

## **English-Persian Word Formation with an Eye on Culture and Thought Effects**

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### **Abstract**

This research aims to introduce culture and thought -within Whorfian hypothesis-of the target language to EFL learners and helps them get a deeper idea over the root and reference of words and thereby keep them longer in memory. To test the hypothesis Orwell's *Animal Farm* was chosen along with two translations in Persian as well as a Persian short story titled *Ahu-ye Kuhi*. Required data were extracted from the aforesaid books with no sampling procedure applied but the whole books were taken into consideration. The researchers made use of syntactic discussions like grammatical gender in addition to semantic domains like colors, planets, flowers, religion, and others in a contrastive way. Any word signaling one of these domains was highlighted and analyzed through examples. The domains revealed a high rate of effect on the formation of words both in English and Persian with basic changes in between. It was concluded that the roles of thought and cultural domains on the vocabulary systems of the two languages are effective and

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crucially important particularly in that EFL learners get familiar with the culture and thinking styles of the target language which paves the way for learning the language easier.

**Keywords:** Culture, thought, word formation, semantic domain.

## **1. Introduction**

According to Carroll (2007), Locke (1690) came to change that old belief saying that thought is independent of language and language is dependent on thought. Word forms are merely reflections of some underlying ideas. It is thought which determines the selection of word forms.

Steinberg (2000) held that the way languages go to form their vocabulary system has an origin in their cultures. But he wondered where this culture comes from. He continues that one's living environment, one's specific language and one's life style lead to a series of customs and behaviors which constitute one's culture. People are supposed to change a lot as they change their environments. The above-mentioned aspects of life give us a certain worldview through which we may see our surroundings differently and attribute our specific terms to it. We shall refer to Whorfian hypothesis indirectly to find about the probable effects of culture and thought on word formation which is finally expected to affect the mind of Iranian EFL learners while learning English.

In Vygotsky's view, however, language and thought are logically distinct but contingently related. Vygotsky (1962), according to Saif (2004), stated that "the structure of speech is not simply the mirror image of the structure of thought." In other words, thought is restructured as it is transformed into speech, and completed in the word. He concludes that in growing up within a particular linguistically structured relationship, the child begins

to perceive the world not only through its eyes but also through its speech. And later it is not just seeing but acting that is informed by words. (Carroll, 2007)

## **2. Objectives and Research Questions**

This study claims and clarifies that culture is an integral but apparently separate part of the language which may easily affect various aspects of any language specially the vocabulary system. Different cultures and environments lead to different thinking styles which in turn influence a language and semantic domains particularly. The objective of the study is to examine how the words collected and classified under each semantic domain are simply indicative of the way we think about the world, objects and the proper way to categorize them. In other words, the research attempts to answer the following research questions:

1. What is the effect of thought on word formation?
2. Does culture play a role in forming words?
3. How does word formation process differ in English and Persian?

Let's look back and see a history of pertinent studies and findings. Many similar studies, theoretically and practically, have been conducted, but few of them are given here:

### **2.1 Word formation in Chinese**

Aiguo (1997) launched a similar study in word formation between Chinese and English"; yet it was quite syntactic with little reference to culture or thought patterns. According to him, through studying and analyzing rules of Chinese and English word formation, both Chinese L2 and English L2 learners can also enlarge their native language vocabulary in addition to finding out the similarities and differences

between the two languages concerned. Finally, he came to the conclusion that through a detailed comparison of word-formation between the two languages, similarity exists between the two although they belong to different writing systems, one is graphic and the other alphabetic; one is inflectional (English) while the other is not. Both languages have compounds, affixations, conversions, blends, abbreviations and loans.

## **2.2 Color terms**

Yarmohamadi (2002) approached the subject of building vocabulary system in a sort of contrastive analysis between English and Persian; he selected two distinct domains of color and measure words to clarify word formation.

He explained that different languages usually select different color terms for a different range of color terms in the spectrum. In this respect, they could contrastively display full isomorphism or lack of isomorphism. He clarifies that in “full isomorphism” the two color terms in the two languages are meant to be the same. If language A uses a different color term or a descriptive translation for a given color term then we have no isomorphism. A grammatical influence on cognition was also tested by many linguists, some of whom are presented here to help the topic at issue.

## **2.3 Grammatical marking of form**

Carroll (2007:414) reported that he and Casagrande (1958) compared Navaho and English. They observed that in Navaho, the form of the verb for handling an object varies with the form or shape of the object. The verb varies if the object is a long flexible object versus a flat flexible or a long rigid one. On this basis, they proposed that Navaho-

speaking children would learn to discriminate the forms of objects at an earlier age than English-speaking children do.

#### **2.4 Grammatical marking of gender**

Martinez and Shatz (1996), cited by Carroll (2007), examined this effect on categorization in 3 to 4- year old children. They presented Spanish-English children with pictures of animate and inanimate objects and asked them to put in their belonging groups. There were similarities and differences in their strategies to use. One- third of the Spanish children sorted them by gender while English students did not so. They concluded that sometimes at least young children may use grammatical gender for classification.

#### **2.5 Words and perception**

Again Carroll (2007) brings evidence from Brown and Lenneberg (1954) and Lantz (1963) that knowing words does not influence perception of the world. They had found that knowing word forms may aid memory. Thus with regard to color words, speakers who must remember a color but do not have a word form for it have more trouble remembering it than speakers who do have such a form.

Following the above literature, these researchers have adopted their specific approaches toward finding a relationship among *culture, thought and language*. This view is mostly semantic considering culturally-loaded domains and worldviews in English and Persian speakers.

### **3. Methodology**

We need to refer to word formation processes both in English and Persian in order to find out some of the sources which contributed to having a new word. In English, Word formation processes include *etymology, coinage, borrowing, compounding, blending, clipping, backformation, conversion, acronyms and derivations*. Persian shares some of these processes yet not all of them. Etymology, coinage, borrowing, compounding, acronyms and derivations are prevalent ways of forming words in Persian as well.

Moreover, the studies of this paper were performed within the theory of language and thought introduced by Sapir and Whorf.

#### **3.1 Materials and instruments**

A well-known short story titled *Animal Farm* by Orwell in English with two different translations by Firuzbakht and Amirshahi were utilized to find required data about the use and translation of certain words in the specified domains; besides, a Persian short story entitled “*Ahuye Kuhi*” by Golab Darrehi was used to make for any probable defects arisen from translation job and thereby to tap into the Persian culture.

#### **3.2 Procedure of data collection**

The researchers used the materials mentioned above to collect required data. It should be noted that the whole books were taken into critical consideration without applying any certain sampling procedure. Facing a pertinent word or a hint in the specified domains, the researchers highlighted them and hard copied for later use. Thus any categorization in domains of colors, numbers, objects, measure units, address terms ,animal terms, religious terms , flowers, stars and planets were noticed

along with attention paid to special grammatical points which were expected to help find the influence of culture and thought on building the vocabulary system in both languages of English and Persian.

### **3.3 Data analysis procedure**

The procedure to analyze the data will not be statistic in nature; yet, these researchers are going to make use of a framework utilized by Yarmohamadi (2002) to see into the classification and/or translation of words. In his semantic framework, Yarmohamadi goes about selecting certain measure terms and colors domain to see the extent English and Persian overlap or differ in their finding equivalents. It's planned to extend the aforesaid framework to taking into consideration of objects, numbers, measure units, address terms, animal terms, religious terms, flowers, stars and planets, which are helpful here to achieve the goal of the paper. These all are put forward to be analyzed in a sort of contrastive analysis. Both similarities and differences remain in focus impartially to uncover the underpinnings of thoughts and cultures.

## **4. Results and Discussions**

### **4.1 Persian vocabulary**

This language makes extensive use of word building techniques such as *affixing and compounding* to derive new words from roots. Persian has also had considerable contact with other languages, resulting in many *borrowings*.

### **4.2 Local word formation**

Persian language has proved to be powerful in word building and

especially potent in ways a word can be built from combining affixes, stems, nouns and adjectives. Persian frequently uses derivations to build its vocabulary from nouns, adjectives, and verbal stems. New words are extensively formed by combining two existing words into a new one. An example set of words derived from a present stem combined with some of available affixes:

**Table 1:** Local word formation in Persian

<u>Persian</u>	<u>Components</u>	<u>English</u>	<u>Word class</u>
<b>guy</b>	guy	To talk	Verbal stem
<b>goft- o- gu</b>	goft+adding sound+gu	Talking	Noun
<b>guyeš</b>	guy+eš	Accent	Gerund
<b>goftar</b>	goft+ar	Speech	Gerund

Furthermore, Persian is using a repetition of words to come up with a new word. Note the words just hereunder:

‘zar zar’, ‘gælle gælle’, ‘dæste dæste’, ‘sæbæd sæbæd’, ‘ræfte ræfte’, ‘ændæk ændæk’, ‘naz nazi’, ‘bal bal’, ‘qeté’ qeté”, ‘næm næm’, ‘tep tep’, dævan dævan and ‘kæm kæm’ are of this category.

To talk about the sounds of birds and some animals, Persian speakers imitate them nearly in a sort of repetition. Below comes a group of such sounds:

qar qar konan, bæ bæ, qu quli qu qu, bæğ bæğu, ær ær konan, ou ou, miou miou, vez vez, kuak kuak, qur qur, jir jir, pech pech, qat qat, qah qah, qod qod, hæq hæq etc.

In the same line with repetitions, Persian speakers often use a close similar word of a certain main word to emphasize the status or clarify the



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meaning. The accompanied word normally means nothing special and cannot stand alone by itself. They just exist to strengthen or aggravate a situation and status. Now find hereunder a series of these words:

**Table 2:** Rhythmic words in Persian

<i><u>New word</u></i>	<i><u>Parts of speech</u></i>	<i><u>English equivalent</u></i>
/at o ašğal/	N	trash, waste materials
/ xert o pert/	N	tools of less use
/ kæj o mæj/	adj.	crooked
/ doros o ras/	adj.	set to rights

### **4.3 External influence**

Persian has influenced the vocabularies of other languages though not so much as it's influenced by them. Many Persian words have also found their way into the English language.

#### **4.3.1 Arabic influence on Persian culture**

Iran's defeat and occupation by Arabs which goes back to around 13 centuries ago brought about a swarm of words into the Iranian culture. There came Pahlavi to replace Arabic and when their books were translated into Arabic by new Iranian muslims, Arabic became the language of the intellectuals: Writers, poets and philosophers as well as governmental people chose to speak and write in Arabic.

We need to note here the role of translators in importing words from other languages especially when they fail to find pure Persian equivalents.

/ *qute* layæmuti nædarim/      we have nothing to keep soul and body together

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*/mæ'zalek* arbabe motlæq heyvan æst      the animal is the full boss,  
however.

*/xod ra be alate* çæmænzæni bæstænd/      they tied themselves to grass  
mower machines.

#### ***4.3.2 Turkish/ Russian influence on Persian culture***

Turkish in turn affected Persian countries considerably. Throughout history, the Persian-speaking areas including Iran were ruled by a succession of Turk tribes which governed Persian culture and literature. With the exception of certain official designations within the government many of the Turkic words in Persian have a more informal shape and therefore these words don't look foreign to many Persian native speakers:

e.g. aqa 'mister', doqolu 'twin', komæk 'help', tomæn 'official currency of Iran', kaka 'brother', qeşlaq 'village.

Apart from Turks, Russians also occupied Iran peacefully during our Shahs' regimes when Europeans preferred to enjoy lands and resources in southern Iran and left the northern part for Russians. Naturally they also let their favorite words like 'estekan' (tea cup) into Persian.

#### ***4.3.3 European influence on Persian culture***

Over the past couple of centuries, Persian language has borrowed many words from European languages mainly French and English. A lot of these loanwords were originally imported from French and use French pronunciation; also other common words mainly come from English, Italian and German as well. The table below shows some examples of common French/Persian words.



Some of these couples like the first one above convey a single meaning (qoum-o- xiš) while some others like the last example above mean two separate categories (xanomha, aqayan).

#### **4.5 Semantic word formation**

It should be emphasized that we are going to stick to semantic domains with an eye on the effects of culture and thought. To this end, these researchers took a dive into English-Persian literature to gather some supporting data and here is what has come up; such domains as *colors, numbers, animals, address terms, object naming, measure units, flowers, stars and planets* are covered.

#### **4.6 Measure units**

The translators of materials under study have not found the Persian equivalents for the measure scales in English. They are simply saying ‘18 inches and 3 feet’ which could be baffling to the readers and cause them to get embarrassed often and find it hard to decode into their local scales.

Units such as *gram, kilogram, pint, quart, ounce, ton, piece, pile, heap, bushel, bucket, and pound* are used in English to measure the weight and quantity of some materials and substances like milk, water, fish, stone etc. Persian, however, mostly makes use of *gram, kilo, ton* and *mesqal* to weigh things. *Metr, kilometr, santimetr and færsæx* are used to measure height and area. Centigrade is the only scale for temperature in Persian.

To measure an area or height, English applies the Metric system as well as non-metric *inch, foot, yard, mile, acre*, and so on.

When speaking of animals, birds or people the English use such units as

*cattle, swarm, range, gang, group, pair, colony, herd, bunch, flight*; still, Persian has fewer terms such as *gælle, ræme, goruh, dæste, çænd* ( and numbers). *Colony, flight and swarm* remain weird to Persian speakers when referred to ants, birds and bees.

#### 4.7 Colors and idioms

Colors play a great role in building our vocabulary system both in English and Persian. They cover a wide area and show themselves in the form of idioms, expressions and/or proverbs:

*To show white feather* ((*tærsidæn*), *Black day* ( *ruz-e namoradi væ tirebæxti*), *a white-color worker*( *karmænd*), *to go white* ( *ræng pæride êodæn*), *To be in brown study* (*sæxt motale' kærdæn*) Iranians think of colors as something relative; it depends where and when to use them. Yellow and red, for instance, are a bit eye-offending for clothes but beautiful of flowers. Green is so popular indicative of life and spirit though a green car may not look so popular. White, blue and black signify almost the same as for Americans with some exceptions. We find grey a dead color sometimes used by depressed people often.

*/ ru siah / = disgraced /del siah/= fed up with sth / ru sæfid/ = honored / mu tælai / = golden- haired /mu êarabi / = hair of wine color / êeêm æsæli/= eyes of honey color / miêi êeêm / = sheep-like eyes*

#### 4.8 Animals/ birds

Idioms like these “*To rain cats and dogs, to make an ass of someone, as blind as bat, as dumb as fish, as cunning as fox, as greedy as wolf* “ indicate what the English think about some animals.

Table 4: Thoughts over birds and animals

<u>ROW</u>	<u>Animals</u>	<u>Persian thought</u>	<u>English thought</u>
1	Goose	Edible, nice and okay	Silly
2	Owl	Bad-omen& dangerous	Wise and good fortune
3	Wolf	Cruel& dangerous	Fierce-looking, cruel
4	Rabbit	Very sharp/ smart and brave	Stupid & timid
5	Cats/dogs	Die-hard/ quarrelsome	Die-hard/ faithful pets

So they think that cats are die-hard as we think in Persian. In contrast, Persian speakers of Iran believe that rabbits are sharp and lovely animals, owls are bad-omen and pigs are dirty while the English consider rabbits stupid and timid, owls as birds of fortune and pigs nice tamed animals of best meat.

#### 4.9 Stars and planets

Anne Curzan (2003) mentioned in her book, *Gender Shifts in the History of English*, that planets are generally masculine. Yet, people have referred to these celestial bodies both as neutrals, males and females.

Table 5: Stars' domain and related influence

<u>Row</u>	<u>Planet/ star name</u>	<u>Gender in Persian</u>	<u>Gender in English</u>
1	The sun / xoršid)	Female	Male
2	The moon / mah/	Female	Female
3	Mars /bæhram/	Male	Male
4	Saturn/ zohæ1,keyvan/	Female/male!!	Male
5	Jupiter/ betjis/	No idea	Male
6	Venus/ zohre, nahid/	Female	Male
7	Mercury/tir or ætarod/	No idea	Male

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Persian regards some well-known planets as feminine; among them are the sun, the Venus and the Saturn which are clearly attributed to naming girls. /xoršid, aftab, nahid, zohre and zohæl/ are the equivalents. Also note that we use ‘ zohæl and keyvan/ to refer to the planet Saturn. Do we really think that Saturn might be bisexual? Clearly Persian names its girl ‘ zohæll’ while its boy ‘ keyvan’. ‘ bahram’, translation of Mars, refers to males only.

### 4.10 Flowers

Various flower names are attributed to females in both English and Persian. It seems we both think of them as delicate beautiful and lovely objects which are far from being masculine.

Rose, lily, tulip, poppy, violet, narcissus, jasmine, lilac, aster and others are frequently observed within the names of girls. Equivalent Persians like /roz, nilufær, šæqæyeq, benæfše, nærges, yasæmæn, susæn, mina/ are all found with high frequency among female names. So the contrast between English and Persian language is little as far as this domain is concerned.

### 4.11 Address terms

In Persian, they address people considering their age, social status, occupations and relations:

Table 6: Addressing ways in Persian

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*/aqa, xanom, aqa pesær, doxtær xanom, pedær jun, madære mæn, dadash, abji /*

*/doktor, mohændes, qorban, jenab særvan, jenab ræis, sultan, æ'la hæzræt/*

*/kærbælayi, haji, mæšdi, zayer, haj aqa, haj xanom, seyed, ašeyx /*

*/bænde, hæqir,( refer to 1<sup>st</sup> person singular) jenab a'li, hæzræte a'li/*

*/hey, yaru, tæræf, dehati, bæêe, borujæk, fesqeli, juje, nim-væjæbi /*

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Earlier in Persian even just few decades ago people called out or spoke about one another based on their occupation or anything they were known with. Below find a series of such terms and epithets:

/ dærvîš douregærd, zeynal šireyi, kæmal kæftær baz, ækbær læsh/

English also enjoys its various terms for calling and addressing others:

Table 7: Address terms in English

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*Mr. Jacob, Miss Rose, Mrs. Nilsson, Madam Kuris, Ms. Jackson,*

*President, Your Excellency, Your majesty, your honor, your highness, reverend, brother, sister, saint*

*Guy, Mac, lad, pal, hey, chap, my friend, boy*

*Engineer, officer, doctor, chief, sir, boss, sergeant, commander,*

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#### 4.12 Religious terms

And God according to the poet John Donne (1572-1631) is described masculine in this way.

“So in his purple wrapped receive me Lord, by these his thorns, give me his other crown”

The gender of God or Allah in Persian is always masculine maybe due to the direct influence of Arabic which says “hov- Allah- ol -wahed”. Religion has always granted us a lot of new words which keep changing and depend on different cultures and religions. For English and Persian languages, we refer to Islam and Christianity as the two main religions which have their special terms.

English has: temple, nun, monk, saying grace, bible, church, victimization,



cross, priest, and clergyman.

Persian has: /ruze, mæsjed, tæsbi, næzri, sædæqe, xeyrat, hoseyniye, rouze, mohæræm, sine zæni, tækiye, zænjir zæni, kæbe, ziyaræt, qora'n, jæhad, næmaz.

Again it's clear that Persian enjoys many more words to offer due to being so various in religious affairs. Religious words have also entered our Persian sayings today reflecting our way of thinking sometimes:

/ çêsm bæste ġeyb migi/ , /bixe gušet yasin mixune/ , / xoda ruzito jaye dige bede/

#### **4.13 Number domain**

Both Persian and English take their particular attitudes toward some numbers. However, most numbers remain intact with no attention paid to them as a thought-provoking thing.

##### ***4.13.1 Persian***

- 14, 5 and 40: seem sacred to most religious people; they are used in reference to Imams especially by the sect of shi'ism.
- 20: used to put others' achievements in compliment / karet biste/
- 10: the borderline between pass and fail in a task- looked upon with contempt
- 1: something like 20; great and high-quality. Besides, God is one only and so Persian speakers mostly believe a good thing should be only one. / xoda yæki, zæn yæki/
- 3: this number shows okay / ta 3 næshe bazi næshe/ or again we attribute 3 to a religious belief saying / Allah, Mohammad, Ali/- meaning that the third time is done.
- 13: indicative of bad-omen and people are afraid of

#### **4.13.2 English**

- 10: very good with high quality (an ace)
- 7 is usually regarded as lucky/auspicious, that probably survives from various bits of classical (Roman/Greek) culture. Also we know about 7 Heavens.
- 666 is a number considered evil in the bible (the number of “the beast”)
- 13 is considered unlucky as 13 people sat down at Christ’s last supper
- 3 : again it’s considered a number of luck / third time lucky/
- 1: God , a respected number

### **5. Discussion**

We said before that Carroll and Casagrande (1958) had compared the native language of Navaho and English. They observed that in Navaho, the form of the verb for handling an object varies with the form or shape of the object. This case is not seen in Persian but a similar case holds true for English. In the same line with such style of thinking, we can refer to an adjective like “bolænd” in Persian. It is applied safely to almost anything which is judged not to be short- including rivers, walls, mountains, trees and even human. However, note that the English differentiate among so called “no-short” things of the world. Objects of the same category are defined with their particular adjective: Long rivers, high mountains, tall men, etc.

Color terms discussed by Yarmohamadi (2002) proved to be worth studying anew. These researchers came to the same results that the domain of colors contributes highly to forming new words, expressions and idioms. It should be added that many colors brought in English

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idioms are transferred into another color in Persian to signify the same thing- still they share similar color names in some compound expressions. Lack of isomorphism arisen from using different colors to say the same thing in English and Persian provides the field for EFL learners to commit errors. This claim was witnessed through collected data over color domain especially when an Iranian EFL learner wants to convert their idiomatic compounds like / ru safid or siah ru/ into English.

Lantz (1963), Brown and Lenneberg (1954) in their study over “words and perception” concluded that language does not affect perception. We found that lack of an object in a specific environment bears influence on the perception of people of that language. In reference to trees, for instance, the word /æfra/ (maple) remains weird to southern people of Iran while northern residents have little conception over / konar / (lotus) which grows up in the south only. Simply each group has little idea about how the other tree looks like for they can't see it in their environment. Then the frequency of their reference to the other tree is also low. Another example is that residents of hot and moist areas in southern Iran cannot perceive well how avalanche looks like exactly. They have not seen enough snow most probably. This is nearly in line with the findings of above linguists. If they perceive a phenomenon in the environment, they find a word in their language and go toward naming and categorizing it.

Martinez and Shatz (1996) examined Spanish and English children to find about the gender marking in the two languages via categorization. As gender is so limited in English, the children didn't care about it while doing their classification. On the other hand, Spanish children showed sensitivity to this point and took it into account. In case of Persian,

children are expected to do the same as the English because gender marking has little place in Persian as well. The two linguists considered this point in favor of Whorfian hypothesis since each language imparts a way of thinking. The researchers agree partly with them in this case for such a kind of categorization of objects is to some extent language-specific. Yet, it should be clarified that children of Spanish, German, and French etc. (gender-sensitive) are expected to think in similar ways and those of other neutral languages like Persian and English should think and act the same over classification of objects.

## **6. Conclusion**

In reply to the first question concerning the effect of thought on word formation, it can be mentioned that one's thinking style can help one select a proper word in reference to an object or substance; there may exist many words related to something in an environment but one's particular thinking style lets one choose the correct one. For example, while talking about stars and planets, it is thought which compels Persian speakers to call the sun a beautiful lady and reminds the English to consider it a powerful man.

Regarding the second question or the role played by culture in word formation, the findings indicated that culture along with its branches including environment, literature, religion and family contribute highly to raising a new thinking style and forming new words in a language. One's specific region of living consists of specific creatures, trees and objects, and enjoys its special customs and habits which require their special names and categorizations. Literary men including poets, writers and translators play with existing words to make similes, metaphors, personifications and change them according to their skills to convey an

idea. They also go to coin words or import them from other languages with little hesitation.

Religion as one other major part of the culture granted both languages a new set of words. Depending on the type of religion a culture adopted, that society changed relevant vocabulary cache and coined or borrowed a replacement. Persian, for instance, was deeply affected hundreds of years ago when Arabs invaded Iran.

The answer to the last question about the way word formation varies in English and Persian requires a retrospect to the processes involved. It was found that the two languages overlap greatly in such processes as compounding, coining, borrowing and etymology. Other processes like blending and backformation are rarely observed in Persian while Persian, on the other hand, uses repetition specifically to make a new word. Besides, compounding is also more common in Persian than English. Acronyms and nominal couples exist in both, except that acronyms are seen to be more utilized in military names and the names of companies. NASA and NATO in English and raja and naja in Persian are few common examples.

## **7. Implications**

Pedagogically, what the researchers found here could be helpful to English teachers when explaining vocabulary and particularly semantic etymology to the students of language. Students and professors of English and psychology may find this paper worth studying to find out how a certain worldview or thinking style would contribute to the way a word is born and a language system takes shape gradually.

For further research, this paper may spark ideas like changing the domains discussed and considering some others such as time and space

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to see how they could be of help in building our vocabulary systems. Other than the roles of culture and thought, a different factor could be taken into account as well. A quantitative approach also remains valuable if a new researcher wants to approach people of different nationalities and find about their thought patterns. Whorfian hypothesis, though rejected long time ago, is worth studying anew and being put under analytical examination from various angles.

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