

Chapter 1 : Iranian languages - Wikipedia

*About the Book. In this insightful study of Iranian cultural history and national identity, the late Shahrokh Meskoob, one of Iran's leading intellectuals, reviewed the roles of three social classes, the courtiers and bureaucratic officials (ahl-e divan), the religious scholars (ulama), and the Muslim Gnostics (Sufi poets and writers), in the development and refinement of the Persian.*

Farsi is spoken today primarily in Iran and Afghanistan, but was historically a more widely understood language in an area ranging from the Middle East to India. Total numbers of speakers is high: Farsi in Iran is written in a variety of the Arabic script called Perso-Arabic, which has some innovations to account for Persian phonological differences. This script came into use in Persia after the Islamic conquest in the seventh century. Indo-Iranian languages are spoken in a wide area stretching from portions of eastern Turkey and eastern Iraq to western India. The origin of Farsi or Modern Persian is not clear. Although greatly influenced and closely affiliated to Middle and Old Persian, there is no conclusive evidence that it is directly descended from these languages. It may instead derive from a Pahlavi dialect once spoken in northeast Iran. Old Persian, by contrast, and its immediate descendant Middle Persian, originated in a province in southwest Iran that was once the center of the Persian Empire – Parsa or Fars, hence the contemporary Persian name of the language: The Early Modern period of the language ninth to thirteenth centuries, preserved in the literature of the Empire, is known as Classical Persian, due to the eminence and distinction of poets such as Rudaki, Firdowsi, and Khayyam. During this period, Persian was adopted as the lingua franca of the eastern Islamic nations. Extensive contact with Arabic led to a large influx of Arab vocabulary. Classical Persian remained essentially unchanged until the nineteenth century, when the dialect of Teheran rose in prominence, having been chosen as the capital of Persia by the Qajar dynasty in 1795. Although it still contains a large number of Arab terms, most borrowings have been nativised, with a much lower percentage of Arabic words in colloquial forms of the language. The suggestion for the change is said to have come from the Iranian ambassador to Germany, who came under the influence of the Nazis. It is said that some German friends of the ambassador persuaded him that, as with the advent of Reza Shah, Persia had turned a new leaf in its history and had freed itself from the pernicious influences of Britain and Russia, whose interventions in Persian affairs had practically crippled the country. Contact Us [Click here to get in touch](#) Copyright Notice: Third parties are allowed to use or reference information on this page for non-commercial use only if they acknowledge this website as the source by linking to it. Read detailed Terms and Conditions on how to apply for commercial use. Would highly recommend to anyone looking for a translation service to add value to your business or project. The use of the finest linguists and exceptional management make them the leaders in their field. Tom Kendon Deputy Head of International Programmes We were overall delighted with the standard of service and Today Translations delivered, in terms of translation quality, time and attentive customer care. They were highly responsive, creative and were central to the success of the translation and quality assurance process. The project managers we dealt with were collaborative and operated very much as part of the team. I would commend our experience of working with Today Translations to other organisations requiring professional translation services. Best in Class Customer Care.

**Chapter 2 : Iranian Nationality and the Persian Language by Shahrokh Meskoob**

*In this insightful study of Iranian cultural history and national identity, Shahrokh Meskoob, one of Iran's leading intellectuals, reviews the roles of three social classes, the courtiers and bureaucratic officials (ahl-e divan), the religious scholars (ulama), and the Muslim Gnostics (Sufi poets).*

So much for lack of cross-over! Side Benefits Of Learning Persian Vocabulary It might be tempting to think that learning all that new vocabulary will be a time sink. Learning Persian vocabulary will give you a kickstart with other Middle Eastern languages. Perhaps a quarter of words overlap. This is the equivalent of being able to use all the Norman and Saxon vocabulary in English to give yourself a headstart in other European languages. First, learn to speak and understand Persian. It is a bit intimidating to get started with it. But look at it this way: Persian is Spelt Phonetically When applied to the Persian language, the alphabet is phonetic "what you hear is what you write, and what you read is what you say. This makes things way easier than, say, French, with its rules for decoding the pronunciation. Persian has a case-free alphabet The Persian alphabet has no upper or lower case. Persian is just joined-up handwriting Each letter in Persian has a couple of different forms. Some handwritten Latin letters change slightly when joined up, but are nonetheless easily identifiable. Its three variations are: These have basic shape and dots, but are slightly adapted to join to the adjacent letter. Can you now pick out the ch letter in each of the above words? Not too difficult, right? The typed and handwritten forms of Persian script are basically the same thing. Same letters, same style. As soon as you understand that the Persian script works the same as joined-up handwritten English, but written right-to-left and without capital letters, the task of learning it suddenly becomes much less daunting. Notice that the only thing that changes is the position and number of dots "one, two or three, either above or below the main shape. This combination of a few basic shapes combined with six standard dot patterns comprises almost the entire Perso-Arabic alphabet. Many of the letters are redundant Curiously, several letters in the alphabet have the same sound when the word is pronounced. When Persian borrows these words, these various letters are all approximated to the same sound. The legacy remains in the spelling of these words when written. How do you learn the right spellings? But where are the vowels? Where are the vowels? In written Persian, these vowels are added as extra marks above or below the consonant they follow. Of course you would. You know what vowels to insert, and where. Ignore the difficulties of the script and get stuck in having a conversation. As I mentioned before, beginner phrasebooks and language guides transliterate the words into the Latin alphabet to get you started. If you concentrate on speaking and listening first, and reading and writing later, two things will happen. Finally, remember that there are only three short vowel sounds that are missing. Persian actually contains six vowels in total. The message is simple: They cannot be chopped and changed. Gender discrimination in Iran? Perhaps, but not in the language! So instead of saying:

**Chapter 3 : Iranian nationality and the Persian language ( edition) | Open Library**

*In this insightful study of Iranian cultural history and national identity, Shahrokh Meskoob, one of Iran's leading intellectuals, reviews the roles of three social classes, the courtiers and bureaucratic officials (ahl-e divan), the religious scholars (ulama), and the Muslim Gnostics (Sufi poets and writers), in the development and refinement of the Persian language during the past one.*

Although of diverse ancestry, the Persian people are united by their language, Persian Farsi , which belongs to the Indo-Iranian group of the Indo-European language family. Dari , a variant of the Persian language , is the lingua franca and an official language of Afghanistan and is also spoken in Pakistan. The name Persia derives from Parsa, the name of the Indo-European nomadic people who migrated into southern Iran to an area then called Persis about bce. The first written reference to the Parsa occurs in the annals of Shalmaneser II, an Assyrian king, who reigned in the 9th century bce. As the Parsa expanded their sphere of political influence, particularly under the Achaemenian dynasty bce , the entire Iranian plateau became known to outsiders such as the ancient Greeks as Persia; its various peoples were designated collectively the Persians. Before the Muslim conquest of Persia in the 7th century ce, most Persians followed Zoroastrianism , based on the teachings of the ancient prophet Zoroaster Zarathustra , who lived during the first half of the 1st millennium bce. In 21st-century Iran there remain a small number of Zoroastrians; larger numbers of Zoroastrians now live in South Asia. The Persian population is engaged in a broad array of occupations, in both urban and rural settings. In urban areas Persian society is stratified by profession; real-estate investors and commercial entrepreneurs occupy the highest position, followed by upper-level administrators, merchants, and clergy. The middle class consists largely of civil servants and assorted white-collar workers. The next group generally comprises labourers of various sorts, while the lowest class includes the unskilled and the unemployed. In rural areas, which are largely agrarian, social stratification is much less marked. The traditional handwoven cloth and carpet industries have remained strong, despite competition from mechanized textile mills. Persian villages often pride themselves on the unique designs and high quality of their carpets, most of which display the typical geometric figures and floral designs prevalent in Muslim visual art. Products of the weaving industry are both used locally and exported. The Persians are known for their intricately inlaid metalwork as well as for their legacy of extraordinary architecture. Finely decorated pre-Islamic structures still stand in several ancient cities, as do spectacular mosques and shrines from the Muslim era. The Persian literary tradition extends back at least to the time of Zoroaster. Although no writing in Persian occurred for a period of nearly five centuries after Alexander the Great captured the region, the tradition resumed during approximately the 3rd century ce and continued into the 21st century. Aside from religious observances, shopping sprees in festively lit buildings mark the birthday celebration of the 12th imam. Persian holidays are occasions for enjoying local foods. Most meals include rice, meat usually lamb , and onions and other vegetables, all uniquely seasoned with saffron , turmeric , rose water, mint , and lime in various combinations. Dairy products, especially yogurt , also are characteristic of Persian cuisine. Learn More in these related Britannica articles:

**Chapter 4 : Iranian peoples - Wikipedia**

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January 20, This article is by guest contributor, Zavier Wingham. You can follow him on twitter ZWingham. When it comes to Iranian films, there are a few familiar themes that enthusiasts might expect – love, revenge, war, religion, piety, class, gender, sexuality, family, and the nation. Curiously left out of these expected themes is the topic of race. As tensions between race and the nation-state are increasingly reflected in daily discourse, how might this friction register in an Iranian context? A French movie poster for *Bashu, the Little Stranger*. Set during the Iran-Iraq War, the film follows a young Afro-Iranian boy, Bashu, who flees ahead of the devastation wreaked upon his southern Iranian village by the Iraqi invasion. His journey brings him to Gilan, a northern province where Gilaki is predominantly spoken. *Bashu* was completed during the Iran-Iraq War, a period in Iranian cinematic history that experienced increased control by Islamic hardliners. *Bashu* explores a variety of tropes and ideas, ranging from patriarchal familial roles to ethnocentric nationalism, which in many ways undermined the very foundation of Iranian cinema standards set by the Islamic Republic at that time. While previous scholars have analyzed the film in terms of gender, film technologies, and nationalism, this article centers blackness as it is depicted in the film while acknowledging the role of intersecting identities. The southwestern Iranian province of Khuzestan was one of the main areas affected by the Iran-Iraq war. A Journey from Khuzestan to Gilan: Frequently compared to charcoal, called a thief and ill-bearing omen, they attempt to scrub away his blackness and turn him clean – white. One of the kids punches him to the ground and Bashu faces two choices: He grabs the book and reads an iconic and nationalist Persian line: Despite this particular event, his blackness continues to demarcate him as Other, as village boys mock Bashu when he sings in his native tongue and performs a ritualistic dance. Persian was standardized as the official language of Iran in Persian became the predominant method through which educated Iranians typically men of diverse ethnicities could communicate with each other. The standardization of Persian coincided with a dramatic increase in ethnocentric Persian nationalism, characterized by an increase in the ostracization of Arab culture and language, as well as all others deviating from the new Persian norms. An examination of mutually constructing identities, or intersectionality, is essential for understanding interlocking issues of blackness, ethnicity, gender, and nation. Additionally, his Khuzestani Arabic acts as a signifier of otherness, which further ostracizes him from the Gilaki speaking people of Gilan. This notion of blackness in the Gilani village is further reinforced by villagers – his blackness is constantly referred to as an affliction, stupidity, sickness, uncleanliness, bad omens, thievery, and demons and spirits. In fact, within Iranian folklore, blackness is canonized in the form of Haji Firuz, a figure known for appearing every Persian New Year to wish good tidings for the upcoming year. Typically, the costume is donned by wearing blackface. Furthermore, instead of treating difference as a simple regional issue, he centers blackness in a key way to emphasize race. Even during the showing of the film, it lacked Persian subtitles. The quick linguistic shift from Persian to Gilaki enables language itself to act as an agent of displacement and forces the exclusively-Persian speaker into the position of struggling to understand the dispersed idiomatic phrases and expressions that share some commonality with Persian, but are nevertheless mostly incomprehensible. This act authenticated his intelligence, as his blackness previously signaled the lack thereof, to the surrounding villagers. The beautiful shots of northern Iran are breathtaking and surely inspired wanderlust for many. If one thing is for certain, *Beizai* positively shocked his predominantly Persian-speaking audience with *Bashu*. Constantly, his blackness – once displaced from the south of Iran – becomes a point of reference for his being and Otherness. Reflexively, we observe that blackness fractures the assumingly neat ethnocentric Persian nationalist narrative, demonstrating black bodies cannot be equivocally excluded as not Iranian. Moreover, language demonstrates that Persian, while the official language of Iran, does not characterize all Iranians – both in terms of ethnicity and gender.

**Chapter 5 : Iranian Nationality and the Persian Language - Books on Iran**

*EMBED (for calendrierdelascience.com hosted blogs and calendrierdelascience.com item tags).*

A Greek folk etymology connected the name to Perseus , a legendary character in Greek mythology. Herodotus recounts this story, [25] devising a foreign son, Perses, from whom the Persians took the name. Apparently, the Persians themselves knew the story, [26] as Xerxes I tried to use it to suborn the Argives during his invasion of Greece, but ultimately failed to do so. History of usage Although Persis was originally one of the provinces of ancient Iran, [27] varieties of this term e. Persia were adopted through Greek sources and used as an official name for all of Iran for many years. However, the term Persian is still historically used to designate the predominant population of the Iranian peoples living in the Iranian cultural continent. The inscription mentions Parsua presumed to mean "border" or "borderland" [40] as a tribal chiefdom 600 BC in modern-day western Iran. The ancient Persians were a nomadic branch of the Iranian population that, in the early 10th century BC, settled to the northwest of modern-day Iran. However, they played a major role in the downfall of the Neo-Assyrian Empire. They spread their influence to the rest of what is called the Iranian Plateau , and assimilated with the non-Iranian indigenous groups of the region, including the Elamites and the Mannaeans. At its greatest extent, the Achaemenid Empire stretched from parts of Eastern Europe in the west, to the Indus Valley in the east, making it the largest empire the world had yet seen. During the Achaemenid era, Persian colonists settled in Asia Minor. After a long struggle with Rome in the Mithridatic Wars , Pontus was defeated; part of it was incorporated into the Roman Republic as the province Bithynia and Pontus , and the eastern half survived as a client kingdom. Following the Macedonian conquests , the Persian colonists in Cappadocia and the rest of Asia Minor were cut off from their co-religionists in Iran proper, but they continued to practice the Zoroastrian faith of their forefathers. However, it did not yet have a political import. It had influences on Persian, [61] [62] [63] as well as a major influence on the neighboring Armenian language. By the time of the Sassanian Empire , a national culture which was fully aware of being Iranian took shape, partially motivated by restoration and revival of the wisdom of "the old sages" Middle Persian: For a period of over years, the neighboring Byzantines and Sasanians were recognized as the two leading powers in the world. Iranian languages and Western Iranian languages The Persian language and its various varieties are part of the western group of the Iranian branch of the Indo-European language family. Modern Persian is classified as a continuation of Middle Persian , the official religious and literary language of the Sasanian Empire , itself a continuation of Old Persian , which was spoken by the time of the Achaemenid Empire. Their origin is traced to the merchants who settled in the region by the time of the Sasanian Empire. Persian culture From the early inhabitants of Persis , to the Achaemenid, Parthian, and Sasanian empires, to the neighboring Greek city states , [96] the kingdom of Macedon , [13] the caliphates and the Islamic world , [97] [16] all the way to modern-day Iran and Western Europe , and such far places as those found in India , [98] Asia , [17] and Indonesia , Persian culture has been either recognized, incorporated, adopted, or celebrated. Persian art and Persian miniature The artistic heritage of the Persians is eclectic, and includes major contributions from both the east and the west. Persian art borrowed heavily from the indigenous Elamite civilization and Mesopotamia , and later from the Hellenistic civilization. In addition, due to the central location of Greater Iran , it has served as a fusion point between eastern and western traditions.

**Chapter 6 : [PDF] Iranian Nationality and the Persian Language Full Colection - Video Dailymotion**

*The terms "Persian" and "Iranian" don't necessarily mean the same thing. Some people draw a distinction in that Persian relates to a particular ethnicity, and being Iranian is a claim to a certain nationality.*

They were perfectly fine claiming to be Iranians especially here in the US until all the terrorist acts. After the US media showed Iranians burning the American flags in the streets, the American hostage situations, and bombings, Iranians in America were obviously viewed with much bias like the current day Muslims. Iran is the name of our country, not a race, so someone could be Azeri and Iranian! I am fars pars or persian and I am Iranian and it has nothing to do with the regime! But all are not Persian, but are part of the same ethnic and linguistic family. Queen of the Ancient Medes: Airyanem Civilization ; "Esther: Around 65 percent of Iran is ethnically Persian, though most Iranians are persified and consider themselves Persian whether ethnically Persian or not. Please see the document by King of Kings, Darius the Great. Alexander the Great had a secret agreement with Jewish leaders to destroy the united Aryan people. Both Greek and Jewish scholars used Persian tribe to accomplish that. The Medes tribes, Persian tribes and other tribes were part of the Aryan people with the same language and religion, too. Since the Greeks took over to our time, Greek, Jewish, Arab, Turkish and western scholars have used Persian instead of Aryan to divide the Aryan people of the region. Unfortunately, there are plenty of traitors among Aryan people Persians, Kurds and others to do the dirty jobs for the powers above. Otherwise, we are a people with the same blood and same language. Real Persians are in now in India who worship in agyari. They were saved because they left the nation before forced conversion. They came to India and asked shelter on the basis that their god of fire and the Indian god are the same god of fire. So they were given shelter and were saved. Most Persians live in Tehran and very few abroad. There is a sistinct difference. Different race, culture, language and features. Therefore Greeks called them persians and called the land Persia and eventually this was transferred to the English. I perefer persia that i die for it from shomal Rasht, but in some way i have something to say Persis is only Pars.

**Chapter 7 : Farsi Language History and Facts | Today Translations London, UK**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

January 16, A guest post by Aria Fani. A native of Shiraz, Fani studies towards a Ph. The native term for the Persian language, Farsi, has gained currency in English in the latter part of the twentieth century. A number of scholars and institutions, both in Iran and abroad, have strongly objected to this usage. Farsi on the other hand is allegedly void of any cultural or historic referent. It consequently flattens such connections and renders Persian foreign in English. Such politics of identity is not limited to Iran as Persian also serves as the official languages of Tajikistan known as Tajik and Afghanistan along with Pashto. There are other arguments against the usage of Farsi: Dari, Farsi and Tajik. To reflect and honor their common linguistic register and literary heritage, one should refer to all three only by one name: It is by now common knowledge that languages in the era of nation state are codified to fit into a national mold, primarily to invent a sense of distinction. Such project, inevitably oppositional, aims to distinguish Dari from Persian on the one hand and pit it against Pashto on the other. Not only are such tensions modern but are also mostly ahistorical to the trajectory of Persian and its interplay with other literary cultures. Linguistic difference between Dari, Farsi and Tajik is often magnified in the service of national and postcolonial politics. Beyond where the language is spoken today, its literary culture echoes in such lands as Azerbaijan, India, Pakistan, Kashmir, Bangladesh, Asia minor, and the Balkans where Persian was either one of the languages of political administration, cultural importance, or literary production for many centuries. Like native speakers of Persian, they too rightly lay claim to the polycentric and cosmopolitan world of Persian literary culture. Efforts to provincialize and arbitrarily fragment this worldly literary tradition into distinctive and separate canons, as it may be evident in their distinctive names Dari, Farsi and Tajik , have been interrogated by different scholars, more recently in *The World of Persian Literary Humanism*. Less interrogated however is the rhetorical posturing of unity that fails to critically reflect on the state of Persian literary studies and pedagogy. Founded in , it is one of the Iranian governmental bodies presiding over the use of Persian Language. While many insist on the mutual intelligibility of Dari, Farsi and Tajik and their common literary register, few Persian-language textbooks, if any, ever go beyond a brief mention of Tajik and Afghan speakers in their English-language introductions. These textbooks make no efforts to cover any aspects of Afghanistan or Tajikistan. Herat and Bukhara are not mentioned alongside Shiraz and Mashhad as Persian-speaking cultural hubs. Afghan and Tajik artists are not introduced alongside their Iranian counterparts. The introduction of the Routledge Persian Course states: Drawing from a wealth of Dari sources could have introduced students to the cultures of contemporary Afghanistan. Furthermore, showcasing different literary registers of Persian can be a productive pedagogical and cultural exercise, particularly in higher levels. We will return to the question of pedagogy. Even if a textbook introduces an Afghan or Tajik figure, their identity is often marked as non-default, cast as the other. *Persian in Use*, a recent elementary textbook, has admirably incorporated a poem by Mohammad Kazem Kazemi , a Persian-language poet, literary critics and book editor from Herat. One also cannot but wonder would Kazemi have been incorporated in the textbook if he were still residing in Herat instead of his Iranian city of residence Mashhad? Herat and Mashhad may only be miles apart less than the distance between New York City and Boston , but the power relations that marginalize Kazemi remain wide-reaching all over Iran and beyond. Kazemi, often rendered a standalone figure, is only part of a much larger literary network that has transcended political and generational borders. After all the history of Persian, as with many other traditions, is distinctly marked by travel and shifting centers of patronage. Kazemi is a most normative case within this historic paradigm only rendered an anomaly by Iranocentrism. A photograph of Mohammad Kazem Kazemi. Photograph by Mahdi Shojaeian. The Iranocentric disposition of Persian Studies goes above and beyond language textbooks. This fall one of my students at U. I must bizarrely emphasize that she was living in Tajikistan where she stayed with a Tajik family. To her dismay, the linguistic scope of the program hardly celebrated that of her host

country. Given the lack of academic ties between North American and Iranian universities, the Persian-language program in Tajikistan has offered an alternative to many students who may have otherwise wished to study in Iran. But one wonders where students such as mine, particularly interested in Tajikistan, can gain a pedagogically egalitarian education? It is about a language program, sponsored by the U. Sadly, this is the norm abroad and here at home. All too often one hears of Afghan heritage students in the United States who are regularly corrected by their Iranian instructors for their Dari parlance. One may ask, who defines the contours of this shared heritage? May one speak on its behalf? The role of the state in institutionalizing what is excluded or included in language programs and literary canons cannot be underscored enough. For instance, before the occupation of Afghanistan, most if not all Persian-language classes had a decidedly Iranian focus. It was only well after October that there was growing interest in Dari-language classes. Once primarily serving the U. In a similar vein, the field of Persian Studies would not be the same today if the U. A photograph of Khal Mohammad Khasta – “Boxing up Persian literary culture as a national Iranian heritage is not only visible in language classrooms and textbooks, but also in translation and works of scholarship. Afghan and Tajik writers and poets are regularly excluded by anthologies of Persian literature in translation. A recent study, *The World of Persian Literary Humanism*, admirably critiques the Iranocentric domain of Persian Studies, but its critical posturing hardly materializes in its own literary purview. Particularly in the last chapter, the author could have included non-Iranian writers and scholars whose life is marked by traveling and traversing national borders. In Mazar-i Sharif, he edited the literary magazine *Bidar*. He later settled in Kabul and anthologized the works of Persian-language poets in Afghanistan. A generation of Afghan writers and literati considers itself his student. Unlike Farrokhzad, there is little or no scholarly work on Khasta in English. Overall, in spite of the self-declared non-nativist framework of *The World of Persian Literary Humanism*, there is no mention or meaningful engagement with the Persian literary production of Afghanistan or Tajikistan in the latter part of the twentieth century. In other words, its theoretical framework hardly returns to its rightful source: I certainly do not intend to reject or define its existence. But as with the question of shared literary heritage, it should be interrogated. If there is such a canon, what is it determined by? What figures disturb its literary and political project? What does this canon mean to the Afghan and Tajik people? These are questions many studies leave unaddressed. Perhaps it is partially due to the fact that all students of modern Persian literature in the West are trained in Iranian literary works while any knowledge of Afghan or Tajik literature is merely seen as a bonus. One can get a Ph. Persian literary production outside of Iran is essentially treated as an exotic object in an uncharted terrain. A Islamic Republic-issued 2nd grade Persian language textbook. The cover features the flag and national boundaries of Iran including territorial claims in the Caspian Sea and Persian Gulf. These trends, increasingly self-aware of their Iranocentrism, persist in spite of recent groundbreaking studies that return Persian literary culture to its greater geography. It is vital to lay bare any politics that aims to provincialize the worldly routes and realm of Persian. But such effort is bound to be naive at best and misguided at worst if it fails to address the prejudices of its own paradigm. An academic posturing that insists on the unity of Dari, Farsi and Tajik does not mirror the realities of a divided field where the pedagogical purview of Persian-language textbooks hardly goes beyond the borders of Iran while Dari- and Tajik-language textbooks are focused on their own parlance and national geography. As mentioned, recent works in Persian literature and pedagogy clearly point to their blind spots yet ultimately hide behind their own acknowledgement, their academic jargon. We are aware of the pain, but where is the cure? This is a vastly neglected gap that a few scholars cannot be expected to address across so many disciplines. So where do we go from here? In the field of pedagogy, we need not look any further than what our Arabic-language colleagues have done. Variants of Persian are arguably far more homogenous than different dialects of Arabic. The third edition of *Al-Kitaab*, which incorporates both Levantine and Egyptian Arabic, like all textbooks, has been subject to criticism. In pedagogy and beyond, we can no longer romanticize and boast of the vast diversity of the Persian-speaking world while ignoring and reproducing the same power relations critiqued here.

**Chapter 8 : Learn to Speak Persian: Your Complete Guide - Fluent in 3 months - Language Hacking and T**

*The second one, Persian, is either an ethnicity and also the name of a language, the language is also known as Farsi. So, a person could be Iranian, but not Persian, or Persian but not Iranian (for example Persian-Americans, born in the US, but descendants from Persians).*

Hello, I just stumbled upon this listing and thought you might like it. Just check it out. How widely and deeply is such an identity shared by the various ethnolinguistic groups that live within the boundaries of the present Iranian state and by those in Afghanistan, Central Asia and the Caucasus who share their language and much of their cultural heritage with Iranians? The relative weight to be given to each of these, partially overlapping, elements in defining the Iranian national identity has generated much controversy among the successive generations of modern intellectuals in Iran, particularly since the last decades of the nineteenth century when the question of national identity moved to the center stage of the political discourse. The author stresses the fact that following the Arab conquest of Persia in the seventh century C. The use of Persian in these and other works gradually established it as the principal literary language and, as such, the feature that most distinguished the Iranians from the rest of the Islamic world. History was our currency, the provisions for the way, and our refuge. This reclaiming of cultural identity by the Persians, it must be emphasized, however, never acquired the character of an anti-Islamic impulse. Indeed, the acceptance of Persian as the second language of Islam brought to it a certain measure of sanctity. The increasing acceptance and use of Persian, especially in its written form, in the Iranian world as the principal language for formal communication and literary expression served as one if not the key link among the many peoples that comprised the Iranian civilization. Of the three groups, he finds the ulama contributed the least to the development of Persian; the most eminent among them preferred to write in Arabic, and their use of Persian was mostly for purposes of oral communication with the masses. Browne, Jan Rypka, and Zabihollah Safa. Where the latter authors followed a chronological approach to the development of Persian literature in relation to its general historical and cultural contexts, Meskoob seeks to show how the particular sociocultural positions held by the aforementioned groups helped determine the nature and extent of their respective contributions to the development of the Persian language. His study, therefore, offers an excellent example of a sociologically sensitive analysis of Iranian cultural history and identity. In all these capacities they were gradually replaced by a new social group in the Iranian society, i. An analysis of their role vis-a-vis the Persian language, and in relation to the masses and the state, as the author rightly points out, lies beyond the scope of the present work. The Persian edition of the present work was first published in Paris under the title of *Melliyat va zaban*. Since the revolution Shahrokh Meskoob has been living and working in Paris. Ali Banuazizi was born in Tehran and currently teaches social psychology and modern Iranian history at Boston College. He served as editor of the journal *Iranian Studies* from , and is the author of a number of works on contemporary Iranian society and politics. Send email to Ali Banuazizi. He is one of the leading American authorities on Persian literature and the author and editor of more than a dozen books as well as numerous scholarly articles. Send email to Michael Hillmann.

**Chapter 9 : Persian people - Wikipedia**

*The Persians are an Iranian ethnic group that make up over half the population of Iran. They share a common cultural system and are native speakers of the Persian language, as well as closely related languages.*

Proto-Iranian[ edit ] Historical distribution in BC: This ancestor language is speculated to have origins in Central Asia and the Andronovo Culture is suggested as a candidate for the common Indo-Iranian culture around BC. It was situated precisely in the western part of Central Asia that borders present-day Russia and present-day Kazakhstan. Proto-Iranian thus dates to some time after Proto-Indo-Iranian break-up, or the early second millennium BCE, as the Old Iranian languages began to break off and evolve separately as the various Iranian tribes migrated and settled in vast areas of southeastern Europe, the Iranian plateau , and Central Asia. Proto-Iranian innovations compared to Proto-Indo-Iranian include: Old Iranian[ edit ] The multitude of Middle Iranian languages and peoples indicate that great linguistic diversity must have existed among the ancient speakers of Iranian languages. Old Persian , the native language of a south-western Iranian people known as Persians. Old Persian is the Old Iranian dialect as it was spoken in south-western Iran by the inhabitants of Parsa , who also gave their name to their region and language. Genuine Old Persian is best attested in one of the three languages of the Behistun inscription, composed circa BC, and which is the last inscription and only inscription of significant length in which Old Persian is still grammatically correct. Later inscriptions are comparatively brief, and typically simply copies of words and phrases from earlier ones, often with grammatical errors, which suggests that by the 4th century BC the transition from Old Persian to Middle Persian was already far advanced, but efforts were still being made to retain an "old" quality for official proclamations. The other directly attested Old Iranian dialects are the two forms of Avestan , which take their name from their use in the Avesta , the liturgical texts of indigenous Iranian religion that now goes by the name of Zoroastrianism but in the Avesta itself is simply known as vohu daena later: The Old Avestan dialect is very archaic, and at roughly the same stage of development as Rigvedic Sanskrit. On the other hand, Younger Avestan is at about the same linguistic stage as Old Persian, but by virtue of its use as a sacred language retained its "old" characteristics long after the Old Iranian languages had yielded to their Middle Iranian stage. Unlike Old Persian, which has Middle Persian as its known successor, Avestan has no clearly identifiable Middle Iranian stage the effect of Middle Iranian is indistinguishable from effects due to other causes. In addition to Old Persian and Avestan, which are the only directly attested Old Iranian languages, all Middle Iranian languages must have had a predecessor "Old Iranian" form of that language, and thus can all be said to have had an at least hypothetical "Old" form. Additionally, the existence of unattested languages can sometimes be inferred from the impact they had on neighbouring languages. Such transfer is known to have occurred for Old Persian, which has what is called a " Median " substrate in some of its vocabulary. Isoglosses[ edit ] Conventionally, Iranian languages are grouped in "western" and "eastern" branches. Certain is only that Avestan all forms and Old Persian are distinct, and since Old Persian is "western", and Avestan was not Old Persian, Avestan acquired a default assignment to "eastern". Two of the earliest dialectal divisions among Iranian indeed happen to not follow the later division into Western and Eastern blocks. Old Persian, however, has fronted these consonants further: As a common intermediate stage, it is possible to reconstruct depalatalized affricates: This coincides with the state of affairs in the neighboring Nuristani languages. Avestan and most other Iranian languages have shifted these clusters to sp, zb. The Saka language , attested in the Middle Iranian period, and its modern relative Wakhi fail to fit into either group: A division of Iranian languages in at least three groups during the Old Iranian period is thus implied: Persid Old Persian and its descendants Sakan Saka, Wakhi, and their Old Iranian ancestor Central Iranian all other Iranian languages It is possible that other distinct dialect groups were already in existence during this period. Middle Iranian languages[ edit ] What is known in Iranian linguistic history as the "Middle Iranian" era is thought to begin around the 4th century BCE lasting through the 9th century. Linguistically the Middle Iranian languages are conventionally classified into two main groups, Western and Eastern. The two languages of the Western group were linguistically very close to each other, but quite distinct from their eastern counterparts. On the other

hand, the Eastern group was an areal entity whose languages retained some similarity to Avestan. They were inscribed in various Aramaic -derived alphabets which had ultimately evolved from the Achaemenid Imperial Aramaic script, though Bactrian was written using an adapted Greek script. Middle Persian Pahlavi was the official language under the Sasanian dynasty in Iran. It was in use from the 3rd century CE until the beginning of the 10th century. The script used for Middle Persian in this era underwent significant maturity. Middle Persian, Parthian and Sogdian were also used as literary languages by the Manichaeans , whose texts also survive in various non-Iranian languages, from Latin to Chinese. Manichaean texts were written in a script closely akin to the Syriac script. Following the Islamic Conquest of Persia Iran , there were important changes in the role of the different dialects within the Persian Empire. The old prestige form of Middle Iranian , also known as Pahlavi, was replaced by a new standard dialect called Dari as the official language of the court. The Saffarid dynasty in particular was the first in a line of many dynasties to officially adopt the new language in CE. Dari may have been heavily influenced by regional dialects of eastern Iran, whereas the earlier Pahlavi standard was based more on western dialects. This new prestige dialect became the basis of Standard New Persian. They also noted that the unofficial language of the royalty itself was yet another dialect, "Khuzi", associated with the western province of Khuzestan. Geographic distribution of modern Iranian languages The Islamic conquest also brought with it the adoption of Arabic script for writing Persian and much later, Kurdish, Pashto and Balochi. All three were adapted to the writing by the addition of a few letters. This development probably occurred some time during the second half of the 8th century, when the old middle Persian script began dwindling in usage. The Arabic script remains in use in contemporary modern Persian. Tajik script , used to write the Tajik language , was first Latinised in the s under the then Soviet nationality policy. The script was however subsequently Cyrillicized in the s by the Soviet government. The geographical regions in which Iranian languages were spoken were pushed back in several areas by newly neighbouring languages. Arabic spread into some parts of Western Iran Khuzestan , and Turkic languages spread through much of Central Asia, displacing various Iranian languages such as Sogdian and Bactrian in parts of what is today Turkmenistan , Uzbekistan and Tajikistan. In Eastern Europe , mostly comprising the territory of modern-day Ukraine , southern European Russia , and parts of the Balkans , the core region of the native Scythians , Sarmatians , and Alans had been decisively been taken over as a result of absorption and assimilation e. Slavicisation by the various Proto-Slavic population of the region, by the 6th century AD. Various small Iranian languages in the Pamir Mountains survive that are derived from Eastern Iranian. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed.