integrity and honor</td>
</tr>
<tr>
<td>نارنج</td>
<td>firework</td>
</tr>
<tr>
<td>نیم</td>
<td>mirror</td>
</tr>
<tr>
<td>جزء</td>
<td>last minute</td>
</tr>
<tr>
<td>آدرس</td>
<td>address</td>
</tr>
<tr>
<td>برنج</td>
<td>rice flour</td>
</tr>
<tr>
<td>داشتن</td>
<td>to be acquainted with</td>
</tr>
<tr>
<td>آقای...</td>
<td>Mr. ...</td>
</tr>
<tr>
<td>آماده</td>
<td>prepared, ready</td>
</tr>
<tr>
<td>بودن</td>
<td>to be ready</td>
</tr>
<tr>
<td>شدن</td>
<td>to prepare, to get ready</td>
</tr>
<tr>
<td>کردن</td>
<td>to prepare, to get ready</td>
</tr>
<tr>
<td>آینده</td>
<td>teaching, instruction</td>
</tr>
<tr>
<td>آینده</td>
<td>future</td>
</tr>
<tr>
<td>اتحاد</td>
<td>united, to be united</td>
</tr>
<tr>
<td>جامع</td>
<td>society, lit. gathering</td>
</tr>
<tr>
<td>اجراء</td>
<td>performance</td>
</tr>
<tr>
<td>اجرای</td>
<td>the performance of</td>
</tr>
<tr>
<td>احترام</td>
<td>respect</td>
</tr>
<tr>
<td>احتیاج</td>
<td>need</td>
</tr>
<tr>
<td>واحد</td>
<td>one person</td>
</tr>
<tr>
<td>حساس کردن</td>
<td>to feel</td>
</tr>
<tr>
<td>اختیار دارد</td>
<td>lit. you control, power to you, as you like</td>
</tr>
<tr>
<td>Alvarez</td>
<td>politely disagreement, &quot;No&quot; but as you wish</td>
</tr>
<tr>
<td>اخیراً</td>
<td>lately, recently</td>
</tr>
</tbody>
</table>

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Page 364
<table>
<thead>
<tr>
<th>Persian Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>با استرس (شما)</td>
<td>with your permission</td>
</tr>
<tr>
<td>بادام</td>
<td>almond</td>
</tr>
<tr>
<td>بازیگوش</td>
<td>playful, lack of attention</td>
</tr>
<tr>
<td>بازگشت</td>
<td>return</td>
</tr>
<tr>
<td>بازکردن</td>
<td>to open</td>
</tr>
<tr>
<td>باشlex خدمتتون</td>
<td>you are welcome to keep it</td>
</tr>
<tr>
<td>باعث زحمت</td>
<td>to cause trouble, to disturb</td>
</tr>
<tr>
<td>باقیها</td>
<td>baklava</td>
</tr>
<tr>
<td>بالا بردن</td>
<td>to raise</td>
</tr>
<tr>
<td>بالاخره</td>
<td>at last, at the end, finally</td>
</tr>
<tr>
<td>باور</td>
<td>believe</td>
</tr>
<tr>
<td>باور کردن</td>
<td>to believe</td>
</tr>
<tr>
<td>با هوش</td>
<td>intelligent</td>
</tr>
<tr>
<td>باید</td>
<td>must</td>
</tr>
<tr>
<td>باینترتیب</td>
<td>in this way</td>
</tr>
<tr>
<td>بته</td>
<td>bush</td>
</tr>
<tr>
<td>بجای</td>
<td>instead</td>
</tr>
<tr>
<td>بچه بزرگ کردن</td>
<td>to raise children</td>
</tr>
<tr>
<td>بچه ترتیبی</td>
<td>how?, lit. through what arrangement?</td>
</tr>
<tr>
<td>بچگی</td>
<td>childhood</td>
</tr>
<tr>
<td>بحث</td>
<td>discussion</td>
</tr>
<tr>
<td>بخار</td>
<td>for the sake of</td>
</tr>
<tr>
<td>بخارداشت</td>
<td>to remember</td>
</tr>
<tr>
<td>بخت</td>
<td>destiny</td>
</tr>
<tr>
<td>بخشیدن</td>
<td>to pardon, to give</td>
</tr>
<tr>
<td>بد بگذرانید</td>
<td>lit. spend uncomfortable time</td>
</tr>
<tr>
<td>بد نیست</td>
<td>lit. it is not bad, it is appropriate</td>
</tr>
<tr>
<td>برادرزاده</td>
<td>lit. child of brother, niece or nephew</td>
</tr>
<tr>
<td>برخوردن</td>
<td>to get offended</td>
</tr>
<tr>
<td>برخوردار شدن</td>
<td>to take place</td>
</tr>
<tr>
<td>بر گذارکردن</td>
<td>to accomplish, make happen, get it over with</td>
</tr>
</tbody>
</table>
/bargashtan/ برگشتن return
/barge sabz/ برگ سبز green leaf, a small gift, a token
/barnemeh/ برنامه program, plan
/beruye chashm/-/bechashm/ بروری چشم/چشم lit. on my eyes, of course, certainly, with pleasure
/be zahmatash miyarzad/ بزحمت میزارد it is worth the trouble
/bozorgtar/ بزرگتر elder
/before kolli/ بطور کلی in general
/badan/ بعدا' afterwards
/befarmid/ بفرمایید please, lit. command
/baghli/ بقالی grocery store (grains)
/begush resndan/ بگوش رساندن to say in a subtle way, lit. to make audible
/belfesele/ بلافاصله immediately, without delay
/balke/ بلکه perhaps, maybe
/be monsebat/ بمناسبت in conjunction with, for the sake of
/bemowghe'/ بموقع on time
/benazare shom/ بنظر شما to your opinion, it seems to you
/be bahneye/ به بهانه under the pretext
/behtar/ بهتر better
/behtar/ بهترین best
/be tane shom ghashange/ به تن شما قشنگی it looks nice on you
/be shom barzande ast/ به شما برازند است it shows well on you, it is becoming
/be shom miyd/ به شما می‌یاد (می‌یابد) it is becoming to you
/beham mikhorand/ بهم می‌خورند they are a good match
/bitbi/ بی‌تابی impatience
/bisavd/ بیسواد illiterate
/bisavdi/ بیسوادی illiteracy

/p/ پ
/pyin/ پایین down, low
/pyin *vardan/ پایین آوردن to lower, to bring down
/prsfl/ پارسال last year
/psohk/ پاسخ answer

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<table>
<thead>
<tr>
<th>Persian Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/pə'gosh/</td>
<td>lit. foot opener, newly wed's first invitation</td>
</tr>
<tr>
<td>/pə'feshri kardan/</td>
<td>to insist</td>
</tr>
<tr>
<td>/pə'yə telephone/</td>
<td>on the telephone</td>
</tr>
<tr>
<td>/por az/</td>
<td>filled with</td>
</tr>
<tr>
<td>/parvaresh/</td>
<td>development, training</td>
</tr>
<tr>
<td>/parvareshe khords immigrants/</td>
<td>child rearing practices</td>
</tr>
<tr>
<td>/peste/</td>
<td>pistachio</td>
</tr>
<tr>
<td>/poshtibani/</td>
<td>to give support, defend, protect</td>
</tr>
<tr>
<td>/poshti kardan/</td>
<td>to take someone's side, to aide, to protect</td>
</tr>
<tr>
<td>/panir/</td>
<td>cheese</td>
</tr>
<tr>
<td>/pul/</td>
<td>money</td>
</tr>
<tr>
<td>/pulak/</td>
<td>sequin</td>
</tr>
<tr>
<td>/pune/</td>
<td>mint</td>
</tr>
<tr>
<td>/pahn kardan/</td>
<td>lit. spread flat, hang the laundry</td>
</tr>
<tr>
<td>/piyaz/</td>
<td>onion</td>
</tr>
<tr>
<td>/piyazche/</td>
<td>green onions</td>
</tr>
<tr>
<td>/peyd/</td>
<td>apparent, obvious, visible</td>
</tr>
<tr>
<td>/peyd kardan/</td>
<td>to find</td>
</tr>
<tr>
<td>/pishkesh/</td>
<td>you are welcome to have it, a gift</td>
</tr>
<tr>
<td>/pishnahad kardan/</td>
<td>to suggest</td>
</tr>
<tr>
<td>/peyghm/</td>
<td>message</td>
</tr>
<tr>
<td>/peyghm telefoni/</td>
<td>telephone message</td>
</tr>
<tr>
<td>/t/</td>
<td>ت</td>
</tr>
<tr>
<td>/ta'sir/</td>
<td>effect</td>
</tr>
<tr>
<td>/ta'khir/</td>
<td>delay</td>
</tr>
<tr>
<td>/ta'min/</td>
<td>guaranty</td>
</tr>
<tr>
<td>/ṭjer/</td>
<td>merchant</td>
</tr>
<tr>
<td>/ṭze/</td>
<td>new, newly, just now</td>
</tr>
<tr>
<td>/ṭrikh/</td>
<td>date (calendar), history</td>
</tr>
<tr>
<td>/ṭrikhi/</td>
<td>memorable, remarkable, lit. historical</td>
</tr>
<tr>
<td>/ṭxi/</td>
<td>taxicab</td>
</tr>
<tr>
<td>/tajdidi/</td>
<td>retake-exam</td>
</tr>
</tbody>
</table>

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/tahsilət/  تحصیلات  studies, education
/tahvile səl/  تحويل سال  transition to the New Year
/tokhme morgh/  تخم مرغ  eggs
/tokhme gol/  تخم کل  transition to the New Year
/tarbiyat/  تربیت  preparation, provision
/tarbiyate khordsən/  تربیت خریدسان  early education, child education
/tartib dədan/  ترتیب دادن  to organize
/tadərok/  تدارک  to start a family
/tashkile knəvəde/  تشکیل خانواده  to encourage
/tashvigh kardan/  تشویق کردن  certificate
/tasdigh/  تصديق  decision, resolution
/tasmim/  تصمیم  to decide
/tasmim gereftan/  تصمیم گرفتن  using politeness protocols
/tasərof/  تعارف  a gift, a present
/tasərofi/  تعارفی  certain number, a number of
/te'dəd/  تعداد  lit. make other more important, bow, reverence
/tazim/  تصمیم  prejudice with pride
/tazim gereftan/  تصمیم گرفتن  zealous pride for one's family
/tə'dəd/  عدد  training
/tə'ilət/  تعلیم  to determine, to ascertain
/tə'ilim/  تعلیم  determine the branch of study, "tracking"
/tə'yin/  تعیین  request, desire, demand
/tə'yine reshtə/  تعیین رشتə  this is for you (offering)
/taghəzə/  تقاضا  to honour someone, honouring
/taghdim/  تقدیم  to telephone
/takrim/  تکریم  contact
/telefon kardan/  تلفن کردن  complete
/taməs/  تماس  to end, to finish
/taməm/  تمام  punishment
/taməm shodan/  تمام شدن  lit. ability and influence, authority
/tanbih/  تنbihه  modesty
/tavən va nofuz/  توان و نفوذ  attention
/tavəzo'/  توافق  description
/tavajjoh/  توافق  توصیف
/təwəsi/  توصیف  355
<table>
<thead>
<tr>
<th>Arabic</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/towsif kardan/</td>
<td>توصیف کردن</td>
<td>to describe</td>
</tr>
<tr>
<td>/towsiye/</td>
<td>توصیه</td>
<td>to advise, recommendation</td>
</tr>
<tr>
<td>/towzih/</td>
<td>توضیح</td>
<td>explanation</td>
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<tr>
<td>/towzih davan/</td>
<td>توضیح دادن</td>
<td>to explain</td>
</tr>
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<td>/towhin/</td>
<td>توهین</td>
<td>insult</td>
</tr>
<tr>
<td>/tahiyye/</td>
<td>تهیه</td>
<td>preparation, prepare</td>
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<tr>
<td>/tahiyye tahrakat/</td>
<td>تهیه تدارکات</td>
<td>preparations</td>
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<td>ث</td>
<td></td>
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<tr>
<td>/sabet ghadam/</td>
<td>ثابت قدم</td>
<td>lit. firm step, firm, persistent</td>
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<td>/servat/</td>
<td>ثروت</td>
<td>wealth</td>
</tr>
<tr>
<td>/servatmand/</td>
<td>ثروتمند</td>
<td>wealthy</td>
</tr>
<tr>
<td>/j/</td>
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<tr>
<td>/jru/</td>
<td>جارو</td>
<td>broom</td>
</tr>
<tr>
<td>/jru barghi/</td>
<td>جارو برقی</td>
<td>vacuum cleaner</td>
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<tr>
<td>/jabr/</td>
<td>جبر</td>
<td>prayer set</td>
</tr>
<tr>
<td>/jeddi/</td>
<td>جدید</td>
<td>new</td>
</tr>
<tr>
<td>/jadid/</td>
<td>جدید</td>
<td>serious</td>
</tr>
<tr>
<td>/jariyn/</td>
<td>جریان</td>
<td>event, situation</td>
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<td>/jashn/</td>
<td>جشن</td>
<td>celebration</td>
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<td>/ja'fari/</td>
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<td>/jalb/</td>
<td>جلب</td>
<td>attract</td>
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<td>/jalese/</td>
<td>جلسه</td>
<td>meeting</td>
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<td>/jelo:/</td>
<td>جلو</td>
<td>front</td>
</tr>
<tr>
<td>/jeloye hame/</td>
<td>جلوی همه</td>
<td>in front of everyone</td>
</tr>
<tr>
<td>/jam'o jur/</td>
<td>جمع و جوز</td>
<td>tidying, lit. assembled and matched</td>
</tr>
<tr>
<td>/javab/</td>
<td>جواب</td>
<td>answer</td>
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<td>/javn/</td>
<td>جوان</td>
<td>young man, lit. young</td>
</tr>
<tr>
<td>/jahz/</td>
<td>جهاز</td>
<td>woman's dowry, trousseau</td>
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<tr>
<td>Arabic/English</td>
<td>Translation</td>
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<tr>
<td>/ch^i/</td>
<td>شیائی</td>
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<tr>
<td>/ch^dor/</td>
<td>شادر</td>
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</tr>
<tr>
<td>/ch^ne zadan/</td>
<td>چانه زدن</td>
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<td>/chasm/</td>
<td>چشم</td>
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<tr>
<td>/chashm rowshani/</td>
<td>چشم روشنی</td>
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<tr>
<td>/chashme m^ rowshan/</td>
<td>چشم ما روشن</td>
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<td>چطور</td>
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<td>/chek^r/</td>
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<td>چگونه</td>
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<td>/chamed^n/</td>
<td>چمدان</td>
<td></td>
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<tr>
<td>/chant^/</td>
<td>چند تا</td>
<td></td>
</tr>
<tr>
<td>/chand kalame/</td>
<td>چند کلمه</td>
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<tr>
<td>/chand mishe/</td>
<td>چند میشی</td>
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<td>/chandin/</td>
<td>چندین</td>
<td></td>
</tr>
<tr>
<td>/chandino chand s^le/</td>
<td>چندین و چند ساله</td>
<td></td>
</tr>
<tr>
<td>/che/</td>
<td>چه</td>
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</tr>
<tr>
<td>/ch^rshambe/</td>
<td>چهارشنبه</td>
<td></td>
</tr>
<tr>
<td>/ch^rshambe suri/</td>
<td>چهارشنبه سوری</td>
<td></td>
</tr>
<tr>
<td>/chizh^/</td>
<td>چیزها</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic/English</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/h^l^ ku/</td>
<td>حالا کو</td>
</tr>
<tr>
<td>/h^ji firuz/</td>
<td>حاجی فیروز</td>
</tr>
<tr>
<td>/h^li kardan/</td>
<td>حالی کردن</td>
</tr>
<tr>
<td>/hatman/</td>
<td>حتما`</td>
</tr>
<tr>
<td>/hads/</td>
<td>حدس</td>
</tr>
<tr>
<td>/harf zadan/</td>
<td>حرف زدن</td>
</tr>
<tr>
<td>/harfe shom^/</td>
<td>حرف شما</td>
</tr>
<tr>
<td>/hefz/</td>
<td>حفظا`</td>
</tr>
<tr>
<td>/haghghat/</td>
<td>حقیقت</td>
</tr>
</tbody>
</table>

**Notes:**
- Tea
- The veil
- To bargain for a lower price
- Lit. eye, certainly, yes with respect
- Gift to someone after a long absence
- You illuminate our eyes
- How
- What action
- How, in which way
- Suitcase
- A few
- A few words
- How much is it?
- Many
- Long time ago
- What
- Wednesday
- Wednesday celebration
- Things, belongings

**Additional Notes:**
- It'll be a while, lit. now where is it?
- The Noruz clown
- To make understand
- Absolutely, for sure
- Guess
- To speak
- Your explanation (lit. spoken words)
- Maintain, sustain, preserve
- Truth
/halghe/ حلقه wedding band
/hamməm/ حمام bath, bathroom
/hamməme arusi/ حمام اروسي bathing for the wedding
/heməyat/ حمایت assistance, protection, mental support
/havəs/ حواس attention, (lit. senses)
/havəspartı/ حواسبرتی absentmindedness
/hozeye elmiye/ حوزه علمیه formal religious school
/hayə kardan/ حیا کردن to keep modest, humble, reserved
/heysiyat/ حیضیت honor, prestige

/kh/ خ

/khəke ghand/ خاک قدن powdered sugar
/khəle/ خاله mother's sister, aunt
/khəne takəni/ خانه تکانی house cleaning
/khejəlat keshidan/ خجالت کشیدن being ashamed, shy, bashful
/khejəlat midahid/ خجالت میدهيد lit. I am embarrassed by your kindness, you are too kind
/khejəlat nadahid/ خجالت ندهید please, do not oblige me
/khordsəln/ خریدان young children, young people
/kharid/ خرید purchase
/khaste/ خسته tired
/khotbe/ خطبه religious announcement of intent of marriage
/khoncheye aghd/ خونچه عقد the set-up prepared for the religious ceremony
/khrebər forushi/ خوابار فروشی grocery store
/khəsegəri/ خواستگاری demand in marriage
/khəndan/ خواندن to read, to study, to sing, to call
/khənande/ خواننده the reader
/khəharzade/ خواهرزاده lit. child of sister, niece or nephew
/khəhar showhar/ خواهر شوهر sister-in-law, lit. sister of the husband
/khəhesh/ خواهش request
/khəhesh mikonam/ خواهش میکنم please
/khoshash miy'yad/ خوشش میاید likes
/khunsardi/ خیال داشتن lit. cool blood, calm
/khiyəl dəshtan/ خیال داستن to have the intention of 358
خیلی ممنونم

I am very thankful
<table>
<thead>
<tr>
<th>Persian Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/doshmane khuni/</td>
<td>fierce enemy, lit. blood enemy</td>
</tr>
<tr>
<td>/daftar/</td>
<td>office</td>
</tr>
<tr>
<td>/daˈvat/</td>
<td>invitation</td>
</tr>
<tr>
<td>/doktor/</td>
<td>doctor, physician</td>
</tr>
<tr>
<td>/doktor⁴/</td>
<td>Ph.D., Doctorate</td>
</tr>
<tr>
<td>/del sard/</td>
<td>discouraged</td>
</tr>
<tr>
<td>/dalil/</td>
<td>reason</td>
</tr>
<tr>
<td>/dame bakht/</td>
<td>proper age to be married</td>
</tr>
<tr>
<td>/domb⁴l/</td>
<td>behind, rear, follow, pursue</td>
</tr>
<tr>
<td>/domb⁴l gashtan/</td>
<td>to look for</td>
</tr>
<tr>
<td>/dowreye ebted⁴y/</td>
<td>elementary education</td>
</tr>
<tr>
<td>/vr rikhtan/</td>
<td>to throw away</td>
</tr>
<tr>
<td>/dost/</td>
<td>friend</td>
</tr>
<tr>
<td>/dusti/</td>
<td>friendship</td>
</tr>
<tr>
<td>/domartabe/</td>
<td>again</td>
</tr>
<tr>
<td>/diplome dabiest⁴n/</td>
<td>high school diploma</td>
</tr>
<tr>
<td>/diplome honarest⁴n/</td>
<td>technical school diploma</td>
</tr>
<tr>
<td>/didan/</td>
<td>to see, to visit</td>
</tr>
<tr>
<td>/dido b⁴zdid/</td>
<td>visiting and returning visits</td>
</tr>
<tr>
<td>/didē shen⁴khte/</td>
<td>familiar, acquainted</td>
</tr>
<tr>
<td>/r̥je' be/</td>
<td>on the subject of</td>
</tr>
<tr>
<td>/r̥hat/</td>
<td>easy</td>
</tr>
<tr>
<td>/r̥h/</td>
<td>way, path, road</td>
</tr>
<tr>
<td>/r̥h peyd⁴ kardan/</td>
<td>to find a way, a solution</td>
</tr>
<tr>
<td>/r̥he hall/</td>
<td>solution</td>
</tr>
<tr>
<td>/roju'/</td>
<td>to refer, to return</td>
</tr>
<tr>
<td>/rakht shostan/</td>
<td>doing the laundry</td>
</tr>
<tr>
<td>/rakhte eyd/</td>
<td>New Year garments</td>
</tr>
<tr>
<td>/radd/</td>
<td>to refuse</td>
</tr>
<tr>
<td>/radd shodan/</td>
<td>to fail (also: to pass by)</td>
</tr>
<tr>
<td>/res⁴ndan/</td>
<td>to deliver, give a ride, take to a place</td>
</tr>
<tr>
<td>Persian</td>
<td>English</td>
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<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>رسماً</td>
<td>official</td>
</tr>
<tr>
<td>رشت</td>
<td>lit. string, line or subject of study</td>
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<tr>
<td>رشت برشته</td>
<td>special kind of cake</td>
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<tr>
<td>رشت عملي</td>
<td>technical and vocational branch</td>
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<tr>
<td>رشت نظری</td>
<td>academic branch</td>
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<td>رفتار</td>
<td>behavior</td>
</tr>
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<td>رفتار كردن</td>
<td>to behave</td>
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<tr>
<td>رفت و آمد</td>
<td>lit. come and go, socializing</td>
</tr>
<tr>
<td>روابط اجتماعی</td>
<td>social relations, interactions</td>
</tr>
<tr>
<td>روضه</td>
<td>martyrdom commemoration and prayers</td>
</tr>
<tr>
<td>روفوزه</td>
<td>to fail an exam (from Fr. refuse)</td>
</tr>
<tr>
<td>رویه</td>
<td>on</td>
</tr>
<tr>
<td>رویه</td>
<td>manner, approach</td>
</tr>
<tr>
<td>ریحان</td>
<td>basil</td>
</tr>
<tr>
<td>ریخت و پاش</td>
<td>disorder, scattered</td>
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<tbody>
<tr>
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<td>زحمت را کم کردن</td>
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<td>زحمت کشیدن</td>
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<td>زن برادر</td>
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<tr>
<td>زیر سر گذاشت</td>
</tr>
</tbody>
</table>
س

सेताल
सेताल कर्दन
dsle khar/
सेल अचर
सेल केंशेत
सिलेये अवळी
साबद
साबङे
साबङी खोर्दान
साबङी फऱशी
सेपऱ्ड असऱ्डङ
सेकळ
सेकळॅ
सेकिय
सेकी कर्दन
सेफऱश
सेफऱ्डङ
सिश्र
सिश्रॅ
सिश्रॅ कार्दन
to ask, question
lit. the last year, terminal year
lit. the past year, last year
preliminary years
basket
home grown greens
table herbs
vegetable store
wild rue
hard, difficult
in class
vinegar
try, lit. make efforts
trying, making efforts
ordering, recommending
lit. table cloth, this term has come to mean
gathering for commemoration of the saints
special cloth for the religious ceremony
tablecloth, set-up of seven "s"
coin
I wish you good health
sumac
fish, old expression replaced by mऱहि
a sweet made of wheat sprouts
hyacinth
wild fruit from the rowan-tree
age
almond sweet with saffron
apple
garlic
/sizde bedar/ سیزده بدر the thirteenth day outing
/si:li/ سیل slap on the face
/sim mahi/ سیم ماهی freshwater small carp
/sonnat/ ستت tradition

/sh/ ش

/shakhe nab't/ شاخه نبات pure sugar crystal in tree-like clusters
/sh'gerd/ شاگرد student, apprentice, assistant
/shal angoshtar/ شال انگشتار lit. shawl and ring; engagement
/sham/ شام dinner
/shab/ شب night, evening
/shebhat/ شباهت resemblance
/shabih/ شبیه similar, alike
/shabih budan/ شبیه بودن to resemble
/shakhsi/ شخصی personal, individual
/sharh/ شرح description
/sherkad/ شرکت کردن to participate
/sharmo hay/ شرام و حيا modesty, humility
/shariikh/ شریک partner
/shoghl/ شغل job, profession, occupation
/shekaste nafsi/ شکسته نفسی humility
/shogun neik/ شگون نیک good omen
/shoma t'je sare m'yid/ شما تاج سرماهید lit. you are my crown, my due respect
/sham'/ شمع candle
/sham'dan/ شمعدان candle-holder, candlestick
/shofor/ شوفر driver
/showhar/ شوهر husband
/showhar dadan/ شوهر دادن marrying off
/shevid/ شوید dill
/shirini/ شیرینی cakes, pastry
/shirini forush/ شیرینی فروشی lit. store for sweets, bakery (for cakes)
/s/ ص

/shebkhane/ صاحب خانه host or hostess, landlord
/sahib/ صحیح correct, right
/sahe/ ~ /safe/ صفحه lit. sheet, record
/sohbat kardan/ صحبت کردن to speak

/z/ ض

/za'if/ ضعیف weak

/t/ ط

/t_ge sh'il/ طاقه شال unit of quality cloth
/tabi'i/ طبیعی natural sciences
/tal'gh/ طلاق divorce
/tule zam'an/ طول زمان length of time, duration

/z/ ظ

/zheran/ ظاهرًا apparently

/a/ ع

/ghed/ عقد person performing religious ceremony
/li/ علی superior, wonderful
/ajale/ عجله haste, hurry
/ajale d'shtan/ عجله داشتن lit. to have haste, to be in a hurry
/ajib/ عجیب strange
/arus/ عروس bride, daughter-in-law
/arusi/ عروسی marriage
/adas/ عدس lentils

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/honey
/lit. spices store, old for grocery store
/religious ceremony
/your opinion
/sign, manifestation
/social sciences
/economic sciences, economics
/mathematical sciences, mathematics
/natural sciences
/action
/father's brother, uncle
/father's sister, aunt
/to change, exchange
/wrong
/New Year
/special New Year gift
/at the same time, meanwhile

/surprise
/small meal
/lit. small meal, modest meal
/zeal, ardor, strong sense of family honor

/graduate
/family
/children
/the difference
/Europe
/from Europe, or the West
/farhang/ فرهنگ culture, civilization
/fesh*ra vardan/ فشار آوردن to press, to put pressure, to insist
/fa*l*liyyat/ فعالیت activity, work
/tagh*et/ فقط only
/tek*r kardan/ فکر کردن to think, believe
/falak/ فلک beating on the feet with a stick
/fanni/ فنی technical
/fahmindan/ فهمیدن to understand
/fahmidan/ فهمیدن to understand
/fav*ed/ فوائد benefits, advantages
/fowghol *de/ فوق العاده exceptional, out of ordinary
/fowghe lis*ns/ فوق ليسانس Masters degree

/gh/ ق

/gh*bele shom* r* nad*rad/ قابل شما را تدارک lit. this is not worth as much as you are, you are worth more than this
/gh*beli nad*re/ قابلیت نداره it is not worth much
/gh*shogh zani/ تاشق زنی making noise with a spoon
/gh*ne*'/ قانع content, satisfied
/ghabul/ قول to accept
/ghabul shodan/قبول شدن lit. to get accepted, to pass an exam
/ghabul kardan/ قبول کردن accept, agree
/ghodrat/ قدرت power, authority
/ghadri/ قدری slightly, a little
/ghor*hin/ قرآن the Holy Koran
/ghar*ra ast/ قرار است it has been planned
/ghar*ra goz*shtan/ قرارگذاشتن to make an appointment
/ghaziyye/ قضیه subject, issue

/k/ ک

/k*ra/ کار work, job, activity
/k*re mo*mel*tii/ کار معاملاتی business, purchases & sale transactions
/k*miyon/ کامیون truck

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کانون خانواده

written

fare

butter

slap on the face

beating on the palm of the hand

class, classroom

to exasperate, to distress

lit. words of God, the Holy Koran

a solid cone of refined sugar

company

aid, help

college entrance examination

lit. I am less than you, my due respect

walnut

difficulty

waive one’s claim, remission

cilantro

conversation

flower, flowers

rose water

florist (the person)

florist (the place)

closet

wheat grains

special kind of cake

apparently, it seems
Learning Persian Language & Culture

/ل/ ل

نecessity
tulip, tulip-shaped candelabra
dress
wedding gown
New Year clothes
damage, injury
necessities, equipment
undergraduate diploma

/ت/ م

material wealth, financial matters
March
that which belongs to, belonging, wealth
to stay, remain
obstacle
month
smoked fish
white fish
inclined, desirous, hoping
to wish, to want
you wish
get assigned to
to be appointed to
fight, campaign against
congratulations, best wishes
to be unified, to join efforts
different
to rely on
positive
for example

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/majbur/  مجبور
/majburan/  مجبوراً
/mojassam kardan/  مجسم کردن
/majles/  مجلس
/majlese khatm/  مجلس ختم
/majlese sowgov²ri/  مجلس سوگواری
/majlese arusi/  مجلس عروسی
/majlese az² d²ri/  مجلس عز داری
/majlese aghd/  مجلس عقد
/moharram/  محرم
/mohassen²t/  محسنات
/mohassel/  محسّل
/mahall/  محل
/mokh²lef/  مخالف
/mokhtalef/  مختلف
/makhsusan/  مخصصاً
/mad²rese dowlati/  مدارس دولتی
/moddat/  مدت
/madrese/  مدرس
/madrese goz²shtan/  مدرس گذاشت
/mar²sem/  مرام
/marbut/  مربوط
/morattab kardan/  مرتب کردن
/morkhas/  مرخص
/mozd/  مزد
/mos²edat/  مساعدة
/mos²fer/  مسافر
/mos²ferat/  مسافرت
/mas'ale/  مسئله
/mo'addel/  معلم
/mo'allem/  معلم
/magh²ze/  مغازه
/mashghul/  مشغول
/ma'ni/ معنى

forced, obligated
obligatorily
to imagine
lit. assembly, ceremony, gathering
service held for the dead, lit. finishing
mourning service
the wedding reception
mourning service
the religious wedding reception
first month of the lunar calendar, the month
of the martyrdom of Holy Prophet's family
qualities
student
location, place
different
different
especially, specifically
public schools
length of time
school (usually elementary school)
to enroll someone at school
traditional ceremony
related
to organize, put in order
lit. excused, excused to leave
tip, compensation
assistance
passenger
travel, travelling
problem, question
average
teacher
store
busy, occupied
meaning
comparison

to compare

a certain amount, some

preparations

lit. goal, destination

school

the clergy

much obliged, thank you

compatible, adequate

expecting, waiting

home

it is your own home

secretary

to dissuade

negative

blue pottery chips

dowry (from the man to the woman)

important

guest

hospitality

caring hospitality

office party

afternoon party

initiation party for the newly weds

tea party

informal party

official party, black-tie

dinner party

afternoon party

family reception

luncheon

engineer

engineering

fruit store

products, ingredients
Learning Persian Language & Culture

/ncv'fegeh/ موافق in agreement
/mo:red/ مورد subject, matter
/mo'aseseye *muzeshe *li/ مؤسسة آموزش عالی Institute of Higher Education
/mo:zu'/ موضوع subject
/mizb*n/ میزبان lit. tends the table, host
/mihm*n~mehm*n/ مهمان / مهمان guest
/mihm*ni~mehm*ni/ مهمانی / مهمانی invitations, gatherings, parties

/\n/ ن

/n*khosh/ ناخوش ill, sick
/n*mzad/ نامزد fiancé / fiancée (both genders)
/n*mzadi/ نامزدی engagement
/n*mus/ ناموس family virtue, virtuous chastity, honor
/n*n/ نان bread
/n*n panjere'i/ نان پنجره ای special kind of cake
/n*n nokhodchi/ نان نخودچی special kind of small cake
/n*nv*i/ نانوایی lit. bread store, bakery (only for bread)
/n*no panir/ نان و پنیر bread and cheese
/n*no namak/ نان و نمک bread and salt
/n*no namak khorde/ نان و نمک خورده indebted
/nab*t/ نبات crystallized pure sugar
/nakho susan/ نخ و سوزن needle and thread
/nazdik/ نزدیک close
/nesh*ne/ نشان sign
/nasihat/ نصیحت advice
/nez*fat/ نظمیte cleaning
/nazare khod/ نظر خود your opinion
/nazariyye/ نظریه opinion
/na'n*/ نمایان (ع) spearmint
/noghl/ نقل sugar covered almond
/nokte/ نکته point
/negar*n/ نگران concerned, worried
/nomre/ نمره grade
### Persian Words and Their Meanings

<table>
<thead>
<tr>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوجوانان</td>
<td>young people</td>
</tr>
<tr>
<td>نوروز</td>
<td>lit. new day, New Year</td>
</tr>
<tr>
<td>نوع</td>
<td>kind</td>
</tr>
<tr>
<td>نهائی</td>
<td>final, terminal</td>
</tr>
<tr>
<td>نیازمند</td>
<td>needy, in need of</td>
</tr>
<tr>
<td>نیمه روزه</td>
<td>half day</td>
</tr>
<tr>
<td>واپستگی</td>
<td>attachment</td>
</tr>
<tr>
<td>وارد</td>
<td>enter</td>
</tr>
<tr>
<td>واضح</td>
<td>clear, obvious, plain</td>
</tr>
<tr>
<td>واقعاً</td>
<td>really, truly</td>
</tr>
<tr>
<td>ولی</td>
<td>but, however</td>
</tr>
<tr>
<td>هدیه</td>
<td>gift</td>
</tr>
<tr>
<td>هر بار</td>
<td>every time</td>
</tr>
<tr>
<td>هرچه زودتر</td>
<td>as soon as possible</td>
</tr>
<tr>
<td>هفتسین</td>
<td>the seven &quot;s&quot;</td>
</tr>
<tr>
<td>هل</td>
<td>cardamom</td>
</tr>
<tr>
<td>هم</td>
<td>also, as well</td>
</tr>
<tr>
<td>هممان</td>
<td>the same</td>
</tr>
<tr>
<td>همسال</td>
<td>same age</td>
</tr>
<tr>
<td>همسر</td>
<td>spouse</td>
</tr>
<tr>
<td>همکار</td>
<td>co-worker</td>
</tr>
<tr>
<td>همکی</td>
<td>all people, everyone</td>
</tr>
<tr>
<td>هنرستان</td>
<td>arts and crafts, technical</td>
</tr>
<tr>
<td>هنگام</td>
<td>the moment of</td>
</tr>
<tr>
<td>هنوز</td>
<td>still</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>/y/</th>
<th>ی</th>
</tr>
</thead>
<tbody>
<tr>
<td>/y<em>d</em> madan/</td>
<td>ياد آمدن</td>
</tr>
<tr>
<td>/y<em>d</em> vardan/</td>
<td>ياد آردن</td>
</tr>
<tr>
<td>/y<em>d</em> gereftan/</td>
<td>ياد گرفتن</td>
</tr>
<tr>
<td>/yakhch*l/</td>
<td>يخچال</td>
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<tr>
<td>/yek jeld/</td>
<td>یک جلد</td>
</tr>
<tr>
<td>/yek dony<em>a</em> mamnun/</td>
<td>یک دنیا ممنون</td>
</tr>
</tbody>
</table>
SELECTED READINGS

POETRY & PROSE

Intermediate to Advanced-Plus

to Superior
فردوسي

فردوسي یکی از شاعران بزرگ ایران است که در حدود هزار سال پیش می‌زیسته است. فردوسی در طول زندگی‌اش مشهور بود و در همانجا زندگانی کرد. آرامگاهش نیز در طوس است. کسانی که برای زیارت به مشهد می‌روند، از آرامگاه این شاعر بزرگ هم دیدن می‌کنند.

فردوسي مردی مهیه‌پرست بود و به تاریخ ایران قدمی علاقه داشت. این بود که داستان‌های شاهان و پهلوانان قدمی ایران را بیشتر درآورد و در کتابی جمع کرد که به نام همگان ایرانیان این کتاب را می‌شناسند و آن را می‌خوانند. اسم این کتاب شاهنامه است. شاهنامه داستان‌های زیبایی دارد مانند داستان «رستم و سهراب»، «بیژن و منیزه» و «ژال و رودابه». 389

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فردوسي با سرودن شاهنامه خدمتی بزرگ‌ به ایران کرده است. این است که همه ایرانیان فردوسی را دوست دارند و بر او آفرین می‌گویند. فردوسی خود گفته است:
iran
کتابی که در ایران نوشته شده است

ورش در ایران
نامبرد

می‌توانید این نص که در ایران نوشته شده است را به من بدهید. 

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ابوعلی سینا
دانشمند بزرگ ایران
در حدود هزار سال پیش در یکی از شهرهای ایران پسری بدنی آمده، مادرش نام او را حسین گذاشت.
حسین از پنج سالگی شروع به درس خواندن کرد. با علاقه‌ی بسیار درس خواندن و با سرعت پیشرفته کرد. کتاب را پیش از هر چیز دوست می‌داشت و بتدربای برنای خود کتابخانه‌ی کوچکی درست کرد. هر چا که کتاب نازهای می‌دید، خرید
و آن را با دقیت می‌خوانند و در کتابخانه‌اش نگاه می‌داشت. حسین در هیجده سالگی
طبیب‌ماهروی شد و به معالجه بیماران پرداخت، در این موقع به ابوعلی سینا
می‌گفتند. هر کس که بیماری سختی داشت پیش‌اوی رفته و معالجه می‌شد.
ابوعیسینا جوان بسیار مهربانی بود و بیماران محتاج را برابری می‌گذاشت.
در این هنگام یکی از پادشاهان ایران سخت بیمار شد. همین پزشکان از درمان
او نامیدند. سرانجام ابوعلی سینا را برای معالجه دعوت کردند. ابوعلی
پزشکی به علّت بیماری پادشاه بی‌برد و او را معالجه کرد. در مقابل این خدمت
به او اجازه داده شد که از کتابخانه‌بزرگ سلطنتی استفاده کند. ابوعلی جوان و
دانشمندی مبتلا به آلودگی که در باره هر چه می‌خواند فکر
می‌کرد و می‌خواست به علت‌هایی که در پژوهش
ابوعیسینا نتیجه‌الجربویهای مطالعاتی خود را در کتابخانه بسیاری نوشته
است. کتابخانهای این دانشمند ایرانی به زبان‌های گوناگون ترجمه شده است. هنوز
هم در دانشگاه‌های بزرگ جهان، دانشجویان و دانشمندان آنها را مطالعه می‌کنند.
ابوعیسینا، طبیب و دانشمند بزرگ ایران، در پنجاه و هشت سالگی درگذشت.
آرامگاه او در شهر همدان است.

کلمه‌ها و ترکیب‌های تازه

آرامگاه = مقبره
بندبیجه = کم کم
راگیان = مفت
درمان = علاج
طیب = پزشک، دکتر
ماهیر = زبردست، استاد
مطالعه = خواندن چیزی برای بدست آوردن اطلاعات بیشتر

پرسش:

۱- ابوعلی سینا تقریباً چند سال بیشتر زنده می‌گی می‌کرد؟
۲- اسم ابوعلی سینا چه بود؟
۳- ابوعلی سینا چگونه برای خود کتابخانهای درست کرد؟
۴- از کجا می‌فهمید که ابوعلی سینا پزشک مهرانی بود؟
۵- چرا پادشاه ایران اجازه داد که ابوعلی از کتابخانه سلطنتی استفاده کند؟
۶- آرامگاه ابوعلی در کجاست؟
ورستم

رستم پهلوان ییمانند شاهنامه (1)

شاهنامه بزرگترین و پرشکوه‌ترین کتاب در زبان فارسی و یکی از معروف‌ترین
حماسه‌های جهان است. شاهنامه داستان قهرمانان بی‌همتا و دلارهای نامدار ایران
کهن است. درمیان ابن قهرمانان چهره‌ای درخشانتر از رستم نیست. او قهرمان
قهرمانان و جهان‌پهلوان بی‌همتا و دلار یک‌گناه شاهنامه است. تنها برز و بالا و
دلار ویهای شکفت‌انگیز او نیست که همه را بحیرت می‌افکند و به اعجاب و اعجاب
بکه همه احوال و اطوار او از توانالی و خرمندی و هوشیاری و نرسخنی حکایت
دارد. رستم سرمدی دلارهای و نمونه جوانمردی و مثال شرف و بازگی است. هزارالس
است که وجود افسانه‌ای رستم در ایرانیان روح مهندوسی و دلاری و مردانگی
می‌دهد. هزارالس است هر ایرانی شاهنامه می‌خواند از سرگلشت رستم و خوی و
کردار او رسم دلارهای و جوانمردی و ایرانی است که آموزد:

کشیف‌زار درخت بی‌ترین بی‌است
کوروزمان درد بی‌پایت
سرپرست و بگل از وادت
KERNEL و دو نگش‌زدامت
ب دیدار برای و با فرست
ببخش سرگی و بر دیا نگیش

سرگلشت رستم، ابن پهلوان ییمانند از همان آغاز شکفت‌انگیز است. در
شکم مادر چنان بزرگ بود که کاراوان دشوار گشت. تا به تدبیر سیر معروف خنجری

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آیا چه نورشکی ماهر خواستار آوردند و روداده، مادر رستم را شرینی خورانندند تا از هوش بروند. پس نورشک پیمان روداده را بیشکافند و رستم را بیرون آورد.

پیام روزگاری کریم سارورد، کلی توام مسیح و ادیب رود.

رستم در سالهای خردی همه فنون چون جنگی به درستی گرفته چون به سالهای دوجوانی رسید خواست تا به میدان جنگ رود و با دشمنان ایران نبرد کند. پدرش زال گریزی را که از پدر خویش سام به چونگار مانده بود به وی داد. پس رستم خواست اسب بگزیند. هر اسب که بیش می‌کشید و دست بر پشتیش می‌افسرد، اسب پشت خم می‌کرد تا مادیانی پیش آوردند. که‌های پیلن در پس او روان بود. رستم خواست آن کرده را با کم‌کردن بگذرد؛ اما چوپان او را این کر در حفر داشت.

و گفت: این کرده را رخت نام است و از آن‌گاه که به زیر زمین آمد خواهند گرفت. بسیار پیدا کرده اما کسی بر ای درست نیافت ایست. چه، تا سواری بنو نزدیک می‌شد. مادرش مانند شیر می‌غرد و سوار را از کرده اش دور می‌کرد.

پیره‌های‌ای که سیاه‌ور می‌گردد از کرده
پدری دل شیر و پام‌که‌ای
کرده‌ای دیوان چون داردیگی
رستم به سخن چوپان اعتمادی نکرد و بر سر و گردن مادیان مشتی زد. مادیان.
به خال افتاد و همس برچسبت
و به سوی گلخانه اسبان رفت.
رسن به چشمه رخت دست
نهاد و ویلورن. رخت پشت
خم نکرد.

زندگان بهپسید کایان ازد
پیش درست که رود ایران زمین
پرین سی، بدون توانایی جان کرد راست
و اینچنان رستنم اسب دلخواه خود را پیدا کرد. اسبی شایسته بهلوان بزرگ
که سالیان دیریبار پیکر کوهوش و ساز و برگ چنگی او را می کشد و او را در جنگها
پارسی می داد.

رسن زندگی درازی یافته و روزگار نه پادشاه را دید، او در این زمان دراز
پیروسته نگهبان می‌هن و خدمتکار راستین ایران بواد. گاه بی‌پای‌های پیش می‌آمد، پادشاهان او یا پاره‌ی می‌خواستند. چاره‌ی هر دوباره به دست او بود. گاه‌ها دشمنی قوی پنهنه به مرزهای کشور می‌ناخت رستم بود، که به نبی‌گوی بازو و خردمندی دشمنان را در هم می‌شکست و آنان را تار و مار می‌کرد. نگهبان ایران‌زمین او بواد. هیچ پهلوانی در برادر او تاب نبود نداشت.

آیگون = آب‌دار، مرخان، بسیار شعر
اطوار = رفتار
اعجاب = شگفتی
ایران‌زی = ایران‌زمین، سرزمین ایران
بالا = قبل
برز = گل
بیو = بر یا بهشت او
بریزی = بر یا، بر روی این، به پاره‌ای این
بله = گرفتن، سختی
تار و مار می‌کرد = پراکندگی می‌کرد، از هم
بی‌پای‌های
نهاگانه جهان کرد راست = نور جهان را درست
نهاگانه کرد.
جهان‌الهان = بزرگ‌ترین پهلوان دنیا
چرم = پست
حلمه = شوری که در آن از دلاره‌ها و جنگ‌ها
گفتگو می‌شد. به‌خصوص دلاره‌ها و جنگ‌های
فهرمانان پهلوان باره حفظ می‌هند و شرف.
ای پرعزیز

او سیاه پر عزیز در این زمین
از آسمان تا کوچه
از دنیا تا هوا
از جیرفت تا پر
از آسمان تا زمین
از هوا تا سیاه
از نیایش تا جیرفت
از پر عزیز تا سیاه

(آمیزه‌ای)
کودکی سهراب

۱ - رفتین رستم به شهر سمگان

روزی رستم، پهلوان دلبر ایران، بر رخش نشست و برای شکار به صحرا رفت. در نزدیکی کشور توران، به دشته رسید که گورخر فراوان داشت. با شادی بسار گورخری شکار کرد. از خار و خاشاک و شاخهای خشک آتشی افروخت و کبابی پخت و بس از خوردن در سایه درختی به خواب خوش فرو رفت.

در این وقت چند تن از سواران تورانی که از آنجا می گذشتند چون رستم را خنثیه دیدند، رخش را با کوشش بسیار پیتند آوردند و با خود بردن. رستم بیدار شد و هر چه به اطراف نگریست رخش را ندید، ویلی چون جای باید او را می شناخت به دنبالش براه افتادن تا به شهر سمگان رسید.

پادشاه سمگان چون از آمدن رستم با خبر شد، او را به کاک خود برد و با...
مهمانی پسرانی از ارزش این زنگرهای کرد و قول داد که رخش را پیدا کند. سپس دختر خود تهمیه را نیز به او داد. رستم از این پیشامدهای پسران شاه سمنگان، عروسی کرد و هم رخش را بدست آورد. رستم آن شب را در سمنگان گذراند. چون صحیح شد مهرهایی به پادگان به تهمیه داد و با او وداع کرد. سپس از شاه پیامبراری کرد و بر رخش نشست و چون باد به سوی سیستان تاخت.
کلمه‌ها و ترکیب‌های تازه

آزمود = آزمایش کرد (نواند نبرد آزمود، بعنی بتواند بجنگد)
بر = سینه و بهلو
بينند آوردند = با بند گرفتار ساختند
چو = جوان، وقتی که
خفته = خوابیده
دخت = دختر
رخش = نام اسب رستم

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چوپان دروغگو

چوپانی گماهگاهی بی‌سبب فریاد می‌کرد: گرگ! گرگ!

آمدا! مردم برای نجات چوپان و گوسفندان به سوی او می‌دویدند.

اما چوپان می‌خندید و مردم می‌فهمیدند که دروغ گفتگه است.

از قضاً روزی گرگ‌گی به گله زد. چوپان فریاد کرد و کمک خواست. مردم گمان کردن که باز دروغ می‌گوید. هر چه فریاد زد هیچکس به کمک او نرفت. چوپان دروغگو تنها ماند و گرگ

گوسفندان او را دوید.
کودکی سهراب

۲- آگاه شدن سهراب از نام پدر خود

سهراب چون بزرگ شد روزی از مادرش نام پدر خود را پرسید.

تهمنه پاسخ داد تو فرزند پله‌بان پیش‌تر رستم، و از نژاد زال و سام و نرسم هستی:

جان‌آفیدان‌آفرید نورهایی
دل شیرزایش شوید میل

تهمنه مهره‌ای را که رستم به یادگار به او داده بود، به بازوی سهراب بست و

گی‌نام‌آفرید نورهایی
با گردن و نامه پناب پیدا

آگاه سه یافوت رخشان و سه کبیسه زرد را که پدرش از ایران فرستاده بود

به او نشان داد و سفارش کرد که در نگاه‌داری آنها بکوشند تا روزی به کار آید.
کلمه‌ها و ترکیب‌های نازه

بر آرد = برآورد
بنمود = نشان داد

پیشبله = لقب رستم بوده است، زبرا می‌گویند قوّت و قدرت فیل (پیش)

داسته است

جهان آفرین = کسی که جهان را آفریند، خدا
دریای نیل = رود بزرگ نیل که در قدیم آن را دریا-حیوان می‌کردند
رختان = در رختان
زوال = پدر رستم
زندگی = بزرگ، با عظیم
سام = پدر زوال
سوار = در اینجا بعنی پهلوان
یاقوت = سنگی گران‌بها

پرسش:

١ - تهیه‌های پس از اینکه نام پدر سه‌رار باید چه گفت؟
٢ - رستم برای سه‌رار چه فرستاده کرد؟
٣ - تهیه‌های به سه‌رار چه سفارشی کرد؟
کودکی سهراب

3- پایان کودکی سهراب و تهمینه

تهمینه از پهلوانیهای رستم و پدرانش داستان‌ها نقل کرد و سهراب را از فاش کردند نام پدر برخاد و داشت و گفت که اگر رستم بشنود که تو چنین جنگجو و دل‌برنگه‌ای،

بپناه لکه‌نور و از شورش ول جاده گروه وارد یه

گفت و با، افرادی که دشمن رستم و ایرانیان است، اگر از این راز آگاه گردد خشمگین می‌شود، و به خاطر دشمنی با رستم نرا می‌کشد.

سهراب از سخنان مادر شادمان شد، اما در پنهان داشتن راز با او موافق نبود.

چه گونه می‌خواهی که این جنگ‌ها
پرکر در اینجا وارد برسان
فراه شوی که در کرکوری یکان
بی‌سرار خیلی کم‌کرده‌ایم
بن‌سی سرگان داریم که در
پس‌سی درکرده ورودی ها
کلمه‌ها و ترکیبات تاریخی

به جنگ اندران = در جنگ
برحذر داشت = تسنن، به پرهیز وادار کرد
تاجر = پاشاه
جنگاور = گنججو
راز = سر
ریش = زخم
شهر = اینجا به عنی مملکت، کشور
فاش کردن = آشکار کردن
فراز آورم = جمع کنم، گرد آورم

(شعرها از شاهنامه فردوسی)
درباری

درست خوردنی می‌شناسم
برای بایگانی می‌شتم
کمی بخشهایی آن کاشت
باید بی‌درد آن کاشت

هام دیدم آمدگی‌های دستحم
به ازای بزرگ‌شارژی
شدو زیر دمحم سپیدنار

پاتریک دانکارد وفاد
لیرترید دمحم را ونای
کهک می‌سازد و آناسی

خاسینی کوی
محقق‌بن زکریا رازی کاشف النقل
در حدود هزار سال پیش، در شهری جوانی می‌زیست که بعدها به نام رازی شهرت پیدا کرد. وی بسیار کننکار و دقیق بود و به کسب علم شوق فراوان داشت. ریاضیات و نجم و بیشتر علوم زمان خود را در آن جوایی فرا گرفت. چون در آن زمان دانش‌مندان به کیمیاگری می‌پرداختند، وی نیز به این کار علاقه بسیار پیدا کرد. بعنی می‌خواست ماده‌ای بنست بیاورده که با آن فلزات دیگر را به طلا تبدیل کند.

برای نیل به این مقصود روز و شب به آزمایش‌های گوناگون می‌پرداخت و بر چشم آزمایش‌ها با چشم درد مبتلا شد و ناگهان به پزشکی مراجعه کرد. گوینده که بیشتر برا یک واکنش چشم‌های رازی پانصد سکه طلا از او گرفت و چنان گفت: «کیمیا این است که آن‌ها تو در جستجوی آنی.»

این سخن در دارایی، بسیار اثر کرد و از آن پس به تحصیل دانش پزشکی پرداخت. در آن زمان بیشتر روزگار علم بود، رازی به آن‌جا رفت و مدت‌ها عمر خود را صرف تحصیل پزشکی کرد و شهرت فراوان یافت و به وطن خود باز گشت. رازی در شهر ری بیمارستانی تأسیس کرد و در آن‌جا به درمان بیماران و تدریس دانش پزشکی پرداخت.

چون رازی بزرگ‌ترین پزشک زمان خود شناخته شده بود، بسیاری از امیران، او را به دربار خود دعوت کردند. رازی گذشته از دعوت بیماران و اداره بیمارستان‌ها، در حدود دویست و پنجاه کتاب نیز نوشته است. بیشتر این کتاب‌ها، مربوط به دانش پزشکی است. معروف‌ترین
معمولاً زنده‌ای زیبا پزشک نامی ایران در آزمایشگاه‌های آنها می‌داشت. کتاب‌های مهم رازی به زبان‌های خارجی ترجمه شده است و سال‌ها استادان بزرگ در آزمایشگاه‌های مشهور جهان، این کتاب‌ها را تدریس می‌کردند. این کلکه که امروزه موارد استعمال فراوانی در صنعت و پزشکی دارند، از کشفیات این دانشمند بزرگ است.

ابن پزشک و دانشمند و کاشف عالی مقام که از مفاخر بزرگ کشور مستاند، در اواخر عمر به چشم درد سختی مبتلا گشت و عاقبت نابینا شد. و در شهر ری، همانجا که بدنسا آمده بود، در گذشت.
در ستایش خداوند متعال
بنام خداوند پرتنانیسه بر تنگنده
خداوند روزی‌هایه هرهمای
فرزند ماه و ناهید مهر
نگارنده بر شده‌گوهر است
که او برتر ازنا و آتش‌پایگاه
ستود آفريشنه را جوان توان
ز گفتار بیگار یک سو شوی
بیرامنه تر فر نگا
نگاش ذل پر پرنا بود
بستیش اندیشه راه نیست

۱. جهان ۳. آسمان ۳. ستاره زهره ۳. پیش جوهر علیه کتابه از آسمان
۲. اقران‌کنه ۳. پیه‌های ۷. مصوی وقیق
نفت

ایرانیان قدمی آتش را مقدس می‌دانستند و در تمام عبادت‌ها که به آنها آتش‌های مقدس، آتش روشن می‌کردند. یکی از آتش‌های بزرگ و مشهور ایران قدمی آذر گشپ نام داشت. گونند در این آتش‌های هفت صل سال آتش روشن بوده و گرم خاموش نمی‌شود هیچ وقت خاکستر به جا نمی‌گذاشت. دانش‌مندانی که آن آتش‌های آذر گشپ را بر روی چاهی که از آن گاز نفت بیرون می‌آید آن را ساخته بوده‌اند. همچنین مورخان می‌گویند که ایرانیان قدمی از نفت در چگونه استفاده می‌کردند.

*Math**

استفاده از نفت به صورت امروزی مدتی بسیاری نیست که معمول گردیده است و هنوز از حقوّنی نخستین چاه‌های نفت در امروزیان بیشتر از صد سال نمی‌گذرد. امروزه نفت در دنیا اهمیت فراوانی پایانه است. اهدافی که بر آن سوار می‌شوند، تراکتوری که آن را در کارهای کشاورزی بکار می‌برند، کشتی‌هایی که در دریا حرکت می‌کنند، هوایپن‌ها که در آسمان پرواز می‌کنند، بیشتر مانند که و بعضی از کارخانه‌ها با مواد نفتی کار می‌کنند، از آن گنجه‌های صد و چهل دیگر از نفت بسته می‌آیند. بسیاری از وسایل پلاستیکی مانند بطری، لوله، صفحه گرامافون، انواع استفاده‌باری، کف‌پوش اتاق و چیزهای دیگری از مواد نفتی ساخته می‌شود. وقتی که در روز جاده‌ها و خیابان‌های آسفالت شده راه می‌روید، هیچ فکر می‌کنید که آن‌چه در زیر پای شماست با ماده نفتی ساخته شده است؟ آن‌چه در آسفالت بکار می‌رود قبل است. قیمت ماده سیاه رنگی است که از نفت خام بدست
می آید، آن را با شن و ماسه مخلوط می کنند و بر سطح جاده‌ها و خیابان‌ها می ریزند.

و می کوبند با فشار می دهند، تا پوشش سختی تشکیل شود.

نفت را از کجا بدست می آورند؟ در بعضی از نقاط زمین بخصوص در اعماق آن نفت به مقدار فراوان بافته می شود. برای استخراج آن جاهای عمیق حفر می کنند. نفت خام را که از جاه استخراج می شود در بالایشگاه تصفیه می کنند و مواد مختلف آن را جدا می سازند.

بالایشگاه آبادان

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در بیشتر نقاط کشور ما، نفت در اعماق زمین وجود دارد. کشور ما از سرزینهای نفت خیره جهان بشمار می‌رود و هر سال مقدار فراوانی از نفت ایران به کشورهای دیگر صادر می‌شود. بیشتر چاه‌های نفت ایران در خوزستان است. نفتی که از چاههای خوزستان استخراج می‌گردد با لوله به آبادان فرستاده می‌شود تا در پالایشگاه این شهر تصمیم شود. پالایشگاه آبادان یکی از بزرگترین پالایشگاه‌های جهان است. در چند شهر دیگر ایران از جمله در کرمانشاه و نهران نیز پالایشگاه وجود دارد.
سابقاً نفت را از آبادان به وسیلهٔ ماشینهای نفتکش به تهران می‌آوردند. اما اکنون از آبادان تا تهران لوله‌کشی شده است. ابن لوله که از پسیها و بلندی‌ها و تونل‌ها و گلگدها عبور می‌کند و نفت را به تهران می‌رساند از شاهکارهای صنعت بسیار می‌رود. از تهران به مشهد و رشت نیز نفت به وسیله لوله فرستاده می‌شود.
حکایت

با تشانی با نامی که نشست و خوابم، دیدارا ندیده بود، محتی کافی نیازه‌ده.

گری دو ناری درنا و چربی پر زندگی فدا. چنداند خاطه‌گردند. آرامی کرفنی

دستی کرخت و نمک شد. جارو، افسرد. کچه دانست که سر رکه بود. کافی رفین:

فران دی، من اور نفی خاموشی گرفت. کافی، ناگیس، کافی، گرفت. خاکی اطلاع، کافی

برخود، هنوز به دنیا انداخت. باید پرده‌ی تبریز میشکند که دنیا آورند.

بوده، همگی یک آمیخته. چون باربک اینی، آمیزه، کافی.

کافی، عید کر.

پیام در هنوز چکیده بود. گرفت. از اولاه، حنیفی خونی اراده

وده، کافی، کافی، کافی، کافی.

کافی، دستی، کافی.

کافی، دست.

کافی، دست.

این سیری دار، بعدی خوش‌نامه.

سعیدی است.

..
آزادی در این جهان مطلقاً یک‌کار نسبی است و در حد اعلای مفهوم خود عبارت از آزادی است که هر فرد ملی بحقوق مشروع خود برسد و در حفظ آن معروف هیچگونه نگرانی و تعرض و تجاوز از ناحیه دیگران نباشد. خدا تکنی فردی یا جامعه‌ای آزادی جنین استنباط کند که هر کسی هر عملی زنده حرکت دلش خواست اجرا کند. در اینصورت جهان هرچه و هر چه کسی انسانی مختار می‌گردد و تألیف برای هیچکس و هیچ ملتی یافته نیستند. بقول پرفسور سلوسکی، ۱-گر کسی دسالن سینما میان دو هزار نفر نشسته دلسه بخواهد برای تبیین داد بزنند (آی آتش، آی حريق) و مردم را از زند و بچه هراسان کند و شاید چنین در آزادی زخمی شوند یا بی‌بند و این آقا بگوید از آزاداران آن‌طوره ۱- علم محاسبه و کمیت خرچ و دخل و صادرات و واردات
میخواهایم میگویم چون آزادی گفتارم است، البته اشتباه میکند. آزادی هر فرد و جمع حداکثر دادر. انسان حتی در اعمال ساده روزانه هم آزاد نیست. حتی درکار خیلی عادی مانند یاد رفتن در خیابانی آزاد و وجود ندارد. هر فرد پیام آسانه مجبور است در خیابان برای آمد و نشده دیگران هم حقیقی قائل شود و گرنه تصادفات درگیری و صدف آم میکند. جهان، جهان قانون یا ناموس است ما در حال فردی نیز آزادی نمی‌آیند. اگر برای فردی در کوهستان دو رازی بزنند گذشته کند، باز هم آزاد نمی‌آیند، تابع قوانین جسم خود و نوامیس طبیعت است، نیمی‌تواند خودش بپیوستد، نیمی‌توانند گذرده خاک‌خورند، نیمی‌توانند نخوابند. خلاصه مهم‌ترین ساختاری که ماهیتی باید ایجاد کند و میخواهیم، آنان که می‌توانند در گفتگو و با هم گفت و گو کنند و رفتار خودآزاد و لجام گسخته هستند و میتوانند بر کسی پا جامعه مبناشد، خوابش بازند یا اشتباه میکند و از مفهوم آزادی میخواهند، دو دنیا یا متمایز هستند و میخواهند مانند فویستان و زرمندان و راه ذهن از فرصتهای استفاده کند و با نور و تجاوز هدفی یا چشمی و مالی به یکدیگر بیاورند و چاقو کشی و تجاوز فاحش و ستمگری علی و یبورنم هنای را آزادی نام دهد. یعنی آزادی برای آنان و اسارت دیگران بخش‌النصر، چنگار، آتبال پریدن معاونی و یاد هیتلر و دیگران هم ازاین قبیل آزادی ما میخواهند و مدتی هم کسب کردن و نمونه‌ای از اعمال آزادی برادرانه خوادا تمودار ساختند و معلوم شد مفعی منی آزادی ابتدا که یک فرایند شد هرچه در یکند بنیوشن و بنویسنده و دیگران حتی در نهایت علیمبار مردم خاموش بند و نتوانی باشند یکند و یک سوئیژ دیگران نتواند بگویند بالاخره یا ابروست بقول آزادی‌خواه‌
فرانسوی (ای آزادی چه جنایتهایی که بنام تومرکب می‌گویند) دراین
دنیا مفهوم آزادی هم ازفه‌یمی است که هر کس آن‌ها بقع خود واز
لحاظ تمایلات خودتعریب می‌کند. بگذاره مولوی
هر کسی ازمان خود شد پارسمن چه درون من نجست اسرار من
یاد هایی که به گوش افتاده‌اند

گفتگوی بان ترکیب‌‌کننده

می‌خواهم فرو رفته برآورده داشته

کتابی و از بقای بمانند

مزون بخش‌های دست‌های که در صفحه بی‌پای تور

گرفتگی تو افزوتیت می‌زنید بنابراین بمانند

امپرسیون رخ‌دهی را پاس‌می‌کنیم

کلمه‌ها و ترکیب‌های تازه

باد = باشند

بخشاش = در گذشته‌ای که نیزه دیگران

بیگرد = نجیب

نریت = خاک

چن = چون، مانند

خلق = مردم

درافته = به‌فین

گرفتم = فرض کردم

میزار = آزار نکن، نیازان

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از روضة الانوار عباسی (قرن پانزدهم)

همسایه داری

آورده‌اند که درویشی در همسایگی توانگری خانه داشت،
روزی کردان آن توانگر بخانه درویش آمد دیده که آن درویش با عیال
والیت خورشام میخورد. کردان زمانتا به‌سانت و میل‌طعام داشت، کسی
با لذت‌ان کرد کردان گریان بخانه باز غشت.

یکی و مادر از گریه‌ای اومت‌الام شدند و سپس پرسیدند. کفت بخانه
همسایه نفت و ایشان طعام میخورند و مرا ندادند. پدید فهمود که
طعام‌های گوناگون حاضر کردند. او چنانچه طریق کردان بک خو
باشد میگریست و میگفت از آن طعام باید که در خانه همسایه
میخورند.

پدر و مادر در نتیجه همسایه‌اندها و اورون طلبیده‌گفت‌ای
با وی گفت ایمن، ایمن بهمان شفقت که باهمسا به داریش کردی گنابت
آمرزیدند و درمال و ملال تو برکت پدید آمد و فردای دی بهشت همینه‌ی من خواهی بود.

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خود نمایی
در انجمن دانشمندان، بخوشه چیزی رفته و با خود عهد کرده بودم که بخلاف همیشه، سرا گوش باشم و جسم وحش دار ازولگردی وتماشای احوال این وآن بازدام.
میخواستم از گنجینه معرفت که علماء برای گان تهار یکدیگر میکنند، برهای برم ووجود خودرا بیارایم تا آنها مهار فکر خواها کنن وبگذارند که فرصت داشت آموزی را دامیکا از گذرانند ودبی آن برود که مأخذ این کفته چیست؟ کدامیکا از افراد ما از این نیاز گذیا، که اند زمینگشیری که در این میخواست، آیا یا ازخود بمطلبی که میگوید ایمان دارد داز این گفتن چه تیجی میخواهد؟
موافق و متوحه نشست و استفاده میکردم که ناگفتن آرزنی
پسینام خورتر؛ دیدم مرد عالمی که در کنارمن نشسته، درب و تابی است
برطرف میکردم. خد و نست وبا میهنگwine وکلمات بریدهای میگوید. خلاصه
اینگه شورورگ نارنج و خود نمایش گرفته، هر طورهای سخن را دست
گرفت و مدت درازی همه را مجدوب و مفتون فضل دراشتی خود کرد.
اما با وجود آنهم هنرمندی، آن مرد واعظ با نظیر کوچک وحی نشده،
شده، - نامجلوج دواشان ودوقزی را فراموش کرده ویامردگه بیچه
بوده، در آن زمان قوی سیاه کوچکی بشکل کشت بروچائی کریت
معلم شده بود، آرزوی بچه هم درشت ولی قوی بود، جزآن، انیشه و
گنگگوته نداشته و دنبای خواستنی را بصورت قوی کریت سیاه
مییدیم، دلم میخواست منصحب قوی باشم و اهل خانه همه محتاج
کریت؛ ازمن خواست کنند که اجاق انیشرام، چراخ را روش کن و
سیگارها را آتش بزنن. میخواستم تا من ناشن این کارهای مهم یکسره
معطل بمانند.

بالاخره بآرزوی سید، شب را قویی دریفل خوابینم و فردا صبح
جمعه، از خواب جست و منتظر چه پچند. اول حسن آمد، دیدم قویی
خواب خریده، ازمن مینزنگ ترک و سست، دیدم ازحسن قهر کردم
همبازیهای بسیاریبودند بیستنه قویی باشاد اوریسم با پکیهانهانیمی فنی
گل میخواش سفید هریک را می شریک و بزرگدلیل، مال خورا بهتر
جلو میدارد. معلومش قویی من ازآن دیگران خویست دهند. لکن یرسم
همه ازقویی حس می کنیوس. هرچه ازگوشه جسم نگاه کردم، دستی بچب
رفر قویی پایان قشنگی بیرون نیامد، ازحسن برسیدند مگر قویی
نداردی! درمن ازآن سؤال فرو ریخت.
حسن سؤال دا نشینده کرفت و گفت قوطی فلانی (که من باشم)
امثال شاکی که نشان ماست.
به حال آمدم درون سبم آرام کرفت اما رفته رفته حسن منتظر
بزرگ شد مثل آنکه پای کوهی باشم چنان کچک شدم که تمام
وجود رانمیدیدم بردیابهام و مجبول شدم بود، بعد آن خودربا
پاپر حسن ندانسته و از معاشرتش میگریختم.
آنها که لذت فکری را روست نمیدارند میگویند ما که از این چند
کلمه چیزی نفهمیدم، چرا روشن نمی‌نویسی، حسن چرا بنظرت بزرگ
شده کار عاقلانه‌ای نکرد، آگر از داشتی قوّتی عار داشت، چرا خردیده و
آوردی بود واما اگر خطر خوبی می‌آیه افتخار خود داشن نداد و بچشم
تو بزرگ شدی، چرا آذ معاشرت آدم خوب گریختی؟
آن مرد دانکه زحمتها کشیده و داشت آموخته ناجا برای آن
بوده که فضل وفیخم خود رابیدگان بنماید و گرنه رنگ تحصیل و مطالعه
چه به‌دیدم خورد، برای چه بچه از بنظرت کچک و حفت‌نشد، چرا این
شوره‌گیها را از این باز نمی‌کنی و خواسته رادارتاریکی می‌گنادی، حق
بایشان است ولی من می‌خواهم شما خوانندی را بتفکر وادارم.
از اتاق‌های محمد حجازی

در دلی
انبری دانشمند که بعشق دانش، دست از دنیا شسته، خواهش
کردم که حکایت این دلباختگی را برای ما بگوید.
گفت: سالها ترازوی زندگی را پیش چشم داشتم و خواهش
عقل و دل را بهم می‌سنجیدم، دلم تمامی داشت بکنندم مدام در باغ و

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عقل خندان و کف زنان دستم را کشید و بمصدخود ازخانه برجا گر شد. بر روی ده زنده، انگیزه عقل دول، در وجود طوفان بود تا آنکه
دبیم کودکی یکی خود را یکپاره دیگری که طرف زگالی در دست داشت، نسبت و گفت ببینی برای پا کن، آن دیگری استادیو باتش‌های
مرد، گفت آخر مادرم حال ندارد، بايد این زغال را بخشه بپرم و
کرسي را آتش كن. اولی چون دیدبی زبانی تواند او دا را رضای کنند
توپ تنگی از خیب در آورد و گفت اگر باید این ابتو میدهند
با دومیست شد، توپ دا کرخف و چندی با نواش دست و
نگاه عاشقانه آن مایه آرزو را داریان جامیداد.
عقلش میگفت توبها بگیروبمان و بازیکن، اما دلش فغان میکرد
که مادر بیمار از سرما میلارد.
نگاهان توپرا زمین انداخت و فرار کرد و فرارا ند بازی نمیکند.
دم میخواهد بروم کرسي را آتش کنم.
گروه آن فرشته‌گان، برای راهنمایی از آزمان فروآمدند
بودن. بنده عقل دا کستم و ازهم‌انجا بخشه بگشته و دکدل پرداختی.
ابو نصر فارابی

حکیم ابونصرب مهدی بن طرخان فارابی از مشاهیر حکمای ایران

و اعاظم فلسفه‌ای و سامانت و وی را در فلسفه و حکمت درمان فلسفی نظری نیست.

شیخ‌الرئیس ابوعلی سناحکی و طبیب مشهور معلومات منطقی و حکمتی خود را بیشتر انتصاف این حکیمی بزر گروه کسب نموده و در حقیقت شاكر کتبدی بوده است.

تولد این استاد در شهر فاراب بوده و ایام شباب خویش را نیز در آن دیده بوده است و در مدرسه‌ای نهایت مدرسه‌ای را گرفته و فارابی فارسی تعلیم و اصلاح ایرانی و از حکم‌های بزرگ این سرزمین به‌رام است. در آغاز حال

1- بزرگان 2- جوانان

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برای کسب علوم و معاف بدارالعلم بنداد شتافت وردناند زمانی زبان عربی را بخشی آموزشی بزراگرفتن حکمت و فلسفة پرداخت، بخدمت ابوبکر متی بن بوس نام حکیم که در آن‌زمان شرعت عالم اسلامی را فراگرفته و بسمت فضل و دانش باقلار و شکار مصده را به در هدایه شاگردان او مسلمان گردی اندکی بعد از آن بیله حران از بلاد اسیر نمود و آن‌جا نزد بحث الرحمن خیلیان بزراگرفتن منطق اشتغال ورزید. و پس از فراق و بدارالخارجه بنداد پاک‌کشت و قرار برکتی. و بار بیدر تکمیل فلسفه و حکمت پرداخت و هم‌آموز کتب اسطول (دانستگی) حکیم مشهور پوئنی را بدقت تأم مطالعه نمود.

منتقل است که پس از وقات فارابی کتاب نسی اسطول را یافته که بخط فارابی بر آن نوشته شده بود که صد بار آن را مطالعه نموده است. باری حکیم مزبور درتحصیل علوم بانیایت جدی‌گرفته برامثال واقعان توقی و بربتی یافته و معرفی‌شهر و علی‌گری در بیشتر کتبخود را در بنداد بری شته تألیف در آورد. پس عمان عزیمت بهب‌سن به دمشق می‌فروشد 2 ماه که از آن‌جا نیازی نیست ایستادگی و رسیده و بثمک باری شده و در دمشق می‌نشست و در ایستادگی را نمی‌بندد. همه‌سید سیف‌الدوله نایب می‌رود و ملایمی در حق وی می‌بند و داشت و شرایط احترام و درباره و اوممول فرمود. فارابی در دربار وی اقامت گزیده و بقیه عمر خویش را در دمشق گذراند.

اسلامه 3 و 2 اطراف 4 وارد 4 وی، بسته اول و سکون دوم ص: شهر 6، برتری 7 برگزیده.
استاد مزبور در زندگانی قانون بود و یک نظام دنیوی اعتنائی نداشت و اهمیتی نمی‌گذشت. سیف الدویل، هرچه می‌خواست ار را وجبی دهد نمی‌پذیرفت و فقط روزی چهار درهم ازمان حال می‌گرفت و با یادان خود صرف می‌کرد.

فیلی در جمع شعب علوم و معروف برهه کامل و حضی شیام

دشت وچ اخلاق و یونیتی موسیقی می‌باشد چه دیرین صناعت اودا

مانندی نوود و بعضی گویید آلت موسوم بقائیون از مخترعات اوست

که پیش از در نزدیک نداشت. دربار مهارت این یادشانند پزدر گواد دیه

صناعت موسیقی حکایتی تقل کردن داک که اگرچه خالی از اگرای نیست

ولی ذکر آن در اینجا پیامده نمی‌باشد و خاج از موضوع نه;

گونه‌گونی می‌خندم سیدالدوهرسید و سیدالدوله علو مقام

اوا در رفض و هنر بدید با وی خلوت کرد و گفت بهرچه از خوردنی و

آمادوی میل داری بگویی تا حاضر می‌سازند. فایلی گفت بچیزه مال

نادرم. سلطان پرمسد قیمای باز و آواز رفته‌ی دادی و سماع را حاضری؟

گفت آدی. سلطان برهمو تا خوبی گران 2 و مغناطی حاضر آمدند و

بصاحی رود و نواختن چنگ پرداختند. اما هر راهی که زدندی و هر

نواستان که ساکت‌های فیلی از آن عیبی گرفتی و بازندی را باختائی

مشوب داشتی. سلطان گفت اکثر تو تنز داد این فن چیزی دانی بیاد

و هنرها از ما مستوراً مداد.

فایلی چند قطعه چوب از کرمبند خود یورود آورده و آنها را

یکدیگر ترکب نمود و آنی ساخت و بنواخت پرداخت برکی که

۱ - جیبادا ۲ - پیشایل: خوانندگان ۳ - پیام اول و فتح دوم: خوانندگان

۴ - پویش
حواضیرن دا تمامبخشندانید. آنگاه آل مزبور دا ازیکدیگر جدا کرده
بوضعی دیگر ومود و اصدای آن شنوذی گاگیا بگیرانید. سپس قطعات
مزبور دا چنان بیکدیگریست طی‌ویست که اذن‌واختن آن حاضر می‌باشد
را از خود بی‌خود کرده بخواب گران فرد و خود موقع دا مغتنم
شمرداش مجلس خارج گردد.
فارابی دا بوساطه کثرت شیع و بی‌شمار علوم مخصوصاً
حکمت و منطق نظر اسطو حکیم‌یونانی که بی‌علا مکمل است
قرادراده و وی دا معلم ثانی نامیده‌اند. و بعضی دیگر کودن چون استاد
مزبور یکی از تألیفات خوش‌گیر بیشتر (تعلیم ثانی) موسوم داشته بیدن
مناسب دانشمندان اندا معلم ثانی لقب داده‌اند.
کودن وقتی ویرا پرسیدند در علم منطق و موسيقی تو واردتو
کدام یک استاد تردید. گفت اکرم‌ن زمان اسطو دا دوک می‌کرد از
پدر گنارن شاگردان اود بود.
فارابی دا در حکمت و علوم به‌سیاسی تصنیف مهی‌است که هریک
درمانقم خود از این‌که انجام کمک فلسفی و علمی است و ما درآینا بذکر او
فقره از آن می‌پردازیم.
۱- کتاب سیاست المدنی. استاد مزبور در این کتاب از علم
ثورت و اقتصاد سیاسی که امروز دانشمندان اندا بدان اهمیت زیاد
می‌دهند و بعضی بی‌خباران چنان پنداشند که از محتوای است
در هزار سال پشته سخن را گذاشده و کتاب مزبور بسال ۹۰۲ میلادی داد
بروتو بطیع رستم.
۲- کتابی در احاسی علوم که یکی دایر به‌خطر علمی نگاشته‌اند

۱- تحقيق ۲- استادی

۴۳۵

۴۱۸

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شده و شامل عده‌ای از اصول و تعاریف آن‌هاست. به‌جز این دو کتاب فارابی را تالیفات دیگری نیز‌هست که دوازده قرآن در منطق و نسخ آن در کتاب‌خانه‌های اروپا موجود است.

وفات فارابی سال ۳۳۹ هجری و قبلاً در دمشق است.

از سخنان اوست: کسی که شروع به تحقیق علم حکمت کند

باشد پیاد نیگان معتاد باشد.

نخست قرآن کریم، لغت و علم شریعت یاد گیرد، و فرق ۲ و ۳/۴ مکر و حیله و خیانت و خیال و جوید و درهیج رکنی از اورکان شریعت خلل نکنند و هیچ‌کدام از آداب شریعت ترک نکنند. تعظیم و توقیف علم با جای آن. غم روزی نخورید و از برای زندگی دنبای علم نباید. آن‌که بده یافت متصرف نباشد حکم نخواهد بود. و نیز از

سمت اوست.

کسی که علم اخلاق اورا باکیفه و مهربان سالم سعادت‌آمیر

خواهد نباید. جنابی که درخت بپیر و هیچ‌کسی‌که تمام است، سعادت با خلاق

نیکو و ستندیده تمام شود. آن‌که نفس خودرا برتر و بالاتر از امر نباید

که هست دانه هر گز بسحد کمال نشد ...
سلطان محمود وقاضی نادرست

مردی نزد سلطان محمود سپکتنکی آمد و گفت دو هزار دینار در کیسه سربنش بقاضی شهر امامت، خود بسیار دقت آن چه با خود برد بود، دژی در دره هندوستان انگر بستند، و آنچه بقاضی صندیق بود، بارش داد. چون بخانه آوردم سر کیسه باز کردم درمی‌دمای مسیح یافتم. بقاضی باز که کمی کیسه زرتوسیردم و این یاد می‌آید دم چگونه باشد. گفت تو وقت تسامی مراسمی ونه کیسه‌ربته وهر برنه که بگین آوردی؟ چون هنچنان بتو باز دادم واز تو پرسیدم که این کیسه تو هست؟ گفت هست. اگون پخشک؟ رشی آمدی؟ گفت الله الله، ای علولان با ترجمند که برتابی نان قدرت ندارند. سلطان از بیست و چهارشش اوتی شده، گفت دل فارغ داره تدبیر زندگی مرا بايد کرد. آن کیسه پیش‌بینی، مرکب و کیسه‌بوده، محمود گرد و گرد کیسه‌گاه کرد، جایی نشان شکافی ندیده. گفت کیسه همچین‌پیش من گذاری تدبیر زندگی کم. پر محدود نمروزی وقت قیبل همه آن کیسه‌ها پیش خودناد واندیشه بر گمانت که چون تواد ودن؟ آخردلش بر آن قرار یافت که مکن باست که این کیسه‌کافته برای ودیردور کرد و باز رفتو.
نموده، مقرم‌های داشت‌مذهب، سخت تیکو، بردی نهالی ؛ افکنده، نیم شیب بخارست وکار، بر کشید وچندیگر کم‌ازای مقرم‌ه وبرجی‌پزشکی‌گی شد، روزمرگ‌سیدیم، شکری‌افت وره زوج شکار حک ره، فراش‌خانه که خصمت کردی بامداد برفت ثانیه‌ی برخی، مقرما دید دردیده، سخت تندیدشند وترسد، جانانه‌گری به‌فرش افتاد ودروفلاتخانه فرآشی پی‌هدید، اورا دید و کفت ترا چه بوده‌است؟ کفت نمی‌پذیرد کفت، کفت مهندی‌ها و دائم بی‌گویی، کفت کس‌ها با‌این سه‌بی‌اهره است، درخیشانه، شده‌است و مقرمسلطان‌دا قدیکه گز دردست اگرچه سلطان به آن افتت مرابکد، کفت جز تو هیچ‌کس دیده، کفت نه، کفت پس تو دل‌فاغ کن که من‌چاره؟ آن دانم دنیا بی‌بیامش. سلطان بدرام رفته است‌دادین شهردروفرگری مستمری کبیل ۵، ودکایر، رفائلیجا دادرد او، احمد نام‌نوست ود رفغرگری سخت استاددی بدورفارگری که درایه شهید بهم‌گرد اوریند، این‌مقرم‌دا پیشدی بر وچندانه مزدروخوهد بوده، این‌تا او انجانه کند که استادترین کسی بجای نیاورد که آن‌ها دل‌فرگر کردینه‌است. فراغیدنیال مقرم‌های‌ابرگرفت وبدکی‌او، احمد رفغرگر و کفتی ای استاد‌چخوادی که این‌زنجان دل‌رفگری که کس ندانند، کفت نم دنیا. بگفت یکبیدناد بستان وهرچه استادی تست بجا آر. بگفت سپاس دارم دل‌فارخ‌واز، فراغیدنیال‌بودی دار و کفت زم‌میادین کرد. بگفت فراغیدنیال دل‌غرب‌بی‌بیامش. روز‌بوده‌ی برف مقرم‌دا پیشدی فراغیدنیال که بچانه‌که بچای نیاورد که کجا دل‌فرگرکه بود، فراغیدنیال و بخانه بردی‌بکشید هم‌بچانه‌که روی نهالی‌بود وصح سلطان‌بمحور اشکری‌بآی‌آمد.
نقشه‌ی درختی‌خانه‌نما یک پیاده، نگاه کرد مقرمارا درست دید. گفت فراش با خوایید. چون فراش به‌یاد گفت این مقرما دریخ به کد درست کرد؟ گفت ای خداوند هر گز دریخ به‌روغ می‌گوید. گفت ای احتمال مرسی در آن اوریدم مراد آن مقصدی به‌ودب است، بگو که این مقرما کدام رفک دارست کردیه است که بافتی نبیک کردیه است. گفت ای خداوند فلان رفوگر، وبرنده چون بفید بترسید وفلان فراش بنه رازنونی کرد. سلطان محمد گفت هم کنون خواهم کاودوا پیش‌من آری وگوئی کتررا سلطان میخواهد. چون بی‌پای نزدیک من آری. فراش رفته رفوگر کرد ها سلطان آورد. رفوگر کرون سلطان‌ها تنها دید نشته، سخت‌ترسید. سلطان اورا گفت متروس‌ای استاد این مقرما را تو رفوگرداشای؟ گفت آری. گفت سخت استادانه کرده‌ای. گفت: بدیل خداوند دنیای آدم‌است. گفت دراین شری هیچ‌عیا استاد‌ترهست؟ گفت. گفت سنگینی از توپرس راستutherford. گفت پادشاه بتهرا راست گفت. گفت صواب چه باشد؟ گفت دراین یک‌سال هیچ کیسه‌ی دبای سبز رفو کرده‌ای بخاطه محشی؟ گفت کردیم. گفت کجاست بخاطه قاضی شری و ردو ایزام‌را داده است. گفت اگر آری کیسه‌ی بینی بشناسی؟ گفت پشانم. محموم دست در زیر بی‌نالی کرد و کیسه‌را برداشت و برفوکرداد و گفت این کیسه‌ست؟ گفت آری. گفت کجا رفوگرداش؟ انگشت‌برنده‌ها و گفت اینجا کردم. محمومی‌چسب نیزماناد از یکی که کردیه بود. گفت‌گر حاجت آبی بری قاضی‌گوئی توانی داد؟ گفت‌چرا نتوان؟ دروقت کسی بطلب قاضی فرستاد وبخواند ویکی‌دا بطلب‌خداین کیسه فرستاد.

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چون قاضی حاضر آمد سلام کرد و پر عزادارانش مشت و محمود روى
باقا وگفت تومیر بیر و عالم پاشی و من قضا تویادهام و پنی و خون مسلمانان بتو سپریر و بر تویادار کرد و در این شری و ولایت
ده‌های مورد از تویادتر نیست و همین‌طور این، روا شکت تخمیت کنی
وشرط امانت بجا ندارد و مال موردی مسلمان جمله بری و اوا در مجد
بگذارد؟ قاضی گفت ای خداوند این خسخن است؟ که گوید که من
کردمام؟ گفت این را تومان‌انی سک سک کردین، پس کیسه به‌دوم نمود و
گفت این آنت که امانت‌پیش تو نباه است و تویاهکفانی وژنار و پرور
آوردی و نس بدلی دردی کری و کیسه‌بادی نادرفر کردن و خداوند
زر را گفت سربسته و هره کرده خویش آودری و همچنان باذ برید
چیزی به من وسی شناویانمود؟ فعل وسیرت ودیانت توجیهیش است؟ قاضی
گفت نه کیسه را هر گزیده ونه از این معنی خبر دارم، محمود گفت
آئندی می‌ردآوری، خانمی‌برفت و خداوند کیسه و رفو نکر را بی‌باید.
محمود گفت ای رفیقین این خداوند ز واینک رفوگر، این کیس دا
ایپجا رفی کرده است، قاضی خبلش و رای برم لرزه برود، افتد چنانه
سخن نیز توانتست گفت، محمود گفت برگزید این کیسه را و مو کل
باشید تابزوده خداوند بدهد این سعیت و این گذشت ورش. قاضی را
ازبیش سلطان بپرده و هر که دیشانه، بازواشند وزیر خواستن.
قاضی گفت، کیل مرا بخوانید، و کیل بیامد، قاضی نشان‌داد و کیل
بروت و مزدیان‌داریز نشان‌بود بی‌باید. هم‌معره و خدادن زرد آند،
روزیگر محمود بمظالم نشست و خیانت قاضی برخال پگفت، پس بفرود

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تاقاشی‌ها بی‌بودند و سرنگون از کنگره در گاه آویختند. بزرگ‌اند
شفاعت کردن‌که مردی پر رست و عالم‌عاشی خواهشترن دا به‌پنجه‌هزار
دینار پا‌خربید. این‌مال از او بستند و موزول کردن‌ش و هر گز اورا
قضا نفرمود.
ارجعت در نمک

ارجعت های کلی می‌تواند

ارجعت در سالیانه

ارجعت در ساخت

ارجعت در گشت

ارجعت در تاریخ

ارجعت در ویژگی

ارجعت در کلپ

ارجعت در گفت

ارجعت در گفتار

ارجعت در محدود

ارجعت در محدودیت

ارجعت در نمک
اتحاد و اتفاق

غرش ژان پیتر اجتماع جمع‌ قوامت
چرا که قطعه جو شده تا به دریا
ز قطعه هیچ ناپیدا نمی‌گردد چرا با گشت
هر آنچه نفع تصور کنی در آرایشگاه
ز قطعه دیده نگرفته‌ها هیچ جنش می‌کند
که موج جنش، مخصوص بحر طوفان‌زار است
ز قطعه ماهی پیدا نمی‌شود چرا گرت
میان بشد که وی نهاد خواهد خاست
بقطره کشتی هرگز نمی‌توان رانند
چرا که اور این کودکی است نه پهنست
ز کندمی توان پخت نان و جو ی ی نشاند
چو کشتی خورا و خروار وقت برگ‌ و نواست
ز فرد فرد محل اپس کاره‌ای پزشک
ولی زجمن نوای خواست چه خواهی خواست
اگر مراد ترا عقل خوش کافی بود چرا بحکم خداوند امر بر شوری است

۱ - افستی
پایداری در عقیده
آورده‌اند که سقراط حکایت پیوسته درانگار بتبرستان و مذهب
ایشان بود و اصحاب خودی از اعضاfter تنها منع‌می‌گرد و ببرستخدای
ترغیب مینمود و آن‌جامة با پادشاه آن‌مان برقتل او اتفاق نمودند و
مقداری زه‌جهت کشتی از معین نمودند.
سقراط از این ممهک خواست و غسل نمود و عبایت خانه رفت
وخدای راستاش گفت و چرایی عبایت بجای آورد.
پس دست حاجت بنام‌گذود و در شنل ریفته‌دی بنمای نمایند و
گفت: خداوندا جمعی کر و کور و بهره و عور در بستر فرا ختفه و در
پرده خفایه‌فری بودیم و تنما را خلعت هستی نواختی و گرین‌زاده‌نام
ترمیت‌افراختی، عقل‌دادی و دیدنی کشادی و دیده نمودی و راه توش‌نهایه.
سوابق‌نعمبا چه‌واحق کرم پیوستا در وحد که از‌مان‌آمین‌نیکی در گذار.
پس برون آمد و مقداداری زه‌که بهت هلاکت اومیانش اهم‌بود
پیام‌نیاد. امان و ومعمدان گرد وی در آمدن وی در میانه نبسته از
هر‌پس‌سخان حکایت می‌گفت و اصحاب را پت‌نیحت و پرستخدای
ترغیب مینمود و زبان‌داز‌فرح کر باماند و وفات یافت.
دریوره شیوه خط فارسی

دشواریها و اختلاف‌هایی که در شیوه نوشتن کلمات و عبارات فارسی هست توضیح‌گران سخن را برناندارت که موارد اختلاف نظر را یکی که در مدل مطرح کنند و از ادیبان و دانشمندان صاحب نظر باوراند که درباره مورد عقیده خود را بیان نمایند تا شاید از مقایسه و مقایسه آرام ایشان بتوان نظر و احتمال انتخاب کرد و اختلاف‌ها را از میان برداشت.

نخستین تکه‌ای که مطرح شد چگونه نوشتن و به‌حروف اضافه بود که بعضی آنها بیوسته به کلمه بعد و بعضی چندتا می‌تویند. متن‌نگار از دانشمندان به این پرسش ما پاسخ داده و این پاسخ‌های دقیق و فاضل‌انه قسمتی در شماره دوم درج شد و قسمتی در همین شماره به‌نظر خوانندگان عزیز می‌رسد. تصویب‌گران سخن در عین آنکه از این بحث فراپتیسیارحاصل کردند و از افاضه‌های استادان عزیز بهبودیافته در شانده به‌این نکته برخوردید که در مبانی و اصول این کونه مباحث میان دانشمندان وحدت نظر نیست. به‌این معنا که همه صاحب نظران تکثه مورد بحث را از جهت واحده نمی‌گرند، بلکه جهات نظر مختلف است و به‌همین سبب با آنکه عقاید همه ایشان متفاوت و معتبرتست نتیجه

بحث یکسان در نمی‌آید و اتفاق نظر حاصل نمی‌شود.

اين تجربه ما را برنان داشت كه پيش از طرح نكته هاي ديگر بعضى از مطالب اصولی را مطرح كنيم به اين گمان كه اگر در
افسل اتفاق باشد توافق در فروع بسیار اساسی خواهد شد.
در اینکه خط فارسی گفته کننی نقض‌پذیری دارد چیزی که وکالت‌نیست و سخن در شماره‌های گذشته چند مقاله را به بحث درباره نقض خطنامه‌ای متناول دنیا عموما و خط فارسی خصوصا اختصاص داد و نکات برجسته این مطلب را با اختصاص پیام کرد. این نکته هم شاید مورد اطلاع همه باشد که اتخاذ خطی کاملتر از آنچه اکنون ممول است بحال نیست بلهکه بسیار آسان است. اما در تفییض خط مشکلی هست که پیش از این با آنها اشاره شد و پازهم ممکن است این بحث را تکرار کنیم و به هر حال اکنون موضوع تفییض خط فارسی در میان نیست بلکه تنها این نکته مطرح است که همین خط ممول‌انداز چگونه می‌توان به‌طور مورد استفاده قرار داد.
بیماری از موارد اشکال در توشت زبان فارسی مربوط به خط نیست بلکه با قواعد زبان ارتباط دارد. و با تفییض خط آن مشکلات رفع نمی‌شود بلکه بحث و گفتگو درباره آنها همچنان دوام خواهد یافت. از آنجمله همین نکته مربوط به فصل و وصل کلمات و اجزای آنهاست.

بنا براین ما اکنون بعضی از اصول کلي را مطرح می‌کنیم و نظر ادبیان و استادان را درباره آنها می‌خواهیم تا پس از آنکه در این اصول و حدود نظر حاصل شود پژوهش‌نکات و موارد جزئی را برطق آنها بسنجد و از این بحث نتیجه‌ای بگیریم که برای فارسی زبانان سودمند باشد.

اینک نکاتی که برحسب این هدف مطرح می‌شود:
1- آیا اتخاذ روش واحدهای در توشت زبانات فارسی ضرورت دارد یا هرکس برحسب ذوق و سیاست خود می‌تواند در این باب شیوه‌ای پیش بگیرد؟
2- اگر بدین روش واحدهای اتخاذ شود آیا میزان و ملاک آن یا پیشینه شیوه‌نوسان‌دکان و کتابخانه پیشین باشان یا مارک‌ها ضرورت اقتضا کند می‌توان از ممیل معمول عدول کرده و شیوه‌مناسب‌تر پیش گرفت؟
دریایه شیوه خط فارسی

۳- آیا شیوه‌ای که برای توشتن نوع واحدی از کلمات پیش می‌گیریم، باید در همة موارد یکسان باشد یا آنکه یک کلمه یا یک نوع از کلمات را در مورد‌های مختلف به شیوه‌های گوناگون باید نوشت؟

۴- آیا چگونگی فصل و وصل کلمات در رسم خط فارسی باید با قواعد دستور این زبان تناسب و ارتباط داشته باشد، یا چون اصل خط ما از عربی اقتباس شده است قواعد صرف و نحو را در شیوه خط منظور باید داشت؟

خداداده ۱۳۸۸

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درباره خانواده و فرهنگ در ایران

درک گریختن اقتصادی و اجتماعی به قرن اخیر برسایت و وظایف و فرهنگ خانواده ایرانی تأثیر بسیار گذشته است و هرچند از جهتی در این زمینه نمی‌توان سخن گفت ولی واقعیت آن است که تحویل این نهاد اجتماعی بی‌پاسخی بوده است.

مراحل مختلف این تحول، از خانواده سنتی به نوعی که برای آسانی بحث نام آنرا خانواده جدید می‌گذاریم، هنوز به درستی شناخته نشده و نمی‌توان به آسانی، آنان که برخی از محکم‌ترین کرماندان، این تحول را با تکرار این مطلب که خانواده از شکل گسترده‌تری بپذیرد و به شکل کوچک زن و شوره‌تر در تغییرات تشريیح کرد.

تأثیر توصیف دقیق خصوصیات ساختی و وظایف خانواده قدمی و مقایسه آن با خصوصیات خانواده‌های ایران امریکایی از ارث‌های طرح انسان‌شناسی و این کاریست که فرصت دیگری می‌خواهد و در این نوشت‌هایی به ارزش‌های فرهنگی خانواده در گذشته و حال و عوامل مؤثر در درک‌گیری آن اشاره خواهند شد.

* این نوشته علاوه‌بر از کتاب‌های جمشید بهرام در تنظیم جمل مجمع بحث و فلسفه درباره خانواده و فرهنگ.
فرهنگ خانواده سنتی پر اساس اعتقاد به نظر مرتضی و
مرکزیت گروه خانوادگی استوار است. با این حال، به ویژه اگر
نحوه فکری، فرهنگ، و سیاست‌ها خانواده است
جهت تعیین بازه‌های کلی قدرت گرافی است که در جوامع آسیایی و اروپایی دیده می‌شود. ماهیت این تاریک از جمله می‌باشد، و در تجربه‌هایی که
چنین می‌خورند که سلسله مراتب از نظر ارشدیت سنی و جنسی به‌وجود می‌آورد.
رئیس خانواده در کل موارد منگرین فرد مذکر است. جد، پدر،
برادر، مادر، برادر ارشد، این سلسله مراتب اثباتی نیست
از یک احترام مندی به هر چیزی که به قدمت است و نیز مقامی که انیم مذکر در
این فرهنگ دارد. دراین فرهنگ هرچه که جوان، تازه وددر تبیین به‌جای است
از آن زمین برخورد نمی‌شود.

زن در قیمت‌های داخلی است. دختر تحت سلطه‌بندی است و خواهش تحت
سلطه برادر و زن تحت فرمان شوهر. هرچگونه از دوران کودکی برای ادامه
تش خود آماده می‌شود. پسر برای حمایت کردن و قرار دادن و دختر برای
اطاعت کردن و فرزند آوردن وربای ومتخصص بودن.

چون هدف اصلی ازدواج وی ناکثر ماهین‌های آن تولید نسل است
لذا خانواده پریفرینی می‌کنند ونامن ازدایه که مادر بوده‌ایست
دارد قدرت جنسی ورودی نیز مهم است. زن با مادر شدن می‌تواند قدر
از مادر بریزیدن جنسی قطع به مادر اخراج می‌کند. مهار در به‌عنوان ناموس
مرد و خانواده او توأم است. از این حبیب از‌آزادی خانواده (که در حفظ ناموس
زنان خانواده جامی می‌کند) تا وظیفه بهتر برادر و دختر هوش است بکه تبای
افراد مذکر گروه خویشاوندان چنین تعدادی دارد. زن با خانه چنان عجیب‌شده
است که حتی در زبان عربی آن لغت منزل جایی لغت زوجه را می‌گیرد.

زن‌گذی در خانه و زندگی در خارج از خانه، زندگی در [مادری] و
در [بیرونی] نشان‌داده‌است از اثبات به دمحم وناموری، به [ویژگی]
به [دختر] و [بیگانه] که در طول قرن جامه را به دویک کرده‌بود. دنبال
مردان و [دنیای زنان، [ناموس مردان،] و [ناموس زنان،] که این [کویوش مکمل
یکدیگر مزیت. امروز مربوط به سیاست و اقتصاد و اثری از احصار داشت و معرفت
کنی از آزادی مردان است، [کانوئن خانواده‌سازی بی‌بیشانسته سالم‌الزندگی
وامور عاطفی درقلمو و زنان.

روابط میان زیروفرح و والدین و فرزندان پر اساس مجموعه‌ای آزاد در
خلاقوئ کوهمه رفتاری از بیش دیدن شده است و کتاب اختلال در دوران

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اسلامی تاریخ ایران تحت عنوان «تدبیر و سیاست اهلی» به تفکیک از آن بحث کرده‌اند. روشن‌ها مورد قبول این فرهنگ خانوادگی نیز شناخته شده‌اند. ادب، احترام به پدرگر، مهریان بودن با مادر، حفظ احترام خانوادگی، کمک به خویشاوندان و همسایگان، کنار و دهدجویی، اعتقاد به اجر معنوی و مادی‌اند. از سوی دیگر، فرهنگ غمینه نیز به‌نوبه خود وظایف ویژه‌ای فرد را معلوم می‌کرد و بدنی‌اند اصول تربیت، اخلاقی، تربیت، و آداب زندگی افراد از تولد تا مرگ، روش و تدوین شده بود و مبنا اجتماعی و فرهنگی از خانواده، به کودک انتقال می‌یافت. خانواده و اجتماع مبنا و مصرف این درآمد خانواده‌های اثر محل بودند. دنیائند. شغل نیاز‌های خاصی خانوادگی است و گاهی تنها راه به دست آوردن. شغل، متعلق به خانواده و به‌نوبه خانواده‌ای است.

خانواده، سنتی قسمی عظمی از دین‌های اجتماعی را به‌نوبه اختصاص می‌دهد. استخوان‌نماهنگ اصل براساها است و چنین نمایازی از براش‌هاست که قدرت بی‌شماری به دست آورده است. فرد در رابطه با گروه‌های خود، این نگاه را ویژه می‌داند و جامعه را باند مستقیم و وجود ندارد.

اندیس و هویت فرد در مرز این م //= به‌نوبه و توزیع رای خود مشخص می‌باشد و در داخل گروه خانوادگی سلسله حرکتی دقیق زبان‌های و نشان‌ها برقرار است و به‌نوبه ویشاوندان در محدودات این بایگانی و نشان دهنده هویت است. یکان‌آتی جنگ‌های اجتماعی فرهنگی خانواده سنتی که نظریاتی کلی است و توانایی قابل توجهی جهان فرهنگ خانواده‌های شهری، روستا و ایالی وبا تعریض و مسئله‌های دیده‌اند.
به خاطر داشتن افراد سرشانس و موثری اجتماعی یافتند.

کار مستقل در خارج از خانه، افرادی که به آنها اهداف داشته باشند، امکانات تحرک اجتماعی و شخصی از خانواده و بیرون کردن که کمک کنند، و به غیر از اینکه دیگر مبنا اجتماعی و اجتماعی خانواده را در گروه کرد.

تقریب دوست در این میان بسیار مهم بود: قوانین مربوط به آزادی مدنی و اجتماعی زن و حمایت از کودک موجب شده که بتواند از سطح خانواده به سطح اجتماعی ارتقاء یابد و جویانه به عنوان افراد یک جامعه ونه فقط اعضای یک گروه خانوادگی بتوانند خود در سروخته‌ترین موارد باشند (اختصاص رشدی تخصصی، شغل، همسرگری و...).

تغییر وضع زنان و جوانان و کودکان و حمایت دولت از یک گروه شکل جدیدی را در روابط خانوادگی به‌وجود آورد. مثال جدید شوهر، زن، کودکان با روابط خاص جانشین روابط عمومی سابق در دوران خانواده شد و روابط خانوادگی به ممنی اخص برابری زن و شوهر با یکدیگر و وفادی و فرزندان منحصربه‌فرد.

البته ناپای تصور کرد که خانواده، همیشه در مللکت ما جای خود را کاملی.

به خانواده نوع جدید داده است بله که فقط می‌توان گفت که در اثر واقعی که به مهارتی که در این تاریخ‌ها و مدت زمان آنها در اینی نوشته اشیرت رفت خانواده، شن در تحریک اینک اشکال مختلفی یافته استکه شاید بتوان آنها را شکل‌های برخی نامید. مانند انواع خانواده زن و شوهری، خانواده زن و شوهری با ملکه، غرب‌الزمان، بزرگ‌تر، توسعه یافته، خانواده زن و شوهری ماجراجو و... که از اهداف راه، وظیفه وارزشی فرهنگی مورد بیور، تفاوت‌های بسیار نماد.

این چنین پیشنهادی دیگر طبیعی است که برای خانواده همیشه، در آن ماکروسیستم اجتماعی و میکروسیستم خانواده همیشه و در اثر اینکه یکدیگر دگرگونشنده و در این تاریخ، تحت تحریکات اجتماعی و شرایطی، تغییر می‌باشد قانونی و فکری خانواده شد و آنگاه نظام خانواده تحریک خود آن‌گاه کرد.

هیزمان با این تغییرات ناکام و محدود شدن، در این که تغییرات از تاریخ فرهنگی خانواده باید دگرگونی‌های شروع شده است که تابعی که تحول از تاریخ فرهنگی خانواده فرهنگی در زمان فرهنگی ایرانی با فرهنگ غرب است و خواست تغییرات (به سمت قبول ارزش‌ها و رفتارهای مرتبط به اقتصاد و تکنولوژی جدید) در غالب قسمت‌های اجتماعی.

بطور کلی می‌توان گفت که خانواده‌های شهری ایران در این رگنون

الکوی فرهنگی قرار گرفته‌اند:

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نتیجه آنکه فرهنگ جدید با مدل‌های مختلف خشود در خانواده راه می‌یابد و موجب پیدای شدن نتایجی در زمینه ارزش‌ها و رفتار می‌گردد. از ایکسپانسیون الگویی که مدرس و کتاب درس مدرسه و (مصولاً الگویی ایده‌آل است) با آن‌چه که تلویزیون و سینما ارائه می‌کند و واقعیت‌ها و واقعیت‌های ویرایشگری میان این پیام‌ها و فرهنگ‌های سنتی خانواده تفاوت زیاد دیده می‌شود.

یکی از نواحی و به همین جوامع میان نسل‌ها تفاوت‌های و وجود داشته است. ولی مسئله تازه آنست که در دوران انتقای جوامع مانند جامعه ما دکترکنی چنان سریع است که این اختلاف زمان نشان‌دهنده جاذبه بخش‌های می‌گیرد و میان فرزندان و پدر و مادر در دوران یک خانواده زن و شوهر و نیز میان خانواده زن و شوهر و بی‌بی‌بنده گوناگونی بسیاری می‌افتد. خصوصاً در خانواده‌های که پدر و مادر از تمرکز‌های بی‌بی‌بنده بر اثر زن‌شناخت، فرزندانی که به مدرسه می‌روند آگاهی‌های بیشتری از پدر و مادر دارند و به همین دلیل است که موضوع...
دجمه پذیرایی، کویبانی سوختن تازه پیشگزاری و این کویبانی هستند که در غالب زمانها خصوصاً داشت جدید و اطلاعات عمومی درباره مائل جهان امروز متاثر بیان به وسیع خود می‌آموزد.

خانواده جدید و این حال خانواده جدید شرکت‌کننده در برای مفاهیم تازه‌ای جوان: موقعیت درزان‌گی شغلی، شاخص‌بین دوچرخه‌سوار، ارزش پول و پرندگان، اعتقاد به علم و قلم‌بندی آن، اعتقاد به امکان دگرگونی قرار گرفته است و خصوصاً جوانان این خانواده‌ها به سوی ارزشهای کاندید مصرفی جلسه‌های شما. بدون شک میزان قبول و این مبنا خانواده‌ها در برای این ارزشهای جدید متفاوت‌تر و اعیار جوان میزان تحسیلات، شغل و خصوصاً در آمد در این زمینه بسیار مؤثر هستند. به طور مثال می‌توان گفت پیام فارک خانواده‌های کبیر آماده در برای تحول تأثیر پذیری کنشی دارند و در راه‌های میان ولی عدالت و فرآیندها آنها (که به مدرسه می‌روند و فیلم می‌بینند)، فرآیند پیش‌بینی پیمایش، در حالیکه در خانواده‌های زن و دخترانه فرزندان این دخالت می‌کنند و نیاز برای پیامدهای کبدی‌توده‌ای که به‌این‌ها و حساب دیگر جدید تری‌تک‌توانان در خانواده‌ها با برآمده‌ی انتظار و سودمند است که نیاز به تعداد می‌سازند و فرزندان دیده می‌روند. این انتظار و سودمندی هم می‌توانند مجدداً باشد و در دسترس پای‌بند هستند و در نتیجه نظر و رفتار

اینها متفاوت‌تر.

همچنین، تجربیات در حیطه زمینه توان داده است که به ترتیب که در آمده خانواده با مورد تولید دبیری‌گری غیر از پیام درآمده است پدر هست و پدرین نش نمود. برای دادن پدر نمود در نشینه که باید درخواست کننده و فرزندان دیده فرزندان آنها (که به مدرسه می‌روند و فیلم می‌بینند) فرآیند پیش‌بینی پیمایش و در حالیکه در خانواده‌های زن و دخترانه فرزندان این دخالت می‌کنند و نیاز برای پیامدهای کبدی‌توده‌ای که به‌این‌ها و حساب دیگر جدید تری‌تک‌توانان در خانواده‌ها با برآمده‌ی انتظار و سودمند است که نیاز به تعداد می‌سازند و فرزندان دیده می‌روند. این انتظار و سودمندی هم می‌توانند مجدداً باشد و در دسترس پای‌بند هستند و در نتیجه نظر و رفتار

اینها متفاوت‌تر.

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ورد کار، می‌کنی گوشت کار
کم‌کار کرده‌اند، مماک‌گفت
کلت زیب‌یان‌ها، انسداد
کم‌سیرت فوراً، به‌یدوست
سی‌آن را، داشتم، اندک‌گفت
چند بیر زیاد، بشکر نکنی
بجای‌آن، زیاد، با کنی
گیر‌های‌آن که، سرخا شروع
به‌کار گرفت، وقت، بروید
نامه‌ی‌یک‌نده، جایی، زاغ
بی‌سر داده، دشت، بردید، بی‌ت
بگذار ندم، دیل، کنند، زاغ
بگذار، از، باید، برجا کرد
بسم‌رادر، سال‌زیان، نیک‌گرد
پنج‌گی، پدید، دلی، پیشان
که الی‌پرده‌ی‌دیگر، پیشان
که الی‌پرده‌ی‌دیگر، پیشان

c.437
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از اخلاق ناصری

آداب سخن گفتگ

آداب سخن گفتگ این است که: شخص بسیار نگوید وسخن، دیگری بسخن خود قطع نکند و هر که حکایتی یا روایتی کند و او برآو یافته باشد و وقت خودرا بر آن اظهار نکند تا آن‌کس آن سخن با تمام رساند. و چه‌چیزی که از دیدگاه پرسید جواب نگوید واگر اصول اجتماعی کنندکه او داخل آن جمعیت بوده، براشان سبقت نماید، واگر کسی جواب مشغول شود و این برخوردار از آن بجوابی بدهد، صریح‌تر نکنید و در محاوراتی که به مبانی او در موارد حضر نماید، واگر او پوشیده مانند استراق گسیم نکنید و تا اها باخورد در آن مشاهک تنهای مداخل نکنید و امان‌های سخن بکنید، واگر درسخواه نآذار و نآهست، پیکر اعتقادات نگاه دارد و واگر درسخوابن.
معنا غامضی افتاد دریبان آن بی‌مثالایی واضح چیزی کنده ولی اشتر ایجاد نگاه دارد. و اغلب غريب و کتابی نامتعجب با کار ندارد. و مصون که با درتقاب میکند تا تاهم نشود به‌جواب مشغول نگردند. و آنچه خواهد گفت تازنگر مقر رئیس‌داران درملت نیاور و میندرکردنه مگر که بدان‌هنومن جود ویل اضطراب و درحرض و پر لغز تاغر و باگربخاکد بچه‌ای فاجع‌بزکردن سربیل تعریف کتاب‌های کند از آن و مزاج متكا تکن و در هرملسی مصون مناسب آن مجلس گوید و درانتای مصون بستجوی و ابرواراده تکن، مگر کم‌کشنایی اقتضاً اقدامی لطیف کند؛ آنگاه آنرا برویه پسته دهید انا نمایید.

در راست و دوگان با عالم مجلس خلاص و لجاج نوزاد، خاص با مهتران و سفیان. و کسی که ياحا با اهمیدن نیوذ بر آواحاج نکند و اگر دومناتره محاورات طرف خرم را جقمان یابد، انصاب بنهد. و ازهازه علوم و کوگدکان و دوبانگان و مستندان تانواند احتراز کند و مصون بارک بکسی که تاکن تنگوید و لطف و محاورات نگاه دارد و حرکات و افعال و اقوال هیچکس را قبیح محاکان تکن و محسین موحش‌نگوید. و چون دریش‌متری رود ابتدایی نخستی کند که بالغ سنوده دادرد و آتزیبت ونمایی و پیمان و دروغ قون福特، کند، چنان‌که بیپیج حال بر آن اقدام نماین وبا اهل آن مداخلت‌نکند واستمام آنرا کاهه باش و باید کم‌شنیدن اوازگفتن بیشتر بود.

از‌حکیمی پرسیدن کنجر اسهام توانالطق زیاده‌است. گفت: نیرا که مرا دوگوش‌داده‌اند ویک‌زبان، یعنی وچِنِدانه‌ی میگوْنی میشنو.  

1. ونوار 2. اختردامگ‌هاشی 3. اختردامی 4. ونوار. 5. ونوار. 6. ونوار. 7. ونوار. 8. ونوار. 9. ونوار. 10. ونوار. 11. ونوار.
تظاهرات نظام حقوقی زن در اسلام

پیشگفتار

خوش‌وقت که مجله زن‌روز درخواست مرا راجع به به‌بحث درباره پیشگفتاری‌های جهانی آن مجله برای فنی‌پذیری مواد قانون‌مدني ایران در مسائل مربوط به امور خانوادگی، پذیرفت و در اینه پیش آمادگی خود را برای درج این سلسله مقالات ضمن نشرنامه انجام اعلام کرد.

من این فرصت را مقتضی می‌شمارم که به ابتدا محلة گوش‌های از فلسفه اجتماعی اسلامرا با احترام در مبانی می‌گذارم. امیدوارم به‌توانم ذهن آنها را درباره مسائل مربوط برای خانوادگی از نظر اسلام روشن کنم.

همانطوریکه در نامه خودم متذکر شدم که نیزخواهم از قانون مدنی دفاع کنم و آنرا کامل و جامع و صددرصد منطبق با قوانین اسلامی و موازین حیاتی اجتماعی معرفی کنم. گاود خود من هم اراده‌گر روز داشته باشم. و هم نیزخواهم روشی را که در مبانی اکثریت مردم ما معمول بوده صحیح و منطبق با عدالت بدانم. یعنی با نشان دادن، اصلاحات اساسی روابط خانوادگی مشاهده میکنیم و معتقدم با این اصلاحات اساسی

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در این زمینه بعمل آمد.
اما به‌جز کسانی که به نویسندهٔ کتاب اتفاق برخورد
اساسی و مدنی ایران و کتاب بیان مقدس یا مثبت ازدواج، مردان
ایرانی را صد درصد بزرگ‌تر نمی‌کنند و آن‌ها را به‌طور خاص
نیز می‌پذیرند. هم‌همان را بگردان قانون مدنی نیستند و گفتاه
قانون مدنی را ببینت از موجب اسلام نیستند و یک‌گانه راه اصلاح و
نیز مواد قانون مدنی نیستند. این آن‌طوره‌ای که مربوط به حقوق زوجه و روابط آن‌ها با یک‌دیگر دارند
یا افراد خارج است و روی آن‌ها انگل‌های حرفشده شده و پیشنهاد
برای تغییر آن‌ها داده شده است یک یک در این سلسله مقالات
مطرح می‌کنم و ثابت می‌کنم که این قوانین به‌عنوان دلیل روانی
و بدنی و اجتماعی هرکدام است و حیات و شرایط انسانی زن و
مرد مساوی در آن‌ها ملاحظه شده است و در صورت عمل و حسن
ابرا بهترین ضامن حسن روابط خانوادگی است.
از خوانندگان محترم اجازه می‌خواهم همیشه از ورود در
سایر مورد نظر چند نکته را بآمده در میان بگذارم:
مشکل جهانی روابط خانوادگی
1- مشکل روابط خانوادگی در عمر ما به‌اندازه سهل
و ساده است که بتوان با پر کردن کوین از طرف پسران و دختران
یا تنشکل اجتماعی از نظر اجتماعی که دیده و شکسته که
در چه فضاهایی است آن‌ها در کرد و نه مخصوص کشور و
ملک ماست و نه دیگران آن‌ها حل کرده‌اند و یافته‌های همیشه
آن‌ها است.
ویل دورانت و نویسندهٔ معروف تاریخ می‌گوید:
«اگر فرض کنیم در سال ۲۰۰۰ میلادی هستیم و بخواهیم...»

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بدانید که برگتین حادثه ربع اول قرن چه بوده است، نتایج خواهیم گفتم که این حادثه، جنگ و یا اقتصادی شیوه نبوده است، بلکه همانا دگرگونی وضع زنان بوده است. تاریخ چنین تغییر تکان دهنده‌ای در مدنی به این کوتاهی که درده است و خانه مقدس که پایه نظام اجتماعی ما بود، شیوه رنگشوانی که مانع شهوت‌های و تایید‌های وضع انسان بود، قانون اخلاقی پیچیده‌ای که ما را از توحش به تبدیل و آداب معاشرت رسانده بوده همه آشکارا در این انتقال پیام‌هایی که همه رسوم و اشکال زندگی و تفکر ما را نیازگرته است گرفتار گشته‌اند.

اگونه‌یکه مادر بیشتر سرمایه‌ی برترین روایت‌های همایشان غربی از بین خودن نظام خانوادگی و عده‌ای از اجداد، از شاهان خلیفه کردن جوافل آن از قبیل مسئولیت ازدواج، از منفی شدن مادری، از کاهش علاقه به و از بالا بردن علاقه مادر نسبت فرزندان، از امکان زن دنیای امروز، از جانشین شدن هوشی سطحی بجای عشق، از افزایش دانش تازه‌ی طالق، از زیادی سرسام‌آور فرزندان نام‌رو، از نادرالوجود شدن وحدت و صمیمیت میان زوجین، بیش از پیش بگوی مرسد.

مستقل باشیم یا از غرب تقلید کنیم؟

موجب تاسف است که گروهی از بی‌خوان می‌پنداشند مسائل مربوط به وابستگی، نظیر مسائل مربوط به اهداف، تاکید بر، اتوبوسرایی، لوله‌کشی و پرق سال‌های گذشته که در میان اروپاییان بی‌حو گیشن حل شده و این ما هنیم که عرضه ویاقت نداشتیم و باز هر چه زودتر از آنها تقلید و پیروی کنیم.

این بی‌قرار محض است، آنها از ما در این مسائل بی‌پیچه‌تر و گرفتارتر و فروش فرزانگانی‌اشان بلندتر است. از مسائل مربوط به درس و تحقیل زندگی، اگر درمی‌آوریم، گرفتاری از ما گرفتار نمی‌نماید.
و از سعادت خانوادگی کمتری برعکس‌دار می‌باشند.

جهت تاریخ

بعضی درگر تصویر درگری دارند، تصویر میکنند که سبب نظم خانوادگی و راه یافتن فساد در آن، معلول آزادی زن است و آزادی زن تابع قزی زندگی صحنی و پیشرفت علم و مدن است. جبر تاریخ است و چاره‌ای نیست از اینکه باین نیاز و بی‌نظمی تن دهیم و از آن سعادت خانوادگی که درقیدم بود برای همیشه چنین پوشیم.

اگر اینچنین فکر کنیم بیبار سطحی و ناشی‌انه فکرکرده‌ایم قبول‌دارم که زندگی صحنی خواهان‌خواه پرویز روابط خانوادگی اثر گذاری و میگذارد. ولی عامل عده‌ای هم گیتختگی نظم خانوادگی در اروپا دو چیز دیگر است. یکی رسوم و عادات و قوانین ظالمانه و کاهلان‌ای که قبل از این قرن در میان آنها دربره زن جاری و حاکم بوده است تا اینجا که زن برای راه اولین بار در قرن نوزدهم و اواخر قرن بیستم در اروپا، دارای حق مالکیت گه.

دیگر اینکه کسی‌که به فکر اصلاح اوضاع و احوال زنان افتادند از همان راهی رفتند که بعضی از دعوای روش‌نگاری امره‌ای مربوط و موای پیشه‌ای همه‌گاهی یکی از مظاهر آن است، خواستند ابروی زن بیچاره را اصلاح کنند چنین را کور کردن.

یکی از آنکه زندگی صحنی مسئول این شکف‌گی و بی‌نظمی باشد، این قوانین قدم متقدن اروپا با اصلاحات جدید منجدانزنج مسئول است. لذا برای مان‌هایی می‌شود زمین هیچ ضرورت اجتناب نابنی‌پری نیست که از هر راهی که آنها رفت‌هایند بروم و در هر منجل‌ای که آنها فرو رفت‌هایند فرو روم.

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ما باید یزدگدی غربی، هوشیارانه وکردم. ضمن استفاده واقعی
علوم و صنایع و تکنیک و بارهای مقررات اجتماعی قابل تحقیق
و تقییت آنها باید از اخذ و تقییت رسم و عادات و قوانین که برای
خود آنها هزاران بی‌بیشی بوجود آورده است - که تغییر قوانین
مدني ایران و روابط خانوادگی و تطبیق آن با قوانین اروپایی
یکی از آنهاست - بهره نماییم.

ما و قانون اساسی

۲ - صرفه‌العربی این یک‌سانی با از مخالف متقاضی روانی، طبیعی و اجتماعی است، چنانکه بعداً
توثیق داده خواده شد، از نظر انطباق با قانون اساسی چه
فكری شده است؟ از طرف قانون اساسی تصريح می‌کند هر قانونی
که مخالف قوانین اسلام باشد "قانونیت" ندارد و قابل طرح
در مجلس نیست. از طرف دیگر به دلیل مواد ایران‌نشدن مخالف
سرحد قانون اسلام است. اما خود مرتبط می‌شوند که یک‌سانی
ما اینچنینی کور کورانه از آنها بروری می‌کند قانون اساسی
کشورها را انطور برازیه قرار می‌دهد.

حرفه‌العربی این یک‌سانی با از مخالف قانون اساسی هر کشوری برای
افراد آن کشور مقدس است. قانون اساسی ایران نیز مورد احترام
قانونیت ملت ایران است. آیا با سیاست‌ها کدامیک و چاپ کوهی و
پیام و قصد نمایندگان می‌توان قانون اساسی را زیر با گذاشت؟

عواملی مذهبی جامعه ایرانی

۳ - از معاویه پیشنهادها و از مخالفت صرف آنها با قانون
اساسی چشم می‌بینم. هرچیز را اگر اکثر کسی این قابل انتکار
نیست که الان هم زیان‌دهنده عاطفهای که بررفی ملت ایران
حکومت می‌کند عاطفه مذهبی اسلامی است. بگذاریم از اعدا بسیار
محدودی که قید همه چیز را زده‌اند و از هریبند وارد و هرچ و مرگ طرفداری می‌کنند، اکثریت گربه‌ای این مردم یاده‌اند. مقررات مذهبی می‌باشند.

تحصیل و درس خواندن‌گی برخلاف پیش‌بینی‌هایی که از طرف عده‌ای می‌خواند، تنوانت میان این ملت و اسلام جدایی‌بندی‌هایی برمی‌گذرد. برعکس با آینده تبلیغات مذهبی صحیح کم است و بعلاوه تبلیغات استعماری ضمیدهب‌ی زیادی از وحشت را برای خواندن و تحصیل‌گران بنحو روانه‌گردی اسلام گذاشته ییده‌کرده‌اند.

اکنون میرسد این قوانین با این زمینه روانی که خواه ناخدار وجود دارد سازمان می‌شود؟ اینی و اینی قانون عرف مطابق با حکم صلح اسلام نداشت باشد سازمان می‌شود؟ اینی و اینی قانون عرف مطابق با حکم صلح اسلام نداشت باشد. اینی فرم کنید زندگی دراز اخلاقی و عصبانیت محکم رجوع کرد و این‌گونه حکم طلاقی صادق را وسیع بعید ازدواج مرد دیگری در آمد.

این زن و شوهر جدید در عین اینکه خود را با حکم قانون عرف، زن و شوهر می‌دانند در عشق و حساس مذهبی خود، خود را بیگانه و آمیزش خود را نامشروع و و خود را زنای‌آزاد و خود را از نظر مذهبی مستحق اقدام می‌دانند.

در این حال، فکر کنید چه وضع تاریکی که در از گذر زمان، بار آنها پیش خود آمد، دوستان و خوب‌آمیز زندگی آنها با چه چشمی باید و با چه چشمی باید و از دسترسان آنها نگاه خواهند کرد. ما که عاطفه گنده‌ای از وضع قانون، و حس زندگی مرد را نیز پدیده، متأسفانه با خوشبختی‌های وحشت آن‌ها اکت بیت قرب بافتاق این مردم، از عاطفه مذهبی فارغ یست.

شما اگر متخصص حقوکی، و روانی از خارج پایوری و متناوه‌کنید و با گویی سه چنین قوانین می‌خواهید و وضع کنیم یک اکثریت مردم ما اینست و این، این‌جایی که، اکثریت مردم ما اینست و این، این‌جایی که.
زمینهای نظر موافق خواهد داد؟ آیا نخواهد گفت اینکارهزاران ناراحتی‌های روحي و اجتماعی تولید می‌کند.
مقاومت اینگونه قوانین با قوانین جزایی از لحاظ میزان آثار سوئی که بار می‌آورد بسیار غلط است. تفاوت میان آنها از زمین تا آسمان است، ضرورت که از ناحیه‌های تغییر و تعطیل قوانین جزایی وارد می‌شود متوجه اجتماع است و فقط افراد منحرف را جری می‌کنند. اما قوانین مربوط به زوجه و اولاد، بین‌گذری خصوصی و فردی افراد مربوط است و مستقیماً با عاطفه مذهبی شخصی هرفورد در جنگ است. اینگونه قوانین یا در اثر نفوذ مذهب و غله وجدایی و اثرات و بی‌اعتماد می‌بانند و خواه ناخواه ناراحتی‌های اینگونه قوانین ایجاد می‌کنند موجب خواهد شد که این قوانین رسم‌گذار گردد و یا پس از کشش روانی یا تضعیف می‌کند.
بخش اول

خواستگاری و نامزدی

آیا خواستگاری مرد از زن اهانت به زن است؟

* غیره زدن:
* طلب و نیاز است و غیره زدن جهنده و ناز.
* مرد غیردار وصال زن است، این رقیب او.
* رسم خواستگاری مرد از زن پیک تدیر سبیا عاقله و ظرفیت ایست که برای حفظ احترام و حیثیت زن به کار رفته است.
* اثبت نویندگی چهل ماهه در قانون مدنی

خواستگاری و نامزدی

من مخن خودرا درباره چهل ماهه پیشنهادی از همان قطعه آناز میکنم که در این پیشنهادها آناز شده است. در این پیشنهادها برنگ موان مدنی اول از خواستگاری و نامزدی بحث بپیان آنده است.

نظر به اینکه قوانین مربوط به خواستگاری و نامزدی که در قانون مدنی آمده است قوانین منظم اسلامی نیست، می‌تواند نص و دستور سریعی از خود اسلام در اغلب اینها ترسیده است و قانون مدنی آنچه در این زمینه گفته مربوط است که از قوانین کلی اسلامی کرده است، می‌خواهد با مکلف بذاع ازاقانون مدنی نیست و وارد بحث در جزئیات نظرات پیشنهاد کننده نیست. با اینکه پیشنهاد کننده مربوط اشتباهی عظیمی شده است، حتی از درک مفهوم صحیح آن چند ماهه ساده عاجز بوده است.

اما از دو مطلب در انجا نیتوانیم صرفنظر کنیم.
آیا خواستگاری مرد از زن اهانت به زن است؟

1 - پیشنهاد کننده میگوید:
قانون گذار ما حتی در این چند ماده کذاتی (سرپوش خواستگاری و نامزدی) هم این تکته ارتقاء و غیر انسانی را فراموش نکرده است که مرد اصل است و زن فرع، در تحقیق خبری مربوط به ماده ۳۴۳۴ را که اولین ماده قانون در کتاب تکاح و طلاق است نباید تنظیم نموده است (ماده ۱۰۳۴ - از هر زنی که خالی از مواعید تکاح باشد میتوان خواستگاری نمود) بطوریکه ملاحظه می‌کنید باید ماده مربوط به اینکه: هیچ‌گونه حکم و از این‌یامین نت، ازدواج بعنی «زن گرفتن» باید مرد متخرج شده و او بعنوان مشتری و خریدار تلقی گردد و در مقابل زن نوعی کالا و انسان‌دوستی است. این قیل تمرکز در حقوق اجتماعی از روانی بیان به هر نگاه‌ها ایجاد می‌کند و مخصوصاً تمرکز مربوط به قانون ازدواج بروز و شکستن زن و مرد از میکارد و برد زمان آفتاب، مالکیت و بزرگ وضع مالکی و بندگی می‌خشد.

بادنال این ملاحظه دقیق روانی! مواردی که خود پیشنهاد کننده تحت عنوان خواستگاری ذکر می‌کند به‌اینکه خواستگاری جبه یکجلقه و حاله «زن گرفتن» بخود تغیر خواستگاری را هم وظیفه زن داشته و هم وظیفه مردان، تا در ازدواج نهایی «زن گرفتن» صدق کنند، «مرد گرفتن» هم صدق کند، بالا از او نه زن گرفتن صدق کند و نه مرد گرفتن. اگر گوییم زن گرفتن با اگر هیچ‌گونه مردان را موصف کنم که خواستگاری زنان بروند حیثیت زن‌ها بهانه آورده و آن‌ها بصورت کالا خریدنی درآورده‌ایم.
غریبه مرد طلب و نیاز است و غریبه زن جلوه و ناز

انقاطی کی از اعیانهات برگ همین است. هنین اعیانه
سبب به خود اقلام مر و نقش علومه و ما در جای خودنرحا
دریاره مر و نقش بخش خواهش کرد.

اینکه از قدم الیام، مردان به عنوان خواستگاری ترد
زنان میریتهاد و از آنها ضایع همسر میکردها ده ازبگرتین
عوامل حفظ حیثیت و احترام زن بوده است. طعیم، مردان مشی
طلب و عشق و قضاها آمیسه است و زن را مظهر مطلوب بودن و
معوق بودن. طعیم زن را غل، و مرد چا بلبل، زن را شمع و
مردان را فرار داده است. ایرانیکی ازندای حکایتی و شاهکرد-
های خلقکه اما که در غریبه مرد نیاز و طلب و در غریبه زن ناز
و جلوه قرار داده است. ضعف جسمی زنرا در مقابل دیومندی
جسمانی مرد، با انویلجه جیران کرده است.

خلال حیثیت و احترام زن است که بدیل مرد بود.
برای مرد قابل تحلیل است که از زنی خواستگاری کند و جواب رد
بنند و آنگاه از زن دیگری خواستگاری کند و جواب ردهند.
تا بالاخره زنی وضای خود را بهمی با او اعلام کند، اما برای
زن که میخواهد محبت و م 등을 برای شاکن و از
قلب مرد سردارود تا بر سرانت و روادن کنن، قابل
تحلیل موجود غریبه نیست که مردی را بهمی خود دعوت کند
و احیانا جواب رد بند و سراغ مرد دیگری برد.

بصیفه توماس جیمز: فیلسوف موردی آمریکایی: حیا
و خودداری ظرفیته زن غریبه نیست، بلکه دختران حوا در طول
تاریخ دریافتند که عزت و احتراممان باین است که بدیل مردان
زنون، حیا را مثبت تکنند و از استرس مرد هم هدایا، ام را دور
نگهداوند، زنان این درسها را در طول تاریخ دریافتند و بدیتراه

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خود بیان دادند.

اختصاص بخشی برندارد، حیوانات دیگر نیز هم‌نژادی،

هویه این ماموریت بخشی نزدیک و جهش است که خودرا دلبخته
و نازمد جهش ماده نتان بدهد. ماموریتی که جهش ماده داده
شد این است که با برداشتن بیشتری و لطف و پا خودداری و
استفاده ظرفیت، دل جهش خسرا هرچه بیشتر شکار کند و او
را از مجاز حساس قلب خودش و به آزاده و اختیار خودش در
خدمت خود بگذرد.

رسم خوشگزاری یک تدوین ظرفیت و عاقدانه

برای حفظ حیثیت و احترام زن است

گفته می‌گردد که در قانون جنگ، مرد مظهر ناز و طلب و
خواستاری، و زن مظهر مطلوبی و پاسخگویی آن‌روده شده
است، بیشتری ضریح حیثیت و احترام زن و چرخان کننده ضعف
جسمانی او در مقابل نیرومندی جسمانی مرد است و هم بیشترین
عامل حفظ تعادل و توازن رده‌گر مشترک آن‌هاست. ابن، نویس
امتیاز طبیعی است که به زن داده شده و نوعی تکلیف طبیعی است
که بدوش مرد کشته شده است.

قوانینی که بشر وضع می‌کند، و بعبارت دیگر تداویر
قانونی که بنا بر یک میراد باید این امتیاز را برای زن و این تکلیف
را برای مرد حفظ کند. قوانین مبی یک‌سپاه پوشان زن و مرد
از حافظ وظیفه و ادب خواستاری بر زبان زن و متناع و حیثیت و
احترام اوست، و نماد را بینه بین مرد و درواقع بر زبان هردو
بهم شکند.

از این رو مداری که از طرف نوسنده جهيل پیشنهاد مبی
بر شرکت دادن زن پژوهش خوشگزاری پیشنهاد شده، هیچکوچه
ارزشی ندارد و بر زبان جامعه بشری است.
دوش دریم که کلید ریزمانداز
گل آدم پر شسته می‌زند.

کسانی که زیبایی کلئت
پسان را ذهیت نمی‌دانند.

آسانی باز‌دارت کریک
وکارها می‌کنند و زندگی.

جنب سیاه و دوست میرادی
پذیرای نجات می‌گردد.

کفایت و نیاز‌هایم می‌آمد
وسیع مرغاب تنگ می‌رود.

آسانی که کسی را باز کند
بفرشیدن نیاز زندگی.

کی پاک‌هست در این زندان?
تاریخی نمی‌پیمایند.
چند خاک است که هر یک که ویران بوده است، تاریخ و گذرگاهی دارد.

دو هزار سال پیش یکی از آنها که ویران بوده است.

و در آن زمان که ویران بوده است.

علی‌الله خداوند خوانی چون علی در نوشته خودی

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کی رفته‌تر! عالمی چنان پیچیده کفت: بزگی‌پذیر.

****

لقانی افکندند، از کنار امروزی گفت: از حنیenciان. بچه‌

ایشان دنیا، پا پدیده، آنان بی‌کردم.

****

من به‌دنیا آمدی که می‌گفت: ویران که ویران شدی.

دنیا خانم فارغ‌التحصیل، آنان بی‌کردم.

کیست؟ منستی، منستی، منستی!
بیده های فکر

مقدمه:

من از آینشتن این مقالات در نظرننده که منحرفی را هدایت کنم و یا روته نیا را از موقع و محلی که هست یاگاهانم زیر و ثقیلی من فقط اظهار حقایقی است که برور درمی یابم. اما اگر از من پرسیده شود که منظور از اظهار این حقایق چیست باشگ خواهم داد: همانطوری که امواج صوت با یک محاصره منظم و دقیق در رضا مشترش دستگاههای گیرنده در بحث که باشد به نسبت قدرت و نوانتانی خود آن اصول را پیماید، آثار فکری افراد هم مطمئناً گیرنده های متوناسب خود را بدون یاد زمین اعم از اینکه به خواهند یا نخواهند در طول محدودیت جستجوهای کرد.

من در این مقالات ناگزیر بودک در یافتهای خود که همه گوش با هریمه هم آهنگ است مبادرت نموده ام. قطعاً از داناتین مردم زمان نیستم تا هر چه که میگویم در دردف قوانین غیرقابل تغییر باشد. اما سعی من برآن بوده تا دهن خوانده را بالغاظی خالی ازوجه و اعتبار منحرف نکرده باشم، زیرا مفرور مادراند بانش دیگران که حافظه آنها در خود انباشته بزرگترین غفلتی است که میتواند ما را از ادراک سعادت خود محروم کند.
با یک توجه اجمالی این حقیقت را می‌توان در بافت که هیچ لفظ و بیانی هر قدر هم زیبا و مستند و منطقی باشد نواخته است کیفیتی با حالت و حیاتی را از راه گوش بدهد و با این نواخته‌ای در هر جای همان کیفیتی را که گوینده مظهر بیان دارد و آن اشاره می‌نماید در پرداخته. مشاهده می‌گردد که این لفظ آپ گفته شود او از شهیدن لفظ، یک کیفیت حقیقی را که در هنگام آپ نوشیدن در می‌باشد، پیام ادراک نخواهد کرد بلکه یک تصور ذهنی ناقص را از یک کیفیت فراموش شده بنظر خواهد آورد که هیچ قابل قیاس با آن حالت واقعی که در حین نوشیدن آپ حاصل می‌گردد نیست، یا لفظ چنان واجد حیاتیت حقیقی خود باشد که شونده در شهیدن پایین نشیبچه واقعی آنها در بات نماید به یک رضا و قبیل گزینه‌ای گفته شود نان، او از استعما آن سیر شود و در حقیقت نتیجه ای را که از خوردن نان می‌گرفته عیناً بدست آورد.

اگر به یک ملاحظه شود همین تمسیل در انتقال معانی به روش الفاظ و عبارات بخصوص که گوینده خود به معانی و حقوق‌گفتار خویش و قواف نداشته باشد کاملاً صدق می‌کند. اشکال دیگری که در بیان معنای و طبیعت اصول الفاظ مشابه‌برد می‌باشد خود ندارند و هنگامی که لفظ و سیله گوینده نی شهید سپرده مطلبی را که موازی و با مقضی‌ی طبیعی خود ندارد و جمله را خود به او بازمند و به یک اجزاء آنها به نیروی ندایی جمع آوری و آرایش کرده ادراک می‌کند و اگر شونده بآنجا که می‌شوند آتش‌نا و عالم ناشد ابداً مفهوم بیان گوینده را ادراک نخواهد کرد، و چون هر شخصی صاحب طرز نفک و ادراک و حتی بیان خاصی اسک اگر دو نفر گفتگو کنند رود و بدل شود از مجموعه آن بجز مطالب و مفهومات مشترک نتیجه‌ی بدنی که با یکدیگر سنگینی فکری داشته باشند استفاده نخواهند کرد، شاید همین
مطلب و مسئله همان نقطه حساس توافق در دووستی ها بین دویا چند نفر باشد، و لذا گوینده و شنونده مثل دونفر که بدوریان مختلف صحبت میکنند ابادا از گفتاری تک‌گذاری نخواهد فهمید.

دکارت در کتاب گفتاری می‌گوید: «هیچکس چیزی را که از دیگری می‌آموزد مانند آنچه که خود ابتكار نموده بخوبی درک نمی‌کند. چنانکه برای من بارها اتفاق افتاده که پیروی از عقاید و نظرات خویش را در مسائل مختلف برای مردمان بسیار با هشیان نموده ام و هنگامیکه با ایشان گفتوگو می‌کردم چنین بنظر می‌رسید که بیان‌ها یا بخوبی متفکرند و لیکن چون بزرگی می‌کردم چنین دیگرگون کننده بود که با عقیده من بالکن تفاوت داشت.»

در هر صورت الجزء مباشتر، علائم اختصاصی اشیاء و یا کیفیت مشترک و معروفند که برای مبادله بیان و تفاهم بین افراد بکار برده شده اند اگر مقصود عالی تری از آنها متوافق باشیم، مبنی مثل مبادلاتی و داده‌های اندازه‌گیری فطلأ به نتیجه مثبتی نخواهیم رسید.

بنابر آن‌چه گفته شد اگر گوی گمان برده که برای دریافت مبادله و تربیت معنویت خویش منحصراً باید می‌تواند بعطشعال فقاحت شود و عبارات را نرود، انتقا نفسته‌ها در خویش محصور دارد حافظ خویش را خسته و روح که کیفیتی در چهار دیوار منطقه‌ای بی‌با محسور کرده است.

بقول لاتینی: «وقتی خاصیت شیء بشناخت امکان شیء معنی‌مند است.»

تمیز واقعی را نبوده می‌آورد، مادامیکه به ازای تعرف هر چیزی نمی‌شناسه باشیم نمی‌توانیم به نتایجی که از آن استخراج می‌شود اطمینان داشته باشیم، چه اگر لین.
پدیده های فکر

تمایز چنین متناقض که ممکن یا محقق داشته باشد ممکن است نتایج معکوس از آن گرفته شود، بهمین جهت حقایق اصلی الفاظ بستگی ندارند.

مفهومی که قراردادهای لفظی و اصطلاحات عمومی را برای اجتماعات به نحوی که دارای فرهنه‌ای می‌باشد و بین آنها متفاوت است باطل کننده عقیده دارم که هیچ‌یک از معانی را با لفظ تنه‌ها نمی‌توان در یافتن مغز دماغ و استعداد‌ها در روح ما با معنای بینایی که در شنوایی در متن‌ها معنویت خوشی خوشی خردر گردید. هنگامی می‌توانیم از الفاظ معانی آنها استنباط نماییم که در آن حقیقت واقع خود باشیم، ولی معنی هر لفظی در واقعیت خوشی موجود است و بوسیله الفاظ از م مجل حقیقی خود تغییر وا نمی‌دهد.

پس اگر موجه باشد که اصول پاکی صفحات نفسها اصل و پایه درک معانی است قطعاً معناهای هیچ لفظ یا عبارتی هم ارزش دارد و مطالعه کتاب فکری خوشی که فهست عالم وجود است نمی‌باشد.

پیشنهاد می‌کنم در درک و فهست وقت بحث معناهای کتب صامت به اجتهاد در شخصیت خود پرداخته و از زبان‌ها معنویت خوشی بهره واقعی به دماغ و دستگاه مفسری تنظیم یک گیرندی قابلی آماده پذیرش امضا معنای عالی و دقتی که قطعاً فرستندی های آن پیش از آگاهی ما مفهوم یا تفکر یا جهان امضا نماییم.

چون در یافتن حقایق از طریق احتجاج و اقامة دلیل مسر و مقدور نیست انتظار می‌برد که معناهه کندگان مقالات این کتاب بجا نشوان و تحلیل الفاظ و ویان مطالعه ظاهراً اصول اظهار مرا در از اهدافی که حاوی و مسایر مشارکتهای آن با
کدی حقیقت فطرت خویش آزادی و سپس در اصلاح یا تکمیل آن با مطالعه کننده‌گان آینده همراهی کنند.

• استاد برگ من، پدرم، با زمردنشیهای بسیار عالمانه و تعالیم منعی از انحرافات دماغی و فکری من که همواره چون اطلاعات نو با استفاده لغزش داشت جملاتی را فرمودی و چون متن تعالیم آن دانشمند برگ اصولاً از خودبسند و جاه طلبی های طرفانه دور و برگنار بوده دماغ منتهیه ی نبی روشنی جز آن تذکرگه است. بهمین استفاده اگر آثار فکری و قلیمی من قدمی در مسیر تمدن عالی بشریت بردارد سعداتمیندم والا کاری که شایت تفاخر منعی باشد انجام نداده ام و روح من از نتیجه ثب که بدست آورده خرسند نخواهد شد.

صداق عطفا

بهمن ماه ۱۳۳۳ شمسی

تهران

*به سفارشی، کتاب انتقاد مالکین و حقایق المناقش از مادر کامل مکمل حضرت مولانا جلال الدین علی مسیبی بالغ است و کتاب از جمله تا جهان از استاد مرزا میرزا فتحالدین محمد عفیفیان و کتاب چند و کتاب منوی مزام حج و گلزار می‌آزمیشد و باعث آگاهی و ضیافت مهم‌های ERIC
مشابه سقراطی که افلاطون زندگی او را بپیماید، نوآوری که کارهای بزرگی را بپیماید، به‌طور کامل ظنی طبیعی با حیات درونی، متأسفانه هیچ‌کس از نظرات حاصله سقراط را بپیماید. این روند مقدماتی او اساس و خالی از حقیقت نخواهد کرد و سقراطی که در صحنه مظهر وسط راهیک رشتی می‌رود و مقایسه‌هایی با اساس و خالی از حقیقت نخواهد کرد.

بود. مقصود اینست که از صحنه نمایش و بری از کار به‌دست‌یاد هری هدندری که تهیه و شکل سقراطی مظهر وسایل فکری نخواهد کرد و سقراطی که هیچ‌گونه مشابه و هم آهنگی با شخصیت سقراطی حکایت بوده و نه همراه با شخصیت بزرگی که بود. مقصود اینست که از صحنه نمایش و بری از کار به‌دست‌یاد هری هدندری که تهیه و شکل سقراطی مظهر وسایل فکری نخواهد کرد و سقراطی که هیچ‌گونه مشابه و هم آهنگی با شخصیت سقراطی حکایت بوده و نه همراه با شخصیت بزرگی که بود.

نویس که بسندیده و با تشخیص داده و سیله کارگردانان و هری هدندری روی صحنه نمایش آمده است، و در حقیقت شخصیت و واقعیت مکاتبات به برای خود اویک نقطه استمررت از این، و برای شخصیت سقراطی مظهر وسایل فکری نخواهد کرد و سقراطی که هیچ‌گونه مشابه و هم آهنگی با شخصیت سقراطی حکایت بوده و نه همراه با شخصیت بزرگی که بود.

نازم میدانست بنا با اقتضای وجود خویش اجرای مبهم و هر جس که تحت شمع شخصیت و زیرینذوند معنی خود قرار می‌داد، غیر از سقراطی است که عبارات کتاب افلاطون بیان کرده و روی صحنه اثره شده است، بنی شخصیت سقراطی همان بود که بود و حتی افلاطون که معاسیر دقیق و رفت و شاگرد محقق و مریز سقراط بود وقتی که میدانست سقراط را بنشستند و بنشاسند، خود را شناخت و بنشستند. پس قطعی است...
اصولی را که فطرت در اینجا می‌کند و صورت مجلس در رسیدگی که با مصایح عقل باطن می‌رسد در حد علم واقعی بوست و تنگرپرا نهاد، و سایر ملاحظات که پایه‌های آن بر اساس مقایسات و نسبتهای حسی طبیعی بنا شده باشند نمی‌توانند حاصل و حاوالی یک واقعیت قطعی ثابت و یا صاحب معنویت مشخصی باشند و چون در هر مرجعی که هستند مجهول ومجهومد اطلاع علم حقیقی و وعظیم بر آنها یکمیست، زیرا علم ادراك و وجدانی و انطباق نمایش یک شخصیت ممکن الوافقتی تام دیگر خواهد بود و این تطبیق علی الاطلاق جز در که فطریات و وجدانی می‌رسیم باشد.

استاد دانشمند موریس مرتینگ در کتاب راز بزرگ نقاط نظری بخوردهای حسی را نسبت بیک خانواده جدی که از دور در کنار مزره خود از آوری خرمن و حمل محصول مشغول بوست وند بخوخب و یا پیام توضیح می‌دهد در عین حال که حقیقت آن تظاهرات مجموعه‌ای در لباس رنگ‌های اختیاری دیده نمی‌باشد نباید تمام جمله داشته محسوب و قبایل و خاطرات درونی مختلفی است که گاهی رنگ و امل و درد و حزن و زمستان شادی و دوچرخه و راحت و غیره می‌باشد که واقعیت آنها تمام در حقیقت نقاط نظری حسی بیندیه موجود است و حال آنکه تمام آن کیفیت‌های از نظر نظری مستور و مکثوم مانده این بحث دقیق که حاوالی نکات بر جسته روتو می‌باشد کاملاً نشان داده است که همسه ملاحظات خارجی بیان‌های دماغی و روی نظری نظیر می‌گردد و در حقیقت این تصورات که انتصارات خارجی به دست می‌آید شرح کیفیتی معی خوب نظری آسانه است که بر نظارت حسی پایه گذاردی شده تا واقعیت حقیقی نقاط نظری مشاهده شده، مثلاً یک چمن زشت و یا یک باغ سرسبز خرم با یکتا درک زمان خاصی یک تجلی و وظیفه‌تر یا ثانوی دارد و ازنظارت یک محروم باعث که سائیتی دیگر...
بابانه عرش باقی نماند، و با یک زندانی که نا آخر عمر از نعمت آزادی یب بهره بیشاند،
و با یک شاعر عاشق پیشه که گرم حالات و انگیزه های روحی خوشی است، و بالاخره
یک طرف و با یک مربی و دیگر در نظرگرفتاریات در حالات و کیفیت متفاوت و متناوب
را بی‌بندی می‌کنه که بعضی از آنها به‌قدرت یا پیک‌تیپ‌پیاین و تقدیم کیفی دارند که
شاید تصادف پزشکی آن در خارج صاحب دویا چند ظهور باشد، و حال آنکه محیطی که
برای نماشا، آنها قرار داده بودیم جزیی تصویری حسی نداشت، پس غیرمکن است
که یک ملاحظه خارجی صفحات بی دری خاطرا یکی بعد از دیگری ورق نزدیک و
نفس ناظری با قلم نداعی، معنی آن صفحه را بطریقی که اقتضای و وجود دار نگاشی
و نه یک آمیزه نماید. تا آنها که هویت و دستیابی‌ها انسان در دانش و شاهم حقیقت نظاهرات
حسی، تصرف دارد محال می‌نماید که بی‌بندی با یک نظریه را بی‌بندی که هست احتراف
نمود، پس ملاحظات جزئی حسی خارجی که نفس حیوانی با پیش‌فتن فیلی
خود از آنها عکس برآوری نموده و در خوشی تحلیل مینماید چون اصولاً غیرحقیقی
و تا اندیشه‌هایی ساختگی می‌باشد اطلاع علم بمعنی انتیرآه با یکی جایی خواهد بود، و
چنانچه در پیش ذکر شد چون علم واقعی خالی از گریه‌ها حشو و زوال و نسبت و
مقاومه است در ریف و وجوه‌های محض و است و از متهم به سایر را
در موارد طبیعتی جستجو می‌کنند علم ذاتی خواند و هنگامی که اطلاع با صور
حسی پیدا مینماید با یکی از مقوله اکسپرسیون شمرد.
قابلیت و هماهنگی

من عرف الأنداد شکر،
ومن عرف الأنتها خلص،
ومن عرف التوحید خضع،
ومن عرف الأفایال،
انبا بالاستسلام والموافقه.

ای فرند ای دکه الله تمامی،
ظهورات مؤثرانه اشیاء وانظمامات گسترده وشکفت آور آنها در دایره امکان،
پس از سیرمقدر باقتنای وجودی وهم آهنگی همه شروین ظاهری وباطنی در
محدوده زمان قابل احساس انسان، صاحب نمایش منطقی به صورت فعال
وجودات است.

تظاهرات وتندارک چنین مجموعهای درآینه احساسات وانعکاسات ادراکی
انسان، حاضر رعایت وترتیب زمان ومكان مخصوص باوست که برحس آن مقاییر
جهان بیش روى او وروابط منظم افلاکی رادر وسمت وسکات اعجاب آمیز
منظور وتمتن ساخته است. جهان وسرشست نمایشات وتأثیرات اشیاء ومحیط
برای هر موجودی بقدر زمان قابل ادراک آن موجود، لاپتاهی وبیود ابیدا
وانهست.
اصول جزئیات

دامنه قاصدرمان در مقیاسات حواس محدود انسان، ضمن آنکه فقط پره بردار
دامنه سبیلی کوتاه و لحاظات قابل اشاره از گروه‌های اعیانی میانواده باشد، نتایج
کافی در رکش حقوق مجازات مونتاژی و یا موضوعی ندارد. عیانه این امر به
که ترکب واقعی و وحشت درمنتظره مورچ ساکن درچنین وباند کافی می‌باشد.
طبیعی و سبب حیاتی او می‌تواند طول عمر یک‌دیگریت وحوزه‌های مجاور و خزان
و باز جنگل و نوزول باران و خطرات شن و هزاران هزار نپرده دیگر باشد، به‌مان
نیستنی نظر به‌های زمان نسج ادراکی انسان قابل خواهد بود عرق از زبان و احکام
لازم اجراه طبیعت وعلوم مرقوم می‌باشد یا مشن وکیل و واقعیت‌های خودی به
را از در بیش نشانگان محدودیت خویش ادراک نماید. این تصورات را تدفیق
در تفکرات نظری و تعمق در فرایشیات و یا تجربه علیه دردسر خزان
فیزیکی ملی مه‌توضیح و حساسیت انسان را بچه می‌دانند؟ آیا
ادراک می‌باشد خاصی و محکم حواض محدود در مقیاسات متغیر و متغیر زمان
بودن، راه‌گشای شکستن دیواره‌های استارت طبیعی و ورد به همراه حقیقت دیگر
می‌باشد؟ نظر مناظر طبیعت، خود مناظر نظر قوانین طبیعی دردرک مفاد
و اغلوبانی است که از این برفای ارث‌هی و جهش‌هی است.

ذوب برفه‌های زمستانی وانزیه‌های متفاوت در استات دید، انفجار سطح
خوشهای و سرعت حرکت گلوله‌های قرمز در می‌همچکدام دردگاه قضاوت
حسی و مناظر مورچ، موضوعی بار طرح و یابنقب بک نظر به علمی نمی‌توان
داشته باشد. پس این نتایج و علمی دانواد طبیعت انسان و زمان محسوس ای نه
نوشته‌ای مورد بررسی قرار گیرد؟
اصول فقره‌نکر

از ادراکات انسان در ابعاد فیزیکی واقعی و احساسی او، رابطه‌ای خود ساخته و منطقی از ترتیب واقعی و ممکن که درک کنیم به هنگام دقیقتری صورت می‌گیرد. در حقیقت خود انسان بمنزله دانستنایی حکمتی است که در هر محدودیت موضوعی زمان، ناقل مفهوم مقبول خود آوست. از آنجا که خطوط امتدادی و فرضی اجسام و اشیاء در مقادیر متغیر قابل و جاذبه و سرعت حالت‌های مختلفی را ارائه می‌دهند، این اسم ادراکی انسان از دیدگاه واقعی سریعتر توانایی خود عالی و در وضعیت فعلی نسبت ثابت طبیعی خود ناخواسته به اصل واقعی و علت می‌گیرد و جویی به همین محکومت به اصل سرمدی و آژادی دسترسی پیدا نمی‌کند ارتباط‌های خود ساخته را جایگزین اصول حقيقی می‌نماید.

شاید که در بررسی مقدمات فوق، ارتقاء از وضعیت موجود و ارتفاع موانع آن و نتیجتاً در بانک آن حقیقت مسلم و حیثیتاً قابل اکتاف، دور از دسترس و محال بنظر برود، ولی علت این نتیجه گیری آن است که قدر مقدار معلوم انسان در اکثر دوازده تجربی انسان نامعلوم‌مانده است، ولیک لعلی خلق عظمی در عالم خلق رفت، شاین انسان آن قله رفیعی است که مقام اوی مشترک طبیعت موجود و محیط وجودی و لامکانی است. اعراف مکان اواعرف و شأن آیات اوخیال از اتاد است.

بی‌بایران، نمونه‌های عالی بشرت و سیاسات و وزارت بارگاه قدس احیدت، نمایش مشمع و امثال معلوم حکمت حقیقی انسان درعیج بقاع و ویادیه‌هایی که ازداته غفلت یافته‌های خارج شده و به دروه ملکوت اعی

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ERIC
اصول تفسیر

پرکشیده و با علام و نمای فن و واقعیت جوادانی جواد، غزت و حزب
انسانی را در اعلام ترین مقام و جویید و عرف و ابلاغ فروده‌اند.
کیست آدم؟ مظهر ذات احیاً بی خیال و بی قیاس و بی عدد
بی عدد جدید عدد
صورت امکانی اشیاء دانم مقام بقایه حضور است که در جلال هزاران
واستهها و وسطها مستوز و معجزه‌مانده، و هر کدام از آن ماه الارتباطات نیز خود
پدیده در پرده محسوس گردیده است. در آثار موجود و موجودات هیچگونه تعریف و
عصبان نسبت به اجرای مقاصد عالی هستی نیست و در حضور، پذیرش و رضای
محض محیط حیات طبیعی و طبیعت را یک هم آهنگی و سبی و در عين حال
نامحدود اداه می‌کنند.

اقدامات قوا دراک انسانی از محدوده سرعه‌ها فلی اشیاء دلیل واضح در
تفوق مدرک بر معک و در عین حال هم آهنگی با آنها است. عامل عاقل و مدیری
که مانده الارتباط و مترجمن و در حضور از تمامی مرمت و منطق و ضمت این
فصل است نظام آری می‌شیرست انسان در عوازم فوق العاده و امر و امر زیرا
فانینک محدود مفادات جزییه از درایاف حضور که زا جست. بهمین
مناسب در مسیر عدم تطبیق و هم آهنگی بین مناطق محدود قوا انسان و شوهر
عالی که حضور که از دستی که سرعت مألوف طبیعی ابتدای است، معرفت
حقوقی نهانی و دریاف آماده آرامش حقیقی انسان و رسالت لایتخیاه اورا
مجال نموده است.
غلزل

مهر تابان و شب تبره بهم
صورت ومعنى اسم اعظم
خط و خالص ملكوت آدم
که به بخانه دل یافته صنم
وز عدم ناختم تا ملك قدم
چون شدم در حرم د، محرم
عالیم زنده نوان کرده به رم
بنوای ازلي طبل و علم
آیت عشق احد فطره و ید
پیک خرابات دگر در عالم

ای رخت آینه باغ ارم
روه و مو تو بهشت خرم
کس ندیده است مگران یخ و مو
در يشرانی زلفت جمع است
طق ابروع تومحراب وجود
منم آن ذو خوسيمد پرست
جائز از دور فلك كرده عبور
انزل الله علينا بركات
قلبها بابد اگر مهر قبل
کیبانی است محبت که زند
مصحه حسن خدا هر ذره
نسبت چون میکده دل آباد

قام عنفات مقامی که دراوت
همقدم خضر و میجا هر دم
حماسجات

لطف محدود و معنایی است دقیق
دورها گشته به شش روز نماد
نفخه ای گشته روان درد خلاک
وهم را زنگ حقیقت بخشید
عالم و در غار و حاد و حواس
لیک لاؤ جلوه گر از عشق
اسم پیدا و مسمی مخفی است
بسط فرمود الاف لام لام میم
شد ولی رابطه خلق و خدا
 نقطه چون دور زد ولأ گردید
همه بیک بود و بیک بود همه
داند این آنکه بحب آگاه است
جلوه پاک رخش افتاده
قطوره بین فانی در با گشته
جزو و کل مظهر هوش و چودرست
هر دیس موج دوش ده بجود
زیر این گنبد گردون دائم
دزه خوششید مصافا است بحق
شر حق در همه گویا و خموش
مستیش با همه هستی مادام
در غمش ارض و سرما، کمبه و دیر
حلقه اش دام ره انس و ملک
سیر ز انجام و ز آغاز کنی
همه چا حلقه چوزنجبیرشده
عقل از جذبنا این می مدهوش
همت، برداشت سر از پرهه ذات
وز عدم آینه پرداخت خدا
غیر حق کهیست به پیدا و نهان
حق چو در عالم امکانی شد
پرده اش کسیت انسانی شد

***

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کولنی اسلامیتی کی انسانیت

کالمہ نکا

مورجانہ سرما کے ذمہ کا

بہادری اور اور کی ترقی

تنویر، فضل اور انسانیت کا

اعدادی اور اورکی کہ کہ کہ کہ

ہم اوری جلسے مہم اور

ہوائی هدف میں تحریک کی

حراشت اور کمی کا

کوداکان دیوی اور میں

کے ان کے رہا ہے

کبیر اور کی اورکی اس کی

لنہن کا میرا تحر کر رہا

کر آئے ہیں بھیجا ہے یہہ

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من عرفت نظم شعر میں رنگ

ہو سے زوالسے کہا ہے،
جب الامہ سے ویردہ بھال
بکر مہ کور پہرپی کے
پھولہ آتے پاشندی کی
بہت دل ازا وہ کھیتی
بہت دلو دوجان دسیکی
زرا بھارسک ایم نئن
گرھ سال میں وی نئی
پیانہ بائی کردارآدا ک

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پرون عضوی

جستجوی آرامش مالی

آرشام بهرامی

تهران، ماه 1392

ترجمه: مصطفی بنامی

ویرایش: محمد معیری
گرامر بندی‌های اصفهان
بند دوم

[Content continues in Persian script]
بندنوم

ماشتهوراندازت
بهار انداز
یک زمان عاجل
در کنک باشد
شومه

امیر میر شیرازی:
شیخ مرتضی کاوه
شیخ سید علی
رضا
امیر سید وکیل
سردار‌الدین نظر
کاظم‌کیا میر
اسحاق معینی
کاظم علی وکیل
پروین سید محمد
محمد ایزدی
میر علی شیرازی
بهزاد میر شیرازی
میر عامر کوثر
میر حسن قاضی
میر شیخ یحیی
میر سید محمد
میر محمد قاضی
میر حسن کوثر
میر عبدالکریم
میر حسین میر باهنر
میر حسن سهیل
میر حسن شیبزن
میر سید محمد
REFERENCES
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POETRY & PROSE
by order of occurrence

/بناه خدا/
/نوروز/
/چشن نوروز/
/چارشنبه سوری/
/سیزده بدر/
/بیرون شهر/
/نوروز - ذبیح الله صفا/
/عبدو نوروز - ابولقاسم حالت/
/اسفند و نوروز/
/اسفند ماه/
/سپندار ماه - مسعود سعد سلمان/
/سپندار ماه - مسعود سعد سلمان/
/نوروز - ابوریحان، التفهیم/
/نوروز بزرگ - زین الاحباب/
/نوروز - فردوسی/
/نوروز اردشیر - نوروز:مه/
/نغمه نوروز بزرگ - منوچهری/
/بخار تازه - فرخی سیستانی/
/نوروز/
/فرمايشات حضرت امیر المومنین/
/فردوسي/
/ایران - آقا خان کرمانی/
/ابو علی سینا/
/سید - ابولقاسم حالت/
/رستم/
/ای بسر عزیز - ایرج میرزا/
/کودکی سهاراب 100/
/چوبان دروغگر/
/کودکی سهاراب 201
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APPENDIX

ACTFL PROVISIONAL PROFICIENCY GUIDELINES
APPENDIX
ACTFL Provisional Proficiency Guidelines

Provisional Generic Descriptions—Speaking

Novice—Low
Unable to function in the spoken language. Oral production is limited to occasional isolated words. Essentially no communicative ability.

Novice—Mid
Able to operate only in a very limited capacity within very predictable areas of need. Vocabulary limited to that necessary to express simple elementary needs and basic courtesy formulae. Syntax is fragmented, inflections and word endings frequently omitted, confused or distorted, and the majority of utterances consist of isolated words or short formulae. Utterances rarely consist of more than two or three words and are marked by frequent long pauses and repetition of an interlocutor’s words. Pronunciation is frequently unintelligible and is strongly influenced by first language. Can be understood only with difficulty, even by persons such as teachers who are used to speaking with non-native speakers or in interactions where the context strongly supports the utterance.

Novice—High
Able to satisfy immediate needs using learned utterances. Can ask questions or make statements with reasonable accuracy only where this involves short memorized utterances or formulae. There is no real autonomy of expression, although there may be some emerging signs of spontaneity and flexibility. There is a slight increase in utterance length but frequent long pauses and repetition of interlocutor’s words still occur. Most utterances are telegraphic and word endings are often omitted, confused or distorted. Vocabulary is limited to areas of immediate survival needs. Can differentiate most phonemes when produced in isolation but when they are combined in words or groups of words, errors are frequent and, even with repetition, may severely inhibit communica-
tion even with persons used to dealing with such learners. Little development in stress and intonation is evident.

**Intermediate—Low**  
Able to satisfy basic survival needs and minimum courtesy requirements. In areas of immediate need or on very familiar topics, can ask and answer simple questions, initiate and respond to simple statements, and maintain very simple face-to-face conversations. When asked to do so, is able to formulate some questions with limited constructions and much inaccuracy. Almost every utterance contains fractured syntax and other grammatical errors. Vocabulary inadequate to express anything but the most elementary needs. Strong interference from native language occurs in articulation, stress and intonation. Misunderstandings frequently arise from limited vocabulary and grammar and erroneous phonology but, with repetition, can generally be understood by native speakers in regular contact with foreigners attempting to speak their language. Little precision in information conveyed owing to tentative state of grammatical development and little or no use of modifiers.

**Intermediate—Mid**  
Able to satisfy some survival needs and some limited social demands. Is able to formulate some questions when asked to do so. Vocabulary permits discussion of topics beyond basic survival needs such as personal history and leisure time activities. Some evidence of grammatical accuracy in basic constructions, for example, subject-verb agreement, noun-adjective agreement, some notion of inflection.

**Intermediate—High**  
Able to satisfy most survival needs and limited social demands. Shows some spontaneity in language production but fluency is very uneven. Can initiate and sustain a general conversation but has little understanding of the social conventions of conversation. Developing flexibility in a range of circumstances beyond immediate survival needs. Limited vocabulary range necessitates much hesitation and circumlocution. The commoner tense forms occur but errors are frequent in formation and selection. Can use most question forms. While some word order is established, errors still occur in more complex patterns. Cannot sustain coherent structures in longer utterances or unfamiliar situations. Ability to describe
and give precise information is limited. Aware of basic cohesive features such as pronouns and verb inflections, but many are unreliable, especially if less immediate in reference. Extended discourse is largely a series of short, discrete utterances. Articulation is comprehensible to native speakers used to dealing with foreigners, and can combine most phonemes with reasonable comprehensibility, but still has difficulty in producing certain sounds in certain positions, or in certain combinations, and speech will usually be labored. Still has to repeat utterances frequently to be understood by the general public. Able to produce some narration in either past or future.

**Advanced**

Able to satisfy routine social demands and limited work requirements. Can handle with confidence but not with facility most social situations including introductions and casual conversations about current events, as well as work, family, and autobiographical information; can handle limited work requirements, needing help in handling any complications or difficulties. Has a speaking vocabulary sufficient to respond simply with some circumlocutions; accent, though often quite faulty, is intelligible; can usually handle elementary constructions quite accurately but does not have thorough or confident control of the grammar.

**Advanced Plus**

Able to satisfy most work requirements and show some ability to communicate on concrete topics relating to particular interests and special fields of competence. Generally strong in either grammar or vocabulary, but not in both. Weaknesses or unevenness in one of the foregoing or in pronunciation result in occasional miscommunication. Areas of weakness range from simple constructions such as plurals, articles, prepositions, and negatives to more complex structures such as tense usage, passive constructions, word order, and relative clauses. Normally controls general vocabulary with some groping for everyday vocabulary still evident. Often shows remarkable fluency and ease of speech, but under tension or pressure language may break down.

**Superior**

Able to speak the language with sufficient structural accuracy and vocabulary to participate effectively in most formal and informal conversations on practical, social,
and professional topics. Can discuss particular interests and special fields of competence with reasonable ease. Vocabulary is broad enough that speaker rarely has to grope for a word; accent may be obviously foreign, control of grammar good; errors virtually never interfere with understanding and rarely disturb the native speaker.

Provisional Generic Descriptions—Listening

<table>
<thead>
<tr>
<th>Level</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Novice—Low</td>
<td>No practical understanding of the spoken language. Understanding limited to occasional isolated words, such as cognates, borrowed words, and high frequency social conventions. Essentially no ability to comprehend even short utterances.</td>
</tr>
<tr>
<td>Novice—Mid</td>
<td>Sufficient comprehension to understand some memorized words within predictable areas of need. Vocabulary for comprehension limited to simple elementary needs and basic courtesy formulae. Utterances understood rarely exceed more than two or three words at a time and ability to understand is characterized by long pauses for assimilation and by repeated requests on the listener's part for repetition, and/or a slower rate of speech. Confuses words that sound similar.</td>
</tr>
<tr>
<td>Novice—High</td>
<td>Sufficient comprehension to understand a number of memorized utterances in areas of immediate need. Comprehends slightly longer utterances in situations where the context aids understanding, such as at the table, in a restaurant/store, in a train/bus. Phrases recognized have for the most part been memorized. Comprehends vocabulary common to daily needs. Comprehends simple questions/statements about family members, age, address, weather, time, daily activities and interests. Misunderstandings arise from failure to perceive critical sounds or endings. Understands even standard speech with difficulty but gets some main ideas. Often requires repetition and/or a slowed rate of speed for comprehension, even when listening to persons such as teachers who are used to speaking with non-natives.</td>
</tr>
<tr>
<td>Intermediate—Low</td>
<td>Sufficient comprehension to understand utterances about basic survival needs, minimum courtesy and travel requirements. In areas of immediate need or on very famil-</td>
</tr>
</tbody>
</table>
iar topics, can understand non-memorized material, such as simple questions and answers, statements, and face-to-face conversations in the standard language. Comprehension areas include basic needs: meals, lodging, transportation, time, simple instructions (e.g., route directions) and routine commands (e.g., from customs officials, police). Understands main ideas. Misunderstandings frequently arise from lack of vocabulary or faulty processing of syntactic information often caused by strong interference from the native language or by the imperfect and partial acquisition of the target grammar.

Intermediate—Mid Sufficient comprehension to understand simple conversations about some survival needs and some limited social conventions. Vocabulary permits understanding of topics beyond basic survival needs such as personal history and leisure time activities. Evidence of understanding basic constructions, for example, subject-verb agreement, noun-adjective agreement; evidence that some inflection is understood.

Intermediate—High Sufficient comprehension to understand short conversations about most survival needs and limited social conventions. Increasingly able to understand topics beyond immediate survival needs. Shows spontaneity in understanding, but speed and consistency of understanding uneven. Limited vocabulary range necessitates repetition for understanding. Understands commoner tense forms and some word order patterns, including most question forms, but miscommunication still occurs with more complex patterns. Can get the gist of conversations, but cannot sustain comprehension in longer utterances or in unfamiliar situations. Understanding of descriptions and detailed information is limited. Aware of basic cohesive features such as pronouns and verb inflections, but many are unreliably understood, especially if other material intervenes. Understanding is largely limited to a series of short, discrete utterances. Still has to ask for utterances to be repeated. Some ability to understand the facts.

Advanced Sufficient comprehension to understand conversations about routine social conventions and limited school or work requirements. Able to understand face-to-face
speech in the standard language, delivered at a normal rate with some repetition and rewording, by a native speaker not used to dealing with foreigners. Understands everyday topics, common personal and family news, well-known current events, and routine matters involving school or work; descriptions and narration about current, past and future events; and essential points of discussion or speech at an elementary level on topics in special fields of interest.

**Advanced Plus**

Sufficient comprehension to understand most routine social conventions, conversations on school or work requirements, and discussions on concrete topics related to particular interests and special fields of competence. Often shows remarkable ability and ease of understanding, but comprehension may break down under tension or pressure, including unfavorable listening conditions. Candidate may display weakness or deficiency due to inadequate vocabulary base or less than secure knowledge of grammar and syntax. Normally understands general vocabulary with some hesitant understanding of everyday vocabulary still evident. Can sometimes detect emotional overtones. Some ability to understand between the lines, i.e., to make inferences.

**Superior**

Sufficient comprehension to understand the essentials of all speech in standard dialects, including technical discussions within a special field. Has sufficient understanding of face-to-face speech, delivered with normal clarity and speed in standard language, on general topics and areas of special interest; understands hypothesizing and supported opinions. Has broad enough vocabulary that rarely has to ask for paraphrasing or explanation. Can follow accurately the essentials of conversations between educated native speakers, reasonably clear telephone calls, radio broadcasts, standard news items, oral reports, some oral technical reports, and public addresses on non-technical subjects. May not understand native speakers if they speak very quickly or use some slang or unfamiliar dialect. Can often detect emotional overtones. Can understand “between the lines” (i.e., make inferences).
Provisional Generic Descriptions—Reading

Novice—Low
No functional ability in reading the foreign language.

Novice—Mid
Sufficient understanding of the written language to interpret highly contextualized words or cognates within predictable areas. Vocabulary for comprehension limited to simple elementary needs such as names, addresses, dates, street signs, building names, short informative signs (e.g., no smoking, entrance/exit) and formulaic vocabulary requesting same. Material understood rarely exceeds a single phrase and comprehension requires successive rereading and checking.

Novice—High
Sufficient comprehension of the written language to interpret set expressions in areas of immediate need. Can recognize all the letters in the printed version of an alphabetic system and high-frequency elements of a syllabary or a character system. Where vocabulary has been mastered can read for instruction and directional purposes standardized messages, phrases or expressions such as some items on menus, schedules, timetables, maps and signs indicating hours of operation, social codes, and traffic regulations. This material is read only for essential information. Detail is overlooked or misunderstood.

Intermediate—Low
Sufficient comprehension to understand in printed form the simplest connected material, either authentic or specially prepared, dealing with basic survival and social needs. Able to understand both mastered material and recombinations of the mastered elements that achieve meanings at the same level. Understands main ideas in material whose structures and syntax parallel the native language. Can read messages, greetings, statements of social amenities or other simple language containing only the highest frequency grammatical patterns and vocabulary items including cognates (if appropriate). Misunderstandings arise when syntax diverges from that of the native language or when grammatical cues are overlooked.

Intermediate—Mid
Sufficient comprehension to understand in printed form simple discourse for informative or social purposes. In response to perceived needs can read for information
material such as announcements of public events, popular advertising, notes containing biographical information or narration of events, and straightforward newspaper headlines and story titles. Can guess at unfamiliar vocabulary if highly contextualized. Relies primarily on adverbs as time indicators. Has some difficulty with the cohesive factors in discourse, such as matching pronouns with referents. May have to read material several times before understanding.

Intermediate—High Sufficient comprehension to understand a simple paragraph for personal communication, information or recreational purposes. Can read with understanding social notes, letters and invitations; can locate and derive main ideas of the introductory/summary paragraphs from high interest or familiar news or other informational sources; can read for pleasure specially prepared, or some uncomplicated authentic prose, such as fictional narratives or cultural information. Shows spontaneity in reading by ability to guess at meaning from context. Understands common time indicators and can interpret some cohesive factors such as objective pronouns and simple clause connectors. Begins to relate sentences in the discourse to advance meaning, but cannot sustain understanding of longer discourse on unfamiliar topics. Misinterpretation still occurs with more complex patterns.

Advanced Sufficient comprehension to read simple authentic printed material or edited textual material within a familiar context. Can read uncomplicated but authentic prose on familiar subjects containing description and narration such as news items describing frequently occurring events, simple biographic information, social notices, and standard business letters. Can read edited texts such as prose fiction and contemporary culture. The prose is predominantly in familiar sentence patterns. Can follow essential points of written discussion at level of main ideas and some supporting ones with topics in a field of interest or where background exists. Some misunderstandings. Able to read the facts but cannot draw inferences.

Advanced Plus Sufficient comprehension to understand most factual information in non-technical prose as well as some discus-
Superior

Able to read standard newspaper items addressed to the general reader, routine correspondence reports and technical material in a field of interest at a normal rate of speed (at least 200 wpm). Readers can gain new knowledge from material on unfamiliar topics in areas of a general nature. Can interpret hypotheses, supported opinions and conjectures. Can also read short stories, novels, and other recreational literature accessible to the general public. Reading ability is not subject-matter dependent. Has broad enough general vocabulary that successful guessing resolves problems with complex structures and low-frequency idioms. Misreading is rare. Almost always produces correct interpretation. Able to read between the lines. May be unable to appreciate nuance of stylistics.

Provisional Generic Descriptions—Writing

Novice—Low
No functional ability in writing the foreign language.

Novice—Mid
No practical communicative writing skills. Able to copy isolated words or short phrases. Able to transcribe previously studied words or phrases.

Novice—High
Able to write simple fixed expressions and limited memorized material. Can supply information when requested on forms such as hotel registrations and travel documents. Can write names, numbers, dates, one's own nationality, addresses, and other simple biographic information, as well as learned vocabulary, short phrases, and simple lists. Can write all the symbols in an alphabetic or syllabic system or 50 of the most common charac-
ters. Can write simple memorized material with frequent misspellings and inaccuracies.

Intermediate—Low  Has sufficient control of the writing system to meet limited practical needs. Can write short messages, such as simple questions or notes, postcards, phone messages, and the like within the scope of limited language experience. Can take simple notes on material dealing with very familiar topics although memory span is extremely limited. Can create statements or questions within the scope of limited language experience. Material produced consists of recombinations of learned vocabulary and structures into simple sentences. Vocabulary is inadequate to express anything but elementary needs. Writing tends to be a loosely organized collection of sentence fragments on a very familiar topic. Makes continual errors in spelling, grammar, and punctuation, but writing can be read and understood by a native speaker used to dealing with foreigners. Able to produce appropriately some fundamental sociolinguistic distinctions in formal and familiar style, such as appropriate subject pronouns, titles of address and basic social formulae.

Intermediate—Mid  Sufficient control of writing system to meet some survival needs and some limited social demands. Able to compose short paragraphs or take simple notes on very familiar topics grounded in personal experience. Can discuss likes and dislikes, daily routine, everyday events, and the like. Can express past time, using content words and time expressions, or with sporadically accurate verbs. Evidence of good control of basic constructions and inflections such as subject-verb agreement, noun-adjective agreement, and straightforward syntactic constructions in present or future time, though errors occasionally occur. May make frequent errors, however, when venturing beyond current level of linguistic competence. When resorting to a dictionary, often is unable to identify appropriate vocabulary, or uses dictionary entry in uninflected form.

Intermediate—High  Sufficient control of writing system to meet most survival needs and limited social demands. Can take notes in some detail on familiar topics, and respond to personal questions using elementary vocabulary and common
structures. Can write simple letters, brief synopses and paraphrases, summaries of biographical data and work experience, and short compositions on familiar topics. Can create sentences and short paragraphs relating to most survival needs (food, lodging, transportation, immediate surroundings and situations) and limited social demands. Can relate personal history, discuss topics such as a daily life, preferences, and other familiar material. Can express fairly accurately present and future time. Can produce some past verb forms, but not always accurately or with correct usage. Shows good control of elementary vocabulary and some control of basic syntactic patterns but major errors still occur when expressing more complex thoughts. Dictionary usage may still yield incorrect vocabulary of forms, although can use a dictionary to advantage to express simple ideas. Generally cannot use basic cohesive elements of discourse to advantage such as relative constructions, subject pronouns, connectors, etc. Writing, though faulty, is comprehensible to native speakers used to dealing with foreigners.

Able to write routine social correspondence and simple discourse of at least several paragraphs on familiar topics. Can write simple social correspondence, take notes, and write cohesive summaries, resumes, and short narratives and descriptions on factual topics. Able to write about everyday topics using both description and narration. Has sufficient writing vocabulary to express himself/herself simply with some circumlocution. Can write about a very limited number of current events or daily situations and express personal preferences and observations in some detail, using basic structures. Still makes common errors in spelling and punctuation, but shows some control of the most common formats and punctuation conventions. Good control of the morphology of the language (in inflected languages) and of the most frequently used syntactic structures. Elementary constructions are usually handled quite accurately, and writing is understandable to a native speaker not used to reading the writing of foreigners. Uses a limited number of cohesive devices such as pronouns and repeated words with good accuracy. Able to join sentences in limited discourse, but has difficulty and makes frequent errors in
producing complex sentences. Paragraphs are reasonably unified and coherent.

**Advanced Plus**

Shows ability to write about most common topics with some precision and in some detail. Can write fairly detailed resumes and summaries and take quite accurate notes. Can write most social and informal business correspondence. Can describe and narrate personal experiences and explain simply points of view in prose discourse. Can write about concrete topics relating to particular interests and special fields of competence. Normally controls general vocabulary with some circumlocution. Often shows remarkable fluency and ease of expression, but under time constraints and pressure language may be inaccurate and/or incomprehensible. Generally strong in either grammar or vocabulary, but not in both. Weaknesses and unevenness in one of the foregoing or in spelling result in occasional miscommunication. Areas of weakness range from simple constructions such as plurals, articles, prepositions, and negatives to more complex structures such as tense usage, passive constructions, word order, and relative clauses. Some misuse of vocabulary still evident. Shows a limited ability to use circumlocution. Uses dictionary to advantage to supply unknown words. Writing is understandable to native speakers not used to reading material written by non-natives, though the style is still obviously foreign.

**Superior**

Able to use the written language effectively in most formal and informal exchanges on practical, social, and professional topics. Can write most types of correspondence, such as memos and social and business letters, short research papers and statements of position in areas of special interest or in special fields. Can express hypotheses, conjectures, and present arguments or points of view accurately and effectively. Can write about areas of special interest and handle topics in special fields, in addition to most common topics. Good control of a full range of structures, spelling, and a wide general vocabulary allow the writer to convey his/her message accurately, though style may be foreign. Can use complex and compound sentence structures to express ideas clearly and coherently. Uses dictionary with a high degree of accuracy to supply specialized vocabulary. Errors, though sometimes made when using more complex structures, are occasional, and rarely disturb the native speaker. Sporadic errors when using basic structures. Although sensitive to differences in formal and informal style, still cannot tailor writing precisely and accurately to a variety of audiences or styles.