

UNIVERSITY OF TORONTO



3 1761 01782250 3

Digitized for Microsoft Corporation
by the Internet Archive in 2007.

From University of Toronto.

May be used for non-commercial, personal, research,
or educational purposes, or any fair use.

May not be indexed in a commercial service.

HOD GASPEY - OTTO - SAUER.

MODERN PERSIAN
CONVERSATION-GRAMMAR

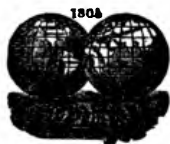
WITH

READING LESSONS, ENGLISH-PERSIAN VOCABULARY
AND PERSIAN LETTERS

BY

THE REV. W. ST. CLAIR-TISDALL, M. A.

C. M. S. MISSIONARY AT ISFAHĀN, PERSIA: AUTHOR OF GRAMMARS
OF THE PANJĀBĪ AND GUJARĀTĪ LANGUAGES.



82382
23/5/07

LONDON.

DAVID NUTT, 57-59 Long Acre. DULAU & Co., 37 Soho Square.
SAMPSON LOW, MARSTON & Co., St. Dunstan's House, Fetter
Lane, Fleet Street.

NEW YORK.

BRENTANO'S, F. W. CHRISTERN, E. STEIGER & Co.,
31 Union Square. 254 Fifth Avenue. 25 Park Place.
BOSTON. C. A. KOEHLER & Co., 149A Tremont Street.

HEIDELBERG.

JULIUS GROOS.

1902.

Digitized by Microsoft®

The method of **Gaspey-Otto-Sauer** is my own private property, having been acquired by purchase from the authors. The text-books made after this method are incessantly improved. All rights, especially the right of making new editions, and the right of translation for all languages, are reserved. Imitations and fraudulent impressions will be prosecuted according to law. I am thankful for communications relating to these matters.

Heidelberg.

Julius Groos.

Preface.

Persian, the Italian of the East, has long been recognised as one of the most euphonious, expressive and important of Oriental languages. Unfortunately, however, to most Englishmen who have spent any time in India, Persian is known only in its antique form and pronunciation, which are still in large measure retained on the Afghān frontier and in other parts of India. This prevents the student from being intelligible to the natives of Persia, should he for any reason find it desirable to visit that country. The writer's own experience enables him to speak with some little authority on this subject. Having studied and learnt to speak Persian in the Panjāb, he found, on endeavouring to enter into conversation with Shirāzis in Bombay, that he was almost if not quite unintelligible to them, since many of the words, phrases and idioms he had learnt from the pages of Sa'di and other classical Persian authors have become obsolete and have been superseded by others in the modern language as spoken in Persia itself. It was as if a foreigner, having discovered some corner of the world in which English was still spoken by the learned, just as it occurs in the Elizabethan writers and with the pronunciation of that distant day, had learnt the language from them and then tried to converse with the English people of to-day. His conversation would seem at once stilted and vulgar, and it would amuse everyone with whom he came in contact.

The Civil and Military authorities in England and India now, however, seem to have begun to grasp the fact that *Indian* Persian is somewhat like what the French of 'Stratford atte Bowe' was in olden times, and to feel the desirability of favouring the study of the language as actually spoken in Persia itself. In

Digitized by TIT

order, possibly, to assist in the attainment of this object, the Publisher of this Series of Conversation Grammars (the 'Gaspey-Otto-Sauer Method') has done me the honour to entrust me with the preparation of the present volume, which I trust will prove useful to students and will not be found unworthy of a place among the many excellent Handbooks on other languages which have rendered the Series so well known in many lands.

The aim of this Volume is to provide the Student with a thoroughly practical and up-to-date Introduction to the study of the Modern Persian Language. Therefore everything obsolete has, whenever it could not be profitably omitted, been admitted only in such a manner as to shew clearly the changes which have occurred in the language in process of time, and to warn the student against using too antiquated words and employing modes⁽¹⁾ of expression which are not now used, or are used in a different sense.

A residence of more than seven years in Persia itself (in addition to many years' previous study of the language) and conversation with all classes of the people have, I trust, in some slight degree, fitted me for the task which I have been invited to undertake. I am much indebted to Āqā Mīrzā Asadu'llāh of Isfahān, who has carefully revised the Persian Text of the Stories contained in this Grammar, and has also been consulted about every matter of importance. My sincere thanks are due to the Rev. C. H. Stileman M. A., the Secretary of the C. M. S. Persia Mission, for his great kindness in going carefully through the MS. of this Grammar with me, and for the many

¹ The danger of this is well illustrated by the narrative of what actually occurred to a learned Orientalist who had studied Persian in the Panjāb and then happened to be travelling in Persia. Handing his horse's bridle to a native servant he said, '*Āsp i mārā hidāyat kun.*' He doubtless meant to say 'Lead my horse' — in Modern Persian '*Āsamrā jilāu bīkun*': but what he actually *did* say denoted 'Guide my horse in the way of salvation'. The Persian's surprise at the commission with which he was entrusted is more easily imagined than described.

valuable suggestions he has made. Coming from such a careful and accurate student of the language as he is, these have been of great service to me.

The Reading Lessons subjoined at the end of this book are taken in part from the *Sad Hikayât*, and in part from the Journal of the late Shâh's Third Visit to Europe. The former book is well known, in India especially; but its style is somewhat antiquated, and not a few of the words used in it are now obsolete. I have therefore had it rewritten by Mirzâ Asadu'llâh, with the object of bringing its style and phraseology into complete accord with the best modern standard. The first sixteen Stories are given as Exercises in the Grammar itself, in the usual printing type; and the rest, to the end of Story 34, are lithographed in the *Naskh* character in the Reading lessons. The style in which the Shâh's Journal is composed, at once free and elegant, may be said to have now become the model for such compositions in Persian. The extracts from it are given in the *Nasta'liq* character. Until the Student can read these Extracts freely, he should not attempt to read the Persian Letters contained in Appendix F. The *Shikasteh* hand in which they are for the most part written is somewhat difficult to decipher, and the Key should here be carefully consulted by the Learner, in order to test his success in solving the enigmas which will plentifully present themselves in this part of his course of study. These Letters are a selection from those actually received from various Persian friends. The variety of the handwriting has been carefully reproduced, but the necessity of obliterating certain proper names etc. has produced some erasures here and there in them, for which the reader's indulgence is requested. It will be noticed that the Reading Lessons are paged as is usual in Persian books, and begin at the *end* of the Volume.

It is unnecessary to add to the bulk of this volume by appending a Persian-English Vocabulary, as Palmer's Smaller Persian-English Dictionary will supply all that the beginner will require. The ad-

vanced student will find Steingass' Persian Dictionary needful.

It remains for me to acknowledge my obligations to Ibrāhim's, Forbes' and Dr. Rosen's Persian Grammars, from which I have borrowed useful suggestions, though I have ventured to differ from them whenever accuracy required.

The system of transliteration adopted is an exact one, and this will enable the student, without any sacrifice of accuracy, to dispense with the Persian character in the first few Exercises and thus to learn something of the language before beginning to read the Persian type, — a method which experience has shewn to be very useful and profitable. The Persian character is, however, used in the reproduction of these Lessons in the Key. The English of the passages for translation into Persian has, it will be observed, an Oriental colouring, as it is a translation from the Persian original given in the Key. Many of the historical passages are taken (with a few slight alterations and simplifications) from Mīrzâ Hairat's Persian Version of Sir John Malcolm's History of Persia.

Bedford.

W. St. Clair-Tisdall.

Index.

	Page
Preface	III
Persian Paradigms.	IX
<hr/>	
Introduction: Letters, Pronunciation, Consonants, Vowels; other orthographical signs: Letters not found in pure Persian words, §§ 1—28	1
Reading Exercise	13

First Part.

Elements of Persian Grammar.

First Lesson: Nouns and Adjectives	14
Second Lesson: Nouns and adjectives <i>continued</i> ; <i>Iz'âfeh</i>	18
Third Lesson: Use of <i>·râ</i> , <i>-î</i> etc.	24
Fourth Lesson: Personal Pronouns	29
Fifth Lesson: Numerals.	34
Sixth Lesson: Relative and Interrogative Pronouns	41
Seventh Lesson: The Reflexive Pronoun	47
Eighth Lesson: Prepositions, Conjunctions, Interjections	53
Ninth Lesson: Language of the Common People	60
Tenth Lesson: The Verb in General: Active Voice: Tenses from the Infinitive	66
Eleventh Lesson: The Verb, Active Voice <i>continued</i> ; Tenses from the Root (Imperative).	73
Twelfth Lesson: The Verb <i>continued</i> : Auxiliaries: Tenses of Rare Occurrence	81
Thirteenth Lesson: Passive Voice: Order of Words in a Sentence; <i>Oratio Recta</i> and <i>Oratio Obliqua</i>	94
Appendix to the 13 th Lesson: Irregular Verbs	103
Fourteenth Lesson: The Causative Verb: Compound and Prepositional Verbs.	108
Fifteenth Lesson: Defective, Impersonal and Contracted Verbs	116
Sixteenth Lesson: Use of Tenses of the Verb	122

Second Part.

The Arabic Element in Persian: Compound Words: Idioms:
Government of Verbs.

	Page
Introductory Observations on Arabic Words in Persian.	129
Seventeenth Lesson: Regular Arabic Nouns and Adjectives	131

VIII

	Page
Eighteenth Lesson: Arabic Broken Plurals in Persian. . .	137
Nineteenth Lesson: Irregular and Double Plurals . . .	144
Twentieth Lesson: Voices of the Regular Arabic Trilateral Verb	150
Twenty-first Lesson: Arabic Verbal Forms <i>continued</i> : Verbs with Feeble Radicals etc.	150
Twenty-second Lesson: Formation of <i>Arabic</i> Derivative Nouns and Adjectives	168
Twenty-third Lesson: Formation of <i>Persian</i> Derivative Nouns, Adjectives and Adverbs	169
Twenty-fourth Lesson: Persian Compound Nouns and Adjectives	177
Twenty-fifth Lesson: Turkish Compounds: Use of <i>Izâfeh</i> as a Relative Pronoun	183
Twenty-sixth Lesson: Government of Verbs simple and compound	188
Twenty-seventh Lesson: Certain Persian Idioms	194
Twenty-eighth Lesson: Parsing	201
Twenty-ninth Lesson: Notes on Polite Conversation . . .	204
Thirtieth Lesson: Some Persian Proverbs	208

Appendix A: Arabic Phrases in constant use in Persian	215
Appendix B: Arabic Calendar	217
Appendix C: The <i>Siyâq</i> Method of Reckoning	219
Appendix D: Money, Weights and Measures	220
Appendix E: Itineraries	222
Appendix F: Persian Letters	225

English-Persian Vocabulary	249
--------------------------------------	-----

Reading Lessons (paged afresh from the *end* of the book).

	Page
1. From the <i>Sad Hikâyat</i>	1
2. From the Shâh's Third Journey to Europe	24

Introduction.

§ 1. The Persian Language is written from right to left. Its Alphabet consists of the 28 Arabic letters with the addition of four others required to express sounds (*P, ch, ž, g*) not recognised in Classical Arabic, — in all 32. These with the Transcription of each used in this Grammar are given in the following Table.

No.	Name	Final (separate)	Final (joined)	Medial	Initial	Transcription	Pronunciation
1	Alif	ا	ا	ا	ا	2(omitted)	(Vide § 5)
2	Bē	ب	ب	ب	ب	b	As in English
3	Pē	پ	پ	پ	پ	p	" " "
4	Tē	ت	ت	ت	ت	t	" " Italian
5	Şē	ث	ث	ث	ث	ş	" Eng. s
6	Jīm	ج	ج	ج	ج	j	" " j
7	Chē	چ	چ	چ	چ	ch	" " ch in <i>church</i>
8	Hē	ح	ح	ح	ح	h	" " h
9	Khē	خ	خ	خ	خ	kh	" Scotch <i>ch</i> in <i>loch</i>
10	Dāl	د	د	د	د	d	" Italian d
11	Zāl	ذ	ذ	ذ	ذ	z	" Eng. z
12	Rē	ر	ر	ر	ر	r	" Italian r
13	Zē	ز	ز	ز	ز	z	" Eng. z
14	Žē	ژ	ژ	ژ	ژ	ž	" French j in <i>jour</i>
15	Sīn	س	س	س	س	s	" English s
16	Shīn	ش	ش	ش	ش	sh	" " sh
17	Şād	ص	ص	ص	ص	s	" " s

No.	Name	Final (separate)	Final (joined)	Medial	Initial	Transcription	Pronunciation
18	Zād	ض	ظ	ظ	ز	z	As English z
19	Tā	ط	ط	ط	ط	t	" Italian t
20	Zā	ظ	ظ	ظ	ز	z	" Eng. z
21	‘Ain	ع	ع	ع	ع	‘	(Vide § 5)
22	Ghain	غ	غ	غ	غ	gh	A guttural hard g
23	Fē	ف	ف	ف	ف	f	As Eng. f
24	Qāf	ق	ق	ق	ق	q	A guttural hard k
25	Kāf	ك	ك	ك	ك	k	As Eng. k
26	Gāf	گ	گ	گ	گ	g	" " g in <i>go, got</i>
27	Lām	ل	ل	ل	ل	l	" " l
28	Mīm	م	م	م	م	m	" " m
29	Nūn	ن	ن	ن	ن	n	" " n
30	Vāv	و	و	و	و	v (vide § 5)	" " v
31	Hē	ه	ه	ه	ه	h	" " h
32	Yē	ی	ی	ی	ی	y (vide § 5)	" " consonantal y

(Note that the dots of ت, ق and ی, instead of being placed beside one another, are often placed one above the other. *Gāf* is usually printed exactly like *Kāf*.)

It should be observed that the distinction between Capital and Small Letters is unknown in Persian. Each letter always retains its own sound, except that ن before ب and پ is pronounced *m*, the ق in the word آقا (= ‘Mr.’) is pronounced غ, and final ی in Arabic words, when it should be fully written ی, is often pronounced *ā*: it is then transcribed — *ā*’.

§ 2. The student should notice that each letter has in reality only *one* form. The apparent diversity of forms is due to the facts that (1) most of the letters may be united to the preceding or to the following letter, and (2) that when a letter is separate or occurs at the end of a word, a flourish is in most cases added, partly for ornament and partly to shew that it

ends the word. In most Arabic MSS. the dot of the final *nūn* is placed not in the middle but at the right hand corner of the letter. This is sometimes the case with the dots of final ت and ث also. Hence it is clear that even these letters have really only one form each. The only letters which have no final flourish are د ا ذ ظ و ز ر ز. All but the two last of these nine letters are incapable (except in the *Shikāsteh* or *broken hand*) of being united with the letter which may immediately follow in the same word.

§ 3. There are several different varieties of the Persian character. The most important of these are the *Naskh*, the *Nastāliq*, and the *Shikāsteh*.¹ The first and second of these are used in lithographing books, while the third is a running hand commonly used in letter-writing. But they are all mere *varieties* of the character given in the Table above.

Pronunciation.

Too much attention cannot be paid to the acquisition of a correct pronunciation. This is perhaps of more importance than is even grammatical accuracy.

I. Consonants.

§ 4. All the letters in the Table are considered to be *consonants*, though in practice we may say that ل, و and ی are often used as vowels. They are, however, never called such, but are known as the *weak letters*, because their sound so readily melts into that of the vowel which immediately precedes them.

§ 5. The sound of most of the letters is sufficiently indicated in the Table, though some call for further elucidation. *Alif* has properly the sound of the *smooth breathing* in Greek, *i. e.* the sound of the *hiatus*

¹ Specimens of all three are given in this Grammar. The Reading Lessons to the end of the Stories are in *Naskh*, and the rest in *Nasta'liq*. The letters are in *Shikāsteh*. Printing from metal types is still rare in Persia, most books being lithographed. Hence the student will find a knowledge of all three kinds of script necessary.

heard between two words, the former of which ends and the latter begins with a vowel, as *he eats*. *Alif* has this sound when it begins a word, and also when in Arabic words adopted into Persian it is found in the middle of a word with a *hamzeh* (ء) above it, as in *تأديب*. Otherwise *Alif* has the sound of *ā* (§ 8). Initial *Alif* is not generally indicated in transcription, it being understood that whenever a Persian or Arabic word in transcription begins with a vowel, in the original it begins with *Alif*. Thus we transcribe *ادب*, 'A'dab, politeness, *ádab*, and 'Iṣfahán (اصفهان) is transcribed *Iṣfahán*. In *Persian* the 'Ain (ع) has exactly the same sound as the initial *Alif*, the strongly guttural sound which the letter has in Arabic never being heard. *Vāv* (و) is the English *v* except under the circumstances mentioned in § 9. After *خ* in Persian words the *و* is almost always silent; when such is the case a dot is placed under the *v* in transcription, as *خود*, *Khūd*. 'self', but *خود*, *Khūd*, 'helmet'. *Yē* (ی) is *y* when it begins a syllable, it is also strictly speaking *y* when it ends the syllable (*vide* § 10). In the latter case, if *ی* follows *ū* or *ā*, the *yē* is very slightly pronounced and may even be omitted, as *جای* *jāy*, 'place': *بیگویی*, 'speak', often written and pronounced *jā*, *bigū*. But should the *yē* follow *hamzeh*, as in *جائی* 'a place', the second syllable begins with *hamzeh* and the *yē* is pronounced *i* (*vide* § 19).

§ 6. *Tē* and *Tā* (ت and ط) have one and the same sound in Persian, which is that of the Italian *t*, formed by placing the point of the tongue against the point of the upper teeth, and not against the gum as in English. *Dāl* (د) is a soft *d* formed in a similar manner. *Ṣē*, *Ṣin*, and *Ṣūd* (ص, س, ث) are in Persian pronounced just like the English *s* in *such*. They never adopt the *z* sound which the English *s* has at the end of words. *Hē* and *Hē* (ح and ه) are in Persian pronounced alike, as the *h* in *have*, but *ه* at the end of a

word is not pronounced after *fatheh* (§ 7), except in *د* (*dah*), 'ten', and in cases in which the *fatheh* is used by contraction instead of *alif*, as *مه*, *mah* for *ماه*, *māh*, 'the moon'; *شه* *shah* for *شاه*, *shāh*, 'a king'. Nor is the *e* pronounced in *که*, *kih*, 'who', 'that', *چه* *chih*, 'what', *سه* *sih*, 'three', *به* *bih*, 'to', (though it is in *به* *bih*, 'good'). *Zāl*, *zē*, *zād*, *Zā* (ظ ض ز ذ) have all alike in Persian the sound of *z*. *Rē* (ر) is pronounced more decidedly than in English, but less so than in French. Such a word as *فقير* (*faqīr*), for example, must not be pronounced *faqīah*, as Englishmen have a tendency to pronounce such words. *Ghain* and *Qāf* (غ and ق) are gutturals and resemble hard *g* and *k* respectively, but are formed far back in the mouth by a movement of the *uvula* and throat. Great care should be taken not to confound them with the ordinary *g* and *k*, which are گ and ک in Persian. The latter two letters are seldom distinguished from one another in Persian printing, the second stroke of the گ being usually omitted, but in pronunciation they are carefully distinguished.

II. Vowels.

§ 7. In all languages there are three original short vowel sounds, *ă*, *ĭ*, *ŭ*, which when lengthened become *ā*, *ī*, *ū* as heard in Italian. In Persian the three short vowels are represented by the signs *fātheh* (ـَ), *kāsrch* (ـِ), and *zammeh* (ـُ) respectively, and these are shortened forms of the weak letters ا, ی and و. The long sounds of the same three vowels are denoted by writing after each short vowel its corresponding weak letter, as داشت, *dāsht*, 'he had', اوست, *ūst*, 'he is', بیست, *bist*, 'twenty'. The signs for the short vowels are hardly ever actually inserted in Persian, except when *absolutely* necessary to distinguish between words that might otherwise be confounded with one another, as مهر, *muhr*, 'a seal', مهر, *mīhr*, 'kindness'. Even in such instances their insertion is optional, as the

reader is supposed to know the meaning from the context and to be able to supply the short vowels from his knowledge of the language.

§ 8. Whenever *alif* occurs anywhere except at the beginning of a word or syllable, (where, to shew that it is long, if it be so, the sign *madd* [—] or 'extension' should properly be placed over it), this letter should be pronounced as a long *ā*. Then in nearly all parts of Persia it has the sound of *a* in *hall*, though very occasionally the flatter sound of *a* in *after* may be heard (*vide* § 5). But note that in ordinary conversation, not only among the uneducated but even among Persians of almost every class, unless they are for some special reason on their guard, the letter *ā* before *n* and *m*¹ in purely Persian words is pronounced *ū*; thus *nān*, bread, is almost always pronounced *nūn*. The same rule applies to a few Arabic words of a similar kind which are of such general use as to have practically become Persian, as in *'ām* (عام), 'a gift', pronounced in *'ūm* or even *an'ūm*. This ought not to be imitated but should be observed.

§ 9. *Vāv* (و) preceded by *zāmmeh* (expressed or understood) sounds like *ū* (Italian). When preceded by *fāṭheh* and not followed by another vowel, the two letters (*fāṭheh* and *vāv*) together form a diphthong *au*, pronounced as the French *au* or the English long *o*. In all other cases *vāv* is simply the English *v* (*vide* § 5).

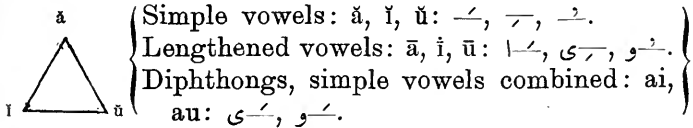
§ 10. *Yē* (ی) when preceded by *kāsreh* serves to lengthen the sound of that letter (§ 7); the two together are therefore pronounced like *ī* in Italian or *ee* in English. (We might transcribe by *iy*, but it is more convenient to write *bīst* for *بیست* than *biyst*, which

latter would, strictly speaking, be a more exact transcription.) When *yē* is preceded by *fāṭheh*, the resulting diphthong *ay* or *ai* is now generally pronounced like *ai* in the English word *ail*, though the older sound of *ai* in *aisle* is occasionally heard. The latter sound is

¹ For the working out of this rule I am indebted to the Rev. W. A. Rice, M. A., of Shirāz.

now, however, nearly obsolete, except in *áib* (عيب), 'a fault', *Shaitán*, 'Satan' (شیطان), and a few other words, mostly Arabic.

§ 11. The subjoined diagram shews all the



vowels and diphthongs recognised in Persian. The so-called *majhūl* or 'unknown' sounds of و and ی (*i. e.* \bar{o} and \bar{e} respectively) are entirely obsolete, except that in most places the *vāv* in the two words دو (*two*) and تو (*thou*) is pronounced long *o*. The sound of \check{e} as in *gēt*, *mēt*, is heard in certain Persian words, but it has no proper sign to represent it and is therefore in some instances denoted by *fātheh* and in others by *kásreh*, as will be explained under those signs.

§. 12. The vowel *fātheh* occurs far more frequently in Persian than does any other vowel, it is therefore of especial importance that the student should pronounce it aright. It has been found expedient to represent *fātheh* in transcription by \check{a} , because when the sound is lengthened it becomes \bar{a} , but the *fātheh* has *never* exactly the sound of the English short *a* in *hāt*. It *approaches* this sound, however, in the following, cases: — (1) When followed by ح, ه, or ع, as in the first syllable of أَحْمَد *Aḥmad*, أَعْمَال *a'māl*, or the last syllable of بَنْدَه *bāndah*. (In Iṣfahān the last *fātheh* in words ending in هـ is thus pronounced, but in Shīrāz the *fātheh* in such cases is pronounced \check{e} , hence in this book we shall write such words *bāndeh*, etc.). (2) When the syllable containing the *fātheh* is open (*i. e.* does not end in a consonant), as مَلِكَة *mā-li-keh*, 'a queen'. (3) In a few words when followed by two consonants, as in رَشْت *Rasht*, يَزْد *Yazd*, especially when the latter of the two is *r*; as گَبْر *gabr* (an impolite word denoting 'a Zoroastrian'), قَبْر *qabr*, 'a grave', صَبْر *ṣabr*, 'patience'.

But as a general rule *fátheh* has the sound of the English *u* in *but*, *cut*, or the dull sound of the vowel of the final syllable in such words as *heaven*, *region*, when pronounced *heāv'n*, *regy'n*. If this be not borne in mind, the student's pronunciation will sound very strange to a Persian, and will be extremely unpleasant and incorrect. (The usual English way of writing *cummebund* for *گمربند* — *kámarband* — shews how *fatheh* sounds to English ears.)

§ 13. In the Arabic words هَذَا 'this', ذَلِكَ 'that', رَحْمَنُ 'merciful', and in the proper name إِسْحَاقُ 'Isaac', as well as in اِبْرَاهِيمُ 'Abraham', إِسْمَاعِيلُ 'Ishmael', اِلَهَى 'ilāhī (Divine), etc. when thus written in Arabic style, one of the *fáthehs* is pronounced *ā*, being written in the old Arabic fashion for *alif*. This is often shewn by printing the *fátheh* erect, as in the above examples, and calling it *alif i khanjari*, 'dagger-like alif'.

§ 14. *Kasreh* has generally the sound of short *i* in *hit*. But (1) when immediately followed by ح, ه, or ع, it assumes the sound of *ě*; as اِعْتَرَأَفُ, *i'tiráf* (pronounced *ě'tiráf*), اِحْتِرَامُ, *ihtirām* (pr. *ěhtirām*): (2) when coming between two words, as in كِتَابُ پَادشَاهِ *kitāb i pādshāh* (pr. *kitāb-ě pādshāh*), it is also pronounced *ě*. In this book, however, it will always be transcribed by *i*, except when in certain instances it stands at the end of a word ending in ة and is pronounced *yi* or *ī*, when it will be so transcribed (v. § 34).

§ 15. *Zámme* is usually and properly a short *u* pronounced as in Italian or as in the words *put*, *pull*. But before ح, ه, ع and ؤ it has the sound of a short *o*, as in مِهْرُ, *muhr*, 'a seal' (pronounced *mōhr*), مُؤْمِنُ, *mu'min*, 'a believer', 'believing', (pronounced *mō'min*). It has the same sound at the end of all Arabic words where it is pronounced by the Persians at all, as اَلْحَمْدُ لِلَّهِ *al-hámđö lillāh*, 'praise to God', اَللَّهُ اَكْبَرُ, *Allāho akbar*, 'God is most great'.

§ 16. As in our system of transcription long marks are placed over the long vowels (as بُودُ *būd*),

it is unnecessary to place any distinctive mark over the short ones. A vowel not marked long is always to be pronounced short, *whether accented or not*. Note that each short vowel (with the exceptions mentioned above and in § 12) always preserves its proper sound, even before *r*; therefore بُر, بر, and بُر *bar*, *bir* and *bur*, whether occurring as separate words or as syllables in a word, are *not* to be pronounced alike.

§ 17. All the different vowel and diphthongal sounds that occur in Persian are heard in pronouncing the words أَي جَالِنُوسِ مُؤْمِنٍ مُتَتَظِّرٍ أَوْ قَاتِ آيَنَدَهْ, *Ai Jālinūs i mu'min, muntazir i auqāt i āyāndeh i*: 'O believing Galen, thou art expectant of future times'.

Other Orthographical Signs.

§ 18. *Madd* (ـ) is a sign of prolongation (it is really an *alif* written crosswise above the line) which occurs only above *alif*, and the *alif* so marked is almost always at the beginning of a word. (The exceptions are only a few Arabic words, as قُرْآنُ 'the Qur'ān', إِلَهِی *ilāhi*, 'divine', and the explanation of this method of writing will be found in any good Arabic Grammar.)

§ 19. *Hamzeh* (ـ) is a small ع written above the line. Its proper sound is the same as that of *alif*, for which it is a substitute, *i. e.* it represents a *hiatus*, and it will be represented in this book by the same sign (ـ) as *alif*, when required: as مَسْأَلَةٌ or better مَسْئَلَةٌ [*mās'aleh*, 'a matter under discussion', 'a moot point']. At the end of words ending in ة ـ, the *hāmzeh* sometimes seems to have the sound of *y*, as خانَةُ نُوكَرِ *khāneh yi naukar*, 'the servant's house', but it is now considered rather better not to write the *hāmzeh* in such a case. At one time the *hāmzeh* had to be written, but it had then its proper sound, for the words were pronounced *khāneh i naukar*. But as the pronunciation has now changed and the unwritten *y* crept in, Persians rarely write the *hāmzeh* between such words. It is, however, inserted in this Grammar for the convenience of the student.

§ 20. *Jazm*, 'amputation', or *Sukūn*, 'silence' (◌ْ) is a sign which shews the absence of a vowel after the consonant above which it stands. At the end of a word it is called *jazm*, elsewhere *sukūn*. E. g. سُلْطَنَاتِ *sāltanat*, where the *sukūn* and *jazm* shew that the ل and ت are not followed by a vowel. This sign is, however, never used except when absolutely necessary; in this respect it is treated like the signs for the short vowels. The word above given is therefore generally written سلطنت, the reader being supposed to know the vowels and where they occur.

§ 21. *Tashdīd*, 'strengthening' (◌ّ), is a sign which denotes that the consonant above which it is placed is to be pronounced double, as تَلْفُظٌ, *taláffuz*, 'pronunciation', تَشْكُرُ *tashákkur*, 'thankfulness', أَمَّا, *ámmā*, 'but'. English students should be careful always to give the double pronunciation to a consonant which is *tashdīded*, and not, e. g., to say *ámā* for *ámmā*.

§ 22. *Vásleh* (◌ـ), 'union', is a mark sometimes placed above the *alif* of the Arabic article ال (*al*) to shew that it loses its vowel and has the last vowel of the preceding word carried over to take its place and thus unite the two words into one, as أَمِيرُ الْمُؤْمِنِينَ. *Amīru' lMu'minīn*, 'Commander of the Faithful'. It must not be confounded with *Madd* (◌ـ).

§ 23. *Tanvīn*, 'Nūnation', or *Nūnu'ttanvīn*, 'the *Nūn* of *Nūnation*', is the name given to the doubled short vowel signs (◌ِ, ◌ِ, ◌ِ) which sometimes occur at the end of Arabic words: the signs are then read -*ān*, -*in*, -*ūn* respectively. They are not used with purely Persian words.

§ 24. The eight letters ث, ح, ص, ض, ط, ظ, ع and ق are never found in purely Persian words, except that ص is used in صد, *ṣad*, 'a hundred', شِصْتِ *shasht* 'sixty', and a few Arabicised proper names, as اصفهان 'Iṣfahān'. So also ط is sometimes used, e. g., in طپیدن or تپیدن (*tapīdan*) to palpitate. When they occur otherwise they shew the word to be either Arabic or Turkish. But ث, ض, ط and ع are distinctively Arabic, whereas پ, چ, ز and ك never occur in Arabic words, having been added to the alphabet by the Persians.

§ 25. The reason why so many *s* and *z* sounds occur in Persian is that Arabic words introduced into the language have to be written as in Arabic. In the latter tongue the sounds of ص, س, ث and again those of ذ, ز, ض and ظ are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed in Persian. There is also a great difference between the Arabic and the Persian sound of غ (*ghain*).

§ 26. The Arabic letters were originally 22 in number, and were arranged in the same order as in Hebrew, Syriac and Aramaean, *i. e.* in the order shewn in the following collection of unmeaning words, and from this order their numerical value is taken. This arrangement is called *Abjad*, from the first word of the series. It will be seen that the Arabic letters added later are arranged at the end. The numerical value is attached to each letter.

أ ب ج د هـ و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت - ث خ ذ ض ظغ

1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50	40	30	20	10	0	0	0	1	2	3	4	5	6	7	8	9	10	100	1899	1900
------	-----	-----	-----	-----	-----	-----	-----	-----	-----	----	----	----	----	----	----	----	----	----	---	---	---	---	---	---	---	---	---	---	---	---	----	-----	------	------

§ 27. The Arabic numerals now used in Persian are:

•	۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰	۱۰۰	۱۸۹۹	۱۹۰۰
0	1	2	3	4	5	6	7	8	9	10	100	1899	1900

The apparent strangeness of the fact that these numbers seem to be written and read not from *right* to *left* but from *left* to *right* is due to the circumstance that in Arabic, from which the Persians have borrowed this system of notation, the smaller number is *read* as well as *written* first: thus an Arab would read 1899, 'nine and ninety and eight hundred and one thousand'. This, however, a Persian does not do. The *Siyāq* notation is given in Appendix C to this Grammar.

No signs to represent punctuation are used in Persian, except that sometimes a *lakht* (—) is employed to denote a pause, and the sign (—) above the first word of a new sentence. But these are often omitted.

Accent.

§ 28. The Accent in Persian presents no difficulty, though the following rules may be found useful. As already mentioned, the accent *does not lengthen* a short vowel if it falls thereon.

1. The accent never falls on any syllable farther than the third from the end (antepenultimate), *except* in such instances as those in which Rule 4 necessitates this: as, *málíkeh* (ملکه) 'a queen', *sáltanat* (سلطنت) 'a kingdom'; but *mí-namāyand* (مینمایند) 'they shew'.

2. When a word contains a vowel before two consonants or before a *tashdided* (§ 21) letter — which is the same thing, — that vowel has the accent, except when a long vowel (other than in such instances as are mentioned in Rule 3) occurs in the same word nearer to the end, in which case the said long vowel takes the accent: E. g. *bánde* (بند), 'a slave', *tavānist* (توانست), 'he could', *āfarinānde* (آفریننده), 'Creator', *muzáffar* (مظفر), 'victorious', *míntazir* (منتظر) 'expectant', *Khudāvānd* (خداوند) 'Lord'; but, *farmūd* (فرمود), 'he commanded', *attár* (عطّار), 'a perfumer'.

3. The appended termination *-i* (as *bádī*, 'wickedness' (بدی) from (بد) *bad*, 'wicked', 'Arabī' (عربی), 'Arabic', from (عرب) 'Arab, 'an Arab') and the pronominal affixes of nouns and verbs (*vide* §§ 46, 83), the *izáfeh* (§ 40) and *-rā* (§ 41) and the parts of the verb *ast* (§ 40, Words), do not take the accent whether they contain long vowels or not: E. g. *níkī* (نیکی), 'goodness', *sháhrī* (شهری), 'a city, citizen, belonging to a city', *dādand* (دادند) 'they gave', *dádid* (دادید) 'you gave', *kitábashān* (کتابشان) 'their book', *úrā* (اورا), 'him', *shirīnast* (شیرینست), 'it is sweet'. But when *-i* followed by *kih* is added with the meaning 'the ... who', 'the ... which', § 41, the *-i* often has the accent, especially when the definite article in English is emphatic; as *kitábī kih dāram* (کتابی که دارم) 'the book which I have'.

4. The particles *mí*, *bi*, *ra*, *ma*, prefixed to tenses of the Verb formed from the *root* (Lesson XI.) take the accent: when prefixed to tenses formed from the Infinitive (Lesson X.) none of them except *na* takes the accent, but *na* always does: E. g. *mí-āvarand* (می آورند), 'they bring', *mí-diham* (میدهم), 'I give', *bi-dihid*

(بدهید) 'give ye', *bi-rau* (برو), 'go thou', *má-kuníd*, (مکنید) 'do not', *ná-kun* (نکن) 'do not thou': *mí-farmūd*, (میفرمود) 'he was commanding', *mí-giftand* (میگفتند) 'they were saying', *bi-ráft* (برفت), 'he went': but *ná-mífarmūd*, 'he was not commanding', *ná-mí-raftand*, (نمیرفتند) 'they were not going'.

5. In cases not covered by the preceding rules, if a word contains only one long vowel or diphthong, the accent falls on it; if two or more, the accent falls on the one which is nearest to the end: E. g., *āgāhānīd* (آگاهانید) 'he informed', *pādshāh* (پادشاه) 'a king', *pādshāhān* (پادشاهان) 'kings', *kitābhā* (کتابها) 'books', *badīhā* (بدیها) 'wickednesses', *nīk'ar* (نیکتر) 'better', *nīktarīn* (نیکترین) 'best'. This rule does not hold in reference to particles, adverbs, etc., as *āyā*, *āmmā*, *ānjā*, *kūjā*, *hālā*, *bālī*, *yá'ni*, *hārchand*, and a few others, including most compounds of *har*, 'every': so also in *nīkū*, 'good', and words ending in *ū* generally: as *yābū*, *nirū*.

6. In compound words the accent of the latter of the two prevails: E. g. *āshpaz-khāneh* (آشپزخانه) 'cook-house', *ṣāhib-zādeh* (صاحبزاده) 'gentle-born', *ṣāhib-mānṣab* (صاحبمنصب) 'office-holder', *mīr-ghāṣab* (میرغضب) 'executioner', *Parī-rū* (پریرو) 'fairy-faced', *chahār-pāy* (چهارپای) 'quadruped'.

7. In words of more than two syllables a secondary accent is often heard *as well as* the one above mentioned, as *sāltanāt*, *mālikèh*, *mīntazīr*, but this does not require any explanation. In questions and also in emphatic assertions the place of the accent is also often changed, as in all languages.

Reading Exercise.

در شهری انبار پنبه بُدزدی رفت - پنبه فروشان نزد پادشاه شکایت آوردند - پادشاه هر چند که تجسس فرمود دزد را نیافت - امیری عرض کرد که اگر فرمان سلطان باشد دزدان را میگیرم - پادشاه ویرا امر فرمود که - چنین بکن - آن امیر به خانه خود رفته خورد و بزرگ

شهر را به بهانه ضیافت طلید - چون همه مردمان جمع شدند امیر
 بآن مجلس در آمده بر روی هر يك از ایشان نظر افکند و گفت چه بسیار
 بیخیا و احمقند اشخاصیکه پنبه دزدیده بدینجا آمدند و ریزه‌های پنبه در
 ریشهایشان جای گرفته است - چند نفر از حاضرین اینرا شنیده فی
 آنفور ریشهای خویشرا بدستهایشان پاک کردند و معلوم شد که دزدان
 کدام اند

Transcription (with Accents).

Dar sháhrī anbár i pánbeh-ī bi-dúzdī raft. Pánbeh-
 farūshán nāzd i pādsháh shikáyat ávárdand. Pādsháh,
 hárchand kih tajássus farmúd, dúzd-rā ná-yāft. Amírī
 'arz kard kih, Ágar farmán i Sultán bāshad, duzdán-
 rā mī-giram. Pādsháh vaírā amr farmúd kih, Chinīn
 bí-kun. Án amír bih khāneh-y-i khyúd ráfteh khyúrd
 va buzúrg i sháhr-rā bih bahāneh-y-i ziyáfat talabíd.
 Chūn hámeh-y-i mardumán jam' shúdund, amír bi-án
 májlis dar ámadeh bar rú-y-i hár-yák az íshán názar
 afkánd va gúft, Chih bisyár bi-hayá va áhmaq-ānd
 ashkhásh-kih pánbeh duzdídeh badínjā ámadand va
 rizehhá-y-i pánbeh dar rish-há-y-ishān jāy girífteh
 ast. Chānd náfar az házirīn, ín-rā shinídeh, fi'lfaur
 rishhá-y-i khyísh-rā bi-dasthá-y-i-shān pák kárdand,
 va ma'lúm shud kih duzdán kudám and.

(For translation see the Key).

First Part.

Elements of Persian Grammar.

First Lesson.

Nouns and Adjectives.

§ 29. The Persian, like all other Aryan languages, at one time recognised the distinction of gender. The modern Persian language, however, has entirely lost all consideration of gender, as far as the grammatical relations of words are concerned, if we except a few constructions borrowed from the Arabic, which affect

Arabic nouns and adjectives only. These will be dealt with in Part II. Persian nouns which from their meaning denote females are from a grammatical point of view treated exactly like all other nouns. In most instances the words denoting the two sexes are distinct from one another, as:

<i>Masc.</i>	<i>Fem.</i>
<i>Pīdar</i> , father.	<i>Mādar</i> , mother.
<i>Pīsar</i> , son.	<i>dūkhhtar</i> , daughter.
<i>Shīshak</i> , wether.	<i>mīsh</i> , ewe.
<i>Masc.</i>	<i>Fem.</i>
<i>asb</i> , horse.	<i>mādiyān</i> , mare.
<i>khurūs</i> , cock.	<i>mākīyān</i> (<i>murgh</i>), hen.
<i>āqā</i> , master.	<i>khānum</i> , mistress.

When this is not the case the distinction is denoted by adding the word *nar*, 'male', or *mādeh*, 'female', as *gāv i nār*, 'an ox', *gāv i mādeh*, 'a cow'. In both nouns and Personal Pronouns (as will be explained in due course) a distinction is often made between words which denote *animate* and those which denote *inanimate* objects, but this is not a distinction of *gender*.

§ 30. All *case-terminations* have also disappeared in Modern Persian, both in Nouns and Pronouns. The noun has therefore only one form in the singular and one in the plural. It is convenient, however, when the Noun is the Subject in a sentence to say it is in the Nominative, when it is the Object of a Verb or follows a preposition, to speak of it as in the Objective case. In this we follow the analogy of the French language, to which in this and many other respects the Persian language from a grammatical point of view most nearly approaches.

When a noun is the Nominative of Address, it may have the Interjection *Ai*, 'O', prefixed, or a long *ā* affixed to it; as *Ai mard*, or *Mard-ā*, 'O man'. But the noun may also stand alone.

When a noun is the Object of a *Verb*, it may in certain cases have the Postposition *-rā* (§ 41) affixed

to it. But these are not case terminations, as *-rū* is never used when the noun is governed by a preposition, and cannot therefore be said to form the Objective case.

§ 31. The Plural of all Nouns in the modern spoken language may be formed by adding the termination *-hā* to the singular: as, *mard*, 'a man', *mard-hā*, 'men': *zan*, 'a woman', *zanhā*, 'women': *kitāb*, 'a book', *kitābhā*, 'books'. This applies to Arabic words introduced into the language as well as to purely Persian words, although Arabic nouns frequently retain their own peculiar plurals (*vide* Part II., Lessons XVII—XIX). In *writing* also the termination *-hā* may be, and frequently is, attached without distinction to all nouns to form the plural. But elegant writers still consider the old rule of Classical Persian Grammar worthy of some degree of attention. This is, that nouns denoting creatures with life form their plural by adding *-ān*, those without life by adding *-hā* to the singular. In conversation, however, the use of *-ān* as a mark of the Plural is very limited.

§ 32. Adjectives undergo no change for gender or case, nor for number when they are used in connexion with nouns or as the predicate in a sentence. When used as substantives they form their plural in the same way as do nouns. The *-ān* termination then marks *persons*, and the *-hā* may denote things: as *nik*, 'good', *nikān*, 'good people', *nik-hā*, 'good things': *buzurg*, 'big, great', *buzurgān*, 'great people', *buzurg-hā*, 'big things'.

As a general rule (for exceptions *vide* Lesson II., § 38) the adjective follows its noun and is united with it by the *izāfeh*¹ or particle *-i*; as, *mardān i nik*, 'good men', *kitābhā-y-i buzurg*, 'big books'.

§ 33. The Verb generally comes last in a sentence. Nouns denoting inanimate objects generally require the verb to be in the *singular*, even when the noun is in the *plural*. Conversely, nouns of multitude

¹ For a fuller explanation of the *izāfeh*, *vide* Lessons II. and XXV (§§ 40 and 208).

require the verb to be in the *plural* even when the noun is in the *singular*.

There is no definite Article in Persian, the need for it being supplied in another way (*vide* § 41).

Words.

<i>Pīdar</i> , father.	<i>ast</i> , is.
<i>mādar</i> , mother.	<i>nīst</i> (= <i>na-ast</i>), is not.
<i>barādar</i> , brother.	<i>and</i> , they are.
<i>khyāhar</i> , sister.	<i>hāstand</i> , they are.
¹ <i>bāchcheh</i> , child.	<i>nīstand</i> , they are not.
<i>Pīsar</i> , son, boy.	<i>būd</i> , he, she, it was.
<i>dūkhtar</i> , daughter, girl.	<i>būdand</i> , they were.
<i>kitāb</i> , book.	<i>īnjā</i> , here.
<i>mard</i> , man.	<i>ānjā</i> , there.
<i>zan</i> , woman, wife.	<i>īn</i> , this.
<i>Pīr</i> , old, aged.	<i>ān</i> , that.
<i>javān</i> , young, a youth.	<i>jā</i> , <i>jāy</i> , place.
² <i>khāili</i> , very, much, many.	<i>nīz</i> , also.
<i>buzūrg</i> , large, big, great, elder.	<i>āmmā</i> , but.
<i>kūchik</i> , small, little, young.	<i>hālā</i> , now. [-ne].
<i>khyub</i>	<i>āyā</i> (asks a question, like Lat.
<i>nik</i> , }	<i>va</i> , <i>o</i> , and.
<i>nikū</i> , }	<i>yā</i> , or.
<i>bad</i> , bad.	<i>bāli</i> , yes.
<i>shakhs</i> , a person.	<i>khair</i> ,
<i>nah</i> , <i>na</i> , not, no.	<i>na khair</i> , } no.

Exercise 1.

Pīdar pīr ast. Mādar javān ast. Barādar buzūrg ast. Khyāhar kūchik ast. Mard va zan nik and. Dūkhtar pīsar nīst. Ān pīsar khāili khyub ast. Bāchcheh kūjā'st? Īnjā ast. Āyā pīdar va mādar ānjā and? Khair, īnjā nīstand. Pīdar va mādar va pīsar va dūkhtar īnjā hāstand. Pīdarān nik and va mādarān javān and. Mard i nik īnjā ast. Pīsar i buzūrg javān nīst. Kitābhā kūchik ast. Mard i pīr-īnjā būd. Javānān nīz ānjā būdand, āmmā kitābhā ānjā nāh būd.

¹ In the plural this word has not the *tashdid*.

² *Khāili*, used in the sense of *many*, is followed by a noun in the singular, as is *chand*, 'some', 'several': e. g. *khāili nafar*, *chand nafar*, 'many persons', 'some persons' (compare use of singular with cardinal numbers, § 53). *Chandān* is often used as meaning 'many', *chandān gunjishk*, 'many sparrows'.

Translation 2.

The girl is big. The father is not good. The child is very-small. The man and the woman are here. Where is the woman? The good father and the good mother are there. The boy is not good. That book is small. Where is the little child? The mother is old and the boy is young (*kúchik*). The brother and the sister are here. The boy or the girl. Where was the sister? The good brother was there, but the old mother was here.

Conversation.

Question.

Answer.

Dúkhtar kújā'st?

Dúkhtar ānjā nīst, ĩnjā'st.

(Āyā) pīdar nīz ānjā ast?

Pīdar ĩnjā nīst.

(Āyā) pīdar mard i nīkū ast yā nah?

Bālī, pīdar mard i nīkū'st, āmmā pīsar khaīlī bad ast.

Pīsarhā buzúrg and?

Khaīr, buzúrg nīstand, khaīlī kúchik and.

(Āyā) pīdar va mádar pír and?

Bālī, pír and, āmmā khaīlī pír nīstand.

Khyāhar ĩnjā'st yā ānjā'st?

Khyāhar ĩnjā nīst, āmmā mádar va dúkhtar ĩnjā hástand.

Zanhā va bachehhā va mardhā yi khyub kújā hástand?

Īnjā búdad, āmmā hālá nīstand.

Second Lesson.

Nouns and Adjectives (continued). *Izāfeh*.

§ 34. When a noun or adjective ends in a vowel sound and is immediately followed by a word or affix beginning with any vowel except *i'*, a *y* is as a general rule inserted after the final vowel of the previous word for the sake of euphony. E. g. *dānā*, 'wise', *dānāyān*, 'the wise' (sapientes); *dānā-y-and*, 'they are wise': *kitābhā yi buzúrg*, 'big books': *bādī yi shanī'*, 'shameful wickedness': *mardān i dānā yi nīkū*, 'wise and good men'. (Note that in Persian in such phrases

¹ Of course the following word, to require the inserted *y*, must be closely united in the sentence with the preceding, e. g. as an adjective with the noun it qualifies. If the *i* begins the second word, the *y* is inserted, but not if the *i* begins an affix or enclitic: e. g. *rižā-y-i izādī*, 'the Divine approval'; but *shumā-id*, 'you are'.

the 'and' is omitted and the *izāfeh* comes between the two adjectives). After *ā* and *ū* (ا- and و-) this inserted *y* is written ی,¹ but after ی- or - (which is practically a vowel-ending, as the *.* is not pronounced) the *y* is sometimes represented by a *hāmzeh* and sometimes not written at all, though always pronounced, as بدی شنیع or بدی شنیع, *bādī yi shani'*: خانه خوب or *khāneh yi khvūb*. (Vide § 19). The euphonic *y* is never inserted before *ast*, 'is', but the vowel of that word is often omitted, as کجاست (*kujāst*) for *kujā ast* (کجاست). In conversation too the *y* is not generally inserted before *and*, 'they are', though it is very frequently and correctly written, as کجايند, 'where are they?' the *alif* of the *and* (اند) then falling out. In the perfect of verbs the *y* is not inserted, as *ūmadeh-am*, *rāfteh-and*.

§ 35. The four nouns *darūkt*, 'a tree, plant', *gunāh*, 'a sin', *chāshm*, 'an eye', *sūkhan*, 'a word', in writing generally have their plurals in *-ān*, though not in ordinary conversation. In writing, the words

¹ In Arabic words which end in (اء) *Ālif Hāmzeh*, if the *hāmzeh* is written in Persian (which is not always the case), the ی is not inserted but only the *kāsreh*: as علماء اسلام (*ulamā i Islām*), or علماء اسلام (*ulamā -y-i Islām*), "the religious authorities (learned men) of Islām". The former method of writing is the older, but the latter method is now permissible. When a noun or adjective (Arabic) ends in ' (ā) and is followed by the *izāfeh*, the ' is changed into | (-ā) and the ی then inserted; as دعوی (*da'vā'*), but دعوی ایشان (*da'vā'-y-i ishān*) "their claim". If the noun ending in ' be a Proper name, this is not allowable, but the *izāfeh* is represented by a *hāmzeh*: as عیسی (*Īsā'*) "Jesus", موسی (*Mūsā'*), "Moses": but موسی نبی (*Mūsā'-y-i nabī*), "The Prophet Moses". Note that in this form the *alif i khānjari* (or upright *hāmzeh*) over the ی is omitted, as in fact it often is in such words even when they are not followed by *izāfeh* (Vide § 155, *fin*).

abrī, 'eyebrow', *giyāh*, 'grass', *ākhtar* 'a constellation', may also take *-ān*, — probably because regarded as animate, — but with these words the *-ān* is really obsolete at the present time in speech.

§ 36. In the written style (and the same rule applies to set speech, as in a sermon or oration), nouns ending in *ـ* and denoting animate beings change the *ـ* to *گ* (*h* to *g*) before adding the plural termination *-ān*; as, *bachagān*, *bandagān* (from *بند* *bāndeh* 'a slave, servant'). The reason of this is that such words once ended in *k* in the singular (*bāndak*), which was softened to *g* before the vowel *ā* of the plural termination. It is not therefore correct to write *بندگگان*, for the word should be *بندگان*, though when *-hā* is the plural termination both *hs* should be written (e. g. *خانها*).

§ 37. Adjectives form the Comparative by adding *-tar*, and the Superlative by adding *-tarīn* to the Positive: as, *khvub*, *khvūbtar*, *khvūbtarīn*, 'good, better, best': *buzūrg*, *buzūrgtar*, *buzūrgtarīn*, 'big, bigger, biggest'. The Superlative is hardly used in ordinary conversation, the Comparative with *az hamēh* (از همه), 'from all', 'than all', being employed instead. The Comparative has a plural — formed according to the general rule, — but the Superlative has none. If two or more superlatives qualify one and the same noun, the *-īn* of all the superlatives except the last is elegantly omitted: as, *Shahr i Kirmān dar ayyām i sābiq yāki az mu'tabārtar va pur-jam'īyattarīn sharhā yi Īrān būd*, 'The city of Kirmān in former days was one of the most important and most populous cities of Persia'.

§ 38. As a general rule all Cardinal numbers and all Demonstrative and Interrogative Adjectives (including all those given in the list of words prefixed to Exercise II.) must precede the nouns they qualify,

¹ So also other parts of the body, as: — *mūzāgān* (pl. of *mūzēh*), 'eyelashes' (though now *mūzīgān* is used as the singular and its plural is *mūzīgānhā*): *angushtān* (fingers), *rukhān* (cheeks), *labān* (lips), *gisvān* (curls), *zulfān* (curls), etc. But these are obsolete.

as *ān mard*, 'that man': *kudām shakḥ?* 'which person?'. Superlatives, ordinals, and the adjectives *bisyār*, 'many', *dīgar*, 'other', *khvub*, 'good', '*ajab*, 'wonderful, fine', *chand* 'some, several', and a few others may precede their noun or follow it. (But when *chand* means 'how many?', it must precede its noun, as it is then an interrogative). When the adjective precedes the noun it does not take *izāfeh*, when it follows the noun the *izāfeh* is required. *Hāmeḥ*, 'all', if regarded as a noun, requires *izāfeh* after it. as *hāmeḥ yi mardumān*, 'all (of) men': but if regarded as an adjective it does not take *izāfeh*, as *hāmeḥ mardumān*, 'all men'.

§ 39. When an adjective is the Predicate in a sentence it does not take *izāfeh* before it; as *ān zanān khvushgīl and*, 'those women are fair'.

§ 40. The *Izāfeh* is merely the shortened form of the Avestic *yo*, 'who, which' (§§ 208, 209). When it comes between two nouns it is translated by 'of', as *kitāb i mādar*, 'the book of the mother' = 'the mother's book'. Such a sentence as 'This book is that man's', 'this house is that woman's' is rendered by *in kitāb*

az ān i ān mard ast, *in khāneh az ān i ān zan ast*, in the older literary style, but by *in kitāb māl i ān mard ast*, *in khāneh māl i ān zan ast*, in the modern language. (*Māl* means 'property': in the spoken language it often denotes a horse or other animal for riding.)

In answering a question courtesy demands that a portion of the words of the question should be used again and not that a mere affirmative or negative reply should be given'. E. g. *āsḥ i mārā didi?* 'Didst thou (did you) see my horse?': *Khair, Sāhib, ānrā nā didam*, 'No, Sir, I did not see him'.

Words.

Andak, a little (time).

In, this.

ān, that.

hamān, that very, the same.

hamīn, this very, the same.

chīh taur,

chīh qism,

chīh jūr (vulgar),

} what sort of?

zamīn, land, country.

mulk, country.

shahr, city.

qāryeh, town.

deh, village.

-am, I am.

-i (or *ē-*), thou art.

ast, he, she, it is.

<i>kudām</i> , which?	<i>savār</i> <i>i</i> , mounted on.
<i>chih</i> , which? what?	<i>šāhib</i> , owner, master; Mr. (of Europeans).
<i>chih nau'</i> , what kind of?	<i>bāgh</i> , a garden.
<i>chigūneh</i> , what sort of: how?	<i>rāh</i> , a road.
<i>āngūneh</i> , what sort of.	<i>kūcheh</i> , a lane.
<i>īngūneh</i> , this sort of.	<i>maidān</i> , square of city.
<i>ānqadr</i> , that much.	<i>bazār</i> , market, street with shops.
<i>īnqadr</i> , this much.	<i>asb</i> , horse.
<i>chih qadr</i> , how much?	<i>khar</i> , } ass.
<i>har</i> , every, each.	<i>ulāgh</i> , }
<i>hāmeḥ</i> , all.	<i>sag</i> , dog.
<i>hīch</i> , no none: any.	<i>gūrbēh</i> , cat.
<i>nām</i> , half.	<i>gāv</i> , ox, cow, bull.
<i>āmad</i> , he came (she, it).	<i>gūsfānd</i> , a sheep.
<i>āmadand</i> , they came.	<i>qāṭir</i> , a mule.
<i>raft</i> , he (she, it) went.	<i>dar</i> , in, into: a door.
<i>raftand</i> , they went.	<i>bi</i> (<i>bih</i>), to, for.
<i>ū</i> , he, she.	<i>az</i> , from, out of: than (<i>after Comparative</i>).
<i>ān qism</i> ,	<i>bā</i> , along with.
<i>ān nau'</i> ,	<i>bar</i> , <i>bar rāyi</i> , on, on top of.
<i>ān jūr</i> (<i>vulgar</i>),	<i>birūn az</i> , out of, out from.
<i>fulān</i> , a certain, such and such a.	<i>bi-deh</i> , give thou.
<i>īn qism</i> ,	<i>bi-dāhid</i> , give ye.
<i>īn nau'</i> ,	<i>-im</i> , we are.
<i>īn jūr</i> (<i>vulg.</i>),	<i>-id</i> , you are.
<i>hamchinān</i> , such as this, such a.	<i>-and</i> , they are.
<i>hamchinān</i> , such as that.	<i>hāstam</i> , I am.
<i>Khāneh</i> , house.	<i>hāsti</i> , thou art.
<i>naūkar</i> , servant.	<i>hāst</i> , he, she, it is. ¹
<i>lāleh</i> , child's manservant.	<i>hāstim</i> , we are.
<i>dāyeh</i> , nurse.	<i>hāstid</i> , you are.
<i>khīdmatkār</i> , maidservant.	<i>hāstand</i> , they are.
<i>chīz</i> , thing.	
<i>daryā</i> , sea.	

¹ *Hast* denotes he (she, it), is, *i. e.* exists; as *khudā hāst*, 'There is a God', 'God exists': but *ast* means *is* merely, as *ū nik ast*, 'He is good'. This distinction, however, does not apply to the rest of the persons of these two defective verbs, which it is convenient to call the verb *Hast* and the verb *Ast* respectively. *Hast* is sometimes used merely as an emphatic *ast*; as, *Shirāzi ham hast*, 'he is moreover a Shirāzi'. The verb *Ast* may be joined on to the preceding word, and then loses its initial *alif* in all the persons and becomes a mere enclitic affix.

The words *nah*, 'not', *mah*, 'don't', *bih*, 'to', may be written as part of the following word and then lose the final *e*, as *بیخانه* *bi-khaneh*, 'to the house', instead of *به خانه* *bih khāneh*; *نرفت* *na-raft*, 'he did not go', instead of *نمرفت* *nah raft*. *Az* is sometimes treated similarly and then becomes *zi* (ز), as *زیانرū* or *zānrū* instead of *az ān rū*, 'from that aspect', 'because' (زانرو)

Exercise 3.

Īn qism khāneh khyub ast. Ān mard javān nīst. Bachehhā savār i qātīrhā-y-i naukarhā-y-and. Ān dūkhtar dar shāhr nīst, dar déh ast. Īn chíh chíz ast? Pīdar i ān bāchcheh -y-i nīkū kújā'st? Dar maidān i shāhr ast. Zamīn hást va daryā hást. Sag-hā -y-i shahr dar kūchehhā -y-and, ámmā dar bāgh nīstand. Asbhā -y-i khyúb dar rāh búdand. Dūkhtar i kúchik ĩnjā'st? Khaír, ĩnjā nīst, dar shāhr ast. Gūsfandhā va gāvghā dar ān zamīn bisyār hástand. Dar khānehhā -y-i shahr khāili gúrbeh va ság búd. Kújā id? Dar bāgh i khāneh im. Chíh nau' bāgh ast? Bāgh khyub ast, ámmā kúchik ast.

Translation 4.

In this land are (*is*) many horses, cows, sheep, mules and asses (*horse and*, etc.). That dog came out of this house. The cities of that land were many. The brother came along with the sister. Give a book to the brother of the maidservant. The children's manservant came from the city. What sort of a horse is that? This kind of garden is very good. The sea is larger than the land. The boy is smaller than the girl. The village is large, the town is larger, but the city is largest of all (from all). All the men and women of that large village came to the square of the city. Where are those houses? They are in such and such a village.

Conversation.

Question.

Answer.

Dāyeh-y-i bachehhā kújā búd?	Dar kūcheh búd va bi-maidān ámad.
Ān chíh chíz ast?	Sag ast, ámmā khāili buzúrg nīst.
(Āyā) dūkhtar i fulān zan bi-shāhr ámad?	Bāli, bi-shahr ámad, ámmā hālā dar déh ast.

for از آن رو). Persian words must not be divided in printing or writing in Persian character in such a way as to put one part of the word on one line and the rest of it on another, unless in the case of compounds: but even then it is better for the whole word to be on the one line.

(Āyā) hár gúrbeh kūchiktar ast az har sag?	Khair, har gúrbeh az har sag kūchiktar nīst; hámeḥ-y-i sag-hā buzúrg nīstand.
Zan i pīdar i ān bāchcheh az maidān āmad yā ná-y-āmad?	Ná-y-āmad, ámmā khidmatkār va dāyeh va dígar naukarhā yi barādar i ān dúkhtar i kūchik āmadand.
Ásb i fulān shakḥ dar kūcheh ast?	Bālī, ásb i ān márd dar kūcheh ast, va qātīr i barādar i šāhib i ān bāgh dar maidān būd.
(Āyā) ān zan dúkhtar i šāhib i in ulāgh-hā nīst?	Bālī, šāhib i in ulāgh-hā pīdar i ān zan ast.

Third Lesson.

Use of *-rā* (۱) and *ī* (۵).

§ 41. *Article.* There is no definite Article in Persian, but its place is in some measure supplied in certain instances by the use of the affixes (۱) *-rā* and (۵) *-ī*.

Rā is a *postposition*, the only one in ordinary use in modern Persian. In Pahlavi it meant 'for the sake of', and in this sense it still exists in the strengthened form *ba-rā-yi*, 'for, for the sake of', which is a preposition. *Rā* has its original meaning not only in old Persian writings but also in the word *chirā*, 'why?' (= for what?) which is in common use. *Rā* also means 'to', and may be still used in this sense in writing, thus taking the place of *bi*: as *ūrā giŕftam*, 'I said to him'; *ūrā kitāb dādam*, 'I gave him a book'. But this use of *-rā* to denote the Latin Dative can hardly be said to exist in ordinary conversation at the present time. *In the modern spoken language the proper use of -rā is to denote the direct object of a verb, especially when the direct object is definite.* Hence *-rā* is attached to the direct object of the verb when the direct object, (1) is a noun which in English has the definite Article; as, *ásb-rā zīn kun*, 'saddle *the* horse': (2) is the proper name of a person or place; as, *Iahrān-rā dīdam*, 'I saw Tehrān': (3) is a noun qualified by *ān*, *in* or some similar demonstrative adjective (§ 38); as, *ān, kitāb-rā giriftam*, 'I took *that* book'; (4) is an adjective used as a noun and preceded by the definite article in English; as, *Khudā nikān-rā nigāh mī-dārad*, 'God

preserves the good': (5) is a noun followed by -ī and *kih* (see § 42); as, *mārdī-rā kih gurīkht girīftim*, 'we seized the man who fled': (6) is a Personal Pronoun or its equivalent; as, *in-rā bī-shināu*, 'hear this'. *kī-rā dīdī*. 'whom didst thou see?' In all such instances the object is *defined*, and in all of them the -rā is therefore required in the modern language. (In the Classical language it is sometimes omitted when the direct object is *inanimate* though definite, but this is not now correct.)

Even when the direct object of the verb has nothing to make it definite but requires something to distinguish it from the subject, -rā *may* be appended to the object, especially if (1) the object be a person, or (2) consist of a considerable number of words: as, (1) *Pādshāh gadāī-rā dīd*, 'The king saw a beggar'; (2) *Dar shāhr chāī va gāhveh va shākar va qand va nūn-rā kharīdim*, 'In the city we bought tea and coffee and sugar and loaf-sugar and bread'.

Note that the -rā comes at the very end of the whole collection of words that go to make up the logical object in such a sentence as that last given. The same rule holds if the logical object consists of a noun followed by a number of adjectives or by another noun in apposition: as, *ān mārd ī pīr ī bulānd-qādd ī lāghir-rā dīdam*, 'I saw that tall, thin old man': *Sharīrān Suqrāt ī faīlasūf-rā kūshtand*, 'Wicked men slew Socrates the philosopher'.

When the direct object includes the word *chih*, 'what', and denotes something *inanimate*, the -rā is rarely used; as, *chih kitāb gūftid*, 'which book did you say?'

Rā must *never* be used (a) when the noun is governed by a preposition (as it would be used were it the termination of the objective case, which it is *not*, vide § 30): or (b) with any word that is not the direct object (or part of the direct object) of a verb: unless the *rā* is used in the sense of *to*, or, especially in letters, with the meaning of *at*, *on*; as *ān rāz -rā*, 'on that day'.

§ 42. The affix-ī in Persian is used, especially in writing, to express the sense of the English indefinite

article *a* or *an*, as *kitābi*, 'a book', 'a certain book'. The noun, however, may express the indefiniteness without the addition of any such affix, for the word *kitāb* by itself may mean either 'a book' or 'the book', or simply 'book'. The use of *-i* in this sense is rare in conversation, *yak* ('one') prefixed to the noun generally taking its place, as *yak kitāb*, 'a book, one book'. If both are used the meaning is strengthened, as *yak qadrī*, 'a small quantity, a very little.'

When followed by *kih* ('which, who, that'), the *-i* may often be translated by 'the'; as, *mardāni kih mi-āmadand*, 'the men who were coming'; *zanāni-rā kih ānjā būdand dīdand*, 'they saw the women who were there'.

When the word to which the *-i* is to be attached ends in ـه or ـی , the affixed *-i* is written (ـی) or merely a *hāmzeh* is appended, but the long sound of the *-i* is retained, as خانه , *khāneh-i*, a house: صوفی , *Ṣūfi-i*, 'a Ṣūfi'. When such words are immediately followed by *ast*, the *hāmzeh* is dropped and ـی is inserted after the *alif* of *ast*, as خانه است *khāneh īst*, 'it is a house': آنجا صوفی است *ānjā Ṣūfi īst*, 'a Ṣūfi is there'.

The affix *-i* may come either (a) between the noun and its qualifying adjective, in which case the *izāfeh* (§ 32) is omitted; as, *mārdi khayib*, 'a good man'; or (b) after the adjective, in which instance the *izāfeh* is retained between the noun and the adjective: as, *mārd i khayibi*, 'a good man'. The latter form is now far more usual in speaking, though it might give rise to a mistake; for *mārd i khayibi* might mean 'the or a man of goodness', through this idiom is hardly Persian.

The student should bear in mind that not every *-i* at the end of a word is the affix which is explained in this paragraph. For the final *-i* may (a) be an adjectival termination (as *Iṣfahāni*, 'belonging to Iṣfahān, a native of Iṣfahān'); or (b) it may be the termination of an abstract noun, like *-ness* in English, (as *niki*, 'goodness'); or (c) it may be a verbal termination, (as *āmadandi*, 'they would come'; *gūfti*, 'thou didst say'; *to mārd i niki*, 'thou art a good man'). These will be explained each in its proper place.

§ 43. A question is generally in conversation denoted merely by the tone of voice. In writing it

is often marked by the word *āyā* (= Lat. -*nē*), which is placed at the beginning of the sentence: but this word is rarely used in ordinary conversation. *Māgar* is sometimes used instead of *āyā*, it may occasionally be rendered by 'perhaps', and often introduces an objection, sometimes even implying that the answer 'no' is expected (Lat. *num*), as *Māgar ān kār khvāb ast*, 'Is that a good action?'

§ 44. After such words as *qadrī* and other participles the singular is used when the English idiom would require the plural; as, *qadrī hullū*, 'a quantity of peaches'. (Vide also § 55.)

Words.

Dār-am, I have.
dār-i, thou hast.
dār-ad, he (she, it) has.
dār-im, We have.
dār-id, you have.
dār-and, they have.

Dīd-am, I saw.
dīd-i, thou sawest.
dīd, he (she, it) saw.
dīd-im, we saw.
dīd-id, you saw.
dīd-and, they saw.

dasht, he had.

safīd, white.
siyāh, black.
nīlī } blue.
nīl-rang }
zard, yellow.
sabz, green.
surkh, red.

nārās, unripe.

Khudā, God.

nām, name.

ism, name.

shāh, king.

pādshāh, king.

malik, queen.

enjād, much, many: too much.

kīh, who, that, who?

chīh, which? what?

Dād-am, I gave.
dād-i, thou gavest.
dād, he (she, it) gave.
dād-im, We gave.
dād-id, you gave.
dād-and, they gave.

Būd-am, I was.
būd-i, thou wast.
būd, he (she, it) was.
būd-im, we were.
būd-id, you were.
būd-and, they were.

girāfteh, having taken.

rang, colour.
pul, bridge.
pūl, money.
pūl i siyāh, black money, copper:
 small change.
amāneh, a turban.
ism-at, thy name.
qadr, quantity, value.
mīveh, fruit.
sīb, an apple.
zamīnī, earth (*adj.*), earthly.
sīb i zamīnī, potato.
gūlābi, pear.
hullū, peach.
sar, head, top, end.
gūsh, ear.
gūsh, meat, flesh.

<i>kīrā</i> , whom?	<i>dast</i> , hand.
<i>chīrā</i> , why?	<i>āghlab</i> , chiefly.
<i>kālīskēh</i> , carriage.	<i>dīn</i> } religion.
<i>kār</i> , work, deed.	<i>māzhab</i> }
<i>rūdkhāneh</i> , river.	<i>īmān</i> , faith.
<i>māmlikat</i> , country, province.	<i>Īrān</i> , Persia.
<i>gaddā</i> , a beggar.	

Notes. In Persian two words are often written together, as فلانجا for فلان جا (*fulān jā*), 'a certain place'.

Exercise 5.

پادشاه ایران بشهر بزرگ آمد — کار آن مردها خوب نیست —
 در مملکت ایران رودخانه زیاد نیست — در فلانجا گاوهای سفید و الاغهای
 سیاه و قاطرهای بزرگ و بسیار بچپدهای کوچک را دیدیم — آن مرد پیر
 قدری سیب زمینی باین پسر داد — زنی در اصفهان بود که گریه میکرد و آن گریه
 زرد بود و گوشهای سیاه داشت — همه شهرهای ایران از شهرهای
 مملکت های دیگر کوچک تر است — اما طهران بزرگترین همه آنهاست
 — (آیا) اسبهای شاه را دیدی — بلی آنها را در شهر دیدم — جوانهای
 آن ده هلوهای نارس در دست گرفته اینجا آمدند و با اسبهای فلان شخص دادند

Translation 6.

The king saw the good man who was in the servant's house. The river was in that country. I gave the book to the queen's maidservant. The daughters of the queen gave the red apples and the yellow pears to the little children. I saw a carriage with black horses on the bridge, and I gave the money to the servants. Didst thou see the cat in the house or in the garden? It was not in the garden but in the lane. The asses in this country are chiefly white. Give the mule to the owner of the house. The children's nurse saw the dogs in the great square of the town. A certain man saw a turban on the head of every horse in the lanes of that city.

Conversation.

Answer.

Question.

آن رودخانه در مملکت ایران است	آن رودخانه کجاست
بلی میوه ایران بسیار است و خیلی خوب نمز هست	(اینا) هتوها و گلابیهای خوب در آن زمین هست
(بر) سرپل شخصی سیاه دیدیم	(بر) سرپل کرا دیدید
اسم بنده حسن است	اسمت چیست
خیر پول سیاه ندارم پول سفید دارم	(آیا) تو پول سیاه داری
در باغ بودم اما حالا هیچکس آنجا نیست	پدر آن پسر سببی به برادر بزرگ آن
— میوه آن باغ نارس است و برای بچهها خوب نیست	دختر کوچک داد

Fourth Lesson.

Personal Pronouns.

§ 45. The Personal Pronouns in Persian are of two kinds: — (a) Separable and (b) Inseparable. The Separable are:

*Singular.*1st Person, من *man*, I, me2nd Person, تو *tō*, thou, thee3rd Person, او-وی *vai, ū*, he, she; آن, it.
him, her.*Plural.*ما *mā*, we, usشما *shumā*, you

[things).

ایشان *ishān*, they (persons): آنها *ānhā*, they (persons and them.

As it is sometimes necessary to use the words 'we' and 'you' with a very extensive meaning, these words, though plural, may take a plural termination; as, *māyān gunāhkārān*, 'we sinners'; *shumāhā in i'tiqād-rā dārid*, 'you (i. e. all of you, you and your co-religionists) hold that tenet'. If a noun in apposition follow the 1st Pers. Sing. *man*, the *izāfeh* is inserted; as, *man i*

gunāhkār, 'I a sinner'; but with *māyān* the *izāfeh* is not used. *Tō* is in some places pronounced *tū*. *Ū* and *vai* have precisely the same meaning the one as the other, but *ū* is more commonly used.

The simple and compound prepositions (Lesson VIII.), the *izāfeh*, and the postposition *-rā*, are used with these Personal pronouns just as with nouns. Note, however, that *man-rā* and *tō-rā* are contracted into *mārā* and *tūrā* (مرا-نرا). E. g. *Ū bi-man dād*, 'he gave to me': *shumā ūrā دیدید* 'you saw him': *kitāb i mán*, 'my book': *tō kitāb i mārā bi-īshān dādī*, 'thou gavest my book to them'.

The Possessive Pronouns are (as in the above examples) formed by prefixing the *izāfeh* to the Personal pronouns: as, *asb i shumā*, 'your horse' (lit., 'horse of you'); *kitāb i ū*, 'his book' (lit., 'book of him'). When a noun with a possessive pronoun attached is the object of a Verb, *-rā* is added in accordance with rule: as, *man asb i ūrā دیدام*, 'I saw his (or her) horse'.

When a personal or possessive Pronoun of either number and of any one of the three persons is the direct object (or part of the direct object) of a Verb and refers to the same person as the subject of the sentence, instead of the simple pronoun the word *khvud* ('self') or one of its equivalents must be employed (vide Lesson VII.): as, *mán kitāb i khvūdra dādam*, 'I gave **my** book', (lit., 'book of self': *tō khāneh-y-i khvūd-rā farūkhtī*, 'thou didst sell thine (own) house'.

The separate Pronouns are in Persian much less frequently used than are their equivalents in English, because the different terminations of the persons of the Verb suffice to express the meaning sufficiently clearly. As a general rule, therefore, the Personal Pronouns are not used as the subject of a sentence except when especial emphasis has to be expressed: as, *mán mī-ravam, ammā shumā injā mī-mānid*, 'I am going, but you are remaining here'. (Cf. the usage of the Classical languages.)

§ 46. **Inseparable Pronouns.** Besides the Separable Pronouns given above, there are in Persian a

number of Inseparable Pronouns or Pronominal Affixes, which may be used in their stead whenever the pronoun is not the subject of a sentence. These are:

Singular.

- 1st Person, م- -*am*, me, my,
 2nd Person, ت- -*at*, thee, thy,
 3rd Person, ش- -*ash*, him, his, it,
 her, its.

Plural.

- مان- -*amān* (*imān*), us, our,
 تان- -*atān* (*itān*), you, your,
 شان- -*ashān* (*ishān*), them, their.

It will be noticed that the plural forms are made by adding to the singular in each case the plural termination *-ān*. The pronunciation, however, has now changed into *-imān*, *-itān*, *-ishān* instead of *-amān*, *-atān*, *-ashān*.

When any one of these terminations is affixed to a noun or adjective ending in ه- (*-eh*), an alif is inserted and the termination is written as in the following examples: *خانه ام* (*khāneh am*), 'my house': نوشته اش (*navishteh ash*), 'his document': مرتبه عالیته ات (*mārtabeh-y-i 'ālīyyeh-at*), 'thy exalted rank': لاله اتان (*laleh atān*, or *laleh itān*) 'your attendant' (of children).

In popular usage and especially in conversation these pronominal affixes are far more commonly used than are the separable pronouns. They may in correct style be affixed to nouns, adjectives, verbs, and compound prepositions ending in *izāfeh* (Lesson VIII., § 70), and mean *my*, *to me*, *me*; *thee*, *to thee*, *thee*, etc. as required: as, *kitābam*, *buzūrg ast*, 'my book is large': *āsbat-rā دیدام*, 'I saw thy horse': *zādamash*, 'I struck him': *giftandashān*, 'they said to them'. At one time these affixes could not be used except in reference to *animate* beings, but this rule is now almost obsolete. In vulgar style these affixes are appended to the simple prepositions also, as *biash* 'to him', (pronounced *bě-ēsh*), but are rarely so written (§ 77).

§ 47. In most parts of Persia *ū* or *vai* is used of persons only, *ān* taking its place in reference to animals and especially to inanimate things: as, *ū qávī'st*, 'he or she is strong'; *ān qávī'st*, 'it is strong'. (In Shīrāz, however, *ū* is often used of animals and even of things; but this custom, though found in old books, should not be followed.) So also *ishān* is used of persons only, *ānhā* of animals and of things principally, but also of persons. The plurals *ānān* and *inān* are hardly ever used now even in writing except when followed by *kih*; as, *ānān kih* or *ānānīkih*, 'those who'. In conversation *ānhāīkih* is used instead with the same meaning.

Mā is sometimes vulgarly used instead of *man*, with the verb in the plural, if this pronoun be the subject of the sentence. *Shumā* is used, as 'you' in English, when addressing a single person courteously. *To* is used by villagers: it may be used to children or inferiors. It is also used (like 'Thou' in English) in addressing the Deity. Probably for this reason the affix *-at* ('thy') is often used in certain expressions of politeness when addressed to superiors; as *fidāyat bāsham*, 'may I be thy ransom', in letters: *qurbān i khāk i pā-y-i javāhir-ūsā-y-i āqdasat shāvīm*, 'may we be the offering of the dust of thy most sacred, jewel-like foot' (in petitions to the Shāh of Persia).

§ 48. *Honorifics, etc.* Certain words, titles etc., are sometimes out of courtesy substituted for pronouns. In speaking, e. g., to a sovereign, *qibleh-y-i 'ālam* (or some other expression which practically denotes 'Your Majesty') is used, followed by the 3rd person plural of the verb: as, *Qibleh-y-i 'ālam āgāh hāstand kih*, 'Your Majesty is aware that', etc. So also, *Huzūr i mubārīk farmūdeh būdand*, 'Your Royal Highness had commanded'. To any gentleman may be used the title *sarkār* ('lordship'), with or without other words; as *sarkār i shumā dādid*, 'you saw': *sarkār i 'ālī navishtid*, 'you wrote'. In this case the 2nd plural of the verb is used. On the other hand politeness requires the speaker to avoid the frequent use of *man*, 'I', and to substitute for it such a word as *bāndeh* ('your humble servant'),

or even *aqáll* ('the least'), *haqír* ('the contemptible one'), etc. In writing in a dignified style the writer speaks of himself as *dústdár*, *mikhliş* ('your sincere friend') etc.: in humbler style other words are used, such as, *du'āgú*, *haqír*, *aqáll*, etc. E. g. *Amrúz*, *chūn bāndeh injā āmadam*, *kāliskeh-y-i sarkār rā دیدام*, 'When I came here to-day, I saw your carriage'.

Words.

Qisseh, a tale.

rūz, a day.

kas, a person.

guft, he (she) said.

kih, who, which; that.

hárchih, {

harānchih, } whatever.

ham . . . ham, both . . . and.

āfarīdeh ast, he has created.

barāyi, for the sake of.

insān, man, mankind.

pas, therefore, then.

nāzdr, a glance.

bisýār, very, much, many.

ahammíyyát, importance.

muhím, important.

daqíqeh, a minute.

páshéh, gnat, mosquito.

bini, nose.

nishásteh, seated.

bāyád, ought.

bāsh, thou mayest (shouldst) be.

laf-bi-zani, thou mayest boast.

zírā, because.

ágar, if, since.

darvish, a religious mendicant.

az ān qabíl, of that sort.

chih táur, how?

chih, what?

chih chiz, what thing, what?

pursíd, he asked.

chigūneh, how?

hājat dārad bi-, he has need of.

hich . . . na, none, no.

daulatmānd, rich.

ziyādeh, more.

lihāzā (لهذا), therefore.

bārtar, higher, more important.

Exercise 7.

قصه

روزی شخصی باخودگفت که هرچه خدا هم در آسمان وهم بر زمین آفریده آنهمه را برای انسان آفریده است پس من که انسانم اهیت من در نظر خدا بسیار است - در همان دقیقه پشه برینی وی نشسته گفت - تو نباید لاف بزنی زیرا که اگر خدا آنچه را که در آسمان و بر زمین است برای تو آفریده اما ترا نیز برای من آفریده است پس اهیت من از (آن) تو زیاده است

Translation 8.

One day a king saw a beggar who (which beggar—*kih ān gadū*) was a religious mendicant. (He) said to the king, 'I am richer than all the kings of the earth'.

The king said, 'How?' He said, 'Because I am a man of God'. The king asked (from) him, 'How art thou richer than a king?' He said to him, 'Because a king is a person who has need of many things, but a religious mendicant is a man who has need of nothing. I am a mendicant of that sort, therefore I am richer than all of you'.

Conversation.

<i>Answer.</i>	<i>Question.</i>
گفت که درویش از پادشاه دولتمند تراست	درویش به پادشاه چه گفت
من چیزی بر بینی وی ندیدم اما اگر پشه بر بینی او بود چگونه چیزی گفت	چه چیز بر بینی آنشخص نشسته باو گفت من از تو برترم
گدائی بود و آن گدا درویش بود من او را بر سر راه نشسته دیدم	که بود که پادشاه او را دید آنشخص کجا بود
✓ خیر آنرا بوی ندادم به گدایان چیزی ندادم	(آیا) شما کتاب خود را به پسر آن گدا دادید
بلی آسب ترا آنجا دیدم اما قاطر خود را در شهر ندیدم زیرا در کوچۀ دره بود	آسب مرا در میدان شهر ندیدی
او حاجت به هیچ کتاب ندارد زیرا خیلی کتاب دارد اما حاجت به پول دارد	پدرتان حاجت بچه کتاب دارد

Fifth Lesson.

Numerals.

§ 49. The Persian numerical system is very simple. The cardinals from 11 to 19 inclusive are formed by prefixing to ده (*dah*), 'ten', a slightly varied form of those from 1 to 9. Instead of the Persian ordinal for 'first', the equivalent Arabic ordinal اول (*avval*) is used; but for 21st, 31st etc. the regular Persian form یکم (*yākum*) is alone in use. The ordinals are formed from the cardinals by affixing -um, as will be seen in the table. Notice, however, the slight irregularity in the

way of writing the ordinals for 'second', 'third', thirtieth; also the spelling of the words for 60, 100, 200, 300, 500.

In ordinary conversation instead of چهار (*chahâr*) *châr* is said; هیجده (*hijdah*) is pronounced *hijdah*, or even *hizdah*; *chahârdah* is pronounced *chârdah*; *hifdah* is pronounced *hivdah*: and the vulgar but very usual pronunciation of *pânzdah* and *shânzdeh* is *pûnzdah* and *shûnzdah* (vide § 8, *fin*). So also *pûnşad* is said not unfrequently for *pânşad*: also *sînzdah* for *sîzdah*, 'thirteen'.

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
1	اَوَّل	بَک	۱	23	بیست و سوم	بیست و سه	۲۳
2	دَوِّم	دو	۲	24	بیست و چهارم	بیست و چهار	۲۴
3	سَوِّم	سه	۳	25	بیست و پنجم	بیست و پنج	۲۵
4	چهارم	چهار	۴	26	بیست و ششم	بیست و شش	۲۶
5	پنجم	پنج	۵	30	سی ام	سی	۳۰
6	ششم	شش	۶	31	سی و یکم	سی و یک	۳۱
7	هفتم	هفت	۷	40	چهل	چهل	۴۰
8	هشتم	هشت	۸	50	پنجاه	پنجاه	۵۰
9	نهم	نه	۹	60	شصت	شصت	۶۰
10	دهم	ده	۱۰	70	هفتاد	هفتاد	۷۰
11	یازدهم	یازده	۱۱	80	هشتاد	هشتاد	۸۰
12	دوازدهم	دوازده	۱۲	90	نود	نود	۹۰
13	سیزدهم	سیزده	۱۳	100	صد	صد	۱۰۰
14	چهاردهم	چهارده	۱۴	101	صد و یکم	صد و یک	۱۰۱
15	پانزدهم	پانزده	۱۵	102	صد و دوم	صد و دو	۱۰۲
16	شانزدهم	شانزده	۱۶	103	صد و سوم	صد و سه	۱۰۳
17	هفدهم	هفده	۱۷	104	صد و چهارم	صد و چهار	۱۰۴
18	هیجدهم	هیجده	۱۸	110	صد و دهم	صد و ده	۱۱۰
19	نوزدهم	نوزده	۱۹	111	صد و یازدهم	صد و یازده	۱۱۱
20	بیستم	بیست	۲۰	112	صد و دوازدهم	صد و دوازده	۱۱۲
21	بیست و یکم	بیست و یک	۲۱	120	صد و بیستم	صد و بیست	۱۲۰
22	بیست و دوم	بیست و دو	۲۲	130	صد و سی ام	صد و سی	۱۳۰

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
140	صد و چهل	صد و چهل	۱۴۰	400	چهار صد	چهار صد	۴۰۰
150	صد و پنجاه	صد و پنجاه	۱۵۰	500	پانصد	پانصد	۵۰۰
200	دویستم	دویست	۲۰۰	600	ششصد	ششصد	۶۰۰
300	سیصد	سیصد	۳۰۰	700	هفتصد	هفتصد	۷۰۰

Higher numbers are:

English	Ordinals	Cardinals	Ciphers
800	هشتصد	هشتصد	۸۰۰
900	نهصد	نهصد	۹۰۰
1,000	هزارم	✓ هزار	۱۰۰۰
1,200	هزار و دوستم	هزار و دوست	۱۲۰۰
2,000	دو هزارم	دو هزار	۲۰۰۰
3,000	سه هزارم	سه هزار	۳۰۰۰
10,007	ده هزار و هفتم	ده هزار و هفت	۱۰۰۰۷
100,212	صد هزار و دو و دوازدهم	صد هزار و دو و دوازده	۱۰۰۲۱۲

'Ten thousand' is sometimes called لک (*lak*), five hundred thousand کُرُور (*kurūr*), and the word *miliyūn* is borrowed from European languages to express 1,000,000. (Note that the Persians, in borrowing *lak* and *kurūr* from India have considerably changed the meaning of the words, as in Urdū *lak'h* means 100,000 and *karōr* denotes ten millions.)

The words *śad*, 'a hundred', *hazār*, 'a thousand', may take the plural terminations *-hā* and *-ān* when required: as, *śadhā nāfar kūshteh shūdand*, 'hundreds of persons were slain'; *hazārān hazār 'ālam hast*, 'thousands of thousands of worlds exist'. (The last sentence in more modern style would be written thus, — *chandān hazārāhā 'ālam hast* (چندین هزارها عالم هست).

§ 50. The Arabic Cardinals and Ordinals, especially the units, are occasionally used in Persian; but it is unnecessary to give the Cardinals, as they are used only with Arabic words, as اناجيل اربعه (*Anājīl i arba'eh*), 'the four Gospels', — in Persian چهار انجيل (*chahār Injīl*). The Ordinals are more commonly used, being often employed with the names of kings instead of the Persian Ordinals: as يزدجرد ثانی (*Yazdijird i šāni*) 'Yazdijird the Second'. In numbering the heads of a discourse etc. they are also used in an adverbial form with the Arabic case-termination اُ (pronounced -ān) appended, as ثانیًا (*šāniyyan*) 'secondly'. These ordinals are.

اول	—	ثاني	—	ثالث	—	رابع	—	خامس	—	سادس	—	سابع
āval	—	šāni	—	šālīs	—	rābi	—	khāmis	—	sādis	—	sābi
1 st	—	2 nd	—	3 rd	—	4 th	—	5 th	—	6 th	—	7 th
		ثامن	—	تاسع	—	عاشر						
		šāmin	—	tāsi	—	āshir						
		8 th	—	9 th	—	10 th						

§ 51. 'Once', 'twice', 'thrice', 'four times', etc., are translated by *yak bār*, *yak dāf'eh*, *yak mārtabeh*; *dō bār*, *dō dāf'eh*, *dō mārtabeh*, etc. *Bār i dūvrum*, *bār i sūvrum* etc., mean 'a second time', 'a third time', or 'the second time', 'the third time', etc. *Dō bāreh* means 'once more', 'again': (*dīgar bāreh*) or *bār i dīgar*, 'another time'. Such a phrase as 'five times six makes thirty' is expressed by پنجشش تاسی تا (*panj shish tā sī tā*), the word میشود (*mī-shavad*), 'becomes', being understood.

§ 52. *Fractions*. Some of the words denoting fractions are Persian, but most of them are Arabic. They are used in the following manner:

Eng.	Pers.	Arabic.
One half.	نیم nim.	niṣf. نصف
One third.	سیه sih yak.	ṣulṣ. ثلث
One fourth.	چهاريك chahār yak.	rub'. رُبُع
One fifth.	پنجيك panj yak.	khums. خُمْس
One sixth.	ششيك shish yak.	suds. سُدس

One seventh	هفت يك haft yak.	sub. سَبْعِ
One eighth	هشت يك hasht yak.	sumn. ثَمَن
One ninth.	نُه يك nuh yak.	tus. تَسَعِ
One tenth.	دَه يك dah yak.	'ushr. عَشْر -

The word *nim* is not used in counting, *nişf* having now taken its place. Although we may say and write *sih yak* (both Persian words) for 'One third', yet to express 'two thirds' it is not permitted to say '*dō sih yak*'; one must say *dō şulş*. The same applies to the other fractions: e. g. 'five eighths', *panj şumn*; 'three fourths', *sih rub*; 'seven tenths', *haft ushr*.

§ 53. *Rule.* After all purely Persian *Cardinals* the noun is put in the *singular* (never in the plural as in English): e. g., 'two horses', *dō asb*; 'a thousand men', *hazār mard*.

If these words are the subject in a sentence, the verb is sometimes in the singular, sometimes in the plural: as, *mardī rā dō pīsar būd*, 'to a certain man there were (was) two sons' ('a certain man had two sons'): *ān şad gūsfānd gurīkhtand*, 'those hundred sheep ran away'. As a general rule the plural verb in such instances is used with words denoting *persons*: it is often used with words denoting *animals*, but it is not correctly used regarding inanimate things, (though this usage is gradually finding its way into the modern language).

§ 54. In conversation the word *nāfar* ('person') is usually inserted between the numeral and a word denoting persons: as, *shish nafar savār*, 'six horsemen'. *Dāneh* or *tā* is similarly used with all other words; as *panj tā sib*, 'five apples'; *chahār tā asb*, 'four horses'; *dah dāneh finjān*, 'ten cups'. In writing, *tā* is rarely used in such constructions, but the other words are. In more precise written style other expressions are used, somewhat like our English 'five head of cattle': as:

Panj zinjīr fil, 'five elephants': (*zinjīr* = 'chain').
dō arrādeh ('arrābeh) tūb, 'two guns': (*arrādeh, arrābeh* = 'a waggon').

sih ra's asb, 'three horses': (*ra's* = 'head').

dah á'dad şāndalī, 'ten chairs': (*á'dad* = 'number').

✓ *do dast libás*, 'two suits of clothes': (*dast* = 'hand').
yak şaub ábâ (*qabâ*), 'a single coat: (*şaub* = 'garment').

yak farvánd káshtî, 'a ship': (*farvánd* = 'bar').

✓ *chahâr jild kitâb*, 'four books': (*jild* = 'volume').

shish qábzeh tūfáng (*shamshir*), 'six rifles (swords): (*qábzeh* = 'hilt').

haft hálqeh angúshhtar, 'seven rings': (*hálqeh* = 'link').

In reference to *houses* in legal documents the word *báb* ('gate') is used; as, *dō báb khāneh*, 'two houses'. But in ordinary speech or writing *dast* ('hand') takes the place of *báb*, and *dō dast khāneh* is said.

§ 55. In such phrases as 'a glass of water', 'a piece of bread', the Persian follows the German idiom by omitting the 'of': as, *yak shíshch ab*, *yak páreh nān* (cf. *ein Glas Wasser; ein Stück Brot.*)

Words.

Túti, a parrot.

qadr, a quantity.

qádrî, a little.

Fársî, Persian.

amúkhteh bûd, had learnt.

Fársî, answer.

su'âl, question.

chîrâ, why? why not? certainly.¹

júngal, forest.

pursídeh, having asked.

paráneh, bird. *parídeh*

bázár, market.

burd, he carried off.

búrdeh, having carried off.

qáimat, { price, value.

qímat, {

tūmán, a *tōmān* (10 *Krāns*).

bíyābān, desert.

bî, without, devoid of.

bî-fáhm, without understanding, foolish.

mî-arzí, art thou worth?

khushnūd, pleased.

shud, he became.

mî-dānad, he knows.

va bās, only, and no more, merely.

pashimān, regretful.

jíhat, cause, reason.

khandíd, he laughed.

azád kárd, he set free.

Házrat i Ádam, 'His Excellency Adam'.

Havvá, Eve.

Bâd az én, after that.

qísmat, a portion.

barádarāneh, brotherly, of a brother, a brother's.

mî-gúft, he used to say.

pūl i siyāh, a black coin, a copper.

mî-tavānand, they can.

Ái, O!

bî-y-amūzand, they may learn.

bî-ásānî, with ease, easily.

mî-dihî, thou givest.

hārgiz ... na, never (*ne...jamais*).

dar báreh-y-i, about, concerning.

¹ This is the meaning of the word when used alone in answer to a question.

shudeh, having become.
āngāh, then, thereupon.
gamān būrd, he fancied.
kharīdam, I bought.
kharīd, he bought.
chūn, since, when.
ḥarf mī-zanād, he speaks.
juz, except.
bi-khvūbi, well.
lafz, a word.
alfāz (Ar. plur.), words.

ghulam, servant, slave.¹
māl, property.
daulat, wealth: a state.
mā'ni, meaning.
khāmūsh, silent.
bāsh, be thou.
āgar bi-fahmand, if they understand, (if they get to know about.)
mī-rasad, it arrives.

Exercise 9.

قصه

شخصی طوطی داشت که قدری فارسی آموخته بود و در جواب
هر سؤال میگفت — چرا — روزی صاحبش آرا به بازار برد
و قیمتش را سی تومان گفت — شخصی دولتمند بی فهم از طوطی
پرسیده گفت — آیا توبه سی تومان می ارزی — گفت چرا — آن
دولتمند خوشنود شده طوطی را خرید و بخانه خود برد — اما
چون دید که طوطی نجز آن يك لفظ هیچ چیز دیگر نمیداند پشیمان
شده گفت — آیا من خر نه بودم که ترا بسی تومان خریدم — در
جواب او گفت چرا — آن شخص خندید و او را آزاد کرد

Translation 10. — A Tale.

A beggar saw a king and said to him (that), 'O king, thou art very wealthy and hast houses and horses, (and) lands, (and) servants, and very much money; but I (*bāndeh*) who am thy brother (for Adam is our father and Eve is our mother) have nothing. Give me a brother's portion of thy wealth and property'. The king said to one of his servants, 'Give him a copper'. The beggar said, 'O king, what does this mean? Why dost thou not give me a brother's portion?' The king laughed and said to him (that), 'Be silent; for (*kih*) if the other brothers understand, thou wilt not get even this (even this does not arrive to thee)'.

¹ Now often applied to a telegraph messenger!

Conversation.

Answer.

Question.

این حکایت در بارهٔ پرنده ایست که
قدری فارسی آموخته بود
طوطی بود و هر کس میدانند که طوطی‌ها
بآسانی میتوانند الفاظی چند
بیاموزند

این حکایت در بارهٔ چه چیز است
آن چه قسم پرنده بود

طوطی بان شخص دولتمند گفت —
چرا — زیرا همین لفظ را بهر کس
میگفت و بس
خیر آن طوطی هرگز هیچ لفظ دیگر
نه می گفت

طوطی چه چیز گفت

صاحبش آنرا بجا بُرد
گفت که قیمت این طوطی سی تومان
است

آیا هرگز هیچ چیز دیگر نگفت

صاحبش آنرا بجا بُرد
قیمتش را چه گفت

آن دولتمند پرسید که آیا توبسی تومان
می ارزی

آن دولتمند چه چیز از طوطی پرسید

طوطی را از این جهت خرید که گمان
بُرد که این طوطی بخوبی حرف

طوطی را چرا خرید و بجا بُرد

میزند پس آنرا بخانهٔ خود بُرد
چون دید که طوطی هیچ حرف دیگر
جز آن یک حرف چرا و بس نمیداند
گفت ایامن خرنبودم که ترا بان
قدر پول خریدم

بعد از آن به طوطی چه گفت

طوطی آزاد شده پرید و به بیابان
و جنگل رفت

پس طوطی چه شد

Sixth Lesson.

Relative and Interrogative Pronouns.

§ 56. The simple Relatives are *kih*, 'who', for persons (no plural), and *chih*, 'which', for things. The very same words are also used as Interrogatives, 'who?' 'what?' But when they are Relatives they cannot be governed by the prepositions, by *izafeh*, or by the postposition *-rā*, though when they are Interrogatives they may. (In the latter case the plural of *kih* is *kiyān*, 'who?') Hence

it is often necessary to supplement the feeble relative *kih* by the personal pronouns with the prepositions to express the English Relative when preceded by prepositions or when it is the object of a verb. The method in which this is done will be best understood from the following examples:

- | | |
|--|---|
| (a) 'The man <i>who</i> came hither was rich'. | (a) Márdi <i>kih</i> ínĵā ámad daulat-mánd būd. |
| (b) 'The woman <i>whom</i> you saw' (lit. ' <i>who</i> you saw her'). | (b) Záni <i>kih</i> ūrā dídíd (or, <i>kih</i> dídídash). ¹ |
| (c) 'The child <i>to whom</i> you gave the book' (lit. ' <i>that</i> to him'). | (c) Báchchēh-ī <i>kih</i> kitāb-rā <i>bi-vai</i> dáíd. |
| (d) 'The person <i>whose</i> child they took' (lit. ' <i>that</i> his child'). | (d) Shákhšī <i>kih</i> báchchēh-ash-rā giriftand. |
| (e) 'The people <i>whom</i> I saw were blind' (lit. ' <i>that</i> I saw them'). | (e) Ashkhāsi <i>kih</i> <i>ishān-rā</i> dídám kūr būdand. |
| (f) 'The men <i>to whom</i> you gave the money were beggars' (lit. ' <i>that</i> to them'). | (f) Mardhái <i>kih</i> pūlashān (or <i>kih</i> pūl-rā <i>bi-ishān</i>) dáíd gadā būdand. |
| (g) 'The robbers, <i>from whose</i> hands (lit. ' <i>that</i> from their hand') he took the swords, fled'. | (g) Rahzanāni <i>kih</i> shamshīrhārā az dast i <i>ishān</i> girift guríkh-tand. |

§ 57. *Chih* as a Relative is strengthened by the addition before it of the demonstrative *ān*, 'that', when it is governed by a preposition: as,

ce que dem wa 'From what (that which) he said I understood' *Az ānchih ū guft, fahmīdam.*

Ānchih may be the object of a verb without being followed by *-rā*, but if *-rā*, is inserted the word *kih* ought to come after the *-rā*: as,

- | | |
|--------------------------------------|--|
| (a) <i>Ānchih</i> shinīdid rāst ast: | (a) 'What (that which) you heard is true'. |
| or | |
| <i>Ānchih-rā kih</i> shinīdid, etc. | |

(This latter sentence is hardly right: it would be more correct to say, *chizi kih (ān-rā) shinīdid rāst ast.*)

- | | |
|--|---|
| (b) <i>Ānchih(-rā kih)</i> gúftid, shinīd. | (b) 'He heard what (that which that) you said'. |
|--|---|

In a similar way *kih* as a Relative may be strengthened by the insertion of *ān* or *ín* before it, and may

¹ Even good native scholars now use sentences like the following; — Márdi-rā *kih* ámrūz dídíd tájir būd, 'The man *whom* you saw to-day was a merchant', but this cannot be defended.

be used of things as well as of persons; *ās*, in answer to the question, *Chih kitāb gūftīd*, 'What book did you say?', it may be replied, *Ankih dar dast i naukar būd*, 'That which was in the servant's hand'.

§ 58. 'Whoever', 'whosoever', 'everyone who', and their oblique cases, are similarly expressed by the use of such words as *hárkih*, *háránkih*, *hárkaskih*, *harkási kih*, *hárkas*, *har shakhši kih*, *har kudām kih*: as,

Hárkih bi-vai kitābi dādi mamnūn i to gasht (or in ordinary language, *Hárkih bé'sh yak kitāb dādi mamnūnat shud*) Everyone to whom thou gavest a book became (was) grateful to (of) thee'.

Asb i hárkas-rā kih dīdand az ū giriftand, 'whose soever horse they saw, they took it from him'.

'Whichever' is expressed by *har ān kih*, *har kudām kih*; as, 'Take whichever you please'; *Har kudām kih bi-khuyāhid bi-girid*.

Similarly *hárchih*, *haránchih*, *háránchih kih*, *har chízi kih*, are used to express, 'whatever', 'whatsoever', 'everything that', etc.

§ 59. *Interrogatives*. The simple Interrogative pronouns are *kih* (formerly, and still in vulgar speech, *kī*, whence the plural *kiyān*), 'who?', and *chih*, 'what?' When *-rā* is added to these words the final *h* is dropped; as *kīrā*, *chīrā* (كز اچرا)¹. But as the latter word *chīrā* means 'why?' ('why not?'), the compound *chih chíz*, (lit. 'what thing?') vulgarly *chih chí* is used instead (often without *-rā*) as the interrogative.

Examples.

- | | |
|--------------------------------|--|
| (a) 'Whose book is that?' | (a) <i>Ān kitābi kist</i> (= <i>kih ast</i>),
or <i>ān kitāb māl i kist?</i> |
| (b) 'Whom did you see?' | (b) <i>Kīrā dīdid?</i> |
| (c) 'To whom did you give it?' | (c) <i>Bih kih dādid(ash)?</i> |
| (d) 'Who are they?' | (d) <i>Īshān kiyān and?</i> |

§ 60. The Persian method of expressing the interrogative adjectives 'which?' 'any?' 'how much?', 'how

¹ But when *kih* or *chih* are *relatives* and in composition with *an*, *in* etc., the *h* is retained before *-rā*. With *hárkih* the final *h* falls out when *-rā* follows.

many?' and the interrogative adverbs, 'when?' 'where?', 'why?', 'how?' will be understood from the examples following:

- | | |
|---|---|
| (a) 'Which house did you see?' | (a) <i>Kudām khāneh-rā dīdīd?</i> |
| (b) 'Has any one of them done that?' | (b) <i>Āyā hīch kudām i īshān (or hīch kudāmashān) ānrā kārdeh ast?</i> |
| (c) 'How much did you give for that? (lit. for how much did you buy that?)' | (c) <i>Ānrā bi-chānd kharīdīd?</i> (here the <i>bi</i> is generally omitted in conversation). |
| (d) 'How many people were present?' | (d) <i>Chānd nafar hāzīr būdand?</i> |
| (e) 'When do you go?' | (e) <i>Shumā kai mī-ravid?</i> |
| (f) 'Where did you go?' | (f) <i>Kújā ráftīd?</i> |
| (g) 'Where is that hammer?' | (g) <i>Ān chākush kú?</i> |
| (h) 'Why are you weeping?' | (h) <i>Chīrā gīryeh mī-kunīd?</i> |
| (i) 'How do you do that?' | (i) <i>Ānrā (bi-) chīh taur mī-kunīd?</i> |

Note that *chand*, besides its interrogative meaning, has also the signification of *some*; as *tāni chānd*, 'some persons', — in more modern style *ashkhāši chand* or *chand nafar*.

Words.

- | | |
|--|--|
| <i>Parirūz</i> , day before yesterday. | <i>fīristād</i> , he sent. |
| <i>dārūz</i> , yesterday. | <i>dīdeh</i> , having seen. |
| <i>ām-rūz</i> , to-day. | <i>mabādā</i> , lest. |
| <i>fārdā</i> , to-morrow. | <i>rasīd</i> , it arrived, befell. |
| <i>pas-fārdā</i> , the day after to-morrow. | <i>janāb i 'ālī</i> , (the lofty doorstep, =) your Honour. |
| <i>subh</i> , morning. | <i>bi-rasad</i> , it may (might, should) arrive, befall. |
| <i>kalāgh</i> , a crow. | <i>filfaur</i> , at once, instantly. |
| <i>bi-bīni</i> , thou mayest see. | <i>baqqāl</i> , fruiterer, greengrocer. |
| <i>khābar</i> , news, information. | <i>dukkān</i> , shop. |
| <i>khābar dīh</i> , inform thou. | <i>dukkāndār</i> , shopkeeper. |
| <i>khābar kīnad</i> he might (may, should) inform. | <i>zahmat</i> , trouble. |
| <i>tā</i> , in order that. | <i>bi-kharad</i> , he may (might) buy. |
| <i>bi-bīnam</i> , I may see. | <i>zūd</i> , soon, quickly. |
| <i>fāl</i> , omen. | (<i>bar</i>) <i>rāh andākhī</i> , he (cast him on the road, =) let him go his way. |
| <i>bi-yābam</i> , I may get. | <i>ātāb kard</i> , he reproached, found fault with. |
| <i>yāftād</i> , you got. | <i>fuhsh</i> , abuse. |
| <i>tamām</i> , the whole. | <i>siyāsāt</i> , government, punishment. |
| <i>nīkanjām</i> , lucky. | |
| <i>khvāhad shud</i> , shall become. | |
| <i>dīhad</i> , he may give. | |
| <i>parvāz kārdeh</i> , having flown. | |

parīdeh būd, he had flown.
rāfteh būd, had gone away.
auqātash talkh shud { (his times became
 bitter, i. e.) he was
 displeased.
sakht, hard, severe.
darīd, he ran.
āmadeh, having come.
bar āmadeh būd, had come up.
dar ān bāin, mean-while.
āqa, master.
khashmnāk khashmgīn { angry.
tanbīh, warning, punishment.
shūdeh būd, it had become.
gardīdeh, having become.
dūst, friend.
ta'aruf, present, gift.
khudā nā-kunād, (May God not
 do it =) God forbid.
mī-kunīd, you do, make.
nāzd i, near to.

āvīrd, he brought.
āvīrdānd, they brought.
hīn, time.
kārdeh i, thou hast done.
zād, he struck.
kafsh, a shoe.
zādī, thou struckest.
shikāyat, complaint.
namūd, he shewed, made.
pīsh i, before.
qāzi, judge.
talabīdeh, having summoned.
javāb dād, he replied.
kār, deed, work, action.
bad, evil, bad: badly.
faqīr, poor, a poor man.
girān, a krān (Persian coin).
bīrau, go, away with thee!
jīb, pocket.
insāf, justice.
bidū, to him.
bar dārid, take up, keep.

Exercise 11.

bā - ham

together

قصه

۱ شخصی به نوکر خود گفت^۲ فردا صبح اگر دوکلاغ دریک جا نشسته به بینی مرا خبرده تا آمده آنها را به بنیم و فال خوب بیایم پس کار من در تمام روز نیک انجام خواهد شد^۳ نوکرش (در) صبح دوکلاغ دریک جا نشسته دید و دوید تا آقای خود را خبر کند^۴ چون آقای آمد یکی از آنها پرواز کرده رفته بود^۵ اوقات انشخص تلخ شد و بر نوکر خود خشمناک گردیده او را تنبیه سخت کرد زیرا فالش بدبرآمده بود^۶ در آن بین دوست آن آقا برای او تعارفی فرستاد^۷ چون نوکر آنرا دید گفت^۸ ای آقای من شما یک کلاغ دیدید تعارف یافتید خدا نکند که دوکلاغ باهم به بنید که مبادا آنچه من رسید بخنایم عالی نیز برسد

Translation 12. — A Tale.

A religious-mendicant went into a fruiterer's shop, and because (*azān jihat kih*) the fruiterer did not quickly attend to him (*urā rāh na-y-andākht*), he found fault

with him. The fruiterer too abused the mendicant, and the latter (*ū*) became angry (having become angry) and struck the fruiterer on the head with his shoe (struck a shoe on the fruiterer's head). The fruiterer lodged (*namūd*) a complaint against (*az*) him before the judge. The judge summoned the mendicant and (having summoned . . .) asked (from) him (that), 'Why didst thou strike this shopkeeper?' He replied, 'Because he gave me abuse!' The judge said to him, 'Thou hast done a very evil deed; but since thou art a poor man I shall (do) not punish thee severely: give half a (a half) *krān* to this shopkeeper and go away'. Thereupon the mendicant took (brought) a *krān* out of his pocket and, having given it to the judge, struck him also on the head with his shoe and said, 'If such is justice, do thou keep (take up) half the *krān* and give half the *krān* to him'.

Conversation.

جواب	سؤال
اولاً دو کلاغ در يك جا نشسته دید اما چون آفایش رسید یکی از آنها بریده بود	در آن حکایت آقا و کلاغ آن نوکر چه چیز دید
فال خیلی بد بود	آیا آن فال خوب بود یا بد
آقا التبت گمان بُرد که این فال بد است اما خوب بود بجهت آنکه در همان حین تعارفی برای او آوردند	برای نوکر بد بود زیرا صاحبش او را بسختی زد اما آیا برای آفایش خوب نبود که يك کلاغ دیده بود
درویشی بدگمان وی رفت برای اینکه چیزی بخرد زیرا که او را زود راه نینداخت	کیست که بدگمان بقال رفت برای چه کار رفت
بقال بنزد قاضی رفت و از آن درویش شکایت کرد	درویش از چه جهت بقال را عتاب کرد آن دکان دار بعد از آن چه کرد
درویش گمان بُرد که قاضی بخوبی انصاف نکرد	آیا قاضی بخوبی انصاف کرد یا نکرد
بلی او را تنبیه کرد اما بقال را تنبیه نکرد گفت که تو بخوبی انصاف نکردی — و با کفش او را زد	چرا آیا قاضی درویش را تنبیه نکرد پس درویش بقاضی چه گفت

Seventh Lesson.

The Reflexive Pronoun.

§ 61. The Reflexive Pronoun *khvud* or *khvish*, 'self' (which is of the same origin as the Latin *se*, *suus*¹) is used very much as the similar pronoun in Latin. The great difference is that, while *se* and *suus* belong to the *third* person singular and plural and to no other, the Persian Reflexive Pronoun is used of *all three persons and of both numbers*. *Khvud* may be (a) the subject of the verb, — in which case its use is easily understood: it may be either (b) the direct or (c) the indirect object of the verb; or again it may (d) be governed by the prepositions (including *izāfeh*) and the post-position *-rā*: it may also (e) be used as a noun and have the separate pronouns with *izāfeh* or the pronominal affixes of either number and of any of the three persons attached to it. The use of this pronoun is rigorously observed in Persian, but it presents no difficulty if the following rules be observed. (We deal first with *khvud* alone and then with *khvish* separately.)

§ 62. When *khvud* is the subject of the sentence, it is used almost like the English *self*, and like that word is generally united with a personal or possessive pronoun: as,

1. *Khvud* (or *man khvud*, now more usually *man khvudam*, *khvud i man* or *khvudam*) *bi-shāhr mī-ravam*, 'I myself am going to the city'.

2. *Khvud* (to *khvud*, now *tō khvudat*, *khvud i to*, or *khvudat*) *ūrā didi*, 'Thou thyself didst see him'.

3. *Khvud* (*ū khvud*, now *ū khvudash*. *khvud i ū*, *khvudash*) *ānrā guft*, 'He himself said that'.

Similarly are used: — *khvud* (*mā khvud*, now *mā khvudamān*, *khvud i mā*, or *khvudamān*): *khvud* (*shumā*

¹ *Khvud* is from *khvu* (found as late as the *Maṣnavi* of Maulānā-yi Rūmī) + *ta* (cf. Skt. — *tas* termination = *from*): *khvish* from the same root + *ash*, affix of 3rd sing. = *his*. [Pahlavi *khūt* and *khvêsh*]. *Khvu* is Avestic *hwā* (Akhaemenian *uvā*), Skt. *sva*, Lat. *se*, *suus*: Gk. *σφέ*, *ἑ*: Russ. *svoy*, etc. In Russian and in the Greek of the Hellenic period (cf. *ἑαυτὸς*, Luke XVII., 14 for *ἑμαῖς αὐτὸς*) the reflexive pronoun, as in Persian, refers to both numbers and to all three persons.

khvud, now *shumā khvudatān*, *khvud i shumā*, or *khvūda-tān*): *khvud* (*ishān khvud*, now *khvūdashān*, *ishān khvūd-ashān*, or *khvud i ishān*). Only in vulgar speech does the *khvud* take the plural termination *-hā* (the *h* in this termination is frequently omitted by the uneducated), and *khvudhāmān* (*khvūdāmūn*), *khvudhātān* (*khvūdātūn*), *khvudhāshān* (*khvūdāshūn*) are then used.

§ 63. When *khvud* is (a) the direct or (b) the indirect object of a verb, or (c) is governed by a preposition (including *izāfeh*) or *-rā*¹, it refers to the same person or thing that is the subject of the sentence (as is evident from its meaning *self*): e. g.,

- | | |
|---|---|
| (a) <i>Man khvūdrā sárzanish kár-dam.</i> | (a) 'I reproached myself'. |
| <i>Tō kitāb i khvūdrā bi-vai dādi.</i> | 'Thou gavest thy (own) book to him'. |
| <i>Mā bi-khāneh-y-i khvūd mī-ravim.</i> | 'We are going to our (own) house'. |
| (<i>Āyā</i>) <i>shumā āsb i khvūd-rā giriftid?</i> | 'Did you take your (own) horse?' |
| <i>Īshān dar dil i khvud gamān nā-burdand.</i> | 'They did not imagine (fancy) in their hearts (heart)'. |
| (b) <i>Shumā khvūdrā</i> (or <i>bi-khvūd</i>) <i>khaīlī zāhmat dādeh id.</i> | (b) 'You have given yourself a great deal of trouble'. |
| (c) <i>Ū dar bāreh-y-i khvūd guft.</i> | (c) 'He (she) spoke about himself (herself)'. |

§ 64. Foreigners often make mistakes in the use of *khvud* through failing to remember that, whenever in English one can use the word *self* or *own* along with a Personal pronoun without materially altering the meaning of the sentence, then *khvud* (alone or followed by a possessive pronoun separable or inseparable) must be used in Persian instead of the simple personal pronoun (generally in such cases a possessive). E. g., in the sentence, 'I left my book on the table', the meaning is not materially altered by saying 'I left my own book on the table': therefore in Persian, instead of saying *Man kitāb i mārā* (*bar*) *rū-y-i miz vā guzārdam*, which is **utterly wrong**, one should say *man kitāb i khvūd-rā* (*bar*) *rū-y-i miz vā guzārdam*.

¹) When governed by *-rā* it must be the direct or indirect object of a verb, as will be readily seen.

In the modern spoken language instead of *khyud* alone the compound forms *khyúdam*, *khyúdat*, *khyúdash*, *khyúdamān*, *khyúdatān*, *khyúdashān*, or *khyúid i man*, etc. are generally used. This is not approved of in writing except when necessary to avoid ambiguity (cf. § 45).

In the modern language in both speaking and writing the *pronominal affixes* may often be used instead of *khyud* in a possessive sense, though the separable pronouns may not. Thus the sentence given above, *Mān kitāb i khyúdrā (bar) rū-y-i mīz vā guzārdam*, might equally well be put thus, *Man kitābāmrā*, etc. So again, *Shumā khāneh-y-i khyúdrā farúkhid*, 'you sold your house', might be *Shumā khāneh-atānrū farúkhid*. In the third person singular and plural this use of the pronominal affixes *-ash* and *ashān* is open to the same ambiguity that is found in English: as, *kitābāshrā gum kard*, 'he lost his book'. Here it is not clear whether it was his own or some other person's book that he lost.

§ 65. *Khyish* may be used instead of *khyud* whenever the latter is not the subject of a sentence: but *khyish* cannot take the pronominal affixes or the personal pronouns preceded by *izāfeh* when it is used in this sense.¹⁾ When *khyud* is governed by *-rā* or any preposition except the *izāfeh*, the strengthened form *khyishtan* may be substituted for it, but it takes no appended pronoun and is rarely used except with *-rā*. In fact the main use of *khyishtan* and *khyish* is to avoid the repetition of *khyud*. Examples:

Man khyishtanrā sárzanish kárdam: To kitāb i khyishrā bi-vai dádi: Mā bi-khāneh-y-i khyish mī-ravim: (Áyā) shumā ásb i khyishrā giriftid? Ishān dar dīl i khyish gamān ná-burdand: Shumā khyishtanrā khailli zahmat dádeh id: Ū dar báreh-y-i khyish guft. (For translation vide § 63.)

§ 66. The use of *khyúdash*, *khyúdashān*, is very noteworthy and very convenient in such a sentence as, *Shumā Hāsan-rā savār i ásb i khyúdashrā, didid*, 'You saw Hasan mounted on his own horse'. If the affix *-ash*

¹⁾ When *khyish* is followed by a possessive pronoun it has the meaning of 'a relative'; as *man khyishashrā didam*, 'I saw his relative'.

were not used, the meaning would probably be 'mounted on your horse' (§ 63). But the phrase is really a contraction for, *Shumâ Hûsan-rû didid kih savâr i asb i khÿud-bûd*.

Words.

- Bakhîl*, a miser.
mî-bâsham, I am.
mî-bâshad, he, it is.
bâyad bâshad, it must be.
iltifât farmûdeh, (having commanded attention, notice, =) kindly, please.
shab, night.
âmshab, to-night.
'âriyeh { as a loan.
'âriyatan {
bî-ravam, I may go.
bî-râft, he went.
râfteh bûd, he had gone away.
naqd, cash, ready money.
mî-dânum, I know.
kih . . . ânjâ, where.
panhân, hidden.
bî-kunam, I may make.
bî-khÿûshî, with pleasure.
makhfi, hidden, secretly.
uftâdeh ast, has fallen (out)
dândân, a tooth.
bayân, explanation.
aulâd, children (*Ar. pl.*)
khÿâhand murd, they shall die.
pîsh i rû, before the face.
âgâh (az), aware (of).
ashkhâş (*Ar. pl. of shakhs*) persons.
farzând, child.
rafîq, comrade.
sipârd, he handed over.
bî-sipârid, hand over.
az âqab i, behind.
shitâfteh, having hastened.
guzâshteh bûd, he had placed.
mî-guzârd, he was placing.
nîhâd, he put.
bî-dîd, he saw.
duzdîd, he stole.
duzdîdeh, having stolen.
bâz, back, again.
bî-bûrd, he carried off.
- andîshîd*, he thought out.
bî-nâzar avârdeh, having (brought to sight. =) devised.
rasîdeh ast, has arrived,
dast, hand.
mî-khÿâham, I wish.
dâfn kûnam, I may bury.
mamnûn i, grateful to.
zindân, prison.
afkând, he cast.
'umr, life.
khÿâhad bûd, shall be.
darâz, long.
khÿâhid zîst, you shall live.
farmûd, he commanded.
mulâzim, attendant.
bîshdar, more.
agrabâ (*Ar. pl. of qarîb*) relatives.
khâyîn, treacherous.
khÿâyânât, treachery.
hamchinân, thus.
qabl az, before.
umîd, hope.
tahsîl, attainment.
mâ bâqi, the remainder.
maẓkûr, mentioned.
bar gardânîd, he returned (*trans.*)
tadbîr, plan.
khÿushdîl, delighted.
gardîd, he became.
bâ d az, after.
bar hâzar, on (his) guard.
bî nihâyat, { extremely.
bî-nihâyat, {
mu'abbir, interpreter of dreams.
ta'bîr, interpretation of a dream.
tâlab kârdeh, having summoned.
khÿâb, sleep, dream.
dânîshmând, wise, sage.
in'âm, a gift.
durûst, right, correct.
tafâvut, difference.
tâ, so that.
rîkhdeh bûd, had (been) poured out.

yāft, he found.

mūtaḥḥit, attentive, comprehend-
ing.

hāleh, a trick.

rahā namūd, he let go.

ghazabnāk, angry.

bad-shukūn, ill-omened.

hikāyat, a story, narrative.

Exercise 13.

قصه

نجیلی بدوست خود گفت — هزار تومان نزد بنده مییابد
 التفات فرموده امشب الاغ خویشرا بمن عاریه بدهید تا بر آن سوار
 شده از شهر بیرون بروم و آن تقدرا در جائیکه میدانم پنهان بکنم
 — دوستش بخوشی الاغ خودرا برفیقش سپرد اما مخفی از عقب
 وی شتافته آنجائیرا که نجیل پول خویشرا در آنجا نهاد بدید و چون
 نجیل رفته بود تمام پولرا بیرون آورد و بسرود — روز دیگر آن
 نجیل در آنجا رفته پول خودرا نیافت ملتفت شد که آن باید کار
 دوستش باشد — پس حيله بنظر آورده نزد دوست خویش رفت و
 گفت — ای دوست من امروز نیز پول زیادی بدستم رسیده است
 میخواهم آنرا در آنجا دفن کنم لهذا اگر فردا در وقت شب الاغ
 خود تا آنجا ببرد دیگر بمن بسپارید خیلی ممنون شما میباشم — دوست
 خائش همچنان کرد اما قبل از آن به امید تحصیل مابقی پول نجیل
 آنچه را که از پیش دزدیده بود بجای خود برگردانید — چون
 نجیل آنجا رسید نقد خودرا یافت و از تدبیر خویش بی نهایت
 خوشدل گردید و بعد از آن از خیانت اینگونه اشخاص بر حذر بود

Translation 14.

A certain king saw in a dream that all his teeth had (has) fallen (out). Having summoned an interpreter of dreams he asked (from) him what the explanation of the dream might be (is). He said, 'O king, this dream is very ill-omened, because its explanation is this, that all (thy) children and thy relatives shall die before thine eyes (face)'. The king became angry and (having become angry) threw that man into prison. Having then called another interpreter of dreams he

enquired of (from) him the explanation of that dream. He said, 'O king, this is a very good omen, for its meaning is (this) that your life shall be very long, and that you shall live longer (more) than all (your) children and relatives'. The king laughed and commanded (to) his attendants to give (that, 'You give') a gift to this wise-man: and having rebuked that other he let (him) go.

Conversation.

جواب	سؤال
بخیلی بود که تقدِ خویشرا در زمین پنهان کرد	که بود که تقدِ خودرا پنهان کرد
خیر ایدوست من به هیچکس خبر نداد	آیا بکسی دیگر خبر داد که آتراجنا گذاشته بود
بلی کس دیگر آگاه شد زیرا از عقبِ بخیل رفته آنجا بیا که در آنجا بولِ خودرا میگذارد بدید	پس آیا هیچ شخصِ دیگر از آن کار آگاه نشد
الاعرفیقِ خویشرا عاریه گرفته سوار آن شد	بخیل بر چه چیز سوار شد
بلی خیانت کرده بولِ ویرا دزدید حيلة اندیشید که در آن قصبه مذکور شد	(آیا) دوستِ وی خائن بود یا نه بخیل بجه طور تقدِ خودرا باز یافت
بعد از آن اوازیانتِ دوستانِ خاینِ خود بر حذر بود	بعد از آن چه شد
قال بد این بود که تمام دندانهایش ریخته بود	در قصه پادشاهی که خواب دید چه قال بد مذکور است
يك نفر گفت که بد است دیگری گفت که خوب است	(آیا) آن قال بد بود یاخیر
در تعبیر هر دو شخص هیچ تفاوتی نبود اما یکی از ایشان دانشمند تر از آن دیگر بود	(آیا) تعبیر کدام شخص درست بود
بلازمان خود فرمود تا ویرا انعامی دادند	پادشاه بان شخصِ دانشمند چه چیز داد
اورا عتاب نموده رها کرد	وبان معتبر دیگر چه کرد

Eighth Lesson.

Prepositions, simple and compound:

Conjunctions, Interjections.

§ 67. The simple Prepositions now in use in Persian are very few, the only ones of Persian origin now used being:

az, from, out of: than (with comparatives).

bi, *ba* (when united with the following word: when separate, *bih*, *bah*), to, for, at; in, with (means).

bā, with, along with (now used of *manner* and instrument).

bar, on, upon.

bī, devoid of, without (*sine*).

dar, in. into, at; on (of time).

-i, of (the *izāfeh*, which in many instances is now a simple preposition).

tā, up to, as far as.

Of Arabic origin and less commonly used are:

ilā, up to, to (e. g. of verses: *az āyeh-y-i shīshum ilā' āyeh-y-i hifdahum*, 'from the sixth to the seventeenth verse').

hāttā, as far as (often used with *in kih*, as *hāttā in kih ū ghaẓabnāk shud*, 'to such an extent that he grew angry'.)

fī, = *per* as used in English (as, *shākar*, *hijdeh man fī hasht qarān*: 'sugar, eighteen maunds at eight krāns per maund'.)

bilā, without (as, *bilā shakk*, 'without doubt').

§ 68. The older form of *bi* is *ba*, which is still used in *Shīrāz* and in some other places. When followed by *ū*, *ān*, *in*, *ishān*, a still older form of the words may be used, *bad-* or *bid-*, after which the initial *alif* of the above four words is omitted: as *bidū* (بدو), *bidān* (بدان), *bidīn* (بدین), *bidīshān* (بدیشان). This form of the preposition is rather more used in writing than in conversation.

§ 69. In modern conversation *dar* is seldom heard, *tū* (more properly *tū-y-i*) being often used instead, as *tū sandūq*, 'in the box' (vide § 77). *Bar* is rarely used alone, (*bar*) *rū-y-i* generally taking its place: even in

writing it has a tendency to be used almost interchangeable with *bi*, except after verbs of *giving*. *Tā bi* is now more frequently used than *tā* alone, and *bi juz* is sometimes said for *juz*.

The Compound Prepositions in conversation and even in writing are now supplanting the simple ones. The simple Prepositions are, however, often omitted in conversation and sometimes even in writing when the sense is clear enough without them; as, *Ū ráfteh ast (bi-) shahr*, 'he has gone to the city': *Bi-dih man* for *bi-dih bi-mán*, 'give to me'. *Shamshīr (dar) dást i savár búđ*, 'the sword was in the horseman's hand'. When in composition with other words and thus forming part of a compound Preposition, the simple prepositions are also frequently omitted both in speaking and in writing: as, *Nardubán (bar) sár i divār búđ*, 'the ladder was on the top of the wall'; *báchchek (dar) bághal i pídarash ast*, 'the child is in its father's arms (embrace)'; *Ū kújā'st? (Dar) khāneh-y-i baitār ast*. 'Where is he? He is at the veterinary surgeon's (house); *Ān shakhs (bar) dáman i kúh uftād*, 'that person fell at the foot of the mountain'; *Ān sandūq (dar) pá-y-i darákht ast*, 'that box is at the foot of the tree'; *A'sb i man (dar) páin i divār yáft shud*, 'my horse was found under the wall'; *Ān sháhr (bar) láb i daryá váqi' ast*, 'that city is situated on the shore (lip) of the sea'. In these examples and in those given below the words in brackets may be omitted without changing the meaning.

§ 70. The Compound Prepositions are generally composed of a noun preceded by a simple preposition expressed or understood. For this reason they all require an *izáfeh* after them, except in the few instances in which *az* or *bi-* takes its place. Most of the compound prepositions in actual use are given in the subjoined list. They are shewn in actual connexion with other words in order to make their meaning and use clearer and more easily understood.

Birūn az shahr, out of the city.

Birūn i shahr, outside the city.

(dar) *andarīn i khāneh*, } within, inside the house.
dākhl i khāneh, }

— (dar) *bain i rāh*, on (amid) the way.

dar aṣnā-y-i ān kār, during that work.

- (bar) *sār i rāh*, on the road, by the roadside.

(bar) *bālā-y-i sar i vai*, above his head.

bidūn i dūstam, without my friend.

bi-istiṣnā-y-i ishān, with the exception of them.

(az) *āqab i vai uftādand*, they followed (fell) after him.

az rāh i Abūshāhr, via Bushire.

az rū-y-i }

az rāh-i } *javānmārdi*, from, by way of, generosity.

dunbāl i ū, behind him (*vulgar*).

nazdik i, nazdik bi- } *shahr*, near (to) the city.

qarib i, qarib bi- }

az qarūr i ānchih maktūb ast, according to what is

written.

bi- hadd i imkān, as far as possible.

(dar) *pai-y-i (عقب) vai*, after (in search for) him.

(bi)- *ghair i ū*, except him.

ghair az ān, besides that, other than that.

pān i kūh nishāst, he sat at the foot of the

mountain.

(bi-) (dar) *zīr i darākht*, beneath the tree.

pās az ān

bā'd az ān

bā'd i ān

az ān bi-bā'd

} after that, afterwards.

pas i pārdeh

(dar) *āqab i pārdeh*

} behind the curtain.

(dar) *pūsh t i divār*, behind the wall.

(bar) *pūsh t i bām*, on the roof.

pūsh t i sār i naukar āmad, he came up behind the

servant.

qābl az ān vāqt, before that time.

pūsh i hakīm āmad, he came to the doctor.

pūsh i qāzi istād, he stood before the judge.

pūsh i rū-y-i vai, in front of him (before his face).

pahlū-y-i barādaram nishāst, he sat beside my brother.

rū bi rū-y-i pādshāh, face to face with, in front of,

the king.

(dar) *muqābil i māsjid*, in front of the mosque.
dar muqābīleh-y-i Qur'ān, in comparison with the
 Qur'ān.

(bar) *rū-y-i mīz*, on the table.

nāzd i vai, near him: in his opinion.

(bi)- *nāzd i vai raft*, he went to him.

az nāzd i hākīm, from the governor.

az jūnib i Khudā, from God.

az huzūr i pādshāh, from the king's presence.

īnrā lā-y-i ān kitāb bi-guzār, put this inside that
 book (spoken style).

(bi-) *zidd i*

(bi-) *khilāf i* } *ān hukm*, contrary to that command.

(bar) *khilāf i*

muwāfiq i

bar *vīf q i*

mutābiq i

(bar) *hūsb i* } *ān qawūl*, according to that statement.

dar bāb i imān, in reference to belief, in the matter
 of faith.

dar bāreh-y-i ān mātlab, in reference to, concerning
 that matter.

(bar) *sar i ū rīkhtand*, they fell upon (attacked) him.

(bar) *sār i sūfreh*, on the table (cloth).

bālā-y-i sār i ū istādand, they stood close beside him.

(dar) *miyān i tāīfeh*, among the people.

miyāneh-y-i ān dō nafar sūlh shūd, peace was made
 between those two persons.

bi-jā-y-i ū,

(bi)-*āvaz i ū* } in place of, instead of him.

(bi)-*sāmt i*

(bi)-*tāraf i*

(bi)-*sū-y-i*

} *Bād-kūbah*, towards Baku.

tāraf i shām, towards evening.

(bar) *ān dāst i rūdkhāneh*, on that side of the river.

(bi)-*ān sū-y-i (tāraf) rūdkhāneh*, across the river.

hamrāh i īshān,

bi-hamrāhi-y-i īshān, } along with them.

jilāi i man bi-rau, go in front of me.

davir i ūrā giriftand, they surrounded him.

davir i sháhr,
girdāgird i sháhr, } around the city.

(*dar*) *atrāf i dīh,* in the outskirts of, all around,
 the village.

bi-khātir i Khudā, for God's sake.

(*az*) *barāyi man,* for me.

bi-jihat i }
bi-sábab i } *ū,* by reason of him.

bi-vasīleh-y-i } *Injīl,* by means of, through the
bi-vásīteh-y-i } Gospel.

maḥz i shujá'at i mubāriz, simply through the cham-
 pion's courage.

sivā-y-i ū, except him, besides him.

— *az báhr i vai,* because of, for the sake of him.

dar ráh i mā kúshteh shūd, he was slain for us,
 instead of us.

(*bi*)-*khidmat i vazír,* to the minister.

bi-khidmat i shumā mi-rasam, I (shall) come to you.

barābar i ān khāneh, facing, opposite to, that house.

banā bar ān hujjat, according to (based upon) that
 argument.

mūlk-rā bi-táht i tašarruf i khvūd ūvārd, he brought
 the country under his own sway.

bā vujūd i hadā'sat i sinn, in spite of tenderness
 of age.

az bārakat i 'ilm, by benefit of (taking advantage
 of) learning.

§ 71. *Conjunctions.* The Conjunctions in Persian
 require but little explanation. The most important are:

va, o, and.

yā, or.

yā... yā, either... or.

va yā, or even.

chih... chih

khē'āh... va khē'āh } whether... or.

bālkih } nay but, nay rather,

} nay on the contrary,

(*Germ. sondern, Gr. álla*)

(*va*) *amma*

(*va*) *likin*

(*va*) *lākin*

vāli

} but, yet, (*Germ.*
aber), however.

chūn, since, when.

vāgar (va āgar), and if.

vāgarnah (va āgarnah), other-
 wise, and if not.

māgar, but, perhaps.

az bās kih, since.

zīrā (kih), } for, because.

zānū kih }

na... va na, neither... nor.

bā inkih

bā vujūd i ān kih

(*ma' ānkih*)

āgarchih

} although,

} notwith-

} standing

} that.

ham . . . ham, both . . . and.
 niz, also.
 ágar
 hargáh } if, since.
 hargáh kih }

ham, even, also.
 hárchand kih, however much.
 pas, then, accordingly.
 hálánkih, whereas, since.

§ 72. *Interjections.* The principal are: — *Ínak*, lo!
ai, Oh; *vāy*, woe! *āh*, ah; *afsūs*, alas! *haif*, alas! (*haif*
ast kih, 'it is a pity that' . . .); *bah bah!* 'bravo, well done!'

Words.

Naqqāsh, a painter.
yak digar, one another.
yūftand, they said.
tasvīr, a picture.
bī-kashīm, let us draw.
bī-kashad, he may (might) draw.
mī-kashad, he draws.
kashīd, he drew.
kashīdeh, having drawn.
kashīdam, I drew.
kashīdi, thou drewest.
bī-binīm, let us see.
bī-binand, they may (might) see.
khūshēh, cluster, bunch.
angār, grape.
dar, a door, gate.
darh, large gate, gateway.
avīkht, he hung.
miṅgār, beak.
mī-zādand, they were striking.
gamīn mibúrdand, they were
 fancying.
mīceh, fruit.
mardumān, people.
pasandidand, they approved of.
pursidand, they asked.
pārdeh, a curtain.
pish, forward.
pas, back, backward.
ámadeh, having come.
darāz, long.
darīz kárd, he stretched out.
ma'lūm, known.
dar páy-i, in search for.
dīdeh, having seen.
azīz, respected, dear.
kāmīl, perfect.
farīfteh shūd, he was deceived.
farīfteh shūdand, they were de-
 ceived.
chandi, a little (time).

gurīkht, he fled.
gurīkhti, thou fleddest.
gurīkhtehi, thou hast fled.
dāmān, hem of a garment.
zádeh, having struck.
bálkīh, but, on the contrary.
hālā, now.
yūftam, I found.
sazā, punishment.
mī-dīham, I (shall) give.
ākhīru'lámr, finally.
hākīm, governor.
har dū, both.
khāstānd, they asked-for.
darīchch, window.
vā dāshteh, having stationed.
amr farmūd, he commanded.
birūn kūnand, they should put
 out.
hālat, state, condition.
húkm kárdeh, having ordered.
shamshīr, sword.
gárdan, neck.
bī-zan, strike thou.
súkhan, a word.
tarsūd, he feared.
fī'lfáur, at once.
áslā, at all (*with neg*).
hárakat, movement.
fahmūd, he understood.
tāziyāneh, scourge, bastinado.
tā, in order that.
mūmkīn, possible.
sāzād, he may make.
mī-būd, it would be, was.
naqsh, a picture.
īqrār kárd, he confessed.
fāqat, only, merely.
rihāi escape, deliverance.
gūl khūrd (he ate deceit), he
 was deceived.

Exercise 15.

قصه

دو نقاش بیکدیگر گفتند که ما هر دو تصویر بکشیم به بینیم که کدام یک از ما بهتر میکشد نقاش اول خوشه انگور کشید و آنرا بر بالای درِ باغ خود آویخت و پرنده‌ها آمده بر آن منقار میزدند زیرا گمان می‌بردند که فی الواقع میوه است — مردمان آن تصویر را بسیار پسندیدند و بآن نقاش بخانه نقاش دیگر رفتند و از او پرسیدند که تصویر تو کجاست — گفت عقب آن پرده است — نقاش اول پیش آمده دست خویش را دراز کرد تا پرده را پس بکشد آنکاه معلوم شد که آن پرده همان تصویر است که در پی آن بود — اینرا دیده آنشخص بصاحب خانه گفت — ای دوست عزیز تو از من کامل‌تری زیرا که بنده چنان تصویر کشیدم که پرنده‌ها فریفته شدند و تو چنان تصویر کشیدی که نقاش فریفته شد

Translation 16. — A Tale.

A slave fled from his master. After a short time his master, having gone to another city and having found (seen) that slave there, seized him and said, 'Thou art my slave, why didst thou run away from me?' The slave, having laid hold of (having struck hand upon) his garment (hem of his garment), said in answer to him (in answer of him). 'No!; on the contrary, thou art my slave, and having stolen much money from me thou hast run away: now that I (have) found thee, I (shall) give punishment'. Finally they both went to the governor and (having gone they) asked for justice. The governor of the city, having stationed both (of them) near a window, ordered that both should put their heads (head) out at one time. When they were in that position (state), the governor said to one of his attendants, 'Draw thy sword and (having drawn) behead (strike the neck of) that slave'. When the slave heard this speech (word), he at once drew his head back, but his master did not make any

movement at all. The governor understood which was the slave and which the master (that which is...): therefore he bastinadoed the former (*vairā*) and delivered him to his master.

Conversation.

جواب	سؤال
هر دو نفر تصویر کشیدند اما یکی بهتر از دیگری بود	کدام یکی از آن دو نقاش تصویر کشید
ایشان آنجا نقش خوشه انگور دیده آنرا خیلی پسندیدند	مردمان چه چیز را بر درباغ نقاش اول دیدند
زردوی رفتند تا به بسند که او چه قسم تصویر کشیده است	در پی چه چیز پیش نقاش دیگر رفتند
خود نقاش اول آنرا اقرار کرد چون گفت که تو مرا که نقاش هستم فریفتی اما من فقط پرنده هارا فریغتم	بچه طور معلوم شد که نقاش دوم از نقاش اول کاملتر است
بلی اورادر فلان شهر یافته گرفت زیرا گمان برد که بطور دیگر ممکن است که خویشان را آزاد سازد	(آیا) آقا غلام خود را یافت آن غلام چرا بار دیگر نگریمخت
بلی گوی خود را خورد و رهائی نیافت	آیا خود را فریفت

Ninth Lesson.

Language of the Common People.

§ 73. In all languages there is a considerable difference between the written and the spoken style, though the written style, as it may be called, is in reality used also in set speeches, sermons, orations, and even in careful arguments and discussions. There is also a considerable difference between the ordinary conversational language of the educated and that of the uneducated classes. The same rule holds also in Persian, but with this difference that even educated Persians are careful to *avoid* using to the lower classes the language they would use in speaking to their equals. Hence one may hear from the lips of a well educated man, if he is speaking to a shopkeeper or villager, the kind of language which may be properly

designated as vulgar. Examples of this we purpose to give in this lesson, as an English resident in Persia ought to be able to understand, though he may not care to speak it.

The style of the modern Persian newspaper is at once elegant and at the same time more colloquial than that used in any but the most modern Persian books, e. g. the late Shāh's diaries. But there are certain words and expressions which are habitually used by even the best speakers, but which are not yet to any extent admitted into the written language. These, however, ought to be known by anyone who wishes to be thoroughly conversant with the language now spoken in Persia. We proceed to mention some of these more fully, though a few have been already introduced into the Exercises, and still more into the Conversations. Some of the forms are not new, being found in Pahlavī (themselves or their analogues).

§ 74. Almost every Persian, even those who are well educated, habitually *in ordinary conversation* pronounces *ā* before *m* or *n* in Persian (and in some very common Arabic) words as *ū* (*vide* § 8).

There are a number of words which are somewhat differently pronounced in different parts of the country: e. g. *pādishāh* is said in Shirāz and *pādshāh* in most other places. The most important of these differences is the substitution of *i* in some places and of *a* in others for *u* in a large number of words: e. g.

Old Pers: — *numūdan*, *shunūdan*, *rubūdan*, *gumān*, *gulū*, *chunān*.

Shirāz: — *nimūdan*, *shinīdan*, *ribūdan*, *gimān*, *gilū*, *chimān*.

Isfahān: — *namūdan*, *shanūdan*, *rabūdan*, *gamān*, *galū*, *chanān* (?).

Somewhat similar are the cases of such words as:

Shirāz: — *imrūz*, *imsāl*, *imshāb*; *zīndeh*, *zīndagi*, *khājil*, *irreh*, *khishm*.

Isfahān: — *amrūz*, *amsāl*, *amshāb*; *zūndah*, *zūndagi*, *khījil*, *arreh*, *khashm*.

§ 75. *Nouns.* The plural termination *-ān* is rarely heard: the vulgar pronunciation of the plural *-hā* is

simply-*ā*: e. g. the popular plural of *bāchcheh* is *bachchā*. Arabic plurals are very commonly used with the numerous and increasing number of Arabic nouns in use in Persian, which have caused many classical words (as *sāmān*, etc.), to be completely forgotten. Moreover the Persian words *dih*, 'village' and *farmāyish*, 'a command', always take the plural in the Arabic form *dihāt*, *farmāyishāt* (*vide* Part. II., § 152).

Shāhzādeh, 'prince', is in conversation shortened into *Shāhzdeh*. When prefixed to a proper noun with the meaning of 'Mr.', the word *āl* is often pronounced *ā*, as *Āqā Muḥammad Ali*, often called *Āmd Ali*. The *ā* heard at the end of a short sentence, e. g., *bi-shumā nū-gūyam-ā* is shortened from *hā*, another form of *hān*, 'behold', 'lo!'

Nouns are sometimes popularly used in an incorrect sense: e. g. *māhkameh*, properly 'place of judgment', 'tribunal' (court of a *ḥākīm* or governor), popularly means 'a dispensary', 'a doctor's consulting room' (from *ḥākīm*, properly 'a sage', popularly 'a physician'). So also the word *naql* popularly means 'cleverness', or even 'cuteness'; as, *An shākhs khaili naql dārad*, 'that's a very clever fellow'. So *du'ā*, 'a prayer', often means 'a charm': *tasbīḥ*, 'ascription of praise', means 'a rosary': *ta'mīr* is not the 'building' but only the 'repairing' of a house; etc.¹

Among nouns on the borders of acceptance into the written tongue are: — *gilleh*, complaint; *gūl*, 'deceit'; *gaud* (*gaudāl*), 'a pit'; *khārsū*, 'mother-in-law'; *āshī*, 'a making up after a quarrel' (a good old literary word but not now considered such), etc.

§ 76. *Adjectives*. Some adjectives used in writing are not much used in speaking; as *nik* or *nīkū*, 'good' (though it is used in compounds, as *niknām*, *nikanjām*). Others are constantly said but not written: e. g. *ghulā* and *nāghulā*: as, *In chiz khub ghulā ittifaq uftād*, 'this

¹ Instead of *chūb* in the sense of 'firewood', the common people always say *chūkh* or *chūgh*: and the word *hazār* (a thousand) is very frequently used to denote a *krān*: as *do hazār*, 'two *krāns*', because a *krān* contains a thousand *dīnārs* (an imaginary coin).

thing happened *easy*, i. e. 'came cheap': *ān shakhṣ khaīlī nāghulā ast*, 'that fellow is very deceitful': *īn rāh nāghulā ast*, 'this road is rough'. Others change their meaning: *as, jāhīl*, 'ignorant', is often used (especially by women) as meaning 'young': *nū khvush* now means 'ill, sick, unwell', even in writing. *Khaīlī* as an adjective or adverb is hardly ever written, while the book word *bisyār*, its equivalent, is rarely used in conversation: *qashāng*, 'pretty', is now allowed in books because the late Shāh used it in his diaries. The popular form of *zīrak*, 'clever', is *zarāng*, but this often means, 'sharp', 'quickwitted', — not always in a good sense. Popularly *maqbul*, 'accepted', means 'pretty'. *Kūchūlī* is a popular word meaning 'tiny, little', in a somewhat contemptuous sense.

The Superlative is rarely used in conversation, the comparative with *az hamch* doing duty instead.

For *yak*, 'one', the softer forms *yek* and *yey* are constantly heard. This word has, in the language of the people, almost supplanted the affix *-ī*; as, *yēy kitābish bīdeh* for *kitābī bī vai bī-dih*, 'give him a book'. Occasionally both are used together, as *yēy pūlish bī-deh*, 'give him a single copper'.

§ 77. *Pronouns, Prepositions, etc.* The popular form of the pronominal affixes is: *-im, -id, -ish; -īmūn, -itūn, -ishūn*. These are attached to the *simple* prepositions as well as to other words: thus we get, e. g., *bē'm, bē't, bē'sh, bē'mūn, bē'tūn, be'shūn*, for *bidū* or *bī ū* or *bī vai*, etc. Instead of *dar*, the word *tū* is almost universally used for 'in' of place and work (not of time, where it is simply omitted); as, *tū sandūq*, 'in the box'; *tūsh* (= *dar ān*), 'in it'. So *rū* takes the place of *bar*, 'upon': as, *kitāb rū mīz ast*, 'the book is on the table'; *rūsh*, 'on him, on it'. *Pish i* is used instead of *nāzd i*, 'near', 'to', 'at': and instead of the obsolete *marū kitābī 'st*, (mihi est liber), is said, *kitāb pīsh i man ast*. Thus a servant, if asked, *kalīd kūjā'st?* 'Where is the key?', will probably reply, *Pīsh i man ast*, = 'I have it'.

In place of *-rū* the old Pahlavi definite termination *-ō* is often heard from the lips of the common people, though it is never written: e. g. *āsbō* (or *āsbō*)

zīn kun for *asb-rā zīn kun*, 'saddle the horse'. In Shirāz *-ah* takes its place: *asb-ah zīn kūn*.

§ 78. *Verbs*. In place of *ast* the old Pahlavi *āi* in the form *-ah* is frequently heard; as *īn chīz khailī khayub-ah* 'this thing is very good'. The Perfect Participle in *-ah*, as *rasīdeh*, 'having arrived' (§ 85, c.) is rarely used by the common people, except in compound tenses.

Shūstan, 'to wash', has popularly *shūr* instead of the correct form *shūy* for its root: as, *īnrā bī-shūyam?*, 'am I to wash this?', which becomes *īnrā bī-shūram?* The ordinary verb for 'to get, to obtain, to purchase' is *issūndan* (for *sitāndan*) and it is used in place of *giriftan* (*vide* § 115).

The longer form of the infinitive of Causative Verbs (§§ 121, 122) is not popularly used: so we have *rasūndan* for *rasānīdan* or *rasūndan*, 'to cause to arrive, to bring'. *Mīrēd* for *mī-ravad*, *mī-shēd* (*mī-shavad*), *mī-dēd* (*mī-dīhad*) are common contractions.

§ 79. *Adverbs*. Some popular adverbs are very expressive, as *jakht*, 'just now, just': *pārsāl*, 'last year', etc.

§ 80. The following exercise and conversation are given in English letters because they contain many words never *written* in Persian. They represent also (in the exercise) the *vulgar*, and (in the conversation) the *popular* pronunciation, which the student ought to know. (For translation see the Key).

Words.

<i>Asbāb</i> , (Ar. pl. of <i>sabab</i>) goods.	<i>bóro</i> (<i>bī-rau</i>), go, off with you!
<i>pīr i zan</i> , old woman.	<i>bī-ssūn</i> (<i>bī-sitān</i>), take thou, get.
<i>bāham</i> , together.	<i>bī-ssūnī</i> , mayest thou get, take.
<i>ūmidim</i> (<i>āmādīm</i>), we came.	<i>mī-tūnī</i> (<i>mī-tavānī</i>), thou canst.
<i>ūmid</i> (<i>āmād</i>), he came.	<i>pāi kārish raft</i> (<i>pāyi kārash</i>), he
<i>amvāl</i> (Ar. pl. of <i>māl</i>), goods,	went about his business.
property.	<i>ahvāl</i> (pl. of <i>hāl</i>), state.
<i>ūn</i> (<i>ān</i>), that.	<i>sharīf</i> , noble.
<i>ūnā</i> (<i>ānhā</i>), those, they.	<i>alhamdō lillāh</i> , thanks to God.
<i>khūneh</i> (<i>khūneh</i>), house.	<i>iltifāt</i> , attention, kindness.
<i>ūno</i> (<i>ānrā</i>), it, him.	<i>janūb i 'ālī</i> , your honour.
<i>ō</i> (<i>vā</i>), and.	<i>mī-ravid</i> , you go.
<i>māno</i> (<i>mārā</i>), me.	<i>mānzil</i> , dwelling, resthouse.
<i>sharik</i> partner.	<i>nān</i> , bread, a loaf.

duzd, thief, robber.
(bar) sár ríkhtand, they fell upon.
lukht, naked, plundered.
kúshand, they killed.
lábúdd, compelled.
khvást, he demanded.
khvástim, we demanded.
iz (az), from.
náshnid (ná-shinid), he did not hear (would not listen to).
dád o bídd kard, ('made justice and injustice', =) complained aloud of injustice.
fíkr, thought.
taqsír, fault.
bí-yār, bring thou.
tánhá, alone.
chih jūr, how?
khíjíl, ashamed.
ígih (ágar), if.
ígihnā (ágar nāh), if not.
iz miyún rafté i, (*az miyān ráfteh i*) thou hast gone out of the middle, = thou hast died.
mí-déd (mí-dihad), she gives (will give).

rafíq-id (rafíqat), thy comrade.
ávúrdam, I brought (= I am just bringing).
qalyān, hubble-bubble.
máil mí-farmāid, do you wish?
qalyānkásh, smoker of the *qalyān*.
bí-bakhshíd, pardon (me).
farmúdid, you said.
mí-kasham, I draw. [at home.
tashrif dūrand, they are (he is)
tashrif búrdand, they have (he has) gone out.
al'án, now, just now.
záhmat, trouble.
murákhkhas bí-farmāid, permit me to take leave.
khvúsh ámadid, you are welcome.
házir, present, ready.
mí-kunam, I make.
gundílí, swelling.
pusht, back.
in shá'allah, please God!
mí-rasam, I (shall) arrive.
mí-shavad, it becomes (= it is possible).
chúnkih, since, for.

Exercise 17: Qişşeh.

(Principally Isfahān dialect.)

Dō (náfar) nífir asbāb i khvúdishūn-rā písh i pír i záni guzāshtand o bē'sh guftand, I'gih mā har dō báham úmidim o málimūno khvástim, bí-deh; ígihnā ná-deh. Bād iz chand rúz yēy nífir iz únā (bi-)khūneh-i ún zan úmid o guft: Sharíkim murd, chúnkih tū ráh duzdá sárimūn ríkhtand úno kúshand o máno lukht kárdand: hálā málimūno bí-deh. Ún pír i zán lābúdd shud o bē'sh dād. Bād iz chand rúz ún yáki dígih úmid o málisho khvást. Zan bē'sh guft kih, Rafíqid úmid o guft kih to iz miyún rafté i; hárchih bē'sh guftam násh'nid: málo giríft o búrd: hálá dígih písh i man chízi níst. Ún kas písh i hákim raft, iz dast i ún zán dád o bídd kard kih, Málimo námi-déd. Hákim fíkr kard o guft, Ún zán taqsírí ná-dārad; tō bē'sh gufté i, I'gih har dómūn báham úmidim, bí-deh: ígih ná, ná-deh. Bóro, rafíqido bí-yār o málo bí-ssūn: tánhá chih jūr mí-tūni bí-ssūni? Ún mard khijil shud o pái kárish raft.

Translation 18.

[Turn the above Story into the literary style, writing out the words properly in the Persian character, and being careful to spell all the words correctly. — (See Key).]

Conversation.

<i>Su'āl.</i>	<i>Javāb.</i>
Ahvāl i sharīf (chih taur ast)?	Alhāmdō lillāh az iltifāt i janāb i 'ālī.
Kújā mirīd (= mī-ravid)?	Mānzil mīram (= bi-khāneh-y-i khūd mī-ravam).
Ai Yūsuf, nūn (nān) bī-yār.	Āvūrdam (āvārdam), Šāhib. (<i>vide</i> note to § 138).
Qalyūn (qalyān) mail mī-farmāid?	Khair, āghā (āqā), qalyūn-kāsh nīstam.
Bibakhshīd, chih farmūdid? ... Farmūdid ... (<i>vide</i> § 232).	Bāndeh a'rz kardam ... [ham. ... kih hárgiz qalyūn nāmī kas-Bālī, šāhib, tashrīf dārand.
Šāhib tashrīf dārand?	Bālī āghā, al'ān tashrīf búrđand.
Chih gúfti? Bīrūn ráftand?	Khailī khvūsh (āmadīd) ūmadīd: inshā' Allāh zūd barāyi bāzdid bi-khidmat i shumā mī-rasam (<i>Said by host</i>).
Khailī zahmat dādam, bībakhshīd: hālā murākhkhas bī-farmāid (<i>at end of visit</i>).	Bālī, šāhib; āsb-rā házir mī kunam: (<i>or</i>) Khair, šāhib; nāmī-shēd; asb nākhvūsh ast: gaúndilī (váram) rū pushtash dārad.
Amrūz mī-khāham savār shūdeh (bi-)shāhr bī-ravam: mī-shēd (mī-shavad)?	

Tenth Lesson.

The Verb in general: Active Voice: Tenses from the Infinitive.

§ 81. There is in Persian only one Conjugation of the Verb. When therefore the *root* and the *infinitive* of any verb, regular or irregular, are known, the various tenses, moods and persons are formed in the most regular manner without the slightest departure from the rules which are now to be given. If the Student has carefully observed the formation of the various parts of verbs already introduced into the Exercises, he already knows something of the Persian verb.

All Moods and Tenses are formed from (1) the Infinitive Stem, or from (2) the Imperative, 2nd Sing., which is also the Root of the verb. These are there-

fore called the 'Principal Parts' of the Persian verb. The Moods are the Indicative, the Subjunctive, the Imperative, the Conditional, the Optative, the Infinitive. The Participle, the Agential and the Gerundive are the remaining forms of the verb. Causal (Causative) Verbs are often formed from other Verbs (§§ 121, 122).

§ 82. The various Persons, singular and plural, of each tense are formed by adding to the stem certain Personal Endings. These, as will be seen, bear a considerable resemblance to the Personal Endings similarly used in Sanskrit, Greek and Latin Verbs, and are fragments of pronouns meaning *I, thou, he, etc.* Hence the Separable Pronouns as subject of the Verb are not so much needed in Persian as in English (*vide* Lesson IV.. § 45, *fin.*), since in Persian the Personal Endings are better preserved than in English.

§ 83. The Personal Endings in Persian, except in the 3rd Pers. Sing., coincide in form with the enclitics which mean *I am, thou art, etc.* (*Vide* 'words' prefixed to Exercise II.) They are:

Personal Endings.

Singular.

Plural.

1st Person: *-am.*

1st Person: *-im.*

2nd Person: *-î.*

2nd Person: *-îd.*

3rd Person: *-ad.*

3rd Person: *-and.*

These Personal Endings are attached to the stem of each tense to form the Persons. They undergo no variation. But note that, (1) the ending of the 2nd Sing. is *not* used in the 2nd Sing. Imperative, and (2) the ending of the 3rd Sing. is not employed at all in the Preterite and the tenses formed therefrom.

Should the root of the verb. end in *y* (ی), this letter is dropped before the Personal Endings that begin with *î*, but is retained before the others: e. g. *mî-farmâ-îd*, 'you command' (root *farmây-*), but *mî-farmâyand*, 'they command'.

I. Parts formed from the Infinitive Stem.

§ 84. The Infinitive of all Verbs ends in *-tan*, which, when preceded by a vowel or either of the liquids *n* or *r*, changes into *-dan*. All newly made

verbs have *-dan*, generally preceded by *-i* to connect the termination with the root. The **Root** of the verb is formed (in regular verbs) by cutting off the *-tan*, *-dan* or *-idan* of the Infinitive. The **Infinitive Stem** is obtained by merely cutting off the final *-an* of the Infinitive: this is called the "Shortened Infinitive".

The 3rd Sing. of the *Preterite Indicative* coincides in form with the Shortened Infinitive, *i. e.* with the Infinitive Stem. The other persons of the Preterite require the addition to this of the Personal Endings (§ 83).

The *Imperfect Indicative* is formed by prefixing the particle *mī* to each person of the Preterite. The *Past Participle* adds *-eh* to the stem of the Infinitive, *i. e.* to the 3rd sing. of the Preterite. The *Perfect Indicative* adds the present of the Verb *ast* (*vide* list of Words prefixed to Exercise II.) to the Past Participle. The *Pluperfect Indicative* is formed by adding to the Past Participle the Preterite of the Verb *Būdan* 'to be' (*vide* Words prefixed to Exercise II., and also § 95.)

§ 85. As an example we take the Intransitive Verb *Davīdan* (دویدن) 'to run': but Transitive Verbs are conjugated in a precisely similar manner.

Infinitive: *-davīdan*: Infinitive stem: *-davīd*.

(a) **Preterite Indicative.**

	<i>Singular.</i>	<i>Plural.</i>	
1 st Pers.:	<i>davīd-am</i> (دویدم)	<i>davīd-im</i> (دویدیم)	we ran.
	I ran.		
2 nd Pers.:	<i>davīd-i</i> (دویدی)	<i>davīd-id</i> (دویدید)	you ran.
	thou rankest.		
3 rd Pers.:	<i>davīd</i> (دوید)	<i>davīd-and</i> (دویدند)	they ran.
	she, it, ran.		

(b) **Imperfect Indicative.**

	<i>Singular.</i>	<i>Plural.</i>	
1 st P.:	<i>mī-davīdam</i> (میدویدم)	<i>mī-davīdim</i> (میدویدیم)	} were running.
	I was running.	we	
2 nd P.:	<i>mī-davīdi</i> (میدویدی)	<i>mī-davīdid</i> (میدویدید)	
	thou wast running.	you	
3 rd P.:	<i>mī-davīd</i> (میدوید)	<i>mī-davīdand</i> (میدویدند)	
	was running.	they	

This tense also means 'I used to run', and often signifies 'I began to run': it is also used for the Conditional Mood in the modern language, both spoken and written, in place of the obsolete Conditional (§103, *e.*), meaning, 'Were I to run', etc.

(c) Past Participle.

Singular.

Plural.

davīdeh (دویده) having run, *davīdagān* (§ 36) (دویدگان)
(or, 'on running'). *davīdehhā* (دویده‌ها)

The Past Participle of a Transitive Verb has generally an *active* sense, but it may sometimes be used with a *passive* meaning, as it always is in the *Passive Voice* (§ 110). It is sometimes in the old style used as a noun: as, *gūftch*, 'a saying, speech'; *farmūdeh*, 'a command'. Only when used as a noun has it a Plural: as, *gūftehhā*, 'sayings'; *kushtagān*, 'the slain'.

(d) Perfect Indicative.

Singular.

Plural.

1 st P.: <i>davīdeh am</i> (دویده‌ام)	<i>davīdeh im</i> (دویده‌ایم)	} have run.
I have run.	we	
2 nd P.: <i>davīdeh-i</i> (دویده‌ی)	<i>davīdeh id</i> (دویده‌اید)	
thou hast run.	you	
3 rd P.: <i>davīdehast</i> (دویده‌است)	<i>davīdeh and</i> (دویده‌اند)	
he has run.	they	

The literal meaning of the Perfect is 'I am having run', etc., which signifies 'I have run'. So the Pluperfect literally means 'I was having run', *i. e.* 'I had run'.

(e) Pluperfect Indicative.

Singular.

Plural.

1 st P.: <i>davīdeh būdam</i> (دویده‌بودم)	<i>davīdeh būdīm</i> (دویده‌بودیم)	} had run.
I had run.	we	
2 nd P.: <i>davīdeh būdi</i> (دویده‌بودی)	<i>davīdeh būdid</i> (دویده‌بودید)	
thou hadst run.	you	
3 rd P.: <i>davīdeh būd</i> (دویده‌بود)	<i>davīdeh būdand</i> (دویده‌بودند)	
he had run.	they	

With Transitive verbs the Perfect and Pluperfect are formed in precisely the same way: *e. g.* from *kúshdan*, 'to slay', *kúshteh am*, 'I have slain', (*lit.* 'I am having slain'); *kúshteh búdam*, 'I had slain' (*lit.* 'I was having slain'). Care must be taken not to translate these as 'I am slain', 'I was slain', which in Persian would be *kúshteh shúdeh am*, *kúshteh shúdeh búdam* (§ 111, A.).¹

Thus the Persian language saves the beginner the difficulty which he finds in French, for example, in discovering whether to use *être* or *avoir* as an auxiliary. In Persian the verb *dáshdan*, 'to have', is *never* used as an auxiliary, though it is employed as a part of some Compound Verbs (§ 124), a very different thing.

When the perfect is immediately followed by another perfect or by *mí-báshad*, *hast*, etc., the *ast* etc. of the first of the perfects is elegantly omitted; as, *az ún vaqt tá aknún táífeh-í búdeh va hástand kih*, etc., where *búdeh* stands for *búdeh and*.

Words.

<i>sipárdan</i> , to entrust (<i>sipár</i>).	<i>khiyánat</i> , deceit.
<i>ráftan</i> , to go (<i>rav</i>).	<i>durúgh</i> , a lie; false.
<i>talabídan</i> , to demand, summon.	<i>bák</i> , fear, scruple.
<i>tálab dáshdan</i> , to demand.	<i>shaní</i> , shameful.
<i>dáshdan</i> , to have, hold (<i>dár</i>).	<i>mí-tarsam</i> , I fear.
<i>inkár kárdan</i> , to deny.	<i>bí-tarsad</i> , he should fear.
<i>kárdan</i> , to do (<i>kun</i>).	<i>vaqt</i> , time.
<i>gúftan</i> , to say (<i>gúy</i>).	<i>amánát</i> } to entrust, deposit.
<i>dádan</i> , to give (<i>dáh</i>).	<i>nihádan</i> }
<i>namúdan</i> , to shew, do (<i>namáy</i>).	<i>biyábán</i> , desert.
<i>'arz namúdan</i> , to represent.	<i>dáram</i> , I have.
<i>pirsídán</i> , to ask, enquire.	<i>faíran</i> , at once.
<i>búdan</i> , to be (<i>básh</i>).	<i>bi-y-áyad</i> , it may come.
<i>búrdan</i> , to carry off (<i>bar</i>).	<i>mabáddá</i> , lest.
<i>khúrástan</i> , to wish, demand (<i>khúráh</i>).	<i>amr</i> , a command.
<i>nihádan</i> , to put (<i>nih</i>).	<i>muhr</i> , a seal.
<i>khúrdan</i> , to eat.	<i>nishán</i> , a sign.
<i>guzárdan</i> } to place (<i>guzár</i>).	<i>nishán bí-dáh</i> , shew.
<i>guzáshdan</i> }	<i>tabássum</i> , a smile.
<i>varzídán</i> , to act, do.	<i>khámúsh</i> , silent.
<i>zádan</i> , to strike (<i>zan</i>).	<i>ravánch shud</i> , he departed.
<i>tarsídán</i> , to fear.	<i>áhmaq</i> , a fool.

¹ But with certain verbs the Perfect participle has also a passive meaning; *e. g.* *navíshteh ast* may mean not only 'he has written' but 'it is written': *avíkhteh ast* means 'he has hung' and also 'it was hung, it hung'. The context always clearly shews the sense.

rādd kārđan, to give back.
rādd mi-kunī, thou givest back.
 1) *nishāstan*, to sit down (*nishīn*)
āmadan to come (*āy*).
farmūdan, to command (*farmāy*).
māndan, to remain.
rasīdan, to arrive.
girīftan, to take, get (*gir*).
farīftan, to deceive (*farīb*).
kharīdan, to buy.
andākhtan, to throw away (*andāz*).
mī-andāzam, I throw away.
fahmīdan, to understand.
yāftan, to find (*yāb*).
daryāft kúnam, I may discover, get.
qāsam, an oath.
qāsam dādan, to put on oath.
qāsam khwīrdan, to take an oath.
sāfār, a journey.
māblagh, a sum of money.
javān, a youth.
bāz, back.
chīgūnagī, the state of affairs.
mī-dāhi, thou givest.
bī-dihād, he may give.
hāzir, present.
shāhid, a witness.
shahādat, evidence.
khāyīn, deceitful.

hanūz, as yet.
fāideh, advantage.
albātteh, certainly.
qaul, saying, word.
zāhir, evident.
barhāqq, true.
zānrū, he-cause.
farībāndeh, deceiver.
khājil, ashamed.
khijālat, shame.
nigāh dāshtan, to keep.
āvaz, an exchange, return.
qarz, debt.
mādarzān } mother -in -law.
khārsū }
tufūliyyat, childhood.
adā kārđan, to pay.
adā, payment, performance of duty.
pīrī, old age.
bī-zanād, he may (might) strike.
tūfreh rāvad (zānād), he may get off (with a false excuse).
qabāleh, title-deed.
tuhī dāst, empty-handed.
qarz mī-dīham, I lend.
vāzih, clear, evident.
bayān namā, explain.
rahm, guzārđan, to pledge, give in pledge.
tamām ī, the whole of.

Exercise 19.

قصه

(1) جوانی مبلغ صد تومان به پیرمردی سپرده بسفر رفت —
 (2) چون باز آمد پول خود را از وی طلب داشت پیر مرد انکار کرده گفت که تو بن هیچ نسپردی (3) جوان نزد حاکم شهر رفته چگونگی را عرض نمود (4) حاکم آن پیرمرد را پیش طلبیده و از وی پرسیده گفت (5) این جوان میگوید که پول خویش را بتو سپرده است چرا

1 Hence *nishāsteh būdī*, 'thou hadst sat down' = 'thou wast seated', 'thou wast sitting'. So also *istādān*, 'to stand up', *istādeh am*, 'I have stood up' = 'I am standing', (Cf. Latin *novi*, 'I have ascertained' = 'I know'.) The same thing applies to *khābīdan* 'to lie down'.

بوی ردّ نمیکنی ^(۱۶) گفت بن هیچ نداده است ^(۱۷) پس حاکم از آنجوان پرسید که آیا هیچکس حاضر نبود وقتی که آن پول را بوی سپردی که او شهادت بدهد ^(۱۸) گفت خیر آقا جز خدا هیچ شاهدی ندارم ^(۱۹) حاکم میخواست بان پیر مرد قسم دهد اما آنجوان عرض کرد که این شخص خائن از قسم دروغ خوردن هیچ باکی ندارد کسی که بدان طور شنیع خیانت ورزیده است چگونه از قسم خوردن بترسد ^(۲۰) حاکم بانجوان گفت وقتی که پول را نزد وی امانت نهادی کجا نشسته بودی ^(۲۱) گفت زیر درختی در بیا بان نشسته بودیم ^(۲۲) حاکم در جوابش گفت پس چرا گفتی که هیچ شاهد ندارم ^(۲۳) بر او آن درخت را حکم بده که فوراً نزد من بیاید ^(۲۴) جوان عرض کرد که ای آقا می ترسم که مبادا درخت از حکم جناب عالی نیاید ^(۲۵) حاکم گفت که این مهر مرا بان درخت نشان بده خواهد آمد ^(۲۶) آن پیر خائن تبسم کرد و خاموش ماند ^(۲۷) جوان روانه شد ^(۲۸) بعد از قدری وقت حاکم از آن پیر مرد پرسید که آیا آن احمق به آن درخت رسیده است ^(۲۹) گفت خیر آقا هنوز نرسیده است ^(۳۰) بعد از اندکی آنجوان باز آمده گفت ای آقا مهر سرکار را بدرخت نشان دادم هیچ فایده نداشت ^(۳۱) حاکم گفت چرا البته فایده داشت زیرا آن درخت بر قول تو شهادت داده است ^(۳۲) پیر مرد پرسید چگونه ^(۳۳) گفت وقتی که تو جواب دادی که آن احمق هنوز بدرخت نرسیده است ظاهر شد که قول وی بر حق است زانو که اگر تو زیر آن درخت تقدرا از وی نگرفته بودی چرا نگفتی که کدام درخت را میگوئی ^(۳۴) آن فریبنده از خجالت خاموش ماند و پول را باز داد

Translation 20. A Tale.

A certain person used every day to buy six loaves. One day one of his friends asked him, saying (from him having asked, said), "What dost thou do with (dost thou make) the six loaves every day?" That person in reply to (of) him said, "I keep a loaf

for myself, and I throw away a loaf, and I give back two loaves, and the other two loaves I lend". His friend said, "I don't understand at all (I did not understand anything) what thou hast said (saidst); explain more clearly". That person said, "That loaf which I keep for myself I eat, and that one which I throw away I give to my mother-in-law, and those two loaves which I give back I give to my father and mother in exchange (return) for those which they gave (have given) to me in my childhood; and those two loaves which I lend, I give to my sons, in order that they may give me a return in my old age".

Conversation.

جواب	سؤال
بنده دیروز بشهر رفتم در پی شخصیکه قدری پول باوقرض داده بودم تا ازوی دریافت کنم	دیروز کجا رفته بودید
خیر ایدوست من اورا یافتم اما بمن گفت که امروز هیچ پول ندارم گمان نه بدم زانرو که ظاهر بود که میخواست طفره رود (زند)	(آیا) ویرا یافتید وقرض خودرا ادا کرد مگر گمان بردید که آنچه را که گفت راست گفت
چرا چیزی گرفتم قبالة باغ خودرا که زدمن رهن گذارده بود کسی آترا ازمن خریده قدری پول بعوض آن داد پس تهی دست باز نیامدم	پس چیزی ازوی نگرفتید

Eleventh Lesson.

The Verb, Active Voice (continued): Tenses from the Root (Imperative).

§ 86. As stated above (§ 81), all those parts of the Verb which are not formed from the Infinitive Stem are formed from the Root, which coincides with the 2nd Sing. of the Imperative.

II. Tenses from the Imperative (Root).

§ 87. The Root of the Regular Verb is formed by cutting off the Infinitive ending *-tan* or *-dan*, together with the uniting vowel *-i*, if employed: as,

<i>Infinitive.</i>	<i>Root.</i>
<i>Davidan</i> , to run:	<i>dav</i> .
<i>māndan</i> , to remain:	<i>mān</i> .
<i>kishtan</i> , to kill:	<i>kush</i> .

The Root of the Irregular Verbs has to be learnt separately; but when it is known, the Tenses and Moods are formed from it quite regularly in both the Active and the Passive Voice.

§ 88. The Subjunctive Present (the same tense expresses also the Subjunctive Imperfect) is formed by appending to the Root the Personal Endings (§ 83). For the Present Indicative the particle *mī* is prefixed to each person of the Present Subjunctive. The Present Participle adds *-ān* to the Root: the Agential adds *-andeh* to the Root. Example:

§ 89. *Davidan*, to run: Root *Dav* (دَو).

(a) Imperative.

<i>Singular.</i>	<i>Plural.</i>
2 nd P. <i>dav</i> (دَو), 'run thou'	<i>dāv-īd</i> (دَوِيد), 'run ye'.

(b) Subjunctive Present.

<i>Singular.</i>	<i>Plural.</i>
1 st P. <i>dāv-am</i> (دَوَم), I may, might, shd., wd., run.	<i>dāv-īm</i> (دَوِم), we may, etc.
2 nd P. <i>dāv-ī</i> (دَوِي) thou mayest, etc., run.	<i>dāv-īd</i> (دَوِيد) you may, etc.
2 rd P. <i>dāv-ad</i> (دَوَد) he, she, it, may, etc., run.	<i>dāv-and</i> (دَوَد) they may, etc.

This tense also means 'Let me, etc., run', 'may I run?'. In older style it sometimes has a future sense, but more frequently has the meaning of the Present Indicative, 'I run'. However, it is not now used in these senses in conversation or even in writing, except in imitation of the antique.

¹ Pronounced *Dau* (vide § 9). This must be carefully noticed. So in all such verbs as have a root ending in *av*: as *shinav* (*shinav*), *rau* (*rav*), etc.

(c) Present Indicative.

Singular. *Plural.*

1 st P. <i>mī-davam</i> (میدوم) I am running.	<i>mī-davim</i> (میدویم) me are running.
2 nd P. <i>mī-davi</i> (میدوی) thou art running.	<i>mī-david</i> (میدوید) you are running.
3 rd P. <i>mī-davad</i> (میدود) he is running.	<i>mī-davand</i> (میدوند) they are running.

Besides meaning 'I am running', 'I do run', 'do I run?', 'I run', this tense is very often used in a future sense (cf. the English, 'I am going to town to morrow, in Persian *Fārdū bi-shāhr mī-ravam*).

(d) Present Participle.

Davān (دوان), running.

(e) Agential.

Singular. *Plural.*

<i>Dav-andeh</i> (دونده), a runner.	<i>Davandagān</i> (دوندگان) runners.
-------------------------------------	--------------------------------------

§ 90. When the root of a Verb ends in *y* (ی), this letter is optionally dropped in writing, and always in the modern spoken language, in the 2nd Sing. Imperative: as *gūy* (گوی), root of *gūftan* (گفتن), 'to speak': 2nd Sing. Imperat: *gūy* (گوی) or *gū* (گو): *namūdan* (نمودن) 'to shew', 2nd Sing. Imp: *namāy* (نمای) or *namā* (نما). [The same rule applies to nouns of similar formation; as *jā* (*jāy*), *rū* (*rūy*) *pā* (*pāy*)].

§ 91. The Imperative and the Present Subjunctive are more commonly used in their *strengthened* form, which is made by prefixing to each person the particle *bih* or *bi-* (Avestic *vī*, 'apart').

(a) Strengthened Imperative.

Singular. *Plural.*

2 nd P. <i>bi-dav</i> (<i>bi-dau</i> - بَدُو), run thou.	<i>bi-david</i> (بدوید), run ye.
--	----------------------------------

(b) Strengthened Present Subjunctive.

Singular.

Plural.

- 1st P. *bi-davam* (بَدَوَم) I may, *bi-davim* (بَدَوِيْم) we may run.
let me, run.
- 2nd P. *bi-davi* (بَدَوِي), thou *bi-david* (بَدَوِيْد) you may run.
mayest run.
- 3rd P. *bi-davad* (بَدَوُد), he *bi-davand* (بَدَوُوْنْد) they may
may, let him, run. run.

The meaning is not altered by the insertion of this particle, the use of which really depends upon the taste of the writer. In speaking the simpler forms are of comparatively rare occurrence except sometimes with Compound or Prepositional Verbs (*vide* §§ 109, 124). When, similarly, the words *nah*, 'not', *mah*. ('not', used only with the Imperative) are prefixed to these tenses, the prefix *bi* must not be used. In the older style the Strengthened Present Subjunctive had a future sense. (When, however, a person says *inrā bi-kunam?*, although it may in English be rendered 'Shall I do this?' yet to the Persian mind the meaning is 'May I do this?') When the root of the verb begins with *alif*, the *ی* of the older form *vi* of the prefix is retained: as *bi-y-uftad*,¹ (بِيْفْتَد), 'he may fall', The *y* is also inserted when *na* or *ma* are prefixed to such verbs; as *náyāmūzad* (نِيَامُوْزَد) 'let him not learn.'

§ 92. The original termination of the Infinitive was *-tan*, and this is still preserved in most of the older verbs in the language. But as only four of the consonants, — ش, س, ف, خ — are permitted by euphony immediately to precede *-tan* without the interposition of a vowel, and as many verbal Roots end in other consonants than these four, of the following two Rules one must be adopted to form the Infinitive: —

1. Modify the final consonant of the root so that it may become one of the above four: — E. g.

¹ As the initial Alif in such verbs is omitted, unless it has the *madd* over it (*i. e.* is long *ā*), when the *y* is inserted, the student may find it difficult to understand such forms unless he is careful.

Root, *āmūz-* infin., *āmūkhtan*, 'to learn':

Root, *farīb-*, infin., *farīftan*, 'to deceive': or,

2. Insert the connecting vowel *i* between the Root and the Infinitive ending, softening the latter into *-dan*: as

Root, *tālab-*, infinitive, *tālabīdan*, 'to summon.'

Root, *ram-*, infinitive, *ramīdan*, 'to shy' (of a horse).

The only consonants that may immediately precede *-dan* are *n* and *r*;¹ as R, *mān*, Infin. *māndan*, 'to remain'. But these do not always remain unchanged; as, R. *chīn*, Infin. *chīdan*, 'to pluck': R. *dār*, Infin. *dāshdan*, 'to have' (where the *r* is changed, in accordance with Rule 1.).

In the case of many verbs the old infinitive, formed in accordance with Rule 1, has now given place to a new infinitive formed according to Rule 2: as,

R. *sanj-*: Old Infin. *sūkhtan* (*sākhtan*): New Infin. *sanjīdan*, 'to weigh'.

R. *sunb-*: Old Infin. *sūftan*: New Infin. *sunbīdan*, 'to bore'.

§ 93. Instead of learning rules for the formation of the Infinitive from the Root, or, — since the Infinitive is given in the dictionary, — for finding the Root when the Infinitive of an irregular Verb is known, the far better plan is for the student (as in Latin) to learn the Principal Parts of each irregular Verb. Hence, in giving every such word in this Grammar, we state both the Infinitive and the Root. A list of Irregular Verbs is, moreover, given as an Appendix to Lesson XIII., where Rules for the formation of the Infinitive from the Root are given. It will be seen that there are three causes which have operated in producing the very slight apparent irregularity in some Persian verbs; these are: — (a) a desire to render the pronunciation more euphonious and easier, (b) contraction, (c) in a very few instances the fact that certain verbs are defective and require to have their missing portions supplied from other verbs. Examples of these three classes of irregularity are: — (a) *āmūz*, *āmūkhtan*, 'to teach, to learn'; (b) *āvar* (*ār*), *āvārdan*, 'to bring'; (c) *bin*, *dīdan*, 'to see'.

¹ Very rarely also *ž*.

Words.

<i>Duzdīdan</i> , to steal.	<i>bām</i> , the roof.
<i>shanīdan</i> (<i>shanav</i>), to hear.	<i>qaṣr</i> , a palace.
<i>khvābidan</i> , to lie down, to sleep.	<i>divār</i> , wall.
<i>gūftan</i> (<i>gūy</i>), to speak, say.	<i>murgh</i> , a fowl.
<i>namūdan</i> (<i>namāy</i>), to shew, do.	<i>ishāreh</i> , a sign.
<i>guzāshtan</i> (<i>guzar</i>), to pass by.	<i>kih gūyā</i> , as if.
<i>guzārđan</i> (<i>guzār</i>), to permit.	<i>bāzi kardan</i> , to play, to gamble.
<i>guzāshstan</i> (<i>guzār</i>) to leave.	<i>ṣadā zadan</i> , to call.
<i>didan</i> (<i>bin</i>), to see.	<i>huzūr</i> , presence.
<i>bar dāshstan</i> (<i>bar dār</i>), to carry.	<i>shart</i> , condition, wager, stake.
<i>shūđan</i> (<i>shav</i>), to become.	<i>khrušnūđ</i> , pleased.
<i>bākhtan</i> (<i>bāz</i>), to lose (a game).	<i>āshpazkhāneh</i> , kitchen.
<i>bāyad</i> , ought.	<i>dāhīneh</i> , bridle, bit.
<i>farāmūsh kardan</i> , to forget.	<i>kas</i> , person, fellow.
<i>arzīđan</i> , to be worth (<i>bi-</i>).	<i>zārar</i> , injury, loss.
<i>pasandīđan</i> , to approve of.	<i>zin</i> , saddle.
<i>dānistān</i> (<i>dān</i>), to know.	<i>umīđ</i> , hope.
<i>afrāshstan</i> (<i>afrūz</i>), to raise aloft.	<i>afsār</i> , halter, headrope, headstall.
<i>barkhāstan</i> (<i>barkhīz</i>), to rise.	<i>a'lā' hazrat</i> ('most lofty presence'
<i>pazīrūftan</i> (<i>pazīr</i>) to accept.	=), your Majesty.
<i>az tāraf i</i>	<i>makkār</i> , deceiver, deceitful.
<i>az jānīb i</i> } on the part of.	<i>huzūr chandān</i> , 1000 times as
<i>bidār</i> , awake.	much.
<i>mīhtar</i> , groom.	<i>ākhir</i> , last; end.
<i>ītimād</i> , reliance.	<i>vujūd</i> , existence, person.
<i>nigāhbāni</i> , watching, act of guard-	<i>qaimat</i> } price, value.
ing.	<i>qimat</i> }
<i>īzn</i> , permission.	<i>khātīr</i> , the heart.
<i>ījāzeh</i> , <i>ījāzat</i> , leave.	<i>khātīr jam' darīđ</i> ('keep the heart
<i>pās</i> , a watch in the night.	together' =), be of good cheer.
<i>pāsbāni</i> , act of keeping watch.	<i>pīshkāsh</i> , present (from an in-
<i>pāhin kārđan</i> , to stretch out.	ferior).
<i>lāzim</i> , necessary.	<i>āqdas</i> , most sacred.
<i>zūd</i> , quick; early.	<i>lumāyīnī</i> } royal,
<i>nīsh</i> , prick, sting.	<i>shāhanshāhī</i> } imperial. [bling.
<i>āftāb</i> , sunshine. [of dawn.	<i>shakryāri</i> }
<i>nīsh i āftāb</i> , (at) the first ray	<i>qumār bāzi</i> , dice-playing, gam-

Exercise 21.

قصه

سواری بشهری رفت و شنید که در آنجا دزدهای بسیار
 میباشند — ترسید که مبادا در شب آمده اسبش را ببرند — لهذا در
 وقت شب به مهتر خود گفت — امشب تو بخواب من بیدار میمانم زیرا
 که بر تو اعتماد ندارم و می ترسم که اسب را بدزدند — مهتر بوی
 گفت — ای آقا اینرا چرا میگوئید البته هیچ خوبی ندارد که بنده

بخوابم و آقايم بيدار مانده اسب را نگهبانی کند — اگر اذن بفرمائيد بخوبی پاسبانی خواهم کرد — آقايش (به) خواب رفت — بعد از آنکه يك پاس از شب گذشته بود بيدار شده از مهتر پرسيد که چه میکنی — گفت در فکر اين هستم که خدا بچه طور زمین را بر بالای آب پهن کرده است — گفت از فکر تو می ترسم که مبادا دژدها بيايند و تو ايشان را نه بینی — جواب داد که ای آقا خاطر جمع داريد من بر حذر هستم — در نصف شب آقايش بار ديگر بيدار شده گفت آيا تو در خوابی — گفت خير آقا بلکه در فکر آنم که آيا خدا بچه طور آسمان را بي ستون افراشته است — گفت خبر دار که چون تو در فکر هستی دژدها اسب را نبرند — گفت خير آقا نمی شود — آقايش گفت اگر بخواهی حالا بخواب من بيدار میمانم — گفت لازم نیست خوابم نمی آيد — آن شخص باز بخواب رفت و چون ضج زود در نيش آفتاب بر خاست پرسيد که حالا چه میکنی — نوکرش گفت در فکر اين هستم که امروز آيا زين بر سر بنده بايد باشد يا بر سر چنا بعالی زیرا دژديکه اسب را بُرد زين را فراموش کرد

Translation 22.

One day a king was seated on the roof of his palace. He saw a man who was standing (is having stood up) at the foot of the wall and had (has) a fowl in (his) hand, and that person was making (is making) a sign as if he wished (wishes) to make (him) a present of that fowl. The king called him and enquired, 'Why dost thou show this fowl to me?' He said, 'I beg to state to your most sacred imperial Majesty that I was gambling with a certain person, and on the part of your Majesty (the imperial person) I laid (made) a wager and gained (carried off) this fowl, and I have now brought it: I hope (there is hope) that you will (may) order them to (that ' they) receive it from me'.

¹ That s, the servants. It would be presumptuous to ask the king himself to accept it!

The king was much pleased and said that they should (until they did) take (bear away) the fowl to (into) the kitchen. After two [or] three days the same man, having again presented himself (having arrived to the presence of) before the king, brought a sheep with him and said, 'This sheep also I have won for your Majesty (the most lofty royal Presence) in gambling.' The king accepted the sheep also. The fellow came a third time, and he had brought another with him. When the king saw him empty-handed he asked him, 'Why hast thou brought nothing for me to-day?' He said (made representation), 'In your Majesty's name (name most sacred imperial) I laid a wager of one thousand *tōmāns* with this man and lost to him: he has now come for the money.' The king smiled, and, having given him the sum mentioned, said, 'Never after this gamble in my name.'

Conversation.

جواب	سؤال
ترسید که مبادا دزدها اسبش را ببرند بلی داشت و آن نوکر او بود و گفت که بنده تمام شب بیدار میمانم و نمیگذارم که کسی اسب را ببرد	آن سوار از چه چیز ترسید پس چه کرد — آیا کسی را نداشت که اسب را نگهبانی کند
در فکر چیزهای دیگر بود و ندید چون دزد آمده اسب را ببرد	آیا اسب را بخوبی نگاه داشت یا نه
خیر زین را نبرد اما اسب را با افسار ودهنه برد	آیا زین و دهنه اسب را هم برد
البته آنها در اول پسندید — اما چون در آخر ضرر زیاد از آن کار برد امر فرمود که آن مرد بعد از آن از طرف پادشاه هرگز شرط ننماید	در آن حکایت دیگر آیا پادشاه را باز می آن شخص مکار را پسندید
نمیدانم اما اینرا بخوبی میدانم که به هزار تومان نمی ارزید	آن مرغ و گوسفند تقریباً چندی ارزید
پس هزار چندان از دست پادشاه بیرون رفت	شاید آن شخص مکار آنها را بیک تومان خریده بود

Twelfth Lesson.

The Verb (continued): Auxiliaries: Tenses of Rare Occurrence.

§ 94. Before studying the formation of the remaining tenses of the Active and the tenses of the Passive Voice, it will be convenient for the Student to have before him paradigms of the most necessary auxiliaries. We therefore subjoin those of (a) *Būdan*, 'to be'; (b) *Khyāstan*, 'to will, wish'; and (c) *Shidān*, 'to become'.

§ 95. *Būdan*, 'to be': Root *bāsh* or *buv* (بو or باش).

(a) Preterite Indicative.

Singular. *Plural.*

1st P.: *būdam*, I was. *būdīm*, we were.
 2nd P.: *būdi*, thou wast. *būdīd*, you were.
 3rd P.: *būd*, he, she, it was. *būdand*, they were.

(b) Present Subjunctive.

Singular. *Plural.*

1st P.: *bāsham*, I may be. *bāshīm*, they
 2nd P.: *bāshī*, thou mayst be. *bāshīd*, you } may be.
 3rd P.: *bāshad*, he, she, it, *bāshand*, they }
 may be.

(c) Imperfect Indicative.

Singular. *Plural.*

1st P.: *mī-būdam*, I was, etc. *mī-būdīm*, we were: etc.
 (§ 85, b.)

(d) Another form of the Present Subjunctive.

Singular. *Plural.*

1st P.: *būvam*, I may be. *būvīm* we
 2nd P.: *būvi*, thou mayd be. *būvid*, you } may be.
 3rd P.: *būvad*, he, she, it, *būvand*, they }
 may be.

(Still used, in writing only.)

(e) Perfect Participle.

būdeh, having been.

(f) Imperative.

Singular. *Plural.*

2nd P.: *bāsh*, be thou. 2nd P.: *bāshīd*, be ye.

(g) Perfect. Indicative.*Singular.**Plural.*

1st P.: *būdeh am*, I have been: etc. *būdeh im*, we have been: etc.
been: etc. (§ 85, d.)

(h) Pluperfect Indicative.**(i) Agential.***Wanting.**Wanting.***(j) Present Participle.****(k) Optative.***Wanting.*3rd *Sing. bād, bādā*, may it be!**(l) Perfect Subjunctive.**

1st *Singular. būdeh bāsham* (§ 102), I may have been.

(m) Present Indicative.*Singular.**Plural.*

1 st P.:	<i>mī-bāsham</i> , I am.	<i>mī-bāshim</i> , we	} are.
2 nd P.:	<i>mī-bāshī</i> , thou art.	<i>mī-bāshid</i> , you	
3 rd P.:	<i>mī-bāshad</i> , he, she, it, is.	<i>mī-bāshand</i> , they	

(n) Future Indicative.*Singular.**Plural.*

1st P.: *khvāham bād*, I shall be; etc. *khvāhim bād*, We shall be; etc.

(As in the Regular Verb: § 100.)

Gerundive.

būdani, about to be, deserving or requiring to be, able to be.

The prefix *bi* (§ 91) is not now used with any of the Tenses of this verb.

[In India the Agential *bāshāndeh* — there pronounced *bāshīndeh* — is often used in the sense of 'inhabitant': but it is unknown in Persia at the present time.]

§ 96. *Khvāstan*, 'to will, wish, ask': Root *Khvāh*.

(a) Preterite Indicative.*Singular.**Plural.*

1 st P.:	<i>khvāstam</i> , I wished.	<i>khvāstīm</i> , we wished.
2 nd P.:	<i>khvāstī</i> , thou wishedst.	<i>khvāstīd</i> , you wished.
3 rd P.:	<i>khvāst</i> , he, she, it, wished.	<i>khvāstand</i> , they wished.

(b) **Imperfect Indicative.**

Singular.

Plural.

1st P.: *mī-khṛāstam*, I wished, was wishing; etc. (§ 85, b.)

(c) **Past Participle.**

khṛāsteh, having wished.

(d) **Perfect Indicative.**

khṛāsteh am, I have wished, etc. (§ 85, d.)

(e) **Pluperfect Indicative.**

khṛāsteh būdam, I had wished, etc. (§ 85, e.)

(f) **Perfect Subjunctive.**

khṛāsteh bāsham I may have wished, etc. (§ 102.)

(g) **Gerundive.**

khṛāstani, to be desired, desirable.

(h) **First Present Indicative.**

Singular.

Plural.

1st P.: *khṛāham*, I shall. *khṛāhim*, we shall.
 2nd P.: *khṛāhi*, thou wilt. *khṛāhid*, you will.
 3rd P.: *khṛāhad*, he will. *khṛāhand*, they will.

(i) **Second Present Indicative.**

Singular.

Plural.

1st P.: *mī-khṛāham*, I wish. *mī-khṛāhim*, we
 2nd P.: *mī-khṛāhi*, thou wishest. *mī-khṛāhid*, you
 3rd P.: *mī-khṛāhad*, he wishes. *mī-khṛāhand*, they } wish.

(j) **Imperative.**

2nd Sing. *khṛāh*,¹ wish thou. 2nd Plur. *khṛāhid*, wish ye.

(k) **Present Participle.**

khṛāhān, wishing (*Obsolete*).

(l) **Agential.**

khṛāhāndeh, wisher.

(m) **Future Indicative.**

khṛāham khṛāst, I shall wish, ask, etc. (§ 100.)

¹ Often used as a conjunction (cf. Latin *vel... vel*). *khṛāth... va khṛāth*, 'whether... or'.

§ 97. When the verb *khvāstan* is used an *auxiliary*, the First Present Indicative is used to form the future of other verbs, being then united with the shortened Infinitive of the verb following (§ 100). It therefore means 'I shall, thou wilt', etc. The regular or Second Present Indicative is *never* used as a simple auxiliary and *never* has this sense: it means 'I wish, I desire, I ask', etc. The simple form of the Present Subjunctive cannot be used (since, as explained above, it is in this Verb used in the sense of 'I shall'): the strengthened form is therefore used; as *bi-khvāham*, 'I may wish', etc. (§ 91, *b.*) So also the strengthened Imperative is always used (§ 91, *a.*), *bi-khvāh*, *bi-khvāhid*, 'wish', 'ask'. [For an explanation of the reason why in the First Present Indicative the *mī* is not used in this verb, *vide* § 107.]

§ 98. Notice the meanings of the following constructions:

a) *Mī-khvāham bi-davam*, I wish to run (*lit.* 'I wish I may run').

b) *Khvāham daviđ*, I shall run.

c) *Qalam-rā dāst girifteh būdam va mī-khvāstam kāghaz-rā bi-navīsam*, *kih shumā āmadid*, 'I had taken pen in hand, and I was just about to write, when you came'.

§ 99. *Shūdan*, 'to become': Root *shav*.

(*a*) Preterite Indicative.

Singular.

Plural.

1st P.: *shūdam*, I became.

shūdim, we became.

2nd P.: *shūdi*, thou becamest.

shūdid, you became.

3rd P.: *shud*, he became.

shūdand, they became.

(*b*) Imperfect Indicative.

mī-shūdam, I was becoming, etc. (§ 85, *b.*)

(*c*) Past Participle.

shūdeh, having become.

(*d*) Present Participle.

Wanting.

(*e*) Agential.

shavāndeh, one who becomes (*rare*).

(*f*) Perfect Indicative.

shūdeh am, I have become, etc. (§ 85, *d.*)

(g) **Pluperfect Indicative.**

shūdeh būdam, I had become, etc. (§ 85, e.)

(h) **Imperative.**

Singular.

Plural.

2nd *shau* (§ 9), become thou. 2nd *shāvīd*, become ye.

(i) **Present Subjunctive.**

Singular.

Plural.

1 st P.: <i>shāvam</i> , I may	} become.	<i>shāvīm</i> , we may	} become.
2 nd P.: <i>shāvī</i> , thou mayst		<i>shāvīd</i> , you may	
3 rd P.: <i>shāvad</i> , he may		<i>shāvand</i> , they may	

(j) **Present Indicative.**

Singular.

Plural.

1 st P.: <i>mī-shavam</i> , I become.	<i>mī-shavīm</i> , we	} become.
2 nd P.: <i>mī-shavī</i> , thou becom- est.	<i>mī-shavīd</i> , you	
3 rd P.: <i>mī-shavad</i> , he becomes.	<i>mī-shavand</i> , they	

(k) **Future Indicative.**

khvāham shūd, I shall become, etc. (§ 96, h.)

(l) **Perfect Subjunctive.**

shūdeh bāsham, I may have become, etc. (§ 102.)

(m) **Gerundive.**

shūdani, about to become, that ought to become.

In this verb the strengthened forms with *bi-* are very frequently used, as *bi-shavam*, 'I may become', etc.

It will be noticed that, except in the formation of the Infinitive, there is no irregularity in the conjugation of either *khvāstan* or *shūdan*.

We are now in a position to continue the explanation of the formation of the remaining tenses of the Regular Verb.

§ 100. The Future Indicative Active is formed by prefixing to the shortened Infinitive (§ 84) of any verb the First Present Indicative of *khvāstan* (§ 96, h: § 97.)

Future Indicative Active of *Davidan*, 'to run'.

Singular.

Plural.

1 st P.:	<i>khvāham david</i> (خواهم دوید).	<i>khvāhim david</i> (خواهیم دوید).
2 nd P.:	<i>khvāhi david</i> (خواهی دوید).	<i>khvāhid david</i> (خواهید دوید).
3 rd P.:	<i>khvāhad david</i> (خواهد دوید).	<i>khvāhand david</i> (خواهند دوید).

'I shall run, thou wilt run', etc.

This tense is now used in speech (except in *Kāshān*) only when a very *decided* future or a *purpose* is denoted, — in other words in ordinary conversation it denotes rather 'I *will* run' than 'I shall run'. Otherwise the Present Indicative (§ 89, *c*) of the principal verb is employed in a future sense. More rarely the Future has the sense of *must*, *should*, etc., as in the sentence, *Ajab nīst kih javānī khīyālāt i buzurg khvāhad namūd*, 'It is not strange that a youth *should* conceive great projects'.

§ 101. The Gerundive is formed by adding-*ī* to the Infinitive, as:

Davidanī (دویدی), about to run, that should run. It is now rarely used in writing though not uncommon in speech. In the case of Transitive Verbs the Gerundive has generally a *Passive* sense; as, *kūshṭanī*, 'about to be killed, that ought to be killed'; *dīdanī*, 'that may be seen, that should be seen, that is fit to be seen, visible'. Like all other adjectives the Gerundive requires *nā* (ن) and not *nah* (نه) to be prefixed to form the negative; as *nādīdanī*, 'that cannot be seen, invisible, that is not fit to be seen' (§ 206, *g*). The Gerundive may (like other Adjectives) be used as a Substantive: as, *khvīrdanī* (خوردنی), 'that which may be eaten, food'.

§ 102. The Perfect Subjunctive is formed by adding the Present Subjunctive of *Būdan* (§ 95, *b*) to the Past Participle of the principal Verb.

Perfect Subjunctive Active.

Singular.

Plural.

1st P.: *davīdeh bāsham* (دویدہ باشم) *davīdeh bāshim* (دویدہ باشیم)2nd P.: *davīdeh bāshi* (دویدہ باشی) *davīdeh bāshid* (دویدہ باشید).3rd P.: *davīdeh bāshad* (دویدہ باشد) *davīdeh bāshand* (دویدہ باشند)

'I may (might, should, would) have run', etc.

§ 103. There are also a few other tenses which are of rarer occurrence except in literary style. They are the following:

(a) Optative.

3rd P. Sing.: *davād* (دواد), may he run!It occurs only in the 3rd Singular, and is formed by inserting an *alif* before the final letter of the 3rd Sing. Present Subjunctive (§ 89, *b*). *Bād* (§ 95, *k*) is contracted from *bwād*.

(b) Continuative Perfect Indicative.

This tense is formed by prefixing *mī-* to all the persons of the Perfect Indicative (§ 85, *d*).*Mī-davīdeh am*, etc., 'I have been running', etc.
(می دویده ام)Example: 1. — *Az in āyeh chizhā-y-i gharīb padīd mī-āyud kih bi-nāzar nā-mī-āmadeh ast*, 'From this verse some strange things become evident which have not been coming to sight' (*i. e.* have not usually been noticed). 2. *Tō ūrā dīdeh-i kih dar māsīd istādeh Qur'ān mī-khvāndeh va sār i khvūdrā pāin mī-āvārdeh va bulānd mī-kārdeh ast*, 'Thou hast seen him that, having stood up in the mosque, he has been reading the Qur'ān and has been lowering and raising his head'. (The word *ast* is understood after *mī-khvāndeh* and *mī-āvārdeh*, according to the last sentence of § 85).

(c) Continuative Pluperfect Indicative.

This is formed by prefixing *mī-* to each person of the Pluperfect Indicative (§ 85, *e*): as,*Mī-davīdeh būdam*, etc., 'I had been running', etc.

(If in the two sentences given above in (b) we change the present and perfect tenses (*mī-āyad* and *dīdehī*) into the imperfect and pluperfect (*mī-āmād* and *dīdeh būdī*), we may then change the other verbs, now in the Continuative Perfect, into the Continuative Pluperfect, thus: *mī-āmādeh būd*, ... *mī-khāndeh (būd)* ... *mī-āvārdeh (būd)*, ... *mī-kārdeh būd*.)

(d) **Continuative Perfect Subjunctive.**

Mī-davīdeh bāsham (cf. § 102), etc., 'I may have been running, I may have kept on running'.

This tense is of very rare occurrence indeed.

(e) **Conditional.**

This is formed by adding-*i* to all the persons of the Preterite (§ 85, a) except to the 2nd Person Singular.

	<i>Singular.</i>	<i>Plural.</i>
1 st P.:	<i>davīdamī</i> (دویدی)	<i>davīdimī</i> (دویدی).
2 nd P.:	<i>davīdī</i> (دویدی)	<i>davīdīdī</i> (دویدی).
3 rd P.:	<i>davīdī</i> (رویدی)	<i>davīdandī</i> (دویدندی).

'(If) I should (were to) run', etc.

This tense also expressed *habitual action* and then had exactly the meaning of the Imperfect Indicative. It is not now used in speech and rarely in writing, the Imperfect Indicative being employed instead in both senses (§ 85, b).

§ 104. In older books *mī* was prefixed to the Imperative to denote *continuance*, thus forming the *Continuative Imperative*: the longer form of the same prefix, *hamī*, was also used in the same way. E. g. *mī-dau*, *hamī-dau*, *hamī-davīd*, 'keep on running'. But this is now obsolete in speech and very antiquated even in writing.

§ 105. The prefix *bi-* is often in writing used with the *preterite* Indicative, especially when it is a word of one syllable. It thus forms the Strengthened Preterite: as in the sentence *Īn-rā guft va birāft*, 'He said this and went away'. But the employment of the prefix is a matter of taste, and it does not very materially modify the meaning.

§ 106. The original form of *mī-* was *hamī* (Pahlavi *hamāi*), and it meant 'always, ever', as is seen from

the word *hamišeh* which still has that meaning and is formed from the prefix *hami* by adding to it the old (Achaemenian Persian) adverbial termination *-sheh* (*-sha*, Pahlavi *-shak*).

§ 107. The form now known as the present *Subjunctive* used in the old language to be the Present *Indicative*, and it is still found in classical works (and in their modern imitations) in that sense. It has therefore very often a future meaning, as has the modern Present Indicative (§ 89, *c*). But in the modern tongue the only Verbs in which the Indicative meaning of this form is retained are *khvāstan* (First Present), *dāshtan*, and sometimes *bāyistan* and *shāyistan* (§§ 97 and 131).

§ 108. The Negative of the Imperative in the older language was formed by prefixing *mā-*, 'not' (Avestic and Achaemenian *mā*, Greek $\mu\eta$, = Latin *nē*). In speech, however, *na* is generally used instead of *ma-*, as less forcible and therefore more polite. In writing *ma-* may still be used, as may *na-* also.

§ 109. When a verb is compounded with a preposition which precedes it, the particle *mī-* in the Present and Imperfect Indicative etc. is placed between the preposition and the verb: as, *bar āmadan*, 'to come up'; Present Indicative *bar mī-āyad*. The same rule holds generally with the prefixed particles *bi*, *na*, *ma-* etc. and also with regard to the Auxiliary *khvāham*; as, *bar nā-y-āyad*, *bar nā-mī-āyad*, *bar khvāhad āmad*, etc. But *bi-* is not prefixed when this particular preposition *bar* is used; in other instances it may be: as *farū bī-barad* 'may he (let him) swallow'. (Cf. the introduction of the augment in Greek between the prefixed preposition and the verb, as $\epsilon\acute{\xi}\epsilon\lambda\epsilon\gamma\omicron\nu$ from $\epsilon\kappa\lambda\acute{\epsilon}\gamma\omega$.)

In a few verbs (the prepositional nature of which is nearly forgotten, cf. the case of *χαρίζω* in Greek) the auxiliary of the Future is prefixed to the preposition, as *khvāhad barkhāst*, 'he shall arise'. (*Bār khvāhad khāst* is antiquated.) So *khvāhad dar guzāst*, 'it shall pass away' (although *dār khvāhad guzāst* is also correct); but *farū khvāhad bīrd*, 'he shall swallow', in accordance with the general rule. So also *farā girīftan*, 'to acquire',

has *farā mī-gīrad*, *farā khvāhad girift*, *farā bī-gīr*, *farā mā-gīr*, etc.

Such verbs as *pažīruftan* 'to accept'; *avārdan*, 'to bring', *āmadan*, 'to come', etc. are really compounded with separable or inseparable prepositions; but as this has been forgotten by the Persians, these verbs are treated as un-compounded.

Words.

Gāshtan } (*gard*), to become.
gardīdan }
navishtan (*navīs*), to write.
shitāftan (*shitāb*), to hasten.
pūshīdan, to conceal.
rasānīdan, to cause to arrive.
sitīdan (*sitāy*), to praise.
pandāshstan (*pandār*), to consider, fancy.
bar dāshtan (*dār*), to take up, carry off.
fīrstīdan (*fīrst*), to send.
tavānistān (*tavān*), to be able.
nīshān dādan (*dih*), to shew.
bāvar kārden, to credit.
mūntazīr, expectant.
mūlāqāt, interview.
mūddat, period of time.
magrīn, near.
kisālat, ill health.
fūrṣat, leisure, opportunity.
āqsar -i auqāt, oftentimes.
bārḥā, times, often.
sharaf-yāb, honoured.
zāf, weakness.
yavāsh, slowly.
rāh rāftan, to walk.
bī-īmān, without faith, infidel.
dānā, wise.
mūttaqī, pious.
mās'aleh, question, problem.
su'āl, a question.
su'ālāt (Ar. pl.), questions.
'ulamā (Ar. pl. of *'ālim*) learned men, religious authorities, doctors of the law.
Islām, Muḥammadanism.
Ta'ālā ('may He be exalted', =) Most High (of God).
nāzīr, viewing, beholding.
khāliq, Creator.
khair, good.
sharr, bad, evil, wickedness.

gundāh, sin.
mūrtakīb i, engaged in.
qudrat, power.
īẓn, permission.
mashghūl-i (bi), busy with.
Shaitān, Satan.
ātash, fire.
Jahānnam, hell.
'uqūbat, torture, punishment.
ta'līm, doctrine, teaching.
'uqalā (Ar. Pl. of *ūqil*), sages.
sīrīsh, composition, nature.
mūmkīn, possible.
āsar, impression, effect.
qāul, saying, speech.
khāmūsh, silent.
kham, bent.
kulūkḥ, a clod.
gīriyān, weeping, tearful.
āhām (Ar. Superlat.), most important.
'ājiz, helpless, unable.
umūr (Ar. pl. of *amr*), matters.
haqīr, humble, contemptible.
chīnān, such, so.
hanūz, still, as yet.
ziyād, very much.
dard, pain.
tabāssum, smile.
ghairi mār'i, invisible.
huzūr, presence.
sarkār, lordship: Sir. [of.
mustāujīb i, liable to, deserving
mākhfī, concealed, hidden.
khāk, clay, soil, earth.
chīnānkīh, just as.
durūghū, liar.
sūkhan, a word.
hikmat, wisdom.
tafārruj, pleasure, amusement, (a walk).
ṣādr i ā'zam, Premier.
vazīr, a minister of state.

tajvîz, permission, somation.
kishtâr, a field.
gândum, wheat.
bulând, tall, high.
bulândi, height.
qadd, stature.
âdam, a man (*person*).
sâg, leg, stalk (of corn).
Qibleh-y-i 'Alam, ('Cynosure of the World' =) Your Majesty.
salâmat, safety: safe.
salâmatî, safety.
mutavâjjih, attentive, careful.
mutâ'âjjib, surprised.
vâtan, native land.
fîl, elephant.
bâ'zi, some.
mufîd, beneficial.
aqârib (Ar. pl. of *qarîb*) relations,
tabîb, a doctor, physician.
dâsteh, handful: handle.
kâghaz, paper: a letter.
ahl, a people.
darkhâst, request.
mâusam, a season.
âkhir i kâr, finally.
isbât, a proof; substantiation.
sâbit kârdan, to prove.
shihat, correctness: health.
ijâzeh, *ijâzat*, leave.

takâllum, conversation.
hamânâ, indeed.
qaim va khvîsh, relatives.
âshnâ, an acquaintance.
iltifât, attention, kindness.
tashrîf, honour.
guftugû, conversation.
harf, a letter, a word.
harf zadan, to speak.
'âzim i, bound for.
sharîf, noble.
mânî, prohibitive.
aknûn, now.
tâb va lârz, fever and ague. *mala...*
âb va havâ ('water and air'),
 climate.
mâh, moon, month.
tavâqquf, delay, sojourn.
tâjir, a merchant (Ar. pl. *tujjâr*).
shadîd, severe.
dûchâr shûdan, to meet with; to
 be attacked by (a disease).
zamân, time.
raf', rejection, a shaking off.
châq, healed, well.
umîd, hope.
gâhgâhî, from time to time.
muzâhîm, troublesome, troubler.
yaqîn, certain (it is certain).
tijârat, commerce.
shughl, business, calling.

Exercise 23.

قضیه

شخصی بی ایمان پیش درویشی دانای متقی رفته از وی جواب
 سه مسئله خواست ⁽¹⁾ اول آنکه ⁽²⁾ علمای اسلام چرا میگویند که خدای
 تعالی هر جا حاضر و ناظر است بنده او را در هیچ (جایی بنیم بنما)
 که او کجاست - سؤال دوم آنکه چون علمای ما گفته اند که خدا
 خالق خیر و شر است پس انسان را بسبب گناهی که مرتکب آن بشود
 چرا سزا میدهند چونکه انسان هیچ قدرت ندارد و بدون اذن
 و اجازه خدایتعالی نمیتواند مشغول هیچ کاری بگردد ⁽³⁾ سؤال
 سوم آنکه خدا شیطان را در آتش جهنم چگونه بتواند عقوبت نماید زیرا

که بر حسب تعلیم خود علما سرشت شیطان از آتش است و چگونه ممکن میباشد که آتش بر آتش آزر کند چون درویش این قول ویرا شنید خاموش مانده خم شد و کلوخی بزرگ از زمین برداشته بر سر وی زد - آن بی ایمان گریان شده نزد حاکم شتافت و گفت - ای آقا بنده از فلان درویش سه مسئله اهام پرسیدم و چون از جواب دادن عاجز گردید کلوخی بر سر حقیر چنان زد که سر من هنوز درد زیاد میکند - حاکم آن درویشرا طلبیده بوی گفت - چرا کلوخ بر سر این مرد زدی و هیچ جواب سؤالیهایش راندادی - درویش تبسم کرده گفت - آن کلوخ جواب سؤالات وی است ¹² پس درویش آن سه سؤال را بیان کرده گفت - این شخص میگوید که (سرم) درد میکند پس آن درد را بمن نشان بدهد تا من (نیز) خدای غیر مرئی را بوی نشان بدهم ¹³ و چه مناسبت دارد که او در حضور سرکار شما بر من شکایت بیاورد و بخواهد که مرا سزا دهد چونکه خود وی گفته است که هر چه انسان میکند خدا کرده است ¹⁴ و من چه قدرت داشتم که او را بدون اذن و اجازه خدا بزنم پس بجه طور مستوجب سزای باشم و بر جناب عالی البته مخفی و پوشیده نیست که سرشت انسان از خاک است چنانکه سرشت شیطان از آتش می باشد و اگر آتش جهنم بر شیطان آزر نمیکند پس چگونه ممکن است که کلوخ که از خاک است باین دروغ گوی سرری رسانیده باشد - چون آن شخص بی ایمان این قول درویشرا شنید (خجل شده) هیچ خواب نداد - حاکم سخنان درویشرا بنهایت پسندیده حکمت ویرا بسیار (ستود)

Translation 24. A Tale.

One day a king went out of the city with his Prime Minister for a walk (amusement, recreation), and he came to a field and there saw some stalks of wheat¹ with ears-of-corn which were taller than the

¹ In Modern Persian there is no ordinary word in use for 'plant' of wheat: hence the circumlocution.

height of a man. The king was surprised and said, 'Until now I never saw (I had not seen) wheat so high as this (with this height)'. The Prime Minister said, 'May it please your Majesty (May the cynosure of the World be safe!), in my native land wheat grows (becomes) to the height of an elephant'. On hearing this the king smiled and said nothing. The minister said to (with) himself, 'The king, having considered my statement false, on that account (from that reason) smiled'. When they came back from (their) walk, the minister wrote to some of the people of his native land (that they should send) to send a handful of (from) stalks of wheat along with the ear(s)-of-corn (*khūshēh*) that are (may be) on the top of them. But when his letter reached that place the season for (of) wheat had passed, until one other year when (that) they sent (some). The minister took (bore) them to (*nāzd i*) the king. The king asked him why he had brought them (having asked from him said, 'Why hast thou brought these?'). He said, "Last year, when I said (had represented) that in my country stalks of wheat grow (becomes) to the height of an elephant, your Majesty smiled. I said to myself, 'His Majesty (the most lofty imperial presence) has (*pl.*) deemed my statement false', therefore I have brought these to substantiate (for the sake of substantiation of) my words (*qaul*)."

The king in answer to (of) him said, "I now believe (have credited) what thou hast said: but for the future (after this) be careful not to say (thou mayest not strike a letter) what thou canst not (mayst not be able to) prove except after one year".

Conversation.

جواب

الحمد لله از التفات شما

بنده نیز بارها خواسته بودم بخدمت
سرکار عالی شرفیاب بشوم اما
یکسالگی داشتم که مانع از ملاقات
شده بود

سؤال

احوال شما چه طور است

مدتی است که بنده منتظر ملاقات
شریف بوده‌ام

انشاء الله اكون حالت شما مقرون
الحمد لله اما هنوز قدری ضعف دارم
و از آن سبب خیلی یواش راه

میروم

فرمائید چه کسالتی داشته بودید

دوماه قبل به تب و لرز شدید دچار
شدم تا این زمان که رفع آن شد —
اما حالا که چاق شده ام امید دارم
که اذن خواهید داد گاهگاهی

مزاحم اوقات شریف بشوم

التفات جناب عالی زیاد و لکن اینرا
فراموش کرده بودم که به تجویز
طیب عازم طهران و شاید اگر
آب و هوای آنجا برای من مفید
شود تا چند ماه آنجا توقف

خواهم کرد

یقین که سرکار در طهران قوم
خویش دارید

خیر در طهران هیچ اقارب ندارم
اما چون شغل تجارت در دست
دارم البته میان اهل آنجایی
دوست و آشنا نخواهم ماند

البته هر وقتیکه فرصت دارید برای
خدمت شما حاضرم — انشاء الله
اکثر اوقات تشریف خواهید
آورد تا درباره بعضی اموار هم
گفتگو نمایم

Thirteenth Lesson.

¹ Passive Voice of the Verb: Order of Words in a Sentence: *Oratia Recta* and *Oratio Obliqua*.

§ 110. The Passive Voice of *all* Transitive Verbs is formed by appending to the Past Participle (§ 85, c), *singular*,² the various parts of the auxiliary *shūdan*, 'to become' (§ 99). As the verb *davidan* can have no Passive, being an intransitive Verb, we take as our

¹ In place of using the Passive Voice, Persians often use the 3rd Person Plural of the Active Voice, as in the Examples following: — "He was killed"; *ūrā kūshand*, (*lit.* 'they killed him'): "He was given a present"; *in āmi bivaī dādand*. In the latter kind of sentence where in English a Passive Verb has a direct object after it, there is no other way of translating into Persian. (Cf. the use of the English *they*, German *man*, French *on*.)

² The older form of the past Participle without the final *-ah* is generally used in the Passive of *yāftan* (*yāb*), 'to find': e. g. *yāft mi-shavad*, 'it is being found'.

example the verb *kushtan* (root *kush*), 'to kill'. It must be remembered that its Past Participle means, 'having killed', but also 'having been killed' (§ 85, c).

§ 111. *Kushtan* (کشتن), to kill: Past Participle, *kushteh*.

Passive Voice.

A. Indicative Mood.

(a) Present Tense.

Singular.

Plural.

1 st P.: <i>kushteh mi-shavam</i> (کشته میشوم).	<i>kushteh mi-shavim</i> (کشته میشویم).
2 nd P.: <i>kushteh mi-shavi</i> (کشته میشوی).	<i>kushteh mi-shavid</i> (کشته میشوید).
3 rd P.: <i>kushteh mi-shavad</i> (کشته میشود).	<i>kushteh mi-shavand</i> (کشته میشوند).

'I am being killed, thou art being killed', etc. (cf. § 99, j).

The literal meaning of this tense is, 'I am becoming having been killed', or 'I become killed', etc.

(b) Imperfect Tense.

Singular.

Plural.

1 st P.: <i>kushteh mi-shuidam</i> (کشته میشدم).	<i>kushteh mi-shuidim</i> (کشته میشدیم).
2 nd P.: <i>kushteh mi-shuidi</i> (کشته میشدی).	<i>kushteh mi-shuidid</i> (کشته میشدید).
3 rd P.: <i>kushteh mi-shuid</i> (کشته میشد).	<i>kushteh mi-shuidand</i> (کشته میشدند).

'I was being killed', etc. (cf. § 99, b).

Literally, 'I was becoming having been killed', or 'I was becoming killed'. Like the Imperfect Indic. Act. (§ 85, b) this tense is also used with the sense of the Conditional, '(If) I were to be killed', 'Should I be killed', etc.

(c) Preterite Indicative.

*Singular.**Plural.*

1st P.: *kishteh shūdam* (کشته شدم) *kishteh shūdīm* (کشته شدیم).
 .(شدم)

2nd P.: *kishteh shūdi* (کشته شدی) *kishteh shūdīd* (کشته شدید).
 .(شدی)

3rd P.: *kishteh shūd* (کشته شد) *kishteh shūdand* (کشته شدند).
 .(شد)

'I was killed', etc. (cf. § 99, a).

Literally, 'I became killed', etc.

(d) Perfect Indicative.

*Singular.**Plural.*

1st P.: *kishteh shūdeh am* (کشته شده‌ام) *kishteh shūdeh im* (کشته شده‌ایم).
 .(کشته شده‌ام)

2nd P.: *kishteh shūdeh i* (کشته شده‌ای) *kishteh shūdeh id* (کشته شده‌اید).
 .(کشته شده‌ای)

3rd P.: *kishteh shūdeh and* (کشته شده‌است) *kishteh shūdeh and* (کشته شده‌اند).
 .(کشته شده‌است)

'I have been killed', etc. (cf. § 99, f).

Literally, 'I am having become killed', etc.

(e) Pluperfect Indicative.

*Singular.**Plural.*

1st P.: *kishteh shūdeh būdam* (کشته شده بودم) *kishteh shūdeh būdīm* (کشته شده بودیم).
 .(کشته شده بودم)

2nd P.: *kishteh shūdeh būdi* (کشته شده بودی) *kishteh shūdeh būdīd* (کشته شده بودید).
 .(کشته شده بودی)

3rd P.: *kishteh shūdeh būd* (کشته شده بود) *kishteh shūdeh būdand* (کشته شده بودند).
 .(کشته شده بود)

'I had been killed', etc. (cf. § 99, g).

Literally, 'I was having become killed', etc.

(f) Future Indicative.

Singular.

Plural.

1 st P.: <i>kúshteh khvâham shûd</i> (کشته خواهم شد).	<i>kúshteh khvâhim shûd</i> (کشته خواهیم شد).
2 nd P.: <i>kúshteh khvâhi shûd</i> (کشته خواهی شد).	<i>kúshteh khvâhid shûd</i> (کشته خواهید شد).
3 rd P.: <i>kúshteh khvâhad shûd</i> (کشته خواهد شد).	<i>kúshteh khvâhand shûd</i> (کشته خواهند شد).

'I shall be killed', etc. (cf. § 99, k).

Literally, 'I shall become killed', etc. What has been said in a previous paragraph (§ 100) regarding the use of the Future Indicative Active applies also to this tense.

B. Subjunctive Mood.

(a) Present Subjunctive.

Singular.

Plural.

1 st P.: <i>kúshteh shâvam</i> (کشته شوم).	<i>kúshteh shâvim</i> (کشته شویم).
2 nd P.: <i>kúshteh shâvi</i> (کشته شوی).	<i>kúshteh shâvid</i> (کشته شوید).
3 rd P.: <i>kúshteh shâvad</i> (کشته شود).	<i>kúshteh shâvand</i> (کشته شوند).

'I may be killed', etc. (cf. § 99, i).

Literally, 'I may become killed', etc. The strengthened form of the Auxiliary, *bî-shavam* may also be used; as, *kúshteh bî-shavam*, etc. This forms the 'Strengthened Present Subjunctive Passive'.

(b) Perfect Subjunctive.

Singular.

Plural.

1 st P.: <i>kúshteh shûdeh bâsham</i> (کشته شده باشم).	<i>kúshteh shûdeh bâshim</i> (کشته شده باشیم).
2 nd P.: <i>kúshteh shûdeh bâshi</i> (کشته شده باشی).	<i>kúshteh shûdeh bâshid</i> (کشته شده باشید).
3 rd P.: <i>kúshteh shûdeh bâshad</i> (کشته شده باشد).	<i>kúshteh shûdeh bâshand</i> (کشته شده باشند).

'I may have been killed', etc. (§ 99, l).

Literally, 'I may be having become killed', etc.

C. Other Moods.

(a) Imperative.

Singular.

Plural.

2nd P.: *kúshteh shau* (كشته شو) 2nd P.: *kúshteh shávid* (كشته شوید).

'Be thou, ye, killed', (cf. § 99, h): literally, 'Become thou killed', etc.

(b) Infinitive Present.

kúshteh shúdan (كشته شدن), 'to be killed' (cf. § 99).

(c) Infinitive Perfect.

kúshteh shúdeh búdan (كشته شده بودن), 'to have been killed'.

(d) Past Participle Passive.

kúshteh shúdeh, 'having been killed' (كشته شده).

§ 112. *Order of Words in a Sentence.* From the Exercises previously given the Student must have noticed that the usual order of words in a sentence is: — (1) Subject, (2) Attribute of the Predicate, (3) Direct Object, (4) Indirect Object, (5) Predicate.

As Adjectives and Nouns in Apposition directly (as a general rule) follow the Nouns which they qualify, of course these terms 'Direct Object' etc. denote the *whole* of the *logical* Direct Object and are not used in their narrower Grammatical sense.

Example: (1) "Pādsháh i níkū (2) bā khyúshí (3) ān khál'at-rā (4) bi sartīb i dilír (5) 'atá farmúd", *The good king with pleasure presented that robe-of-honour to the brave colonel.* Emphasis is expressed by changing this order, but no change is required in the order of the words to denote a question.

When a subordinate sentence beginning with such words as *ágarchih*, *harchánd kih*, *bā vujúdi kih*, etc. occurs, it *must* be inserted *before* the main portion of the principal sentence and be followed by *ammā* or some such word: as, "The minister presented the robe-of-honour to the general, although he was jealous of his fame";

Vazīr, ágarchih bar shihrat i sardār hasad mi-bird, ammā khāl'at-rā bi-vai 'atū farmūd. Other subordinate sentences are generally treated somewhat in the same way.

§ 113. The *indirect* narration (*oratio obliqua*) is rarely used in Persian: its place is generally taken by the *direct* narration (*oratio recta*), which is often introduced by *kih* ('that'): as, "The servant said that his master was not at home"; *Nāukar guft kih 'Shāhib tashrif nā-dārad*. This, of course, changes the tense of the verb in the latter clause.

Words.

<i>Āvardeh and</i> , (they have brought —) they relate.	<i>but</i> , an idol.
<i>Irān</i> , Persia.	<i>butparāsti</i> , idolatry.
<i>Kayūmārš</i>	' <i>ahd</i> , covenant: fixed time.
<i>Istākhr</i>	<i>bimārī</i> , sickness.
<i>Siyāmak</i>	<i>mūhlik</i> , destructive.
<i>Hūshāng</i>	<i>shuyū</i> , prevalence.
<i>Tahmūriš</i>	<i>khalq</i> , people.
<i>Balkh</i>	<i>kašir</i> , numerous.
<i>Shirāsb</i>	<i>vārteh</i> , whirlpool.
<i>Bisitūn</i>	<i>fanā</i> , destruction, death.
<i>Ibrāhīm i</i>	<i>lājāram</i> , unavoidably.
<i>Ādham</i>	' <i>aziz</i> , dear, honoured.
<i>Firdāusi</i> (Author of <i>Shāhnāmeh</i>).	<i>dar guzāshtan</i> , to pass away.
<i>Pishdādiyān</i> (name of a line of mythical Persian kings).	<i>tasālli</i> , consolation.
<i>parāstish</i> , worship.	<i>sākhtan</i> (<i>sāz</i>), to make.
<i>parastīdan</i> , to worship.	<i>rāfteh rafteh</i> , gradually.
<i>Musalmān</i> , a Musalmān.	<i>shī'r</i> , verse.
<i>jahālat</i> , ignorance.	<i>maktūb</i> , written.
<i>bahimīyyeh</i> , bestial.	' <i>ibārat</i> , style.
<i>rūhāi</i> , deliverance.	<i>islāh</i> , correction.
<i>vaz'</i> , act of placing.	<i>isti'māl</i> , use.
<i>qā'ideh</i> , a rule.	<i>muhāvareh</i> , idiom.
<i>qānūn</i> , a law.	<i>nīshat bi-</i> , in reference to.
<i>sar-sīlsīleh</i> , beginning of line (chain).	' <i>āib nā-dārad</i> , it matters not
<i>qabīleh</i> , tribe.	<i>Farangi</i> , European.
<i>itā'at</i> , obedience.	<i>Farangistān</i> , Europe.
<i>gārdan</i> , neck.	<i>yaqīnan</i> , surely.
<i>nihādan</i> . (<i>nih</i>), to place.	<i>saff</i> , line, rank.
<i>bar khāstan</i> (<i>khiz</i>), to rise.	<i>kārvānsarā</i> , caravansarai.
<i>muhārabat</i> , war.	<i>mulāzim</i> , attendant.
<i>anjām</i> , end.	<i>nagāh</i> , suddenly.
<i>anjāmīdan</i> , to end (<i>intr.</i>).	<i>daly</i> , beggar's robe.
<i>jang</i> , battle, war.	<i>kashkūl</i> , beggar's bowl.
	' <i>asā</i> , staff.
	<i>dākhil shūdan</i> , to enter.
	<i>jadd</i> , grandfather.

<i>kúshṭan</i> , to kill.	<i>az ún i kih</i> } whose?
<i>baná namúdan</i> , to build, to begin.	<i>mál i kih</i> }
<i>mukhúlafat</i> , opposition.	<i>mukhútab</i> , person addressed.
<i>intiqám</i> , vengeance.	<i>mutakállim</i> , speaker.
<i>kámar</i> , waist, loins.	<i>ádab</i> , courtesy.
<i>bástan</i> (<i>band</i>), to bind.	<i>shimúrdan</i> (<i>shimár</i>), to reckon,
<i>láshkar</i> , army.	account.
<i>faráham</i> , together.	<i>ra'y</i> , thought, opinion.
<i>shír</i> , a lion.	<i>rāst</i> , true, right, straight.
<i>paláng</i> , a panther.	<i>durúst</i> , correct.
<i>yúz</i> , a leopard.	<i>híngám</i> , time.
<i>shikást</i> , defeat.	<i>ishtibáh</i> , mistake.
<i>div</i> , a demon.	<i>kunún</i> , <i>aknún</i> , now.
<i>dúshman</i> , an enemy.	<i>hál</i> } <i>present - time</i>
<i>uftádan</i> (<i>úft</i>), to fall.	<i>al'án</i> } now.
<i>ma'ríkeh</i> , field of battle.	<i>múndarij</i> , recorded.
<i>táftan</i> (<i>táb</i>), to turn (<i>tr.</i>).	<i>shu'ará</i> , (Ar. pl. of <i>shá'ir</i> , a poet.).
<i>pá-y-i tákht</i> , capital.	<i>mubálighéh</i> , exaggeration.
<i>sáltanat</i> , kingdom, reign.	<i>shakk</i> , doubt.
<i>sultán</i> , ruler, Sultán.	<i>aşl</i> , root, origin.
<i>murájá'at</i> , return.	<i>tárikh</i> , history (Ar. pl. <i>tavárikh</i>).
<i>táj</i> , a crown.	<i>qadím</i> , ancient.
<i>sháhi</i> , royal.	<i>'áqil</i> , intelligent: a sage (Ar. pl. <i>'uqalá</i>).
<i>pádsháhi</i> , reign.	<i>kúh</i> , mountain.
<i>paidá</i> , discovered.	<i>muvárrikh</i> , historian.
<i>núr</i> , light.	<i>afsunéh</i> , fable. <i>legend</i>
<i>iláhi</i> , Divine.	<i>Sar Ján Málkam</i> , Sir John Mal-
<i>záhid</i> , a hermit.	colm.
<i>átash</i> , fire.	<i>musámmá' bi-</i> , named.
<i>zamán</i> , time.	<i>qabúl dáshṭan</i> , to accept.
<i>isti'ánat</i> , aid.	<i>ráqam</i> (Ar. pl. <i>arqám</i>), inscription.
<i>dánish</i> , wisdom.	<i>míkhi</i> , cuneiform.
<i>váfir</i> , abundant.	<i>sáklreh</i> , rock.
<i>záfar</i> , victory.	<i>báshṭar</i> , more.
<i>khvúndan</i> , to read.	<i>ittilá'</i> , information.
<i>navishtan</i> (<i>navis</i>), to write.	<i>táifeh</i> , race, people. <i>tube</i>
<i>habs</i> , captivity.	<i>ta'áqub</i> , pursuit.
<i>fará giríftan</i> , to learn, acquire.	<i>ustukhrán</i> , a bone.
<i>vásiteh</i> , method.	<i>máhi</i> , a fish.
<i>qaid</i> , bond.	<i>árreh</i> , a saw.
<i>asíri</i> , captivity.	
<i>bakhshídan</i> , to bestow.	

Exercise 25.

تاریخ قدیم ایران

آورده اند که اول پادشاه ایران کیومرث بوده است — درباره
وی مسلمانان میگویند که او اول کسی است که مردم را از جهالت
بهیمیه رهائی داده وضع قاعده و قانون در میان ایشان کرد —

اوسر سلسله پيشداديان است — در اول كسى جز قبيله او باطاعتش
 كردن ننهاده ديگران بمخالفت برخاستند — كار بمحاربت انجاميد —
 دريكي از جنگها پسرش سيامك كشته شد — كيومرث بابتقام پسر كمر
 بست و لشكري فراهم آورده پسر سيامك هوشنگ را همراه گرفت
 — فردوسي ميگويد كه در آن سفر همه شيران و پاننگان و يوزان
 كه در ملك او يافت ميشدند در لشكر او بودند — چون شكست بر آن
 ديواني كه دشمنان او بودند افتاد و روي از مكر كه بر تافتند كيومرث
 به بلخ كه پاي تخت سلطنت او بود مراجعت فرموده تاج شاهی را بر
 سر هوشنگ نهاد و خود زاهد گرديد — پادشاهی كيومرث سي
 سال بود — هوشنگ با عدل و حكمت سلطنت كرد و شهرهای بزرك
 بنا نمود — آتش در زمان او پيدا شد و او آنرا نور آلهي دانسته
 مردم را به پرستيدن آن امر فرمود — مدت سلطنتش چهل سال بود
 — بعد از وی پسرش طهمورث پادشاه گشت — طهمورث را
 وزيری بود شيراسب نام كه به استعانت دانش وافر وی بر ديوان
 ظفر يافت — طهمورث خواندن و نوشتن را از ديوانيكه در حبس
 او بودند فرا گرفت و بدینواسطه ايشانرا از قيد اسيری رهائی
 بخشيد — بت پرستی در عهد او پيدا شد — و سبب آن اين بود كه
 بیماری مهلكی در ايران شيوع يافته خلقی كثير در ورطه فنا افتادند
 — لاجرم هر كرا عزيزی از دوستان و اقارب در ميگذشت برای
 تسلی خاطر تصوير او را ساخته در خانه نگاه ميداشت تا رفته رفته
 اين رسم سبب پرستش بتها شد — سلطنت طهمورث سي سال بود

Translation 26.

One day Sultān Ibrāhim i Adham was seated at the door of his palace, and his attendants (had drawn ranks) were drawn up in line by him. Suddenly a mendicant with a beggar's-robe and bowl and staff, having arrived from a journey (road), wished to enter the palace. The Sultān's attendants asked him saying (having enquired from him said), "Where art thou

going, old man?" The mendicant said, "I want to go into this caravansarai". In reply to him they said, "This is the palace of the ruler of Balkh and not a caravansarai". The old man said, "No, it is a caravansarai". The Sultān, on hearing (having heard) this, called the mendicant before him and said, "Mendicant, this is my house; for (from) what reason dost thou say that it is a caravansarai?" The old man replied, "Ibrāhīm, permit me to (command permission in order that I may) ask thee (from thee) a few (*chand*) questions. Whose house was this at first?" The Sultān said, "My grandfather's". He said, "When thy grandfather passed away, whose did it become?" The Sultān said, "My father's." The mendicant said, "When thy father died, to whom did it pass (arrive)?" The Sultān in reply said, "It passed on to me". The mendicant said, "When thou passest away (*pres. Subj.*), to whom will it go (*bi-rasad*)?" He said, "To my son". The mendicant in reply to him said, "Ibrāhīm, a place that one enters and another goes out of is a caravansarai and not a dwelling (*khāneh*)".

Conversation.

ایرانی

بلی صاحب من قدری از آنرا خوانده
ام و شعرهای فردوسی را بینهایت
پسندیده (ام)

اِذْ نَبْدُ هَيْدَ كَيْه عِبَارَتِ سِرْكَارِ رَا اِصْلَاحِ
نایم - اهل ایران استعمالو آن
مجاوره (یعنی گمان بردن) را در
گفتگو نسبت بمخاطب بر حسب اَدب
نیشمارند اما عیب ندارد که
متکلم از روی اَدب آنرا نسبت
بنخود بگوید

البته ما آنها را باور میکنیم با شمعنی که
اگرچه هر شخص میدانند که
فردوسی بر سیم شعر اقدری نبالغه
کرده است اما شکلی نداریم که
اصلی آن تواریخ دُرست میباشد

فرنگی

آیا شما شاه نامه خوانده اید

شنیده ام که تا بحال همه اهل ایران
گمان می برند که آنچه در آن کتاب
نوشته است راست و دُرست
میباشد

به بخشید اشتباه کردم میخواستم بگویم
که بنده گمان می برم که اهل
ایران تا کنون آن حکایتها را
که در شاه نامه مندرج است
باور میکنند

خوب ما می بینیم که سرجان ملکم
در کتاب مستی به تاریخ ایران
بعضی از آنها را که در شاه نامه
است بیان کرده است که گویا
آنها را قبول داشته در این چه
میفرمائید

پس بدانطور عقلای فرنگستان الآن
میتوانند اشتباه های سرجان
ملکم را اصلاح نمایند - خیلی
خوب - اما میخواهم بپرسم که
آنانیکه آن رقهای میخی را نوشته
اند از کدام طایفه بودند
پس اهل ایران اشتباه های فرنگیانرا
اصلاح نموده اند

یقیناً بر هر عاقلی مثل سرکار شما مخفی
نیست که مورخان فرنگستان همه
آن قصه ها را افسانه می شمارند

بلی اما الآن ما آن ارقام میخی
را که بر صخره های کوه بیستون
واصطخر یافت میشود خوانده
و ترجمه کرده ایم و از تاریخ قدیم
ایران بیشتر اطلاع داریم از آنچه
سرجان ملکم داشته است
از اهل ایران بودند

Appendix to thirteenth Lesson.

Irregular Verbs.

§ 114. As has been already said, the *only* irregularity in the conjugation of the so-called Irregular Verbs consists in the formation of the Infinitive from the Root modified in a particular manner. When both the Infinitive and the Root are known, the formation of the various tenses and moods proceeds exactly as shewn above in the Regular Verb. Many of the Irregular Verbs, with their Roots subjoined, have already been given in the Exercises, but for convenience of reference all the Irregular Verbs are here entered alphabetically (in the order of the Persian Alphabet). A few that are quite regular are also entered (with R prefixed) where any mistake might otherwise be made regarding the root. Those parts of the verbs which are enclosed in square brackets are now obsolete, and should not be used in speaking or even in writing, though they are entered here because they occur in the older writers.

§ 115. List of Irregular Verbs.

[*Ājidan, ājin*], *ājideh*, to stitch,
make raised stitches, *e. g.*
for ornament.

[*ākhtan, ākh*], *ākhteh*, to draw
out. [adorn.
arāstan [arāy], *arāsteh*, to

- [*āzūrdan*, *āzār*], *āzūrdeh*, to annoy.
- āzmūdan*, *āzmāy*, to test, try.
- R. [*āzādan*, *āz*], to stitch (= *ājīdan*, q. v.).
- [*āsūdan*, *āsāy*], *āsūdeh*, to repose.
- [*āshūftan*, *āshūb*], *āshūfteh*, to disturb.
- [*āghīshstan* } *āghār*], *āghīشته*,
 [*āghārīdan* } to steep, (in blood).
 R. [*āghīshstan* } *āghīsh*], to em-
 [*āghīshīdan* } brace; to cut.
āfarīdan, *āfarīn*, to create.
āgāndan, *āgan*, to stuff.
 [*ālūdan*, *ālāy*], *ālūdeh*, to defile.
 [*āmādan*, *āmāy*], *āmādeh*, to prepare.
āmādan, *āy*, to come.
āmūkhtan, *āmūz*, to learn, (to teach, old).
āmūkhtan, *āmīz*, to mix.
afarākhtan, to exalt } *afarāz*,
afarīshstan, to hoist } to raise.
afzūdan, *afzāy*, to increase (trans.).
- R. *afshāndan*, *afshān*, to sprinkle.
afshūrdan, *afshār*, to squeeze.
uftādun, *uft*, to fall.
 [*andūdan*, *andāy*], to smear.
 [*anbāshtan*, *anbār*], *anbāshteh*, to heap up.
andākhtan, *andāz*, to throw.
andūkhtan, *andūz*, to store, lay up.
ingūshstan, *ingār*, to deem.
 [*āghāshtan*, *āghāsh*(?)], to accumulate.
 [*āghūshstan* } *āghūsh*] to em-
 [*āghūshīdan* } brace.
āfrūkhtan, *āfrūz*, to kindle.
angūkhtan, *angīz*, to stir up.
āvārdan, } *āvar*,
 vulg. and old, *āvīrdan* } *ār*, to bring.
āvīkhtan, *āvīz*, to hang (tr. and intr.).
īstādan, *īst* }
 obs. *īstādan*, *īst* } to stand up.
- Bakhtan* } *bāz*, to play, to
Bazīdan } lose (a game).
 R. *bāftan*, *bāf*, to weave.
bāyīstan, *bāy*, ought, to be, proper (impersonal).
būrdan, *bar*, to carry off.
bāstan, *band*, to bind.
būdan, *buv*, *bāsh*, to be.
bīkhtan, *biz*, to sift.
 [*Pālūdan*, *pālāy*], to strain.
 [*pāīstan* } *pāy*], to be firm.
 [*pāīdan* }
pūkhtan, *paz*, to cook.
pazīrūftan, *pazīr*, to accept, receive.
pažmūrdan [*pažmūr*], *pažmūrdeh*, to wither (intr.).
pardākhtan, *pardāz*, to busy oneself with (bi).
 [*parhīkhtan*], *parhīz*, to abstain from (az).
pandāshtan, *pandār*, to suppose.
 [*pīkhtan*, *pīz*], to take captive.
 [*pirāstan*, *pirāy*], *pirāsteh*, to adorn.
paimūdan, *paimāy*, to measure.
paivāstan, *paivānd*, to unite (tr. and intr.).
 [*Tākhtan*] } *tāz*, *tākhteh*, to
tāzīdan } twist, to gallop.
tāftan, to twist, turn } *tāb*, to
tābīdan, to shine } shine, turn.
 [*tūkhtan*, *tūz*], to collect.
 [*tanūdan*, *tanāv*], to twist, spin.
tavānistān, *tavān*, to be able.
Jāīdan, *jāv*, to chew (vulg. for *khāīdan*).
jāstan, *jah*, to leap.
jūstan, *jūy*, to seek.
Chīdan, *chīn*, to pluck.
KHāstan, *khīz*, to rise.
khushīdan } *khush* } to lie
khūftan } } down, to
 R. *khvābīdan*, *khvāb* } be asleep.
Dādān, *dih*, to give.
dāshtan, *dār*, to have, possess.
dānistān, *dān*, to know (*savoir*).

Note. Some of these verbs have not been placed in alphabetical order.

dirūdan } *dīrav*, to reap.
dīravīdan }
dākhthan, *dūz*, to sew.
[dākhthan] }
dūshīdan } *dūsh*, to milk.
dīdan, *bīn*, to see.
Rabūdan, *rabāy*, to snatch away.
[rāstan, rah], to escape.
[rūstan] } *rūy*, to grow up, spring
rūīdan } up.
rīshthan } *rīs*, to spin.
rīshthan }
rāftan, *rar*, to go.
[ruftan] } *rūb*, to sweep.
[rūftan] }
rīkhtan, *rīz*, to pour out, spill.
[Zādan] } *zāy*, to bring forth
zāīdan } young.
zādan, *zan*, to strike, beat.
[zīdūdan, zīdāy], to rub off, to
 polish.
[zīnūdan, zīnav], to neigh, howl.
[zīstan, zīy], *zindeh* (*Agential*), to
zandeh live.
Sākhtan, *sāz*, to make.
sāīdan (v. *sūdan*).
sīpūrdan, *sīpār*, to entrust.
[sitādan] }
sītāīdan } *sītān*, to seize, take.
[sitāīdan] }
(vulg. sūndan, sūn), to get, buy.)
[sūkhtan] }
[sūkhtan] } *sanj*, to weigh.
sanjīdan }
[sirīshthan] } *sīrīsh*, *sīrīshteh*, to
 } *sīrīsh* (vulg.). knead,
 mix.

[surūdan] } *sarāy*, to sing.
sarāīdan }
[sūftan] } *suft* } *sūfteh*
 } *sunb* } to pierce, bore.
sunbīdan }
sūkhtan, *sūz*, to be burnt, to burn
 (intr.), (*old* to burn trans.).
[sūdan] } *sāy*, to pound.
sāīdan }
Shāyīstan, *shāy*, to be fitting
 (impersonal).
shītāftan, *shītāb*, to hasten.
shūdan, *shav*, to become (*old*, to go).
shūstan, *shūy* (vulg. *shūr*), to
 wash.

R. *shikāftan*, *shikāf*, to cleave,
 split (trans.).
shikāstan, *shikan*, to break
 (trans: a stick, e. g.).
shikūftan } *shikuf*, to burst
 (*shikūftan?*) } into bloom.
shamūrdan, *shamār* (old *shā-
 mur*), to count.
shinākhthan, *shinās*, to recognise,
 to know (*connaître*).
[shunūdan] } *shīnav*, to
shinīdan } hear, to
shanāftan (vulg.) } smell.
[Ghūnūdan, ghūnuv], to slum-
 ber.
Fīristūdan, *fīrist*, to send.
[farkāndan] } *firkānd*, to
[farkandīdan] } cause to dig
 a canal.
farmūdan, *farmāy*, to com-
 mand.
furūkhthan, *furūsh*, to sell.
fīrīftan, *fīrīb*, to deceive.
fuzūdan, *fazāy*, to increase
 (trans. Another form of
afzūdan, q. v.).
fīshūrdan, *fīshār*, to crush
 (another form of *afshūrdan*,
 q. v.).
[Kāstan] } *kāh*, to grow thin,
kāhīdan } waste away (intr.)
kāshtan } *kār*, to sow, plant
[kīshthan] } (seed).
[kūftan] } *kāv*, to dig (vulg. to
kāvīdan } search a person for
 stolen property, etc.).
kārīdan, *kun*, to do.

R. *kāndan*, *kan*, to dig.
[kūftan] } *kūb*, to knock, pound,
kūbīdan } crush.
Gudākhthan, *gudāz*, to melt
 (trans.).
guzārīdan, to place } *guzār*, to
guzāshthan, to leave } leave, let, *perform*
 permit, place.
guzāshthan, *gūzar*, to pass by.
gardīdan (see *gāshthan*).
girīftan, *gir*, to seize, take.
gurīkhtan } *gurīz*, to
 (vulg. *gurūkhthan*) } flee.
gīrīstan [*gīriy*], to weep.
guzūlan, *guzīn*, to choose.

- R. *gazīdan*, *gaz*, to bite.
gusīstan } *gūsīl*, to break
gusīkhtan } (trans., e. g. a
gusīlīdan } thread). (Vulg.
 strengthened imperat. *bis-*
gul for *bīgusīl*).
- gushūdan* } *gushūy*, to open,
gushūdan } loosen.
- gāshātan* } *gard*, to become.
gardīdan }
- gūftan*, *gūy*, to say, speak.
gumāshātan, *gumār*, to appoint.
 [*gāndan*] } *gand*, to stink.
gandīdan }
- R. *Māndan*, *mān*, to remain.
 [*mānistān*], *mān*, to resemble.
mīrdan, *mīr*, to die.
- Nigārīstan*, *nīgar*, to look at.
 [*nīshāstan*] } *nīshān*, to set, seat,
nīshāndan } plant.
nīshāstan, *nīshīn*, to sit down.
namūdan, *namūy*, to show.
navākhtan, *navāz*, to sound (tr.
 and intr.); to receive with
 honour; to pet (a child).
navīshātan } *navīs*, to write.
 (old *nabīshātan*)
nīhādan, *nīh*, to put, lay down.
 [*nīhūftan*, *nīhūft(?)*], *nīhūfteh*, to
 hide (trans.).
Hīshātan } *hīl*, to move (trans.)
hīlīdan } (old and vulgar).
Yāftan, *yāb*, to get, obtain.¹

§ 116. As noticed above (§ 74), in the first syllable of some verbs (e. g. *namūdan*, while *a* is used in some places, *i* is heard in others, and *u* may still be found elsewhere. We have in the above list adopted in each case the most usual pronunciation (the short vowel hardly ever being written in Persian).

§ 117. There is (as will be noticed in the List given above) a great tendency to form regular infinitives in *-īdan* from the roots of irregular verbs. In some cases, however, both the regular and the irregular forms are now obsolete, as shewn above. New verbs are often formed by compounding the present or past participle, or sometimes the shortened infinitive, with auxiliaries. Thus for the tenses formed from the obsolete root of *girīstan*, to weep, we find *giriyyān mīshavad* etc. substituted: for *ārāstan*, *ārāsteh kārđan*: for *zīstan*, *zīst namūdan*, etc.

§ 118. To the advanced Student the following rules for the formation of the Infinitive from the Root of Irregular Verbs may be useful.

The old termination of the Infinitive in Persian (*Pahlavī*, *Darī*) was *-tan* (cf. Sanskrit *-tum*, Latin Supine in *-tum*): *-dan* has arisen from this by softening the *t* after a vowel or a liquid letter, and can therefore

¹ A very few Irregular Verbs the sense of which is somewhat obscene have been omitted from the above list.

occur only after such letters (the vowels long or short and the liquids *n* and *r*).

§ 119. Rules. I. A few Roots insert *ā* (lengthened from an original final *ā* in the root: cf. *i-stā-dan* and Lat. *stā-re*): e. g. *īst-ā-dan*, (older *istādan*), *frist-ā-dan* (same root with prefixed *fra*, [Greek *πρo-*, Lat. *prō*, Skt. *pra*]).

II. Many verbs, the roots of which end in *-āy*, change this into *ū* before the ending *-dan*, e. g. *sitāy*, *sitūdan*.

III. Many verbs, the roots of which end in *-ār*, change the *ā* into *ū* before appending the *-dan*: e. g. *shamār* (old *shūmur*), *shamūrdan*.

IV. Other roots in *ar* and *ār*, if they take the older ending *-tan*, change the *r* into *sh* before it: as *guzar*, *guzāshtan*; *guzār*, *guzāshtan*; *dār*, *dāshtan*: but if they take *-dan* they retain the *r*, sometimes changing the preceding vowel of the root: as, *guzār*, *guzārdan*: *bar*, *bīrdan*.

V. Roots ending in *h*, *nd* (and also those in *n* which take *-tan*) change this into *s* before *-tan*: as, *rah*, *rāstan*; *band*, *bāstan*; *shikan*, *shikāstan*.

VI. Roots ending in *z*, *s*, *sh*, change their final consonant into *kh* before *-tan*: as, *andāz*, *andākhtan*; *shinās*, *shinākhtan*; *dūsh*, *dūkhtan*. (Some exceptions are found, e. g. *āgūsh*, *āgūshtan*.)

VII. Roots ending in *v*, *b*, *ūy*, change these letters into *f* before *-tan*: as, *rav*, *rāftan*; *rūb*, *rūftan* (*rūftan*): *gūy*, *gūftan*.

VIII. Roots ending in *in*¹ often omit the *n* before the termination *-dan* or *-tan*: as *chīn*, *chīdan*; *guzīn*, *guzīdan*.

IX. Some Verbs, the roots of which were originally nouns, adjectives or participles, add *-istan* or *īstan*. instead of the simple *-tan* (i. e. insert *i*, or *ī*, connecting

¹ The *n* is no original part of the root in such verbs: e. g. *kun* (root of *kārdan*) is contracted from the Avestic *kerenar* (cf. *nu* class of verbs in Sanskrit, Greek *δεικ-νύ-ω*, Latin *pōno* for *pōs-n-o*. So *chīn* fr. $\sqrt{\text{chī}}$.) In *nishīn* (*ni* = Russ. *na-*, Lat. *in*: *shas* (*sh* for *s* after *i* = *sed*, [Lat. *sedere*]) the *n* is for *d* or *nd*.

vowel, and s for euphony, before *-tan*): as, *nigarīstan* (*nīgar*); *tavānistān* (*tavān*); *dānistān* (*dān*).

X. When a preposition is prefixed to strengthen the verb, the conjugation is unchanged thereby: as *khāstān*, *khīz*; *barkhāstān*, *barkhīz*. Only when the prepositional nature of the prefix is forgotten is a slight change allowed; as, *pažirūftān*, *pažīr* (from *paži* = Avestic *paiti*, Greek $\pi\rho\acute{\upsilon}\zeta$, and *raftān*; cf. vulgar *r-ēd* for *rav-ad*, contracted); *āvārdān*, *āvar* (from *ā* + *bīrdān*, *bar*).

§ 120. The full explanation of some of the irregularities requires a reference to older forms of the language and does not lie within the scope of the present work. But the following notes may be useful: — *Dīdan* is from the \sqrt{dhi} , 'to separate, distinguish, discern'; *bīn* is the Avestic *vaēn*, 'to see'. *Amadān* = *ā* + \sqrt{gam} , while *āy* = *ā* + \sqrt{i} . The original Persian form of the root of *girīftān* is the Avestic *gīrew*, which became *gīrv*, hence the infinitive *girīftān* (Rule VII.). The present form of the root, *gīr*, comes from this by contraction, and the vowel is lengthened as a compensation for this contraction.

Fourteenth Lesson.

The Causative Verb: Compound and Prepositional Verbs.

§ 121. The Stem of those parts of the Causal or Causative Verb that are formed from the Imperative is produced by appending the termination *-ān* to the root of the simple Verb, thus producing a secondary root from which all the other parts may be formed quite regularly. In other words, the root of the Causative Verb coincides in form with the Present Participle of the simple verb. The Infinitive adds to this the termination *-dan*, to which the uniting vowel *i* may be prefixed. The meaning and use of the Causative Verb are seen by comparing the verb *raise* with the verb *rise*, of which the former is the Causative, in English. So also we may call 'to seat' the Causative of 'to sit', the former meaning 'to cause to sit'. In Persian there are many Causative Verbs, though they cannot be formed from every simple Verb, and their use is becoming more rare than formerly. In a few instances the Causative remains when the simple verb has ceased to exist: as *āgāhānīdan*, 'to inform', from *āgāh*, which now exists only as an adjective, 'aware'.

§ 122. Examples of Causative Verbs.

Simple Verb.	Root.	Caus. Root.	Caus. Infin.	Meaning.
<i>navishtan</i> , 'to write'.	<i>navis</i>	<i>navišān</i>	<i>navišān-(i̇)-dan</i> .	To cause to write, to dictate.
<i>rasīdan</i> , 'to arrive'.	<i>ras</i>	<i>rasān</i>	<i>rasān-(i̇)-dan</i> .	To cause to arrive, to bring.
<i>tarsīdan</i> , 'to fear'.	<i>tars</i>	<i>tarsān</i>	<i>tarsān-(i̇)-dan</i> .	To cause to fear, to frighten.
<i>rāstan</i> , 'to escape'.	<i>rah</i>	<i>rahān</i>	<i>rahān-(i̇)-dan</i> .	To cause to escape, to save.
<i>āmūkhtan</i> , 'to learn'.	<i>āmūz</i>	<i>āmūzān</i>	<i>āmūzān-(i̇)-dan</i> .	To cause to learn, to teach.

§ 123. To the Rule given in § 121, the chief exceptions are:

Simple Verb.	Root.	Causative Root.	Caus. Infin.	Meaning.
<i>rāftan</i> , 'to go'.	<i>rav</i>	<i>rān</i> (cont. for <i>ravān</i>)	<i>rāndan</i>	To drive.
<i>nishāstan</i> , 'to sit down'.	<i>nishān</i>	<i>nishān</i>	<i>nishāndan</i>	To seat.
<i>guzāshstan</i> , 'to pass'.	<i>gūzar</i>	<i>guzār</i>	<i>guzāshstan</i>	To leave.

But this last verb also forms *guzārān-(i̇)-dan*, 'to offer (a sacrifice)', 'to cause to pass'.

§ 124. Compound Verbs.

Owing in large measure to the Arabian conquest of Persia and the consequent introduction of Islām, many Arabic participles, nouns and adjectives are in Persian used with Persian auxiliaries to form new verbs. Persian adjectives or participles, and sometimes nouns and the shortened infinitives of verbs (as *zist namūdan*) are sometimes similarly used to form the first element in such compounds. The Persian transitive verbs used to form the second element all assume the meaning of *to make*, or *to become*, or something similar. The chief of the verbs so used with a few examples of the compound verbs are here subjoined.

Auxiliary.

kārdan (*kun*), 'to do'.
namūdan (*namūy*), 'to shew'.
dādan (*dih*), 'to give'.

zādan (*zan*), 'to strike'.
khayrdan (*khayr*), 'to eat'.
būrdan (*bar*), 'to carry off'.
sākhtan (*sūz*), 'to make'.
farmūdan (*farmūy*), 'to order'.

dādan (*bīn*), 'to see'.

khushīdan, 'to draw'.

dāshstan (*dār*), 'to have'.
dānistān (*dān*), 'to know'.

gardānīdan, 'to render'.

āmādan (*āy*), 'to come'.

shūdan (*shav*), 'to become'.
gāshtan (*gard*), 'to become'.

yāftan (*yāb*), 'to get'.
varzīdan, to act.

Compound Verb.

mūdād kārdan, to help.
tālab namūdan, to demand.
taghyīr dādan, to change
 (trans.).

harf zādan, to speak. [ed.
zakhmkhayrdan, to be wound-
gamān būrdan, to fancy.
rāzi sākhtan, to satisfy.

mulāhizeh farmūdan, to per-
 use.

tadārūk dādan, to make pre-
 paration.

zūhmat kashīdan, to take
 trouble.

dūst dāshstan, to love.

māslahat dānistān, to approve
 of.

narm gardānīdan, to soften,
 crush.

padīd āmadan, to become
 evident.

marqūmshūdan, to be written.
zāhīr gāshtan, to become
 clear.

tabdīl yāftan, to be changed.

jasūrat varzīdan, to presume,
 venture.

§ 125. Such of the Compound Verbs as are transitive in Persian take the postposition *-rā* after their direct object whenever *-rā* would occur with the direct object of a simple Verb (§ 41): as *ūrā farmūdand*, or *ūrā hukm kārdand*, 'they commanded him'; *ān kitāb-rā khwānāid*, or *ān kitāb-rā mulāhizeh-farmūdīd*, 'you read that book'. So also *ishān-rā mulāqāt-kārdīm*, 'we met him': *ān kughaz-rā tahrīr-namūd* (or *navīsh*), 'he wrote that letter'. In some Compounds more than one auxiliary may be used without materially changing the sense: e. g. *tālab-kārdan* is the same as *tālab-namūdān*. But in others no change can be made: e. g. *tabdīl-kārdan* (or *-namūdān*) and *taghyīr-dādan* are correct, but

the auxiliaries must not be interchanged. The student in his reading should pay especial attention to this matter.

A very few Persian verbs have been formed from Arabic nouns by simply adding the infinitive ending *-i-dan*: the chief of these are *talab-i-dan*, 'to demand'; *fahm-i-dan*, 'to understand'; *raqsīdan*, 'to dance'; *bal'īdan*, 'to swallow'.

§ 126. *Prepositional Verbs* (Verbs compounded with prepositions) have been dealt with in § 109 above. Some verbs undergo more or less change of meaning when united to prepositions: *e. g.*:

Dar āvārdan, to bring out (*az*); to bring in (*bi*).

dar kasīhdan, to draw out (*az*).

dar āvikhtan, to grapple with.

nidū dar dādan, to utter (give out) a cry.

dar māndan to be destitute, weary.

vā guzārdan (*guzāshtan*) to leave behind.

vā istādan, to stop, come to a stand: to stand up.

vā dāshtan, to hold back: to station.

vā (or *bāz*) *kārdan*, to open.

bāz āmadan, to come back.

bāz istādan, to desist from (*az*).

bar gāshtan (*gardīdan*), to return, turn back.

dar guzāshtan, to pass away (*az*); to pass over (*az*, *bar*).

dar āmadan, to come in (*bi*); to come out (*az*).

chinān vā namūdan, to point out as such.

furū bīrdan, to swallow up: to force down (as a needle into cloth).

farā giriftan, to acquire, learn.

bar dāshtan, to carry off.

bar khūrdan, to meet with (*-rā*, or *bi*).¹

dar uftādan, to occur: to fall in with (*bi*).

dar yāftan, to find out, discover.

*var*² *shikāstan*, to become bankrupt.

pīsh giriftan, to assume, take upon oneself (*the government*, etc.).

¹ *Bar khūrdan* (*az*) also means 'to profit by': as, *az ta'lim i ū bar khūrdam*, 'I profited by his instruction'. But here *bar* is a noun meaning 'fruit'.

² *Var* is another (popular) form of *bar*: so people often say *var dāshtan* for *bar dāshtan*.

vil kárdan (vulgar for *rahá kárdan*), to let loose.

bar kám zádán, to confound.

bírún kárdan (*rakht az kihud*) to put off (one's clothes).

Words.

<i>Vafát</i> , death, decease.	<i>gárdish</i> , turn, wandering.
<i>Jamshíd</i> } proper names of	<i>afsáneh</i> , fable.
<i>Zahhák</i> } fabulous people.	<i>asámi</i> (Ar. pl. of <i>ism</i>), names.
<i>Shaddád</i> }	<i>dám</i> , net, trap.
<i>Rústam</i> }	<i>muhábbat</i> , love.
<i>Banbaí</i> , Bombay.	<i>girištár</i> , captive.
<i>Shiráz</i> } Names of places.	<i>záujeh</i> , spouse.
<i>Kázarán</i> }	<i>lákin</i> , but.
<i>Fárs</i> }	<i>gumáshteh</i> , agent.
<i>Sistán</i> }	<i>clastgir</i> , captured.
<i>Būsháhr</i> } Bushire.	<i>farmán</i> , command.
<i>Abūsháhr</i> }	<i>qatl</i> , execution, murder.
<i>Hind</i> , India.	<i>zahr</i> , poison.
<i>Chín</i> , China.	<i>halák</i> , destroyed.
<i>Istakhr</i> , Persepolis.	<i>úláveh bar</i> , over and above.
<i>takht</i> , throne: bed.	<i>zámín</i> , a surety.
<i>sharáb</i> , wine.	<i>zamánat</i> , security.
<i>paidá</i> , discovered.	<i>taváqquf</i> , delay.
<i>mashhúr</i> , well-known.	<i>murákhkhas shúdan</i> , to take leave.
<i>baná nihádan</i> , to build: to begin.	<i>bi-shúkh</i> , jokingly.
<i>bar ín and</i> , they assert.	<i>tálab</i> , a demand.
<i>khalq</i> , people.	<i>siyáheh</i> , a list.
<i>tábakéh</i> , class, grade.	<i>shínákhtan</i> (<i>shínás</i>), to recognise.
<i>qismat</i> , share, division.	<i>ta'ájjub</i> , surprise.
<i>kátib</i> , scribe, writer.	<i>muta'ájjob</i> , surprised.
<i>sipáhi</i> , soldier.	<i>taftish</i> , enquiry. search.
<i>arbáb</i> (Ar. pl. of <i>rabb</i> , Lord),	<i>máhv kárdan</i> , to erase.
masters.	<i>shábt kárdan</i> , to insert.
<i>híraf</i> (Ar. collective form of	<i>tashrif ávárdan</i> , to come.
<i>hírfat</i>), occupations.	<i>tashrif dáshtan</i> , to be in, to be at
<i>šanáyi'</i> (Ar. pl. of <i>šanú'at</i>), a trade,	home, to remain.
calling.	<i>várid shúdan</i> , to arrive.
<i>arbáb-i híraf va šanáyi'</i> , artisans.	<i>chápár</i> (vulg. <i>cháppar</i>), postal
<i>ahl</i> , people.	courier.
<i>faláhat</i> , agriculture.	<i>chápári</i> , postal service.
<i>zirú'at</i> , husbandry.	<i>áhmaq</i> , a fool.
<i>ahli f. va z.</i> husbandmen.	<i>mimkin</i> , possible.
<i>tujjár</i> (Ar. Pl. of <i>tájir</i>), merchants.	<i>ráh uftádan</i> (<i>uft</i>), to start, set out.
<i>saudágar</i> , a trader. ¹	<i>kútal</i> , steep mountain ascent.
<i>shámsi</i> , solar.	<i>qáfileh</i> , caravan.

¹ This word is now used only in writing. The proper distinction between *tájir* and *saudágar* is that the former is a merchant resident in one place; the latter goes abroad and brings goods back with him to sell.

<i>avāil</i> , (Ar. pl. of <i>avval</i>), first, beginning.	<i>masāfat</i> , distance.
<i>sāltanat</i> , reign, kingdom.	<i>ṭai kárdan</i> , to traverse.
<i>'ālam</i> , world.	<i>sūr'at</i> , speed, rapidity.
<i>ma'mūr</i> , built; populated.	<i>davázdeh rúzeh</i> (adv.), in 12 days.
<i>rá'yyat</i> , subjects, people.	<i>tanhá</i> , alone.
<i>ābād</i> , inhabited; well off.	<i>áyál</i> , family (<i>pop. wife</i>).
<i>bī'l ákhireh</i> , finally.	<i>yakshánbeh</i> , Sunday.
<i>iqbál</i> , prosperity.	<i>lang</i> , lame.
<i>bakht</i> , good fortune.	<i>lang namúdan</i> , to halt.
<i>maghrúr</i> , proud.	<i>qātirdár</i> , muleteer.
<i>da'vā</i> , claim.	<i>āsāni</i> , ease.
<i>Khudāi</i> , Deity, divinity.	<i>ḥarakat kárdan</i> , to set out.
<i>timšál</i> , likeness, image.	<i>máusam</i> , season.
<i>šúrat</i> , form; face.	<i>bahár</i> , spring.
<i>māyeh</i> , substance, cause.	<i>tābistán</i> , summer.
<i>bizāri</i> , disgust.	<i>pāiz</i> , autumn.
<i>nasl</i> , off spring.	<i>zamistán</i> } winter.
<i>za'm</i> , fancy.	<i>zimistán</i> } winter.
<i>barādarzādeh</i> , brother's son.	<i>ṣaḥīḥ o salámat</i> , safe and well.
<i>khayāharzādeh</i> , sister's son.	<i>mánzil</i> , stage, halting place, destination.
<i>tāqat</i> , strength (to suffer), endurance.	<i>maqšúd</i> , purposed.
<i>muqāvamat</i> , resistance.	<i>havā</i> , air, weather.
<i>ṣaḥrā</i> , desert.	<i>rāḥat</i> , ease, comfort.
	<i>Sinjdel, Kaselan - adore</i>

Exercise 27.

تاریخ ایران

(۱) بعد از وفاتِ طهمورث جمشید برادر زادهٔ او بر تخت بنشست
 (۲) میگویند که شراب در عهد او پیدا شد و مشهور است که اصطخر
 فارس را که آرا تخت جمشید نیز میگویند او بنانهاد (۳) مورخان
 ایران بر آنند که او خلق را بر چهار طبقه قسمت کرد اول علما
 دؤم کاتبان سؤم سپاهیان چهارم اربابِ حرف و صنایع و اهل
 فلاح و زراعت و تجارت (۴) نوشته اند که وضع سال شمسی نیز در زمان
 جمشید بود (۵) در اوایل سلطنت وی عالم معمور و رعیت آباد بود
 اما بالاخره اقبالِ بخت ویران فرور ساخته دعوی خدائی کرد و حکم
 داد تا بتالها از صورت او ساخته مردم را امر کردند تا او را خدای
 زمین دانسته آن بتالها را سجده کنند (۶) این عمل مایهٔ بیزاری
 رعیت شده ضحاک را که از نسل شداد و بزعم بعضی خواهر زادهٔ

جمشید است برانگیختند تا بر ایران لشکر کشید (۷) جمشید چون طاقت
مقاومت در خویش ندید گریزان گشته سر بصر را نهاد (۸) حکایت
گردش جمشید از افسانه‌های مشهور ایرانست (۹) اول سفر او به
سیستان است (۱۰) در آنجا دختر حاکم او را دیده در دام محبتش گرفتار
شده بالأخره زوجه اش گشت (۱۱) لکن چون گماشتگان ضحاک او را
تعاقب کردند از سیستان گریخته به هند و از هند به چین رفت تا آخر الامر
ویرا دستگیر نموده نزد ضحاک بردند و او فرمان داد تا او را با استخوان
ماهی ازه کرده بدو نیم ساختند فردوسی سلطنت او را هفتصد سال
مینویسد و هم او میگوید که چون خبر قتل او به سیستان رسید زن
وی زهر خورده خود را هلاک ساخت و یک پسر از وی ماند که
رستم از نسل اوست

Translation 28. — A Tale.

Some merchants presented themselves (having become present) before (*bi-ḥuṣūr i*) a king and brought some horses which they wished to (that they might) sell. The king approved (*pasandīd*) of those horses, and gave the merchants two thousand *tōmāns* over-and-above the price of them, and told them to bring other horses also to that value (to the value of that sum) from their native-land. But he did not ask their country (i. e. what their native-land was) and their names, nor did he demand from them a surety. Those horse-dealers took their leave. Some days later (after some days) the king jokingly said to his prime minister, "Write for me a list of the names of all the fools that thou knowest". The minister, having done so, brought that list to the king's notice, (caused to pass from the glance of the king). When the king read it he was surprised at this, that he found his own name at the head of that list. He enquired of the minister, saying, "Why dost thou deem (hast thou deemed) me a fool?" In reply to him he said, "Because your Majesty, without making enquiry concerning (without this that they should enquire) the country and the names of those horse-dealers, and without demand-

ing (demand of) any security, entrusted to them as a deposit such a large sum that they might buy horses (horse)". The king said, "If those merchants bring the horses, what then?" He said, "If they do so (did so), then I shall erase (having erased) your Majesty's name (name most sacred, imperial) from this list and enter their names instead of it".

Conversation.

فرنگی

ایرانی

شش سال میشود که بنده وارد
اصفهان شده‌ام
از راه بوشهر آمدم زیرا که در هند
بودم

چند سال است که سرکار شما در
ایران تشریف دارید
وقتیکه تشریف می‌آوردید از کدام
راه آمدید

از بوشهر تا شیراز (را) با قافله آمدم
زیرا راه بر بالای کتلها میرود پس
هر کس باید با قافله سفر کند

بچه طور سفر کردید چپاری یا با قافله

راست میفرمائید اما بنده تنها نبودم
زیرا عیال همراه داشتم و نیز روز
یکشنبه را لنگ نمودیم پس دوازده
روزه وارد شیراز شدیم

بلی اینرا شنیده‌ام اما بعضی بمتد
شش روز مسافت مابین بوشهر
و شیراز را طی کرده اند که
نزدیک بسرعت چپارهاست

خیر زیرا که قاطر دارها از اهل
کازرون بودند و نمیخواستند همراه
مایا باند تا اصفهان اما با ساقی تمام
دیگر آنرا یافته حرکت کردیم
و بعد از پانزده روز دیگر با اصفهان
رسیدیم

(آیا) با همان قافله که از بوشهر تا شیراز
آمده بودید باز با اصفهان آمدید

وقتیکه وارد بوشهر شدیم زمستان
بود و در فکر این بودیم که آنجا
تابهار توقف کنیم اما آخر
کار در زمستان راه افتاده ب راحت
سفر کردیم و چون هوا خوب بود
الحمد لله صبح و سلامت بمنزل مقصود
رسیدیم

در کدام موسم سفر کردید آیا در
تابستان یا در پاییز

¹ If the -ra is inserted it is because the previous words are the objective of distance.

Fifteenth Lesson.

Defective, Impersonal and Contracted Verbs.

§ 127. We have already given in Lesson II. the conjugation of the defective verbs *ast* and *hast*. Their contractions now require notice.

§ 128. When *nah-*, *na-*, 'not'. is prefixed, the verb *ast* is contracted as follows.

Singular.

Plural.

- 1st P.: *náyam* (نَیَمُ), I am not. *ná'im* (نَیْمُ), we are not.
 2nd P.: *na'i* (نَیْ), thou art not. *ná'id* (نَیْدُ), you are not.
 3rd P.: *níst* (نِیْسْت), he is not. *náyand* (نَیْنْدُ), they are not.

These forms, except the 3rd P. Singular, are not used in the modern spoken language, and are rarely now written.

§ 129. The 2nd person Singular of *ast* is not written separately but is united with the preceding word; as *Tō sági* (تو سَگِی), 'thou art a dog'. If the preceding word end in *ه* (not if it end in *ام*), this part of the verb is written merely *hámzeh*, with or without *kásreh* (س or ڤ), but this is still pronounced *-i*; as *to ableh i* (تو ابله ای), 'thou art a fool'.

When the 3rd person Singular follows *to*, 'thou', both the *و* and the *ا* are dropped in both speaking and writing: e. g. *in khāneh-y-i tust* (این خانه توست), 'this is thy house', (where *tust* is written instead of *تواست*).

The initial *alif* is often omitted in every part of this verb, and the remaining letters added as an enclitic affix to the preceding word: as, *mánam* (مَنَمُ) for *mán am* (من ام), 'I am'. So also *ūst* (اوست) for *ū ast* (او است) *kitābast* (کتابست) for *kitāb ast* (کتاب است); *ahmaqīd* (احمقید) for *ahmaq id* (احمق اید): *in kitāb māl i mūst* (این کتاب مال ماست), etc.

Should, however, a word ending in *ه*— come before *ast* (است), *yē* (ی) is inserted *after* the *alif* of *ast* (است) and the *hámzeh* of the preceding word is omitted:

as, *in ān khāneh īst kih* (این آن خانه است که), 'this is that house which'.

§ 130. The different persons of *Hast* (هست) are also contracted in the following manner when preceded by *nah* (na-) or *kih*.

Singular.

Plural.

1st P.: *nīstam* (نیستم).

nīstim (نیستیم).

2nd P.: *nīsti* (نیستی).

nīstid (نیستید).

3rd P.: *nīst* (نیست).

nīstand (نیستند).

Singular.

Plural.

1st P.: *kīstam* (کیستم).

kīstim (کیستیم).

2nd P.: *kīsti* (کیستی).

kīstid (کیستید).

3rd P.: *kīst* (کیست).

kīstund (کیستید).

E. g. *Shumā nīkū nīstid*, 'you are not good': *ū kīst*, 'who is he (she)?' *in khāneh māl i kīst*, 'whose is this house?' *shumā nāukarān i kīstid*, 'whose servants are you?'

In asking the question 'Who is there?' (e. g. in answer to a knock at the door), a Persian says merely *Kīst?* (vulgar, *kī-ah?*, — cf. § 78). The answer often given is *man hastam* (= I am), 'It is I', (cf. *Ego sum*, ἐγώ εἰμι).

§ 131. The Impersonal Verbs *bāyistan* and *shāyistan*, 'ought' or 'should', are used only in the 3rd P. Singular of each tense. They are generally followed by the present Subjunctive, with or without *kih*. The logical subject of the second verb may for emphasis be prefixed to the impersonal with or without *-rā* appended (according to whether it is considered the object of the impersonal or the subject of the second verb): as,

Ān pādshāh -(rā) bāyad kih dar fikr i rā'yyat i khayid bāshad, 'That king ought to (be in thought of) think about his subjects'.

But the *-rā* is rarely inserted in such a case. Notice that the *mī-* is not necessarily used in the present Indicative of *bāyistan* and *shāyistan* (vide §§ 107 and 133), but it may be employed for emphasis.

If the necessity or obligation is *general* and not *particular*, the shortened form of the Infinitive follows these verbs instead of their requiring the Present Subjunctive: as, *Aḥkām i ilāhī-rā mī-bāyad bijā āvārd*, 'One must carry out the Divine commandments'. This distinction is rigorously observed in the modern language in both writing and speech, though in the older language the use of the Subjunctive in such constructions (after *bāyad*, *shāyad* etc.) was not recognised. With the two modern usages and their difference of meaning compare the French, "Il faut que j'aille" and "Il faut aller".

§ 132. *Shāyīstan* is rarely used in conversation, except *shāyad* in the sense of 'perhaps' and *shāyīsteh* as an adjective, 'suitable, befitting, worthy'.

§ 133. *Tavānistān* (*tavān*), 'to be able', is followed by the (1) Present Subjunctive or (2) by the shortened Infinitive according to the same rule and with the same distinction of meaning. But when it is used impersonally the *-ad* of the 3rd Person Singular is omitted. The *mī* is used in the present Indicative of this verb except in the instance last mentioned, where in the older style it may be left out: as,

Mā nāmī-tavānim ān kār-rā bī-kunim, 'We cannot do that work'. *An kār-rā nā(mī)-tavān kārđ*, 'It is impossible to do that work'.

§ 134. Where in English an Infinitive follows another verb, in Persian the present Subjunctive generally takes the place of the Infinitive, and *kih* (expressed or understood) precedes this Subjunctive, except where *purpose* is implied, when its place is taken by *tā* (or more rarely by *tā ān kih*). But to imply *purpose* the Infinitive preceded by *barāyi* may be used. Examples:

'He told him to read the book': *ūrū ḥukm kard kih kitāb-rā bī-khṇād*.

'He went to look for his rifle', *Raft tā tufāng i khṇūd-rā bī-jūyad*, or *Barāyi justujī kārđan i tufāng i khṇūd raft*.

It will be noticed that the Infinitive is often (as in this instance) used as a noun, like the English gerund in *-ing*, and then takes an *iẓāfeh* after it. So also, *Bi-sābab i tābīđan i āftāb*, 'because of the *shining* of the sun'.

§ 135. When *dāshtan* (*dār*) is a simple verb and means 'to possess', it *always* omits the *mī-* in the Present Indicative (§ 107): as, *kitābi dāram*, 'I have a book' (not *mī-dāram*). In order to express the Subjunctive (present or imperfect) meaning, this verb then takes the *perfect* Subjunctive (*dāshteh bāsham*) in the sense of the present or imperfect: as, *Harānchih dāshteh bāsham mī-dāham*, 'I give whatever I (may) possess'.

But when *dāshtan* is used in composition with nouns, adjectives, etc., to form a compound verb, or has even a preposition (*bar* etc.) prefixed, the verb follows the regular rule and assumes the *mī* in the Present Indicative: as, *ān āsb-rā nigāh mī-dārand*, 'they are taking care of that horse'; *ūrā dūst mī-dāram*, 'I hold him dear'; *ān pūl-rā bar mī-dārand*, 'they are carrying off that money'. In this case the simple and regular Present Subjunctive (*dāram*), with or without *bi-*, is used as Subjunctive: as, *Pādshāh vairā āmr farmūd kih khazāneh-rā mahfūz (bi)-dārad*, 'the king commanded him to protect the treasure'.

¹Words (Notes).

<i>Hāsīl i māṭlab</i> , moral (of a tale).	<i>darkhūr i mán ast</i> , it suits me.
<i>jāhd va sá'í</i> , effort ² .	<i>kāndan</i> , to strip off from (<i>az</i>).
<i>šighar i sinn</i> (= smallness of tooth), youthfulness, youth.	<i>shākhnafār i shikāri</i> , hunting-horn.
<i>kuhūlat va kibār i sinn</i> , middle and advanced age (not 'old age').	<i>birūn āvārdan</i> , to take off.
<i>Ispāniyā</i> , Spain.	<i>bi-āsar i ān rasīdand</i> , they followed it (the sound) up.
<i>Shārl</i> , Charles.	<i>girīfteh</i> , overcast (of the sky).
<i>khādām va hāsham</i> , retinue.	<i>chānd sāl i qābl</i> , some years ago.
	<i>tā'ūn</i> , the plague.

¹ The Student must now consult a Persian Dictionary for the words he does not know. Those given henceforward in these lists are merely words used in a special sense, peculiar idioms, or words belonging to the spoken and not to the written language. Palmer's Smaller Persian Dictionary will supply all the ordinary words needed for the remaining Exercises. Any other difficulties will be found explained in the translations given in the Key to the present work.

² The Persians are fond of putting together two words of similar meaning to express one idea (cf. Eng. Prayer-Book "We pray and beseech", etc.). Of these one is often Arabic and the other Persian, and one is sometimes a simple word intended to explain the other which is more difficult.

sargardān, puzzled, astray.
kāppar (vulg. *chāppar*), a hut.
hizumkān, woodcutter.
hanūz fārigh nā-shudeh bīd,
 hardly had he finished.
bi-kār i mán mī-khūrad, it is
 useful to me.
bi-qūrvat i hārchih tamāmtar,
 with all his might.
shāneh, shoulder, comb.

sarāyat kūnad, it may infect.
jūy (vulg. *jūb*), watercourse.
rām kardan, to shy.
sar i dō pā istādan, to rear (*intr*).
bi havā-y-i ān āmadan, to follow
 his example.
dast (of a horse), front foot.
chīzi nīst, it's nothing (= "don't,
 mention it pray").
bar dār kashīdan, to execute.

Exercise 29.

حکایت اول

(۱) شخصی نزد بزرگی از اهل علم و فضل رفت و گفت که خوبی
 دنیا و آخرت را میخواهم — گفت که علم بیاموز تا خوبی هر
 دو جهانرا یابی — آن شخص گفت که از خواندن و نوشتن بهره
 ندارم و از آن سبب در تحصیل علم عاجز و از تعلم محروم هستم —
 آن بزرگ مدت دو سال به تعلیم و تربیت او متوجه گشت تا آنکه
 ویرادر خواندن و نوشتن دانا ساخت و جهالت او را با اخلاق و خرد
 مبدل گردانید (۲) پس آن شخص چون لذتی از علم یافت به استكمال
 آن رغبت نمود تا آنکه از برکت علم و تربیت بآنندک زمان خوبی دنیا
 و آخرت نصیب او شد و بمراد دل خود رسید — حاصل مطلب —
 هر که جهد وسیعی در تحصیل علم نماید فایده هر دو جهانرا مییابد
 خصوصاً که از ایام طفلی به جستجوی آن مشغول شود تا نتیجه آن
 زودتر بدو رسد و دیگر آنکه گفته اند — علم که در طفولیت و صغر سن
 آموزد چون نقشی بر سنگ است که سالهای دراز بماند و علمی که
 در کهنولت و کبر سن آموزد مانند نقشی بر گل است که بآنندک آفت
 بر طرف گردد'

¹ This and the following Stories are taken from *Āqā Mīrzā Asadu'llāh's* revision of the *Sad Hikāyat*, a revision undertaken under the Author's supervision and primarily for the use of students of this Grammar, the object being to omit all obsolete words and idioms, and to replace them by modern expressions in use in the best Persian of the present day.

Translation 30. A Tale.

One day Charles V., king of Spain, got separated from his retinue in the hunting-field. Having wandered about (gone astray) in a forest, he at length reached a woodcutter's hut and determined to rest there a little. But when he entered the (that) hut, he saw four persons lying upon straw, and from their appearance it was evident that they were (are) robbers. The king asked them for some water to drink; but hardly had he finished drinking a cup of water when (*kih*) one of the robbers coming forward said to him, "I have just seen (I understood now) in a dream that your cloak would be (is) useful to me". Saying (having said) this, he snatched away the cloak from the king's shoulders (shoulder). Immediately afterwards another robber came forward and said, "I also saw (*d'idam*) in a dream that your coat (*qabā*) suits me". Thus saying, he stripped the coat off the king's person (*tan*). The third robber in the same way took his hat, and a fourth wanted to take off the (that) hunting-horn that hung from (on) the king's neck by a chain of gold. Then the king said, "First permit me to (that I) teach thee the use of my horn". Saying this, he blew the horn with all his might; and his attendants, on hearing the sound of it, followed it up and captured the robbers. Then the king said to the robbers, "(My) dear friends, I also have had (seen) a dream, and in that dream I saw (this) that all of you had been executed". Thereupon the royal attendants hanged them all on the trees that were in front of the (that) hut.

Conversation.

(On a Ride).

جواب

سؤال

امروز آسمان خیلی گرفته است (آیا) چه عرض کنم خدامیداند

باران میآید یا نمیآید

بندہ چه میدانم اما در این موسم

امارای شما چیست

باران کمتر میآید اکثر اوقات

ابرہا بعد از اندکی میگذرد

بلی صاحب در اطراف اصفهان باران
خیلی کم میاید اما در زمستان
گاه گاهی برف فراوان و سرما
بشدت است

لکن برای زمین خوب می باشد
و البته باران بخشش خداست

خیر ایضا نشنیده بودم اما شنیدم که
طاعون در بعضی جاها مثلاً
در بمبئی بشدت شیوع یافته است
و میترسند که مبادا (خدای
نخواستہ) بایران هم سرایت کند
بلی زیرا ممکن نبود که این باد شدید
که میوزد آنها را بزودی نراند

اسبهای ما ایرانیان خیلی از یخی ترسند
که مبادا پایهای آنها بر روی آن
بلغزد و بیفتند

خوب اسب بنده آرام و مطیع است
اگر اذن فرمائید من جلو شما
میروم و شاید بعد از آن اُسبتان
پهوای آن بیاید - یخ روی این
آب خیلی کلفت نیست و حالا اسبم
بدست خود آنرا شکسته است

خیر صاحب چیزی نیست

شنیده ام که در ایران اگر چه باران
کم است اما برف زیاد می باشد

اگر باران امروز بیاید برای ما که
سفر میکنیم بد است

شاید شنیده باشید که چند سال قبل
در هند قطعی سختی شد و امسال
هم اهل آنجا خیلی میترسند که اگر
باران بزودی نیاید اشخاص
بسیار قیناً از گرسنگی خواهند مرد
آآن ابرها گذشت و آفتاب بنهایت
گرم است

اسب من از آن یخی که بر سر این
جوی (جوب) است میترسد و
نمیخواهد از روی آن بگذرد

حالا اینقدر رم میکند و سرد و بای
ایستد که اگر کوشش کنم که
و بر روی این یخ بر آء البته می
افتد و خود را ضرر می رساند

خیلی ممنون شما هستم

Sixteenth Lesson.

Use of Tenses of the Verb.

§ 136. The student has doubtless already noticed that the use of the various tenses in Persian often differs from their use in English. Many instances of this have already occurred in the Exercises, Translations and Conversations, and the proper use of most tenses is readily learnt in practice. A few general rules upon the most important differences between the two languages in respect of the use of the leading Tenses are here added.

§ 137. The Persian Imperfect Indicative is distinguished from the Preterite as clearly as in Latin, Greek and French. *Mi-davīdam* (§ 85, *b*), for instance, not only means 'I was running', but also 'I used to run'. The Imperfect and not the Preterite must be used when the action denoted by the verb is regarded either as continuing for some time or as being frequently repeated, *i. e.* when the ordinary English past tense may be changed into the Imperfect 'was doing', or Habitual, 'used to do'. Example: 'He studied medicine in England for ten years'. Here *studied* evidently means 'was studying', 'continued to study', or 'used to study', and must therefore be rendered by the Imperfect in Persian; as, *'Ilm i tibb-rā muddat i dāh sāl dar Inglis-tān mi-khānd*. (For other meanings of the Imperfect *vide* § 85, *b*, and § 103).

§ 138. Besides the ordinary use of the Preterite Indicative as in English, Persian recognises two other uses of the tense. (*a*) In speaking of an action which has *just* been performed (especially when such words as *hātā*, *ilhāl*, *al'ān* occur in the sentence), if its consequences are not regarded as continuing, the Preterite *must* be used in Persian, though the Present Perfect is employed in English. E. g., 'What you *have just said* is true': *Anchih al'ān farmūdid rāst ast.* (*b*) The Preterite is also used to denote an *uncertain* future, where in Latin the Perfect Subjunctive might be used. E. g. *Dar hār shāhri kih rāftid va shumā-rā pazīrūftand*, 'Into whatsoever city ye go and they receive you'.

§ 139. The Perfect is used of an event which, however long ago it occurred, is regarded as having results *which still continue*. It often therefore occurs where in English the Preterite would be used. E. g. *Hāzrat i Muhāmmad Qur'ān-rā az jānib i Khudā bi-mū rasānīdeh ast*: 'Muhammad brought (*lit. has brought*) us the Qur'ān from God': *Ardashīr ān shāhr-rā dar hātāt*

¹ A remarkable use of the Preterite of *Āvārdan* is often heard when a servant is ordered, e. g., to bring in coffee for a guest, and the order is repeated after a few minutes, as it has not been obeyed. His answer is, *Āvārdam* (*āvārdam*), *Šāhib*; but this means "I am just about to bring it", not "I have brought it".

i kharābi yāfteh ta'mīr kardeh ast, 'Ardashir, having found that city in a state of ruin, repaired (*lit. has repaired*) it'. Here the perfect is used because Muhammadans still have the Qur'ān, and the city (Madāin) which Ardashir is said to have rebuilt still exists.

§ 140. The Subjunctive Present is used after *qābl az* (*pīsh az*) *ān* (*īn*) *kih*, where in English we should use the Preterite Indicative: as, (a) *Qābl az ānkih bi-shahādat rāsad, vairū az khilāfat khal' kardand*: 'They stripped him of the Caliphate before he attained to martyrdom'. (b) *Pīsh az īn kih lashkariyān-rā az īn jang i'tām dihand, ālamū-y-i Turk fatvāhā navishteht ishtihār dādand kih*, etc. 'Before they informed the soldiers about this battle, the Turkish religious-authorities wrote decrees and announced that', etc.

Ba'd az ānkih also sometimes requires the verb following it to be in the Present or in the Perfect Subjunctive, especially when a *purpose* or something regarded as *future* or *uncertain* is implied; but the Preterite Indicative with its future sense may also be used even in this case, as well as when a definite past event is meant: as (1) *Ba'd az ānkih ūrā دیدام* (or *dīdeh bāsham*, or *bī-binam*), *kitāb-rā bi-vai mī-dīham* (*khvāham dād*). 'After I see (may have seen, have seen) him, I shall give him the book': (2) *Ba'd az ānkih ūrā دیدام, kitāb-rā bi-vai dādām*, 'After that I saw him, I gave him the book'. In the former sentence the seeing is future and more or less doubtful, in the latter it is an event that has occurred in the past.

§ 141. *Tā* requires the Present Subjunctive after it when it means 'in order that', in which case *tā ānkih* may be used: as, *Tā (ānkih) khilāf-i dar ummat vāqi' nā-shavad, shamshūr az ghilāf nā-kashīd*, 'He did not unsheath the sword, in order that there might not occur (lest there should occur) opposition (dissension) among the people'. This construction is very usual.

But if *tā* denotes 'so that' and states not so much a *purpose* but a *result*, or a purpose regarded as *accomplished*, it takes the Preterite Indicative after it. E. g. *Pādshāh kushīd tā qābileh-y-i khvūdrā biyak dīgar mūttāfiq va bā khvūd yak-dīl va yak-zūbān sākht*; 'The king exerted

himself so that he *brought* his people (tribe) into accord with one another and *made* them of one heart and of one mind (tongue) with himself'. (It is possible, but less accurate, to translate this preterite with *tā* by *should bring*, which in Persian would be denoted by the Present Subjunctive).

Tā ānkih with the Preterite also means 'until': as, *Tā ānkih ūrā dānā sākhtand*, 'until they made him wise'. But when 'until' refers to something *future* (and hence *doubtful*) it is expressed by *tā* followed by *nah* (*na*-) and the Present Subjunctive, and the secondary clause (§ 112) follows the primary: as, *Tā bi-sarkār i 'ālī amr i 'azīmī-rā 'arz nā-kunīm, nā-khāhīm nishāst*, 'We shall not sit down *until we tell* your honour an important matter'.

§ 142. In letters, the Pluperfect Indicative is used in referring to what a correspondent has said, where in English the Preterite or even the Present would be employed: as, *Dast-khātti kih bi-sarafrāzi-y-i īn 'abd marqūm farmūdeh būdid ziyārat gardīd*: 'The note which you *did* me the honour to write has been received with respect'. Here also we find the Preterite used for the Perfect. (With the use of the Pluperfect in letters, compare the Latin usage.)

§ 143. If a plural noun be the subject of a sentence, or if the subject consists of two or more nouns in the singular, the verb must be in the *plural* when the nouns denote *persons*. If they denote *animals*, the plural is almost always used; if *things without life*, the verb should be in the singular, though very modern writers as well as many speakers now sometimes use the verb in the plural in the latter instance also.

A plural verb is used with a singular noun to shew respect: as, *A' 'lā' Hāzrat i Pādshāh chinīn farmūdeh and*, 'His Majesty the king *has* (have) thus commanded'.

A noun of multitude *requires* the plural after it: as, *tamām i ān tāijeh ravāneh shudand*; 'the whole of that tribe departed'.

If *hār yāk, hār kās, hār shākhs*, be the subject of a sentence, and if any plural noun or pronoun preceded by *az* come between it and the verb, the latter must

be in the *plural* and must agree in *person* with the intervening plural word: as, *hár yák az má' ánrá didim*; 'every one of us saw (*we* saw) it'. Similarly, *har kas (az ishán) bi-khāneh-y-i khūd ráftand*, 'Every one (of them) went to his own house'.

§ 144. The Present Participle is, when used at all, generally used adverbially, and is sometime repeated twice; as, *davān davān āmad*, 'he came running'. It is not used (as in English) along with the verb to be: for 'I am running' is expressed by *mī-davam*. A few apparent instances to the contrary occur, but in these instances the Present Participle has become a mere adjective: as, *tarsān id*, 'you are afraid': so also *giriyan shud*, 'he became tearful', 'he wept'.

Notes.

Iskandar i Rūmī, Alexander of Macedon (Greece).

Aristū, Aristotle.

az pīdar = *az ān i pīdar*.

khiradāmūz, teacher of wisdom.

hamān, so much (and no more =) only.

dastjār, helper, ("every one's helper in affairs of this world and the next").

bi-chāng ūvārdan, to get possession of.

musāllāh, armed.

tār, a spider's web.

šamīm i qalb, bottom of his heart.

pōst (Eng. word.), post.

talagrāf-khāneh, telegraph station.

'āqab uftādan, to be late.

ahāmm (Superl. of *muhimm*) very important.

kāghaz, a letter.

chāpār i darūlat i Inglīs, English Government (Consular) courier.

tākhtan (tāz), to rush upon, attack.

bāsteh, a parcel.

ihtimāl i kūlli dārad, it is very probable.

bi-nāw'ī, somehow or other.

radd namūdan, to restore.

bā ādab va murūvat, polite and kind.

kāvīdan (to dig =) to search, 'go through'.

jūr'at kārđan, to dare, venture.

Exercise 31.

حکایتِ دوم

(۱) چون مُلکِ دنیا و عقلِ بینا بدستِ اسکندرِ رومی افتاد ارسطو استاد و معلم خود را وزیرِ اعظم ساخت و اختیارِ کُلِّ امور بقبضهٔ کفایت اونها در هر روز در تعظیم و توقیرِ او می افزود — گفتندش چرا چنین کردی که احترامِ او را از پدِر گذرانیدی — گفت که پدِر گویا مرا از

آسمان بر زمین آورد و این خرد آموز مرا از زمین باسماں افراشت^۴ یعنی پدر همان باعث وجود پسر است و سبب پروردن و بر آوردن جسم و تن او و خرد آموز موجب ظهور عقل و معرفت میباشد که دستگیر دنیا و آخرت هر شخص خواهد گردید^۵ حاصل مطلب^۶ قوت تحصیل علم و ادب در روح پیدامی آید و آن از قوت جسمی برتر است

Translation 32. — A Tale.

In ancient times (time) there was a prince who, having suffered (obtained) a severe defeat in battle, was compelled to flee that he might escape from (his) enemies' hands (hand). When evening came on (became), having reached a forest he entered it, and, being wearied with his journey (from weariness of journey), he cast himself down on the ground under a tree and went to sleep. Then a robber, having seen him in that condition, came near, intending to kill him and seize his belongings and his clothes (in order that, having killed him, he might bring to grasp his property and attire). But at that perilous moment (*hingām*) a fly, alighting (having sat down) on the prince's cheek, bit him so that he instantly awoke from (his) sleep. When the robber saw him awake and armed, he was afraid and disappeared without attacking him (not having made an attack upon him). After that, the prince concealed himself in a cave. That very night a spider spun a web at the mouth of the (that) cave. Early in the morning two soldiers from the army of the enemies who were pursuing him reached that place. The prince heard them talking to one another (that they are talking with). One of them said to his comrade, "He must surely be in this cavern". But the (that) other in reply to (of) him said, "No, it is impossible, for lo! the web of this spider has not been torn". When the soldiers had gone away, the prince thanked God Most High from the bottom of (his) heart and said, "O God, I thank Thee that yesterday Thou didst save me from great danger by means of a fly, and to-day through a spider".

Conversation.

سوآل

در شهر چه خبر بود

(آیا) شنیده اید که پوست (چاپار)

هنوز رسیده است یا خیر

جواب

چیزی قابل عرض نبود

وقتیکه از شهر بیرون می آمدم غلام

تبرکراختخانه را دیدم که به پوستخانه

میرفت اما نمیدانم شاید او کار

دیگر داشته است ولیکن ممکن

است که در پی کاغذها میرفته است

میگویند که هفته گذشته دزدان

در اثنای راه بر چاپار دوت

انگلیس تاخته اورا حقت نموده

اندو همه کاغذها و بسته هائیرا که

اومیا آورده است برده اند

میشود زیرا قبل از این بارها شده

است که چون دزدها فهمیده

بودند که همراه چاپار چیزی از طلا

یا نقره می باشد آنرا از وی گرفته

هر چیز دیگر را بوی رَد نموده اند

یقیناً عادت ایشان همانست که فرمودید

— اما اگر کسی جرأت کند که

با ایشان بجنگد او را میکشند و

اسبابش را می بزنند

در این هفته پوست خیلی عقب افتاده

است خصوصاً اگر تاحال هم نرسیده

باشد و من در انتظار کاغذهای

اهم می باشم

بلی این راست است اما احتمال کلی

دارد که بعد از آن که بسته هارا

باز کنند و آنچه را که بکارشان

بخورد بردارند کاغذها را بنوعی

پس میدهند

البته دزدهای ایرانی بنهایت با ادب

و مروت هستند — اما شکی ندارم

که قبل از آنکه شخص رارها

کنند حتی جیب و بقل او را هم بخوبی

میکاوند که مبادا در جیب و بقل وی

چیزی قیمت دار باقی مانده باشد

Second Part.

The Arabic Element in Persian: Compound Words, Idioms, Government of Verbs.

Introductory Observation on Arabic Words in Persian.

§ 145. The Arabic language and literature have for many centuries exercised a very extensive influence upon those of Persia. This is due partly to the Arabian conquest of the country some twelve and a half centuries ago, accompanied as it was by the compulsory conversion to Islām of the great mass of the people and the addition of a considerable Arabian element to the population. But, in addition to this, the Qur'án, Traditions etc., require to be read in the original Arabic, in which language also prayers must be said. Moreover, Islām has caused the destruction of the greater part of Avestic and Pahlavi literature and the total neglect of the study of the scanty relics of these ancient forms of the Persian language. Arabic is, therefore, almost the only source from which new terms can be borrowed and new words coined to express theological, literary, and even scientific ideas. Though in recent years a few isolated words have been borrowed from various European languages, yet none of them has influenced the grammar of Persian in the slightest degree, which it is not too much to say that Arabic has done very extensively. Not only has a very large portion of the vocabulary of the language been borrowed from the Arabic, but the Arabic element is still increasing. Many pure Persian words, still in everyday use in Urdú (Hindústānī), are completely obsolete in Persia itself. Natives of Persia hardly over middle age can remember that some of these words were still in use in their childhood, though they have now been supplanted by Arabic words.

§ 146. One of the great advantages of the Arabic language is the facility with which it permits of the formation of a great multitude of words from a single root. If the meaning of the root is known, even a very slight acquaintance with Arabic Grammar will suffice to render its derivatives easily understood the very first time they are heard or read; such is the wonderful and almost mathematical precision with which these words are formed in accordance with the fixed principles of Arabic Grammar. It is one of our main objects in this part of the present work to explain the method of the formation of the most usual Arabic derivative forms, and thus to give the student a key to the understanding of an immense and most important portion of the vocabulary of the Persian language. But, as it is not designed to deal with the whole of Arabic Grammar, but merely with that part of it which it is necessary for the student of Persian to know in order that he may attain a satisfactory knowledge of the latter tongue, these notes will be reduced to the narrowest possible limits consistent with the object in view, so that they may be practically useful.

§ 147. In Arabic (as in all the other Semitic languages) the larger number of roots consist of *three* radical letters, very few being composed of four, and none of more than four. Any of the letters of the Arabic Alphabet (all of which are considered as *consonants* § 4) may be employed as Radical or root letters, but only a few of them can be used to form derivatives by being attached to the root. Those so used are styled *Serviles* and are the *seven* letters contained in the words نيم اوست¹. By prefixing, affixing or inserting one or more of these in the right place all Arabic derivatives are formed.

§ 148. Arabic has two Genders, Masculine and Feminine, and three Numbers, Singular, Dual and

¹ In a certain class of words, as explained in Lesson XXI (§ 181), the letters ط and د also *seem* to be used as Serviles, but they are then euphonic substitutes for ت. The same thing applies to the final ة at the end of Arabic words used in Persian, ة being for Arabic ة (pronounced ت).

Plural. It has only three cases in each number, Nominative, Accusative, and Genitive. It also possesses a Definite Article ال (*al*) which is unchangeable except that (1) its vowel is elided when a word ending in a vowel precedes it, and (2) that when the word to which the article is attached begins with any one of the 13 letters ت ث د ذ ر ز س ش ص ض ط ظ ن the ل of the article is assimilated in *sound* to that letter, as is shewn by a *tashdīd* (§ 21) placed over the first letter of the said word.

§ 149. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use, the Acc. of the Dual and Plural being used in place of the Nom., and that too in a form shortened by the omission of the final short vowels. The Acc. Singular is used only as an adverb in Persian. In the following Lessons the short final vowels and everything else not used in Persian are omitted, but the student will find them in Arabic phrases adopted into the language as single words (Appendix A).

Seventeenth Lesson.

Regular Arabic Nouns and Adjectives.

§ 150. A Regular Masculine Noun or Adjective is thus declined (in the shortened form used in Persian: § 149): والد (*genitor*), a male parent, a father.

Plural.	Dual.	Singular.
—	—	(<i>vālid</i>) والد — Nom.
(<i>vālidīn</i>) والبرين	(<i>vālidain</i>) والدَيْن	(<i>vālidan</i>) والدُ — Acc.

§ 151. A Feminine Noun or Adjective is regularly formed from the Masculine by affixing to the Masculine the termination ة (-*atun*), which in Persian becomes ه (*eh*): as والد (*vālid*) 'a father' (*genitor*), والدة (*vālideh*), 'a mother' (*genitrix*): ثانیة (*ṣāni*), 'second', *m.*; ثانییه (*ṣāniyyeh*)

¹ All Arabic nouns and adjectives ending in ی (ī), in Persian properly have this letter *tashdīded*, so that *sāni* should

'second', *f.* In Persian the feminine termination (ة) of nouns may become ات (*at*) as well as ه (*eh*), and in some words both forms are used, as اجازت (*ijāzat*) and اجازمه (*ijāzeh*), though these have sometimes different meanings, as طریقت (*tariqat*) and طریقه (*tariqeh*), ارادت (*irādat*) and اراده (*irādeh*). Feminines are thus declined:

Plural.	Dual.	Singular.
—	—	والده (<i>vālideh</i>) — Nom.
والدات (<i>vālidāt</i>)	والدین (<i>vālidatāin</i>)	والدة (<i>vālidatan</i>) — Acc.

§ 152. The feminine plural termination ات (*āt*) is sometimes appended to purely *Persian* nouns, the chief of which so treated are: ده (*dih*), plural دهات (*dihāt*) 'a village'; فرمائش (*farmāish*), plural فرمائشات (*farmāishāt*); نوشته (*navishteh*), plural نوشتجات (*navishtajāt*)¹; نگارش (*nigārish*), plural نگارشات (*nigārishāt*); کارخانه (*kārkhāneh*), plural کارخانجات (*kārkhānajāt*); میوه (*mīveh*), plural میوجات (*mīvajāt*); باغ (*bāgh*), plural باغات (*bāghāt*); روزنامه (*rūznāme*), plural روزنامجات (*rūznāmajāt*). So too, by false analogy, the Arabic (broken) Plural word عمله (*āmaleh*), which in Persian has a Singular meaning and denotes 'a workman', often forms its plural عملجات (*āmajāt*). The termination ات (*āt*) is sometimes used to form the plural of words that can in no way be regarded as feminine, as in the last example. Again, an Arabic noun in Persian sometimes takes a double plural (as in that example): e. g. جوهر (*jāuhar*)², 'a gem', broken

be *šanīyy*. But in Persian the *tashdīd* is omitted in the masculine (though it is retained in the fem.), and the accent in the masc. is often thrown back.

¹ *Navishteh* and other Persian words in ه had at one time ك, softened into گ (§ 36) as their final letter. This in Arabic became ج, hence such plurals in جات (*jāt*).

² This is an instance of a Persian word (گوهر, *gāuhar*) Arabicised, and then taken back into Persian with one or more

(§ 157). Plural جواهر (*javāhir*), double plural جواهرات (*javāhirāt*); رسم (*rasm*) 'a custom', 'rite', broken plural رسوم (*rusūm*), double pl. رسومات (*rusūmāt*); دوا (*davā*), 'medicine', broken Plural ادويه (*ādviyeh*), double plural ادويجات (*advijāt*), besides what is in Persian considered its proper Plural, دواجات (*davājāt*). These different Plurals have often different meanings (*vide* § 167).

§ 153. The Acc. Sing. Masc. (as shewn in § 150) is formed by adding اَـ (pronounced -ān) to the stem, the Acc. Sing. Fem. (§ 151) of words ending in ة (Ar. ةـ) by simply adding the *tanvīn* (ـِ; *vide* § 23) without the *alif*. Though these formations are in Persian used only as Adverbs, yet their occurrence is very frequent; as, امانةً (*amānatan*) 'as a deposit', حالا (for حَالًا) *hālā*, 'now'. If the article ال is prefixed to such words the *tanvīn* (and also the *alif*, if used) is dropped; as, القصة (alqiṣṣeh), 'finally', الآن (*al'ān*), 'now', 'just now'.

§ 154. All Arabic nouns in Persian which end in ةـ, ةـ, ةـ not belonging to the root as the ت does in وقت (*vaqt*, *m.*, 'time'), and all broken (§ 157) Plurals are *feminine*, and almost all other nouns are *Masculine*. Their gender needs to be remembered only when it is desirable to append to them an *Arabic* adjective. (Even in this case, if the said adjective is in such common use that it has virtually become a Persian word, like عجب (*ājīb*), 'wonderful', it does not generally take the feminine form.) E. g. *umūr i kaṣīreh*, 'many matters'; *khatāyā-y-i kabīreh*, 'great sins'; (but *umūr i ājīb*, 'wonderful things').

§. 155. The Comparative (which is also the Superlative) of Arabic Adjectives is formed by *prefixing alif* to the masculine, omitting formative letters [on the model of عظيم Pos. (*āzīm*), 'great', اعظم Comp. (*āzām*) 'greater', 'greatest']. The Feminine affixes اِ (ā')

Arabic Plurals. Cf. *dastūr*, a Zoroastrian priest, broken Plural *dasātūr*.

instead [عظیمه Pos. (*ázimēh*), عظمی (*úzumā*), Comp.] except when the masc. ends in ی—(ā'), in which case the Feminine ending is ا—(ā), appended to the ی: Examples: —

Comparative.		Positive.	
Fem.	Masc.	Fem.	Masc.
(<i>úzumā</i>) عظمی	(<i>ázam</i>) أعظم	(<i>ázimēh</i>) عظیمه	(<i>ázim</i>) عظیم (great)
(<i>kubrā</i>) کبری	(<i>akbar</i>) أكبر	(<i>kabīreh</i>) کبیره	(<i>kabīr</i>) کبیر (big)
(<i>ūlā</i>) اولی	أول	—	— (first)
(<i>ukhrā</i>) آخری	(<i>ākhar</i>) آخر	(<i>akhīreh</i>) اخیره	(<i>akhīr</i>) اخیر (last)
(<i>kuṣṣā</i>) کثری	(<i>akṣar</i>) أكثر	(<i>kaṣīreh</i>) کثیره	(<i>kaṣīr</i>) کثیر (much)
(<i>ulyā</i>) علیا	(<i>alī</i>) أعلى	(<i>ālīyyeh</i>) عالیه	(<i>ālīyy</i>) عالی (high)

[In Persian *ūlā*' is hardly ever used in the sense of 'first', as fem. of *āvval*, since the latter word has become Persian (§ 154), but *ūlā*' (erroneously pronounced *aulā*') is used in the sense of 'excellent'.]

An Arabic adjective in the feminine is occasionally added to a non-Arabic (i. e. purely Persian or Turkish) noun; as بانوی عظمی (*Bānū-y-i ūzumā*) 'Greatest Lady' (a title). But this usage is of extremely rare occurrence.

Whenever any Arabic noun or adjective which ends in ی—(ā') is followed by the *izāfeh*, the said ending is changed in ا—(ā), and ی takes the place of the *izāfeh*: as, علوم عظمای ایشان (*ūlūm i ūzumā-y-i īshān*), 'their greatest sciences'. But this does not apply to Proper names of Persons, as *Yahyā*'-yi ta'mīd-dīhandeh (یحییٰ تممید دهنده), "John the Baptist". (V. Note to § 34).

§ 156. Sometimes in Persian we find two Arabic words united together to express one idea. If these are both Nouns, the second is in the genitive case (the sign of which is dropped in the Persian usage of such words); if not, the second is an adjective. In either case the second of the two words (unless it be a Proper name) has generally the article ال prefixed (§ 148), and the last vowel of the former word (if it be singular) is ُ (u), unless it is governed by an Arabic preposition, in which case the said vowel becomes ِ (i). Thus we have حبّ الوطن (*ḥabbu'l vātan*), 'love of one's native land' (*amor patriae*), 'patriotism'; ظلّ السلطان (*Zillu's Sultān*), 'Shadow of the Sovereign',

(a title); رُكْنُ الْمَلِكِ (*Ruknu'l Mulk*), 'Pillar of the kingdom', (a title): and on the other hand مِنْ جَانِبِ اللَّهِ (*min jānibi 'Ulāh*) 'from the (side =) presence of God'. If the former of the two words is a masculine or feminine dual or a Regular masculine plural in *-īn* (-īn), the *n* (ن) is dropped when it is "in construction" with a word following: as بَنِي إِسْرَائِيلِ (*Banī Isrā'īl*), 'the Children of Israel'.

Notes.

Abū Bakr (the first Caliph).
khalāfat (vulg. *khalāfat*), Caliphate.
farmūdeh, a command.
ūlahi'ssalām, Peace upon him.
mahkūm kārđan, to command.
dah sālagi, age of ten years.
rāst, straight.
khūrūdi, smallness, youth.
buzūrgi, bigness (manhood).
bait, verse, poetry.
pich, bend thou (Imperative).
nā-shavad = *nāmi-shavad* (§ 107).
abnā (Ar. pl. of *ibn*), sons (§ 167).
māyān (§ 45), we.
vuhūsh (Ar. pl. of *vahsh*), wild beasts.
ājz, weakness: *ājzi*, a weakness, an infirmity.
gūshzad i to, (ear-struck of thee =) heard by thee.
mīkh mīkh kārđan, the grunting.
kūh-andām, (mountain-bodied =) as big as a mountain.
sāg-i tāzi (Arabian dog =) greyhound.

sā'at i chahār, four o'clock.
(bar) chāshm, (on the eye =) most obediently. *bakā - 4i*
chārvādar (animal owner =) caravan leader.
hārat kārđan, to set out, start.
nāshatā, early breakfast.
maī farmūdan, to desire, wish.
muyāssar, obtainable, to be got.
tukhm i murgh, hen's egg.
biryān kārđan, to fry.
ābpāz kārđan, to boil.
kibāb kārđan, to roast.
utāq, a room.
shūr, brackish.
lahāf, padded quilt.
dūshākk (pron. *dūshākk*), mattress.
pūshṭi (*bālish*) vulg., pillow.
rakht i khṛāb, bedclothes, bedding.
aivān, porch.
khūrjīn, travelling-bag.
shāb bi-khair, good night.
Khudā hāfiẓ (*i shumū*), (God be your Protector =) goodbye

Exercise 33.

حکایت سوم

ابوبکر صدیق در زمان خلافت خود موافق فرموده نبی علیه السلام مردم را حکم کرد که فرزندان هفت ساله خویشرا به تعلیم گرفتن عبادت و آموخته شدن اخلاق حسنه محکوم کنید و چون عمرشان بده سالگی رسد بتأکید و تنبیه پردازید زیرا که چوب تر را بهر قسم که میخواهند می پیچند اما چون خشک شود بغیر آتش راست نمیگردد — حاصل مطلب — در خردی

اثر تربیت بیشتر میشود از آنکه در بزرگی (چنانکه این بیان در
حاصلِ مطلبِ حکایتِ اولِ این کتاب نیز ذکرش شده است) —
بیت —

چوبِ ترا چنانکه خواهی پیچ — نشود خشک جز با تش
راست

Translation 34. — A Tale.

One day a lion and a hare were conversing with one another. The hare asked the lion, saying, "Is it true what they say, that the feeble and cowardly cock by crowing is able to drive away such as you (the sons of your kind) who are very brave and strong?" The lion in answer to him said, "That saying is (certainly) quite true; nay more (*bálkih*), it is no secret (*mákhfi nist*) that all of us large wild-beasts have generally an infirmity of that kind (like that): and in the same way too thou hast no doubt heard that the grunting of a pig makes a huge elephant fear and quake (fearing and trembling)." The hare said, "Is it so?, — then I now understand (understood — § 138, a) why it is that the voice of greyhounds frightens us hares so much."

Conversation.

(Master and Servant travelling).

نوکر

صاحب

بلی صاحب حاضر م

(ای) حَسَن اینجایا

چشم بنده امشب هر چیز را حاضر
میکنم و به چاروادار میگویم
که صاحب میخواهد صبحِ زود
حرکت کند

فردا صبحِ زود ساعتِ چهار یا قدری
قبل از آن مرا بیدار کن زیرا
باید بزودی از اینجا روانه شویم

خیر صاحب فراموش نمیکنم — برای
ناشتا چه چیز را میل میفرمایید

خیلی خوب اما فراموش نه کن

خوب شاید میشود که گوشتِ بَره
یا گوشتِ گوسفند یا گوشتِ بَر
بستانم — اما میخواهید که گوشت
را بریان یا آب بزنم

قدری قهوه یا شیر و شکر و هر قسم
گوشت که پیدائی و اگر گوشت
پدست نیاید (میستر نشود) پس چند
تخم مرغ باید به بزی

بلی صاحب سرد است و باد تند می آید
— اما فردا بجا منزل میکشید در
چاپار خانه یا در کاروانسرا

البته کاروانسرا بهتر است زیرا چاپار
خانه خیلی کوچک است

بلی صاحب آب آنجا شورا است باید
آب از اینجا بردارم

کنار ایوان است می آورم و برای
خوابیدن سرکار حاضر میکنم

تو خورجین است

شب بخیر صاحب خدا حافظ شما

خیر گوشت آب پزرا نمی پسندم بهتر این
است که آنرا کباب کنی — و حالا
اگر هیزم داری آتش در این
أطاق بکن زیرا امشب قدری
سرد است

کدام جا خوب است

(آیا) لازم است که چیزی برای
راه از اینجا به بری

لحاف و دوشک و بالشها (پشتیها)
و باقی اسباب رختخواب من بجا
است

قند و چائی (چاهی) بجا گذاشته

خیلی خوب مرخصی شب بخیر

Eighteenth Lesson.

Arabic Broken Plurals in Persian.

§ 157. Very few Arabic masculine nouns form¹ their plurals regularly in accordance with § 150. Most masculines and many feminines have what is known as a *Broken Plural*, so styled because the noun is *broken* (as it were) to allow of the insertion or omission of a vowel or of more than one. The new word thus formed is in reality a noun of *multitude* of the singular number and feminine gender, but it takes the place of the obsolete or rarely used regular plural, and is hence styled the plural of the noun or adjective from which it is derived. In practice, the simplest way to learn these Broken Plurals is to learn the nouns given as examples in the following lists, and

¹ The most important classes of nouns that form their plurals regularly are Participles of the various Voices of the Verb (Lesson XX), except the Present Participle of Voice I. when used as a *noun* (it is generally an adjective and is then used with a regular plural.) The Infinitives of all the Voices except that of Voice I. (which has a broken Plural) take the Plural in ات — (at).

to take them as models upon which to form the plurals of other nouns of the same measure (*vazn*). It will be found that the task is a very simple one, especially if the broken plural of every new word be learnt along with the singular. In the singular attention must be paid mainly to the number of consonants in a word (it being remembered that in the Arabic Alphabet every letter is accounted a consonant).

§ 158. The addition of the feminine termination ة (or ت) to form a new noun rarely removes the noun (or adjective) thus formed from the category under which it would fall if it had not this final syllable. This will be noticed under each of the Models now to be given.

Under each Model the most common and necessary forms come first and the rarer ones at the end.

§ 159. Model I. Nouns formed of *two* Consonants of which the latter is doubled (*tashdīd*).

Singular.

Plural.

- | | |
|---|----------------------------|
| (1) حَدَّ (<i>hadd</i>), limit, bound: | حُدُود (<i>hudūd</i>). |
| (2) سِرَّ (<i>sirr</i>), a secret, mystery: | أَسْرَار (<i>asrār</i>). |

(As these classes of nouns have really *three* consonants [since حَدَّ is a contraction for حَدَد and سِرَّ for سَرَّر], therefore this Model is practically the same as the second Model, examples 1 and 2.)

§ 160. Model II. Nouns of *three* consonants.

Singular.

Plural.

- | | |
|--------------------------------------|---|
| (1) أَمْر (<i>amr</i>), a command, | أُمُور (<i>umūr</i>), matters (v. matter. |
| (2) حُكْم (<i>hukm</i>), an order. | أَحْكَام (<i>ahkām</i>). |
- § 167).

Sometimes assimilation occurs in the Plurals of words of these classes, and occasionally a root letter that is omitted in the singular recurs in the plurals: as, S. يَوْم P. أَيَّام (for أَيَّوَام); S. بَاب, P. أَبْوَاب (for ابَابَاب); S. مَال, P. أَمْوَال (from مَوَال).

Less usual forms falling under this model are: —

Singular.

Plural.

- (3) بَحْرٌ (*bahr*), sea, ocean. بَحَارٌ, (*bihār*).

(So also with the termination ة or ت)

- خَصَلَتْ (*khīṣlat*, *khāṣlat*), خِصَالٌ (*khīṣāl*).
peculiarity.

- (4) أَرْضٌ (*arṣ*), the earth, a أَرَاضِي (arāzi).
country.

(So with the termination ة).

- أَيْلَةٌ (*layleh*), night. أَيْالِي (layāli).

- (5) نَبِيٌّ (*nabī*), prophet. أَنْبِيَاءٌ (*anbiyā*).

- (6) صَبِيٌّ (*ṣābī*), lad. صِبْيَانٌ (*ṣibyān*).

§. 161. Model III. Nouns of four consonants, of which the second is *alif*.

Singular.

Plural.

- (1) عَامِلٌ (*āmīl*), agent, fac- عُمَّالَةٌ (*āmāleh*),¹ نَمَالٌ [§ 170]
totum. (āmmāl).

- (2) كَاهِنٌ (*kāhin*), priest, ma- كَهَنَةٌ (*kāhanch*).
gician.

- (3) شَاعِرٌ (*shā'ir*), a poet. شُعْرَاءُ (*shu'arā*).

Less usual are the following measures:

- (4) صَاحِبٌ (*ṣāhib*), owner (Ar. أَصْحَابٌ (*aṣḥāb*, companions
companion.) of Muhammad, etc.)

- (5) قَاضِيٌّ (*qāzi*) ecclesiastical قُضَاةٌ (*quṣāt*).
judge.

- (6) رَاهِبٌ (*rāhib*), monk. رُهَبَانٌ (*ruhban*)¹.

- (7) سَاحِلٌ (*sāhil*), shore, coast. سَوَاحِلٌ (*savāhil*).

(So also the latter form with ة or ت added: —

- لَازِمَةٌ (*lāzimeh*), *adj.*, f., ne- لَوَازِمٌ (*lavāzim*), n. f. neces-
cessary. saries.

- (8) وَاقِعَةٌ (*vāqi'eh*), an occur- وَقَائِعٌ (*vaqā'iyi*).
rence.

¹ In Persian used in the sense of a singular.

§ 162. Model IV. Nouns of *four* consonants, of which the *third* is *ی*.

<i>Singular.</i>	<i>Plural.</i>
(1) حکیم (<i>ḥakīm</i>), sage: doctor	حُكَمَاءَ (<i>ḥukamāʾ</i>).
(2) طیب (<i>ṭabīb</i>), physi- cian.	أَطِبَّاءَ (<i>aṭibbāʾ</i>).
Adj. (3) کریم (<i>karīm</i>), kind, gracious.	کِرَامَ (<i>kirām</i>).
(4) طریق (<i>ṭarīq</i>), road, way.	طُرُقَ (<i>ṭuruq</i>).

§ 163. Model V. Nouns formed of *four* consonants, of which the *third* is *الیف*.

<i>Singular.</i>	<i>Plural.</i>
(1) کتاب (<i>kitāb</i>), a book.	کُتُبَ (<i>kitub</i>).
(2) لباس (<i>libās</i>), a garment, raiment.	أَلْبِسَه (<i>albiseh</i>)

§ 164. Model VI. Nouns formed of *four* consonants, but of other than the measures mentioned under the three last models.

<i>Singular.</i>	<i>Plural.</i>
(1) مسجد (<i>másjid</i>), a mosque.	مَسَاجِدَ (<i>masājīd</i>).

This method of forming the plural is used even when the feminine termination *ة* or *ت* is added. However much the form of the noun in the singular may vary from (1), in the plural the model is followed, except in the very few nouns that fall under (2) and (3). E. g.

نَصِيحَتَ (<i>naṣīḥat</i>), advice.	نَصَائِحَ (<i>naṣāyih</i>).
دَعْوِي (<i>da'vī</i>) or دَعْوَى (<i>da'vāʾ</i>), claim.	دَعَاوِي (<i>da'āvī</i>).
رِسَالَه (<i>risāleh</i>), a tractate.	رَسَائِلَ (<i>rasā'il</i>).

Very rare are the following formations:

(2) قَيْصَر (Qaiṣar), Caesar, قَيَاصِرَه (Qayāṣireh).
emperor.

(mālāk) مَلَاك (for مَلَاك (māl'ak), مَلَايِكَة (malā'ikeh, ma-
angel. lā'ik).

Adj. (3) اَسْوَد (āsavad), black. سُودَان (sūdān).

Other examples of (2) are اَفْغَان, Pl. اَفْغَانِه (Af-
ghāns); اَسْقُف Pl. اَسَاقِفَه (bishops); اَرْمَنِ, Pl. اَرَامِنِه (Ar-
menians).

§ 165. Model VII. Nouns formed of five con-
sonants, the fourth of which is a Weak Letter (*alif*,
vāv or *yē*). However much the form of the singulars
of this class of nouns may vary, the plural is formed
on the one model, as will be seen.

Singular.

Plural.

سُلْطَان (sultān), Sultan, ruler.

سَلَاطِين

قَانُون (qānūn), law.

قَوَانِين

مَكْتُوب (maktūb), written.

مَكَاتِب

تَدْبِير (tadbīr), plan, device.

تَدَايِير

If the 2nd and 3rd consonants in such words are
the same (i. e. a *tashdīd* letter, as دُكَّان for دُكَّان), the
plural still follows the usual form: as

دُكَّان (dukkān), a shop.

دُكَاكِين

All the words given under these models are
actually in frequent use in Persian, and a very large
number more are formed in accordance with the
same rules.

Notes.

‘Umar ibnū’l Khattāb, name of pīshkāsh, a present (to a super-
ior).
a Caliph.

Salmān, a noted Persian con- saughāt, a present on returning
vert of Muhammed. from a journey.

rahmatu’llah ‘alaih, God’s mercy judā, separated, separate.

Janāb i Salmān, his honour gul i yākkeh } brooch.
Salmān. gul i sīneh }

amīzish, mixture.

¹ On this model is (wrongly formed خَوَانِين the plural of
the Turkish word خَان (khān, — a title).

qāt, food.

bāndagi, service of God.

Īzād, God (old Persian).

sāir all the rest (of).

Hundūd, Indians (pl. of *Hindū*).

'ala'lkhusūs, especially.

har chih zūdtar, as quickly as possible.

ta'āruf, a present (to an equal).

bār (jeweller's word), alloy.

ābdār (of a jewel), of the first water.

zārar kārđan, to suffer loss, to lose.

sigār, cigar.

qāb, a thing for holding, case.

qūtī, a small box.

kibrīt matches (sulphur).

[Note: Articles of gold and silver are sold by weight, one *krān* a *mišqāl* for silver, plus about at least half as much again for the carving, etc.]

Exercise 35.

حکایت چهارم

(۱) چون نوبت خلافت بعمر ابن الخطاب رسید جناب سلمان فارسی رحمه الله عليه را حاکم شهری از بلاد شام گردانید و برای او پنجهزار درهم و وظیفه مقرر ساخت — جناب سلمان از برگ خرما زنیل میافت و از آن قوت خود میکرد و پول و وظیفه را بنام خدا خیرات میداد —^۲ پرسیدند چرا از پول و وظیفه نمیخوری — فرمود می ترسم که چون آنرا صرف خوراکیهای لذیذ کنم بقدر لذت آنها نتوانم بندگی نمایم و بر حساب دادن آن توانائی نداشته باشم —^۳ حاصل مطلب — ترس ایزد کما ان ایمانست و خیرات نمودن جمال آن

Translation 36. — A Tale.

Some of (*az*) the historians of ancient Greece have related (*hikāyat kārđan*) wonderful fables concerning the habits and customs of the people of India, one of which is the following (this, that): — In that country there is a sandy desert, where on account of the dryness and aridity (*bi-ābi*) there is no population (*ābādī*). In that terrible wilderness there are found enormous ants, which are smaller than dogs but larger than foxes, and these ants dwell under the ground in such a way that, having dug away the soil they cast (pour) out the sand (sands) in the same manner that ordinary ants in other (*sāir i*) countries do (thus), and

in (those sands) the sand which they throw out there are pieces of gold. Accordingly, those Indians (*Hunūd*) who purpose to go in-search-of that gold devise a plan in this way. Every person yokes together three camels, one of which must be a female, in such a manner that the female camel (may be) is between those two male camels: and that female camel should have been recently separated, from her young one (*kūrreh*) since under those circumstances (in that state) camels are particularly swift. Their master mounts that female camel, and, when he has filled his sacks with (*az*) that sand, he urges on the camels as quickly as possible, in order that, having got beforehand with the ants (*šibqat jūstan bar*), they may flee, lest those ants, having run after them, should tear them in pieces (*pāreh pāreh kārdan*). Having thus got possession of (*bi-chang āvārdan*) the gold, they sell it to foreign merchants.

Conversation.

جواهری

مُشری

خیلی خوب صاحب بنده خیلی چیزها دارم که امید است سرکار شما بعضی از آنها را به پسندید

بنده هرگز نمیخواهم که جنابعالیرا بفریم - خیر صاحب قیمت دُرست هر چیز را بیان میکنم - به بینید مُرواریدهای این گل یخه همه شاهوار است و طلای آن نیز خالص است و بی آمیزش (بار) - ملاحظه فرمائید که چه قدر این لؤلؤها آبدار است

خیر صاحب قیمت زیاد نمیخواهم بنده فقط قدری نفع میخواهم - این گردن بند صد تومان می ارزد اما آنرا بسرکار شما هشتاد تومان

میفروشم

بجان صاحب خودم آنرا به هفتاد

امروز میخواهم دوسه چیز کوچک بخرم که برای تعارف کردن خوب باشد

اما باید قیمت چیزهای خود را ارزان بگوئید زیرا مُدتنی است که در این مملکت بسر میبرم و قیمت چیزها را بخوبی میدانم

عیب ندارد اما من پادشاه ایران نیستم پس نباید از بنده قیمت عظیم بخواهید

منون شما هستم - مگر نمیدانید که

و پنج تومان خریده ام اما چون
این اول دفعه است که سرکار
اینجا تشریف آورده اید پس آنرا
به هفتاد تومان بردارید — هرگز
آنرا باین قیمت نمی فروختم جز
اینکه حالا حاجت به پول دارم
(پول لازم دارم)

نمی شود زیرا اگر آنرا به شصت
تومان می فروختم ضرر عظیم
میکردم

بیشتری ارزد صاحب نمیتوانم باین
قیمت بفروشم — اما این قاب
سیدگار را به بینید از طلاست و اگر
بخواید چندتای دیگر از نقره
هم دارم

آنرا کمتر از ده تومان نمی فروشم
دو تومان می ارزد اما یکتومان
ونیم میگیرم

خوب به یکتومان میدهم — التفات
سرکار زیاد

چیزی مثل آن چهل تومان نمی
ارزد

خیر بهیچوجه اما اگر بخواهید بخواه
تومان میدهم

پس بخواه و پنج تومان میدهم اما بیشتر
نمیدهم — و آن قدر پول نمیدادم
جز اینکه میخواهم چیزی بگیرم
بجمله سوغات از برای دوستی که
در وطن خود دارم

قیمت این دست بند چیست
و این قوطی کبریت را

وزن آنرا به بینید چه قدر است —
وزنش پنج مثقال است و مثقالی
یک قران ونیم میباشد — تمام
قیمتش هفت قران ونیم میشود

Nineteenth Lesson.

Irregular and double Plurals.

§ 166. Some Arabic nouns which form their Plurals irregularly occur in Persian. The chief of these are: —

Singular.

- انسان (*insān*), man (*homo*).
- آخ (*akh*), brother.
- اُخت (*ukht*), sister.
- فَم (*famm*), mouth.

Plural.

- نَس (*nās*), human beings.
- اِخْوَان (*ikhvān*), brethren.
- اُخْوَات (*akhavāt*), sisters.
- اَفْوَاه (*afvāh*), rumour.

- * ماء (*mā*), water. * مياه (*miyāh*), waters.
 قُوْت (*quvvat*) strength, power. * قُوَا (*quvā*) powers.
 قَرْيَه (*qāriyeh*), town. * قُرَا (*qurā*), towns, cities.

Those forms which are marked with an asterisk are very rarely used in Persian. It will be noticed that sometimes there is a difference of meaning between the singular and the plural. *Akh* (اخ) is in Persian used principally in the form أَخَوِي (*ākhavi*) to mean 'my brother', which should be أَخِي (*ākhī*): sometimes أَخَوِيْ مِنْ (*ākhavi-yi man*) is said with the same meaning. *Ikhvān* is used in the religious sense of 'brethren' principally. *Akhavāt* (أَخَوَات) is used in such expressions as 'sister languages'.

§ 167. Other Arabic nouns take two or even more different Arabic plurals in Persian, some of which are irregular. These have often different meanings. The principal are:

Singular.

Plurals.

- | | |
|--|--|
| ابْن (<i>ibn</i>), son. | بَنِي (<i>banī</i> , for <i>banīn</i> , § 156), sons: اِبْنَاء (<i>abnā</i>), sons (in a figurative sense). |
| أَمْر (<i>amr</i>), affair, command. | أُمُور (<i>umūr</i>), affairs; أَوَامِر (<i>avāmīr</i>), commands. |
| بَيْت (<i>bait</i>), verse, (house). | أَبْيَات ((<i>abyāt</i>), verses; بُيُوت (<i>buyūt</i>), houses. |
| شَيْخ (<i>shaikh</i>), old man (a title). | شُيُوخ (<i>shuyūkh</i>), old men; مُشَايِخ (<i>mashāikh</i>), elders. |
| شُرْط (<i>shart</i>), condition, wager. | شُرُوط (<i>shurūt</i>), شُرَايِط (<i>sharāiṭ</i>), conditions. |
| كَاتِب (<i>kātib</i>), a writer, a scribe. | كُتَّاب (<i>kuttāb</i>), copyists; كُتَبَه (<i>katabeh</i>), scribes. |
| إِسْم (<i>ism</i>), a name. | أَسْمَاء (<i>asmā</i>) and أَسْمَاءِ (<i>asāmī</i>), names. |
| فَتْح (<i>fath</i>), victory. | فُتُوح (<i>futūh</i>), conquest; فُتُوحَات (<i>futūhāt</i>), victories. |

دُوا (davá), medicine.	دَوَاجَات (davājāt), medicines.
تُور (nūr), light.	أَنْوَار (anvār), lights; نيران (nirān), a fire.
خَادِم (khādim), a servant.	خُدَام (khuddām), servants: خدام (khādām), retinue.

§ 168. Some Arabic nouns end in what is known as 'the ة of unity', and they drop this to make their meaning general, which has often the effect of expressing a plural signification. The original difference between the general form and the proper plural is well seen in the following word.

Singular.	General form.	Plural.	
شَعْرَةٌ (shá'reh), a single hair.	شَعْر (sha'r), the hair (of the head).	شُعُور (shu'ūr) أَشْعَار (ash'ār)	} hairs.

Often, however, such words have not in Persian any plural form, but use the general form as a plural.

Singular.	General form.	Plural.
حِرْفَت (hīrfat), an industry.	حِرْف (hīraf), industries.	—
شَجَرَةٌ (shájareh), a tree.	شَجَر (shájar), trees (in general).	أَشْجَار (ashjār), trees.
بَلَدَةٌ (báladeh), small town.	بَلَد (bálad), town.	بِلَاد (bilād), a country, region. بُلْدَان (buldān), towns.

Singular.	General form.
مِلَّة (millat), a sect.	مِلَل (mīlal), sects, communities.
دَوْلَت (dāulat), a state, wealth.	دَوْل (dūval), states.
أُمَّة (úmmat), a people, religious community.	أُمَّم (úmmam), communities.
نِعْمَت (ni'mat), favour.	نِعَم (ni'am), favours.

All such words in all their forms are feminine: e. g., "The Great Powers of Europe", دُولِ مَعْظَمَةُ أُرُوبْ (*dūval i mu'azzameh-y-i Urūp*): "The United States of America", دُولِ مُتَّحِدَةُ بِنَكِی دُنیا (*dūval i muttāhīdeh-y-i 'Yāngī Duniā*).

§ 169. The two following rules are observed in Persian in reference to certain classes of Arabic nouns and adjectives: —

Rule I. An Arabic noun feminine, *singular or plural*, if followed by an *Arabic* adjective, requires that adjective to be in the feminine *singular*: as,

أُمُورِ سِیَاسِیَهِ (*umūr i siyāsīyeh*), political affairs.

وَقَائِعِ مُهِمَّةٍ (*vaqā'ī' i muhimmeh*), important events.

سُلَاطِینِ سَاسَانِیَهِ (*Salātīn i Sāsānīyeh*), the Sāsānian kings.

مُلُوكِ مَازْبُورِهِ (*mulūk i mazbūreh*), the kings aforesaid.

مَلَائِكَةُ مَقْرَبِهِ (*malā'ikah-y-i muqārrabeh*), the angels nearest (to God).

Often, however, but not always (as the above examples shew), if the noun in the plural denotes *men* or *angels*, the adjective is put in the proper Arabic plural form: as,

أَنْبِیَاءِ أَطْهَارِ (*anbiyā'-i athār*), the pure prophets.

حُكَّامِ كِرَامِ (*hukkām i kirām*), gracious governors.

Rule II. Arabic cardinal numerals between 3 and 10 (inclusive) may be used with Arabic nouns, in which case the adjective follows the noun and is united to it by *izāfeh*, in accordance with the Persian idiom in reference to most other adjectives, not cardinals. But the noun must be in the *plural* and the adjective in the *feminine singular*: as, اَنْجِيلِ اَرْبَعِهِ (*anājīl-i arba'ah*), 'the Four Gospels'. Contrast the Persian equivalent چَهَار اِنْجِيلِ (*chahār Injīl*), in which the numeral *precedes* the noun and the latter is in the *singular*.

' Yāngī Duniā, 'the New World': *yāngī* is Āzarbāijānī Turkish for 'new'. The United States are also in Persian newspapers often called اَنْتازُونِی, an attempt at writing *États Unis* in Persian letters!

§ 170. A number of Arabic words in the plural are used with a singular meaning in Persian. In order to express the plural, the Persian plural termination ان (*ān*) or ها (*-hā*) is then added. Examples: —

<i>Singular.</i>	<i>Ar. Plural.</i>	<i>Persian Plural.</i>
رَبُّ (<i>Rabb</i>), Lord (used of God only).	أَرْبَابٌ (<i>arbāb</i>), a peasant proprietor, or the headman of a village.	أَرْبَابَاتُ أَرْبَابَانَ أَرْبَابًا (<i>arbābhā, arbābān, arbābāt</i>).
نَائِبٌ (<i>nāib</i>), viceroy: policeman.	نَوَابٌ (<i>navvāb</i>), a title.	نَوَابَانَ نَوَابًا (<i>navvābhā, navvābān</i>).
عَامِلٌ (<i>āmil</i>), agent.	عُمَّالَةٌ (<i>āmaleh</i>), a workman, labourer.	عُمَّالَهُمَا عُمَّالَاتٌ (<i>āmalaḥhā, āmalahhā</i>). (§ 152.)

§ 171. Any Arabic noun used in Persian may take the ordinary Persian plural terminations (§ 31) instead of forming its plural in accordance with the Arabic rules. But Arabic plurals are very extensively used in Persian with Arabic nouns both in speaking and in writing.

Notes.

<i>Bi-sār būrdan</i> , to spend time, live.	<i>āshpaz</i> , a cook.
<i>sūrmeh</i> , collyrium (to brighten eyes).	<i>Hāzrat i Vāla</i> , His Royal Highness.
<i>pai būrdan</i> , to follow, turn to.	<i>hamshikār</i> , hunting-companion.
<i>Khudā-rasāideh</i> , (one who has attained to (a knowledge of) God.	<i>bildarchīn</i> } a quail.
<i>dam zādan</i> , to cavil, ask why and how.	<i>kaukarāk</i> }
<i>dārajeh</i> , (spiritual) rank, degree.	<i>vā deh khvāstan</i> , to invite.
<i>ūjrat</i> , wages.	<i>sabzījāt</i> } vegetables.
<i>tukhm</i> , (seed), egg; <i>t. āvardan</i> to lay an egg: (<i>fully, tukhm i murgh</i>).	<i>tarakūri</i> }
<i>murgh</i> , a hen, a fowl.	<i>sib i zamīni</i> (pomme de terre), potato.
<i>nasīyyat</i> , on credit.	<i>kālam i Farāngi</i> , cauliflower.
<i>bāmdādān</i> , on the morrow.	<i>bādinjān</i> , egg-plant fruit (in India <i>Brinjal</i> .) (— <i>Farāngi</i> , tomato).
<i>chāndi</i> , (for) some time.	<i>shūrvā</i> , soup.
<i>adā nāmā-kard</i> , would not pay.	<i>turūbcheh</i> , radish.
<i>kadkhudā</i> , headman of a village.	<i>‘ainu’nnās</i> (<i>ananas</i>), pineapple.
	<i>purtuqāl</i> , a lime.
	<i>azgīl</i> , a medlar.
	<i>ālūbālū</i> , sour cherry.

maktûban, in writing.
jûjeh, a chicken.
aqállan, at least.
ittifâqan, by chance.
zarâng, clever, 'cute.
chigûnâgî, state of affairs.
qâhqaheh, loud laughter.
pishkhdmat, table-servant.

gilâs, sweet cherry.
tût i Farângî, strawberries.
âlî, plum.
âlûcheh-y-i sabz } greengage.
gâujeh }
khâneh-y-i miz, drawer of a table.
sûkhtehdân, ashtray (for cigars).

Exercise 37.

حکایتِ پنجم

(۱) زاهدی پیوسته مردمانرا بطرفِ خدا میخواند و شب و روز در فراهم نمودنِ مُریدان و موعظه کردن بدیشان بسر می بُرد (۲) چون چشم خردش سرُمهٔ بصارت یافت و از عالمِ ظاهر بعالمِ باطن پی بُرد همه را پیش از خود رسیدهٔ درگاهِ ایزدی دیده متخیر شد (۳) پس خدمتِ بزرگِ زمانه رفت و از وی تفصیل این راز را پرسید گفت که تا تو نادان بودی همه را نادان می پنداشتی حالا که دانا شدی همه را خدا رسیده یافتی (۴) حاصلِ مطلب (۵) در قدرتِ الهی دم نباید زد و هیچکس را بچشمِ حقارت نباید دید بلکه باید که هر شخص خود را از همه پست تر بینگارد تا بدرجهٔ که مقصودِ اوست برسد — بیت —
افتادگی آموز اگر تشنهٔ فیضی — هرگز نخورد آب زمینی
که بلند است^۱

Translation 38. — A Tale.

A labourer lived a long time in foreign (distant) countries, and, having at last returned to his native-land, and having soon wasted all the money (moneys) which he had saved (heaped up) from his wages, reached the extremity of poverty and impecuniosity. One day, having entered a small village, he went to

¹ This refers to the Persian custom of making plots of ground intended for cultivation *lower* than the adjoining water-courses in the fields, so that they may be easily flooded when desired. The paths and other elevated patches of ground remain dry, as the water does not rise so high.

a well-known shopkeeper, and asked him for (asked from him) a dozen (twelve) cooked eggs on credit, and having got them he ate them at dinner-time: and next day, having set out, he went to his own village. When some time elapsed and that labourer would not pay his debt, the (that) shopkeeper, having laid a complaint in writing against (having made from) him before the headman of that village, said, "Such and such a person has bought on credit (has made credit) from me twelve cooked eggs, and until now has not given the money for them (of it), and on that account has caused me great loss; for from those twelve eggs twelve chickens would have been produced for me, and every chicken, on becoming a hen, would have ere this laid at least some hundreds of eggs, from which a large number of (*basā*) other chickens would have come into existence (*padīd āmadan*)". And in this very manner that covetous shopkeeper claimed (was claiming) an enormous sum. When that impecunious fellow heard this, having gone into a wineshop he desired to forget his ill-luck in wine (having drunk wine). There he happened to meet (by chance he met) a clever clerk (*kātib*) who (that that clerk), having enquired the state-of-affairs, said to him, "Dear friend, be of good cheer, for, if you put your matter into my hands (entrust your matter to me), everything will turn out (*shūdan*) all right (*durūst*)". The labourer, having thanked him (*izhār i mamnunīyyat kārđan*), went to the headman and said, "Such and such a clerk is my attorney (*vakīl*) and will soon be present to answer (having become present will give answer) in my stead". The headman, having for a long time waited for (having become expectant of) that clerk, when he did not come, sent in search of him and asked him, saying, "Well, so and so (*ai fulān*), why hast thou wasted my time? since I have been looking out for you for some time (it is a space — *muddat* — I draw the expectation of thee)". He said, "Sir, I was cooking peas, for I wanted to plant (having planted) them (it) in my garden and to see what will come of it (what will become)". The headman, having laughed aloud, said, "You fool (*ai*

ahmaq), do you not know (thou knowest not) that cooked peas never grow?" He said, "Sir, if it is so, then when does a chicken come out (come up) of (from) a hen's egg that has been (may have been) cooked?" The headman, on hearing this, rejected that shopkeeper's complaint.

Conversation.

آقا

پیش خدمت

آقا (آیا) گوشت آهوی پیدا میشود

آقا امروز برای شام چه قسم گوشت

میل میفرمائید

خوب گوشت خرگوش یا چند اردک
یا کبوتر یا بلدرچین (کوکرک) یا
هر قسم گوشت حیوانی شکاری
بدستت بیاید دُرست کن —
باید امروز شام خیلی خوب و
فراوان باشد زیرا چند نفر از
دوستان خود را وعده خواسته ام

خیر آقا پیدا نمی شود زیرا گوشت
آهوی در اینجا نمی آورند و بدست
هیچکس نمیرسد جز اینکه حضرت
والا یا یکی از همکاران او آنرا
بطور تعارف برای کسی بفرستند

سیب زمینی لازم است و نیز اگر بتواند
بهبترین است که کلم فرنگی
یا کلم عام و زردک و شلغم و
بادنجان و لوبیای سبز و عدس
برای شوروا و پنیر آماده کنند

خیلی خوب باشیز خبر میدهم —
و چه قسم سبزیجات (ترکاری)
باید به پُرَد

بلی جز اینکه از پیاز و سیر نفرت دارم
از اینجه که بوی آنها خیلی بد است
— اما آهایچ قسم میوه پیدا
میشود

دیروز در بازار تَرُبچه و کرفس و پیاز
و نخود فرنگی و بادنجان فرنگی
می فروختند آنها را می پسندید

در این موسم هر چیز باید نه فقط
فراوان بلکه ارزان هم باشد
— دوستان من خرما و انجیر و
انگور و آلو و آلوچه سبز
(گوچه) و گردو و فندق و پسته
را بهتر از آن انواعی که ذکر کردی
می پسندند

بلی آقامیوه فراوانست مثلاً شفتالو و
شلیل و هلو و انار و عین آلتاس
و به و گلابی و زردالو و نارنگی
و مدنی و پرتقال و ازگیل و
خرپوزه و هندوانه و سیب و
بادام و آلوبالو و گیلاس و توت
فرنگی و نرجیل در بازار دیده ام

بلی لازم است و نیز قاب سیگار
مرا در آن خانه میز پیداکن و آنرا

خیلی خوب آقا آنها را میستانم —
آیا چاهی و قهوه و قلیان و گز و

هر قسم مرتبا و شیرینی نیز لازم نیست
 با کبریت و سوخته دان توی سینی حاضر کن تا هر وقتیکه میگویم
 هر چیز را بتو آبی بزودی بیاوری
 خوب آقا هر چیز را از پیش حاضر میکنم
 الان سفره را پهن کن (بنداز)
 که موجود باشد
 زیرا باید بزودی تشریف آورند

Twentieth Lesson.

Voices of the Regular Arabic Trilateral Verb.

§ 172. As has already been explained (§ 147), the Root of the Arabic Verb generally consists of *three* Radical letters. From this root a number of *Voices* are formed by prefixing or inserting one or more of the *Servile* letters mentioned in § 147. (The nearest analogy to this in English is afforded by such verbs as 'to raise', 'to seat', 'to lay', formed somewhat similarly from 'to rise', 'to sit', 'to lie'.) All the voices formed from any root have a connexion in meaning, with one another and with the root, though in English their meanings have often to be expressed by quite different words. When the meaning of the root is known, it is not difficult to know the signification of each of its derivatives. This will be readily understood from the following Paradigm.

§ 173. Voices of *Katāba*, 'he wrote' (کَتَبَ).¹

§ 174. The voices are quoted and generally known by the numbers prefixed to each, *which must be learned*.

The Preterite is not used in Persian, but it is here supplied as a necessary link between the various Voices, and it is useful in shewing how the other forms are produced. Very few Verbal roots form all these Voices, but all may be produced from each root if required. A vast number of Arabic words used in Persian are formed from their respective roots in the manner shewn in the diagram. All the Infinitives are Verbal nouns, and (as used in Persian) most of the Present Participles Active and many of the Past Participles Passive are employed as nouns, though (as the name Participle implies) they may also be used as adjectives.

¹ (*Vide* the Table, p. 153).

Dictionary meaning of Preterite.	Explanation of General Meaning	Infinitive	iple Passive	iple Active	Preterite	Voices
He wrote.	Simple verb: primary meaning of Root.	كَتَبَ - كِتَابَةٌ (etc.) <i>kitābat - kath</i>	مَكْتُوبٌ <i>maktūb</i>	كَاتَبَ <i>kātāb</i>	كَتَبَ <i>kātaba</i>	I.
He taught to write.	Strengthened, emphatic form of I.	تَكَلَّمَ <i>takallam</i>	مُكْتَاتَبٌ <i>muktātāb</i>	مُكْتَاتِبٌ <i>muktātīb</i>	كَاتَّبَا <i>kāttaba</i>	II.
He corresponded.	To act as or become what is denoted by the Present Part. Act. of I.	مُكَاتَبَةٌ - مِكَاتِبَةٌ <i>mu-kātāb - mi-kātāb</i>	مُكَاتَبٌ <i>mukātāb</i>	مُكَاتِبٌ <i>mukātīb</i>	كَاتَبَ <i>kātaba</i>	III.
He dictated.	Causative of I.	اِكْتَابٌ <i>iktāb</i>	مُكْتَبٌ <i>muktāb</i>	مُكْتَبٌ <i>muktāb</i>	اَكْتَابَ <i>āktāba</i>	IV.
He enrolled, registered.	Action on oneself or for oneself.	تَكَاتَبَ <i>takātāb</i>	مُتَكَاتَبٌ <i>mutakātāb</i>	مُتَكَاتِبٌ <i>mutakātīb</i>	تَكَاتَبَا <i>takāttaba</i>	V.
He (mutually) corresponded, become a correspondent of —	Mutually becoming to one another what Part. Act. of I. denotes.	تَكَاتَبَ <i>takātāb</i>	مُتَكَاتَبٌ <i>mutakātāb</i>	مُتَكَاتِبٌ <i>mutakātīb</i>	تَكَاتَبَا <i>takāttaba</i>	VI.
It was written.	Passive of I.	اِكْتَابٌ <i>iktāb</i>	مُنْكَاتَبٌ <i>munkātāb</i>	مُنْكَاتِبٌ <i>munkātīb</i>	اِنْكَاتَبَا <i>inkātāba</i>	VII.
He wrote from dictation: registered himself.	Action on or for oneself (= V).	اِكْتَاتَبَ <i>iktātāb</i>	مُكْتَاتَبٌ <i>muktātāb</i>	مُكْتَاتِبٌ <i>muktātīb</i>	اِكْتَاتَبَا <i>iktātāba</i>	VIII.
(Employed only when the root denotes a colour: not used in Persian.)						
He asked (wished) someone to write.	Causing or desiring the action of I. to be done for oneself.	اِسْتِكَاتَبَ <i>istiktāb</i>	مُسْتِكَاتَبٌ <i>mustikātāb</i>	مُسْتِكَاتِبٌ <i>mustikātīb</i>	اِسْتِكَاتَبَا <i>istakātāba</i>	IX.
						X.

* This is generally in Persian pronounced *muktātib*, and so in other verbs *i* takes *a* in Infin. III before the last radical. The *a* final often becomes *ā* in Persian.

§ 175. The prefixed or inserted ع is the remnant of a word meaning *self*. The س of Voice X. is a weakened form of the prefix of Voice IV. (originally in the Semitic tongues ش and meaning 'to make', then weakened to س , ه and ا). The doubling (*tashdīd*) of the second Radical in Voice II. is the result of pronouncing Voice I. with greater emphasis: it accordingly adds force to the meaning of Voice I., if that Voice has a transitive meaning, and renders it transitive if it has not. The Infinitive of Voice II. is formed not from its preterite but from an adjective (of the form كاتب) derived directly from Voice I. and having sometimes an Active and sometimes a Passive Participial meaning: to this adjective the ع above mentioned is prefixed, and the word thus produced originally meant 'to produce such an effect *on* or *for* oneself'. The *mu* prefixed to all the Participles except those of Voice I. is the remains of a word which meant 'who' or 'which'. Voice VII. is formed by prefixing *n* to Voice I., thus producing a Passive sense (it is doubtless the remains of a pronominal or demonstrative word): the ن prefixed in this Voice and in Voices VIII., IX. and X. is only to assist the pronunciation and *goes out* altogether when no longer needed for that purpose, e. g. when *mu-* is prefixed. Voice III. is formed by taking the Present Participle Active of Voice I. and turning it into a verb denoting 'to act as one doing such and such a thing': e. g. in this Verb 'to act as a *katib* or writer'. Voice VIII. inserts the ع instead of prefixing it: this Voice seldom occurs when Voice V. does, and is really (originally) an optional form of that Voice, used in its stead when euphony requires. Voice IX. is really formed from adjectives denoting colours (which in Arabic in the masc. sing. generally prefix *alif* to their trilateral root, as أسود , *ásvad*, 'black'; أحمر , *áhmar*, 'red'): and the verb denoting to produce that effect, to grow of that colour, is made by merely *tashdīd* the last radical: as أحمر (أحمر), 'to grow red', 'to blush'. It will thus be understood how little there is really mysterious about the origin of the various Voices and tenses of the Arabic verb.

§ 176. The *second* vowel in the Preterite of Voice I. is sometimes *i* (ي), sometimes *u* (و) instead of being, as here, *a* (أ): but this does not concern the student of Persian. The form of the Infinitive of Voice I. also varies, and a single root has frequently several different forms of *this* infinitive. Except in these few matters and in the instances in which (*vide* Lesson XXI.) euphony demands a contraction or the assimilation of certain letters to one another, there is *no irregularity* in the formation of the different parts of the Arabic Trilateral verbs, all being formed according to the Paradigm given in § 173.

It will be a most useful exercise for the student to form from other Arabic roots (e. g. from علم [Infin. I. عَلِمَ],

[Infin. I. *علم*: Pret. I. *عَلِمَ*], *عمل* [Infin. I. *عَمَلَ*]) words in accordance with the Paradigm, and to trace out their meanings.

When it is desirable to find the root of a word, this is done by striking out the formative letters: e. g. the root of *استقبَل* (*istiqbāl*) is *قبل*, and *istiqbāl* is Infin. X. of that root.

Notes.

- Habīb*, a man's name.
Hajjāj, a tyrannous governor of Arabia under Caliph 'Abdu'l Mālik.
Bāsrī, native of Baṣreh.
Khwāḍjeh Hāsan, a man's name.
ishān, = he, she (said out of respect).
'alāihirrahmah, on him be mercy.
rahmatu'llāh 'alāih, God's mercy on him.
'Ajāmī, non-Arabian; Persian.
ṣāuma'eh, hermit's cell.
namāz, Muḥammadan stated prayers (offered 5 times daily).
daur i ūrū girīstan, to surround him.
chandān kih . . . kāmtar, the more . . . the less.
qadīmu'l ayyām, ancient times.
Lāndan, London.
sanjāq, a pin.
inshāa'llāh, please God.
ṣarfelyū, saving, careful, economical.
bachcheh-gūrbek, a kitten.
tashrif biyāvarid tū, come in.
- b'ismi'llāh*, (in God's name), — said in inviting one to enter, to sit down, to eat, etc.
ruḥ bi-chahār māndeh, a quarter to 4 o'clock.
gardān(i)dan, taking (a horse) out for exercise.
davāndan, making (a horse) gallop.
qādam rāftan, to walk (of a horse).
yūrgheh rāftan, to amble.
yūrtmeh rāftan, to canter.
hikkeh rāftan, to trot.
damāgh dāshtan, to be somewhat fresh.
sarkāsh, obstinate, stubborn, hard-pulling.
Hān, see! lo!
kabūd (nīleh), grey.
būr, brown.
kāhar, bay.
tāzi, Arabian (not in use).
aṣil (najīb), wellbred, blood-
kūran, chestnut-coloured.
yābū, pack-horse.
tatimmeh dārad = to be concluded.

Exercise 39.

حکایتِ ششم

حجاج ظالم حکم کرد که خواجه حسن بصری رحمه الله عليه را بکشند — ایشان بصومعه حبيب عجمی عليه الرحمة پنهان شده نماز مشغول گشتند — سپاهیان ظالم دور حبيب عجمی را گرفتند و پرسیدند که حسن بصری کجاست — ایشان گفتند که در صومعه من است و نماز میگذارد — سپاهیان داخل صومعه شدند چندانکه جستند کمتر یافتند — باز از حبيب عجمی پرسیدند که حسن کجاست

ایشان باز بصومه اشاره کردند - سپاهیان گفتند که تو زاهد معروفی چرا ذروغ میگوئی درصومه کسی نیست - ایشان گفتند که شمارا خدا نایینا کرده است چون سپاهیان برگشتند خواجه بیرون آمدند و گفتند که ای حیب از راست گوئی تو خدا مرا نجات داد - حاصلِ مطلب - راست گوئی در همه وقت بهتر است و شخصِ راست گو در هر دو جهان عزیز و برتر

Translation 40. A Tale.

In ancient times in the city of London there was a wealthy merchant, who took (gave a place) into his house a poor orphan and brought him up (was nourishing him). Although this child was so (small) young that the merchant did not appoint him to (over) any work, yet he himself, (loving toil) being diligent, and having devised some work for himself, busied himself in (of this, that) collecting lost pins. When he had picked up a number of them, he brought them to his master and gave them to him. The merchant was pleased and said, "Please God, by and by (after a little) this boy will turn out (become) a trustworthy and economical man". One day in that house a cat gave-birth-to some kittens, and that orphan obtained permission to rear one of them for himself. When that kitten grew up (became big), one day it happened that the (that) merchant, having laden one of his ships with (az) various kinds of merchandise (*amvāl va ajnās i tijārati*), was sending it to a distant country, and he wished to go on board the ship and see whether (*kih āyā*) everything was right (*bi-tartib ast*). On the way as he went he met that boy holding (who had) his cat in his arms (bosom). He said to him, "Child, hast thou not something too to send across the sea for sale?" He said, "Sir, you well know that I am destitute and have nothing but this cat". The merchant said, "Well, send that cat, that having sold it they may bring back its price for you (thee)". The boy handed over his cat to one of the sailors and asked that they should sell it for him: and the ship started. (*To be concluded*).

Conversation.

جواب

سؤال

خیر صاحب بیرون رفته اند اما خانم
تشریف دارند

صاحب تشریف دارند

خانم میگویند بسم الله تشریف
بیاورید تو

خدمت خانم عرض کن که آیا میدانند
که صاحب بکارفته اند

خانم فرمودند که صاحب ساعت سه
ونیم یا ربع بچهار مانده سوار شدند
و از برای تفریح بیرون رفتند و
شاید طرف فلان دهم رفته باشند
زیرا آن راه برای دواندن اسب
خیلی خوبست

منوچر ایشان هستم اما حالا فرصت
ندارم که شرفیاب شوم زیرا باید
پی صاحب بروم چونکه با وی
کار دارم

اگر بخواید بنده نیز همراه شما می
آیم و راه را نشان میدهم زیرا
لازم است که این اسب را قدری
بگردانم

خوب بآن طرف میروم اما راه را خوب
بلند نیستم

بلی اینجا سنگها بسیار است اما
بزودی اسبها میتوانند یزغه روند
و اسب شما چنین مینماید که دماغ
دارد و میخواهد تند برود

چه عیب دارد بیا — در این کوچه
باید اسبهای ما فقط قدم بروند
زیرا سنگها برای سبب خیلی
ضرر دارد

آن اسب شکی ندارم که از فرنگستان
آمده است و اسبهای فرنگی بخوبی
لگه میروند

اسب من خیلی تیز رو است —
حالا عیب ندارد که قدری یورطمه
کئیم

هان صاحب آنجاست سوار آن اسب
کبود (نیله) و دو صاحب دیگر
همراه وی هستند که یکی شان
اسب کزنی و آن دیگر اسب بوز
یا کهر دارند

بلی لگه رفتنش خوب و تند است —
حالا که زمین نرم تراست اسبها را
قدری بدوانیم

بلی اسب عربی (تازی) است اما
این اسب که بنده سوار آن هستم
اسب نیت یا بو است اما خیلی
سرکش است و حالا نیز سرکشی
میکند

اسب صاحب شما تند میروند و البته
اسب اصیل (نجیب) میباشد

Twenty-first Lesson.

Arabic Verbal Forms (*Continued*): Verbs with Feeble Radicals, etc.

§ 177. In certain classes of Arabic Verbs a few contractions and other alterations of the foregoing scheme (§ 173) take place, mainly for the sake of euphony and to facilitate pronunciation. These occur mainly when one of the three Radical letters of the verb is a weak letter (ا — ي — و). These changes, however, take place in accordance with fixed rules, the most important of which we now proceed to mention.

§ 178. If the middle radical be ا — ي — or و, it is represented by *hāmzeh* (ء) in the Present and Past Participle of Voice I.: as, from $\sqrt{\text{قول}}$, Pres. P. Act. قائل, Past P. Pass. مُتَوَلِّدٌ; from $\sqrt{\text{سأل}}$, Pres. P. Act. سائل, Past P. Pass. مُسَوَّلٌ; from $\sqrt{\text{میل}}$, Pres. P. Act. مائل, Past. P. Pass. مَوَّلٌ.

§ 179. In Voice II., if the third radical be one of these three weak letters, the Infinitive adds ء: as, from $\sqrt{\text{قوى}}$ the Infin. of Voice II. is تَقْوِيَةٌ (in Persian usually تَقْوِيَّتْ *taqvīyyat*).

§ 180. In Voice IV. if the third radical be و or ي it is dropped in the Infinitive: as from $\sqrt{\text{اعو}}$, Infin. IV. اَعَاءٌ. But if the 2nd radical be و or ي it is dropped in the Infinitive IV. and ء is added at the end of the word: as, from $\sqrt{\text{عون}}$, IV. Infin. اَعَانَهُ (Pers. اَعَانَتْ).

In this class of Verbs the Pres. P. Act. IV. has ي and the Past. Part. Pass. IV. has ا (by contraction in each case) before the final letter: as, from $\sqrt{\text{حيط}}$, Pres. P. Act. IV. مُحِيطٌ, Past. P. Pass. IV. مَحَاطٌ (contracted from مُحِيطٌ and مُحِيطٌ respectively). If the first radical be ا or و, in Infin. IV. its place is taken by ي: as, from $\sqrt{\text{وضع}}$, Infin. IV. اِيضاحٌ.

§ 181. In Voice VIII., if the first radical be a weak letter, it is assimilated to the inserted ت through-

out, so that this ت has the *tashdīd*: so from $V\overline{\text{وحد}}$ comes Infin. VIII. اِتِّحَاد (for اَوْتِحَاد); Pres. P. Act. مُتَّحِد (for مُوْتِحِد).

If the first radical be ص or ض , the letter ط is inserted throughout in Voice VIII. instead of ت: as, from $V\overline{\text{ضرب}}$. Past. Part. Pass. مُضْطَرَب . If the first radical be ط or ظ, this letter is *tashdīded* throughout Voice VIII., instead of ت being inserted: as, from $V\overline{\text{طلع}}$, Pres. P. Act. VIII., مُطَّلِع , Infin. VIII. اِطَّلَاع (*ittilāʿ*).

If the first radical be ز, a د is inserted in Voice VIII. instead of ت: as, from $V\overline{\text{زيد}}$, Infin. VIII. اِزْدِيَاد .

If the first radical be ت, د or ذ, it is usually *tashdīded* instead of having ت inserted after it in Voice VIII. throughout: as from $V\overline{\text{ذكر}}$, Pres. P. Act. VIII. مَذْكِر .

§ 182. In Voice X., if the 2nd radical be و or ی, it falls out in the Infinitive, and the ending ة is appended: as, from $V\overline{\text{عون}}$, Infin. X. اِسْتِعَانَةٌ (in Persian اِسْتِعَانَات).

§ 183. In verbs which have ا for their first radical, this letter is changed to اُ after the prefix م (*mu*): as, from $V\overline{\text{اخذ}}$, Infin. III. مُواخِذُهُ (*mu'ākḥazeh*, sometimes pronounced *muvākḥazeh* or even *muvākḥizeh*, the second *a* in such forms — Infin. III. — in ordinary Persian becoming *i*).

§ 184. A few other similar changes occur in Arabic Verbs of the classes mentioned, but as they are caused by the carrying out of the principles already illustrated, they present no difficulty. If a root contains *two* weak letters or otherwise comes under two of these rules, *both* operate: as, from $V\overline{\text{اذى}}$, Infin. IV. اِذَاء (*Vide* § 180); from $V\overline{\text{وقى}}$, Infin. VIII. اِئْتَقَا (*Vide* §§ 181, 180).

§ 185. The Arabic words ذُو (Irreg. genitive Sing. ذُوِي, used as Nom. in Persian: Plural ذُوِي), 'owner', 'possessor', عَدَم 'nothingness', and غَيْر 'other than', are of frequent use in Persian in composition with other words of Arabic origin. Their use will be best understood from the following examples: ذُو الْجَلَال, 'possessed of glory, glorious, Lord of Glory' (said of God); ذِي شَأْن 'possessed of grandeur', 'grand', 'eminent': عَدَم مَعْرِفَت 'nothingness of knowledge', 'ignorance'; عَدَم قُوَّة, 'nothingness of power', 'powerlessness': غَيْر مَعْلُوم, 'other than known', 'unknown'; غَيْر مَرْمِي (ghair i mār'ī), 'other than seen', 'unseen', 'invisible'; غَيْر مَحْدُود, 'other than bounded', 'unlimited', 'boundless'.

§ 186. The following Arabic phrases are in constant use as single words in Persian, so that the student ought to learn their meanings. Many others will be found in Appendix A.

في الجملة (fi'ljimleh) on the whole.	على الدوام (ila'ddavām) continually.
في الحقيقة (fi'lhaqiqeh) in truth.	على الخصوص (ila'lkhusūs) especially.
بأفعال (bi'lfi'āl) in fact.	إلى الأبد (ila'lābad) forever.
بعده (bā'dahu) after it (him).	أبدًا وأبَدًا (abadu'lābād) ever and ever.
بعدها (bā'dahā) after her (them, of things).	فوق العادة (fauqu'l'ādah) extraordinary.
أما بعد (ammā ba'd) but next.	حاصل الكلام (hāsili'lkalām) finally, in short.
عن قريب (an qarīb) soon, shortly.	وغيره (vaghairah) etc.
في الكلمة (alqiṣṣeh) in a word, finally.	ما جرى (mā jarā) what occurred, event.
هكذا (hākazā) thus.	في ما بعد (fi mā ba'd) for the future.
لهذا (lihāzā) therefore.	مع هذا القياس (ma'hāza'lqiyās) on this supposition.
إلا مع هذا (ma'hāzā) besides this.	مشار إليه (mushārun ilaih) the person indicated.
ما بقي (mā baqi) the remainder.	
في الفور (fi'lfaur) instantly.	

It will be noticed that in Arabic phrases whenever a long vowel immediately precedes a word beginning with the article ال, the said long vowel is pronounced *short*, as in the above examples.

Notes.

<i>Mūsā</i> , Moses.	<i>haiḥ ast</i> , it is a pity.
<i>āla'nabiyyinā</i> } on our Prophet	<i>alfāz</i> (Ar. pl. of <i>lafz</i>), words.
<i>va ālahi'ssalām</i> } and on him be	<i>maghshūsh</i> , indistinct, confused,
peace.	inaccurate.
<i>Iblīs</i> , Satan.	<i>ahl i zabān</i> , those whose native
<i>Khaṣāḥis</i> (Ar. pl. of <i>khaṣīṣeh</i>),	language it is.
peculiarities.	<i>muhāvareh</i> , idiom.
<i>vasāvis</i> (Ar. pl. of <i>vāsvaseh</i>) temp-	<i>zarbu'lmaṣāl</i> , proverbial: a pro-
tations of Satan.	verb.
<i>Kibriyā</i> , the Divine Majesty.	<i>bi-tariq i ulā' (aulā')</i> , far more.
<i>haiwān i darāndeh</i> , beast of prey.	<i>kūmak</i> , aid, help.
<i>zahreh</i> , bile; daring.	<i>hiḥz kārdaṅ</i> , to learn, learn by
<i>pūz</i> , snout.	heart.
<i>mu'āllim</i> , a teacher.	<i>qavānīn</i> (Ar. pl. of <i>qānīn</i>), laws.
<i>mīrṣā</i> (here), a teacher of lan-	<i>qavā'id</i> (Ar. pl. of <i>qā'ideh</i>), rules.
guages.	<i>ṣarf va nahv</i> , grammar.
<i>muta'āllim</i> , a student, pupil.	

Exercise 41.

حکایتِ هفتم

روزی موسی (علی نبینا و علیه السلام) ابلیس را دید بر سر
 کوهی نشسته - پرسید که در دنیا کدام کس را دوست داری -
 گفت جاهل بخیل را که از بندگی و عبادت او هیچ بدرگاه خدا
 مقبول نمیشود - گفت که کدام کس را دشمن داری - گفت عالم
 سخی را که پروردگار همه گناهان او را میآمرزد و همه طاعت
 او را مقبول میفرماید - حاصل مطلب - علم و سخاوت بهترین
 خصائص انسانست و بخل و جهالت بدترین وساوس شیطان -
 سخی دوست خداست و بخیل دشمن کبریا

Translation 42.

(Conclusion of the Tale of the Boy and the Cat.)

After some months that vessel reached an unknown island and cast anchor. When the sailors disembarked (came to the dry-land), they were informed that a

sovereign (*sultāni*) reigned (reigns) over that island: and when that sovereign heard that some foreigners (foreign persons) had arrived in (have become arriving of, *vārid i*) his country, he commanded that they should be invited (so that they invited them) to lunch (that they may eat lunch) with him. But when they sat down at the royal table, they saw that, although there is plenty of (plentiful) food, yet it is impossible (not possible) to eat as much as even one morsel in comfort, because the king's palace is full of (*from*) mice and rats (mice small and large), which are so daring that (having dared to this limit) they snatch the morsels from the guests' hands. The sovereign, having become ashamed, said, "Whoever discovers (may discover) a remedy for (of) this calamity, I shall give him a large sum". Then one of the sailors said, "Your Majesty, I have a beast of prey, which, if you permit (if there be permission), will very speedily (with complete haste) completely destroy all these mice". When the king commanded, they brought that cat, and the cat busied herself in the chase in such a manner that after half an hour no mouse dared to (had daring of that, that it should) shew its snout. The king, having become extremely pleased (joyful), purchased that cat for a sack full of gold (*talā*), and in that manner that orphan became rich.

Conversation.

مُتَعَلِّم (میرزا)

البته اگر کوشش کنید بعد از چندی
ترقی کرده میتوانید بخوبی فارسی
حرف بزنید — اما شاید زبان
فارسی را درهند آموخته اید
زیرای بینم که تلفظ شما مغشوش
است

آیا می شنوید که چه قدر تفاوت
هست مابین زبان فارسی ایران و
آنچه درهند آنرا فارسی میگویند
شاید تبدیل شده است و مثل تلفظ
زبان انگلیسی و هر زبان دیگر

مُتَعَلِّم

حیف است که اگرچه چند تا کتاب
فارسی خوانده ام و معنی الفاظ
کمی میدانم اما هنوز نمیتوانم
بخوبی و باسانی زبان فارسی
حرف زنم

بلی اولاً فارسی را درهند آموختم
اما حالا یکسال است که در ایران
هستم

البته تفاوت عظیم است خصوصاً
از این سبب که تلفظ این مملکت

و لکن هر شخص باید فارسی
حرف بزند بطوریکه اهل زبان
میزند

رفته رفته تا این ایام تبدیل شده
است

میان ما ضربُ المثل میباشد که
جوینده یابنده است و اگر شما
توانسته اید درهند تا اینقدر
فارسی بیاموزید پس بطریق
اولی درخورد ایران میتوانید
آنرا بزودی وبآسانی تمام تحصیل
کنید

راست میگوئید اما هر قدر بیشتر
کوشش میکنم که محاورات
فارسی را بیاموزم کمتر آنها را فرا
(یاد) میگیرم

انشاء الله مُشکل نیست زیرا قواعد
و قوانین صرف و نحو فارسی خیلی
آسان میباشد — آیا چیزی از
زبان عربی آموخته اید

امیدکنی دارم که به مدد (کمک)
شما روز بروز چیزی بیشتر
حفظ کنم و بتوانم بعد از چند وقت
بخوبی گفتگو نمایم و تلفظ و عبارات
خود را اصلاح کنم

خیر هیچ اشکال ندارد جز اینکه مردم
اکثر اوقات در آموختن تنبلی
میورزند و از آن سبب ترقی نمی
کنند

خیلی کم اما می فهم که آن زبان
بینهایت مُشکل میباشد

Twenty-second Lesson.

Formation of Arabic Derivative Nouns and Adjectives.

§ 187. Besides the Participles and Infinitives of Verbs as explained in Lessons XX. and XXI., many other words are formed from Arabic Trilateral roots. We now proceed to explain the method of such formations, the principal of them only and those most frequently met with in Persian being given. It will be found that an acquaintance with the methods in accordance with which such words are produced will enable the student, not only to remember the meanings of the words when once learnt, but also to know their meaning the first time he meets with them, if he knows the meaning of the root. If, for example, he knows (§ 190) that *mi* prefixed to the root and *ā* inserted before the last radical forms nouns denoting *instruments*, it will not be difficult to remember that *miftāḥ* (مفتاح)

so formed from V فتح 'to open', means 'a key'. As the same rules are, with few exceptions, applicable to all roots if necessary, it will be understood that a vast number of words may be produced from almost every Arabic root, and that little doubt can arise about the meaning of each word so formed.

§ 188. Nouns denoting *people engaged in any trade or occupation* are formed by *tashdīd*ing the 2nd radical and inserting *ā* before the third: as, from V صرف 'to turn, to change', comes صَرَّاف (*ṣarrāf*), 'a money-changer': from V قَصَب 'to cut up, dissect', comes قَصَّاب (*qaṣṣāb*), 'a butcher': from V بَقَلَ 'to sprout', (بَقْل vegetable), comes بَقَّال (*baqqāl*), 'a greengrocer'.

§ 189. Nouns denoting the *place where* anything occurs are formed by prefixing *ma* to the Root: as, مَكْتَب (*máktab*), 'a school', from V كَتَب 'to write': مَسْجِد (*másjīd*), 'a mosque', from V سَجَد 'to worship'. Nouns sometimes add *me* to this form; as مَحْكَمَة (*máhkameh*) 'tribunal' (in vulgar use in Persian in the sense of 'a doctor's consulting room', from *hakīm* in the sense of 'a doctor') from V حَكَم 'to judge', 'determine', 'command'.

§ 190. Nouns denoting *instruments* are formed by prefixing *mi* to the root and by (frequently) prefixing *ā* to the third radical: as مِقْرَاض (*mīqrāz*), 'scissors', from V قَرَض 'to cut': مِسْوَاك (*misvāk*) 'tooth-pick', 'small piece of wood for rubbing and cleansing the teeth', from V سَوَكَ 'to cleanse the teeth': مِيعَار (*mi'yār*) 'touchstone', from V عَيَّر, which in Voice II. means 'to verify a weight', 'test a coin'.

§ 191. Many nouns and some adjectives are formed by inserting *w* before the third radical (such nouns are forms of the Infinitive of Voice I., of which there are 24 possible forms): as دُخُول (*dukhūl*), 'act of entering', 'entrance', from V دَخَلَ 'to enter': زَرُور (*zarūr*) 'necessary', from V ضَرَّ, originally 'to press', 'to con-

strain'. Others to this form add ءـ: as ضروره (*zarūreh*, in Persian ضرورت, *zarūrat*), 'necessity'; حكومه (*hukūmeh*, in Persian حكومت *hukūmat*), 'rule'.

§ 192. An adjectival form is obtained by inserting *ī* before the last radical: as, كريم (*karīm*) 'kind', 'gracious', from $V_{\text{كرم}}$, 'to be beneficent': قليل (*qalīl*), 'scanty', 'small', from $V_{\text{قل}}$, 'to be few': جليل (*jalīl*) 'glorious', from $V_{\text{جل}}$, 'to shine forth'. From these adjectives nouns may be formed by changing the *ī* into *ā*, with or without adding ءـ: as جلال (*jalāl*), 'glory'; كرامة (*karāmah*, in Persian كرامت *karāmat*) 'generosity'; or even by merely adding the ءـ, as فضيله (*fazīleh*, in Persian فضيلت *fazīlat*), 'superiority', from $V_{\text{فضل}}$ 'to surpass'.

§ 193. Other nouns and adjectives are formed by adding *-ān* to the root: as سلطان (*sultān*), 'a ruler', from $V_{\text{سلط}}$, 'to be despotic'; حيران (*hairān*), 'astounded', from $V_{\text{حير}}$ 'to be bewildered'; عرفان (*irfān*), 'knowledge', from $V_{\text{عرف}}$ 'to know'. From the same roots may be formed other nouns by merely adding ءـ (in Persian changed into اتـ); as سلطنة (*sāltanat*), 'sovereignty', 'kingdom'; حيرت (*hairat*), 'astonishment'.

§ 194. Many nouns (infinitives of Voice I.) insert *ā* before the last radical (cf. § 192): as كلام (*kalām*), 'speech', from $V_{\text{كلم}}$; قرار (*qarār*), 'agreement', from $V_{\text{قر}}$; فرار (*farār*) 'flight', from $V_{\text{فر}}$. Some adjectives also have this form; as حلال (*ḥalāl*) 'lawful', from $V_{\text{حل}}$, and حرام (*ḥarām*), 'unlawful', 'forbidden', from $V_{\text{حرم}}$. Nouns of this formation often add ءـ (in Persian اتـ); as تجارة (*tijārat*), 'commerce', from $V_{\text{تجر}}$.

§ 195. A few insert *ā* before the second radical: as خاتم (*khātām*), 'a seal', from $V_{\text{ختم}}$; قالب (*qālab*), 'a mould', from $V_{\text{قلب}}$. From the present participle Active of

Voice I. we have nouns feminine in ـة ; as فائدة (*fā'idah*), 'benefit'; قاعدة *qā'idah*, 'a rule': (from فد and قد).

§ 196. Many other nouns are formed (Infinitives of Voice I.) by the addition of various short vowels to the radical consonants: as علم ('ilm), 'science'; حُسن (*husn*), 'beauty'; طلب (*talab*), 'request', 'demand'; هُدى (*hudā*), 'guidance'; قُدس (*qudus*), 'holiness'. Adjectives are also formed by means of the insertion of the short vowels: as, حُسن , 'handsome'; نجس (*najis*), 'defiled'.

§ 197. Some nouns add ى — to the root (this in Persian sometimes becomes ـی): as دَعْوَى (*da'vā'* *da'vī*), 'claim', from دعو ; فتوَى (*fatvā'*), 'decree'.

§ 198. The Arabic diminutive rarely occurs in Persian: its formation will be understood from the following examples: رُجَيْل (*ruja'il*), 'a mannikin', from رَجُل (*rājul*), 'a man'; حُسَيْن (*husain*), 'goodlooking', from حَسَن (*hāsan*), 'handsome' (a proper name).

§ 199. Attributives, nouns and adjectives, are formed in great numbers by adding ى (fem. *-iyyeh*), to the original noun: as مِصرى (*Miṣri*), 'Egyptian', from مِصر (*Miṣr*), 'Egypt'; اِصفهاني (*Iṣfahāni*), 'a native of Iṣfahān'; ضرورى (*zarūri*), 'necessary'; طفلى (*tifli*), 'childish'; بابى (*Bābi*), 'follower of the Bāb', etc. If the noun ends in ـة or ى —, these letters may be dropped or changed into و before the addition of the -ى : as, بصرى (*Bāṣri*), 'a native of Bāṣreh; عيسى (*Īsā'i*) 'belonging to Jesus', from عيسى (*Īsā*), 'Jesus': سنوى (*sānavi*), 'annual', from سنة (*sanah*), 'a year'. The feminine *singulars* of nouns (and adjectives) in ى are often used with the significance of the plural and instead of the latter: e. g. بابية (*Bābiyyeh*), بهائيه (*Bahāiyyeh*), 'the Bābis', 'the Bahāis'. (This is owing to the omission of the noun مِلّت (*millat*), 'a people, sect', or اُمّت with the same meaning).

Notes.

(The key to the explanation of the following Story is the Muhammadan tradition — quoted almost literally in the Moral — that one who gives to the poor gets ten times as much in return from God in this world and seventy or even seven hundred times as much in the next world.)

Shām, Damascus; Syria.

'*Usmān ibn i 'Uffān*, afterwards Caliph.

dah bist = *fi dah bist*, twenty in ten, = 200 per cent.

(*fi*)*yak dah*, ten in one = 1000 per cent.

dunyā, this world.

ākhirat, 'uqbā', the world to come.

kimiyā, the philosopher's stone.

dar har šūrat, however that may be.

'*amil*, an official (head of taxation department).

hidāsat i sinn, youth, youthfulness.

ittisāf dāshtan, to be endowed [with. *pishgāh*, vestibule.

qāim maqām, lieutenant, substitute.

muwāfiq uftādan, to turn out well, succeed.

khvāhad namūd = should form, conceive.

mutafakkireh, reflective: *quvvat i mut*: reflective power = power of reflection.

murtasim sākhtan, to paint, depict.

māfrash, portmanteau, travelling-bag.

gumrūki, liable to Customs duty.

khūrdeh rīzeh, small articles.

gumrūk, Customs dues.

tāraf i shām, towards evening.

Khudā hāfiz (*Khudā hamrāh*), Goodbye.

Exercise 43.

حکایت هشتم

در زمانِ خلافتِ ابو بکرِ صدیقِ گرانئی سخت پدید آمد — در آن اثنا قافله از شام وارد شد که در آن پانصد شتر بار گندم مال عثمان ابن عفان بود — دلایان آمدند و نفع ده بیست مقرر کردند — عثمان گفت که نفع مضاعف قبول نمیکنم بلکه نفع یک ده میدهم — و فی الحال آن غله را بر غریبان و مسکینان تقسیم کرده نفع ده در دنیا و هفتاد در آخرت حاصل نمود — حاصلِ مطلب — سخاوت تجارتیست که نفعش ده در دنیا میرسد و هفتاد بلکه هفتصد در عقبی عاید میشود — بیت
سخاوت مس عیب را کیماست سخاوت همه در دهها را دواست

Translation 44.

They say that Ardashir Bābakān, son of Bābak, is of the race (offspring) of Sāsān son (*bin*) of Bahman, son of Isfandiyyār. Others mention for him a humbler

origin (descent). However that may be, they say that his father was one of the officials (farmers-of-taxes). The governor of Dārābjird, who was named (had the name) Piri, heard that Bābak had (there is to Bābak) a son, who, in spite of his youth, is endowed with an excellent (*vāfir*) intellect and (a) noble (*bāhir*) courage. He therefore summoned him: and Ardashīr gained such credit (*i'tibār*) with him (in his presence) that, whenever any matter prevented him from conducting the government, he used to make Ardashīr his substitute: and Ardashīr's conduct (*kirdār*) on these occasions turned out so well that after Piri's death he was appointed to the government of Dārābjird. It is no marvel that a youth like Ardashīr, who had made such rapid progress (who may make progress with this rapidity), should conceive great projects (*vide* § 100). They say that the force of reflection in sleep depicted in the vestibule of his brain his waking thoughts (the thoughts of his wakefulness), and flatterers explained (interpreted) this dream as (*bi-*) signs of future (coming) greatness. All historians assert (*bar ān and*) that reliance upon these dreams became the cause of Ardashīr's rising up to claim (of this, that A. came up in claim of) the sovereignty of Persia: and if in truth he and his followers had (have had) confidence in (*bi-*) this kind of dreams, there is no doubt that it must have helped (ought to have helped) in his advancement to the lofty dignity (dignities) of the sovereignty.

Conversation.

<p>مُسَافِر</p> <p>دُرست نمیدانم اما گمان میکنم که چیزی از آن قسم ندارم — اما کلید همهٔ صندوقهای من اینجا است اگر بخواید بفرمائید تا آنها را بازکنند و ببینند</p> <p>آن صندوقها میرا که سنگین است بیخا میکنم ندارم اما این بستهها و این مفرش و این کیسه و این</p>	<p>رئیس گمرک خانه (گمرکچی)</p> <p>آیا در صندوقها و بستههای خود چیزی ندازید که گمرک آترا بدهد (چیزی ندارید که گمرک باشد)</p> <p>آن خیلی طول میکشد و نمیخواهم جنابعالی را زحمت دهم (جنابعالی معطل شوید) — اما بهتر این</p>
---	--

صندوقچه‌ها و این خورده ریزه‌ها
حالا لازم است التفات فرموده
بگوئید که بزودی آنها را به بیند
تا بتوانم همراه خود به برم

است که اسباب خود را اینجا
بگذارید و بعد بحال پی آنها بفرستید

خوب اما اگر لطف فرموده این
انعام را میان گماشته‌های خود
تقسیم کنید شاید بتوانند بزودی
هر چیز را درست کنند

مشکل است صاحب زیرا ما امروز
کار داریم

خیلی خوب اما فراموش نکنید که
امروز بعد از دو ساعت دیگر پی
باقی اسبابها میفرستم و اگر باید
چیزی برای گمرک بدهم آنرا
بتوسط فلان تاجر میفرستم

منون سرکار هستند البته نمکین است
— شکی ندارم که هر چیز درست
است پس بیشتر زحمت میدهم

بلی باید که امروز شام راه بیفتیم
زیرا در سفر هستیم و فرصت
ندارم که اینجا بمانم — حالا
مُرخص میشوم خدا حافظ شما

خوب می سپارم وقتی که بحال آمد
معطل نکنند و فوراً چیزها را
بفرستند که شاید بخواهید زود
حرکت کنید

خدا حافظ (خدا همراه)

Twenty-third Lesson.

Formation of *Persian* Derivative Nouns, Adjectives and Adverbs.

§ 200. In *Persian*, as in the other *Āryan* languages, many nouns and adjectives are derived from simpler forms by the addition of certain terminations, which, though doubtless they at one time existed as independent words, have now become mere affixes. The principal of these terminations in use in *Persian* are:

A. To form *Nouns*:

(a) *-bān*, denoting 'guardian': as دربان, 'door-keeper' (from در a door); باغبان (*bāghbān*), 'a gardener' (from باغ a garden). In vulgar pronunciation this termination becomes *awān* (*awūn*).

(b) *-kār*, more rarely *-gār*, denotes the *doer*: as, گناهکار (*gunāhkār*), 'a sinner'; پروردگار (*Purvardigār*), 'the Nourisher' (God).

(c) *-andeh*, formed from Verbs (§ 89, e), denotes the Agent: as, آفریننده (*Āfarīnāndeh*), 'the Creator'; کنندم (*kunāndeh*), 'the doer'.

(d) *-gar*, denotes one working in or engaged in something; as, آهنگر (*āhīngar*), 'one working in iron' (*āhin*), 'a blacksmith'; زرگر (*zārgar*), 'a goldsmith' (*zar*, 'gold'); سوداگر (*saudāgar*), 'a trader'.

(e) *-ār* denotes (1) the agent: as, خریدار (*khari-dār*), 'purchaser'.

(2) an action: as, دیدار (*dīdār*), 'vision' (of God).

(3) hence (concrete) a thing: as, مُردار (*mur-dār*), 'carrion'.

(f) *-dān* denotes a receptacle: شمعدان (*sham'dān*), 'a candlestick'; چراغدان (*chirāghdān*), 'a lampstand'; قلمدان (*qalamdān*), 'a pencase'.

(g) *-istān*, *-stān*, *-bār*, *-zār*, *-sār*, *-lakh*, *-shan*, denote a place abounding in the thing named: گلستان (*gulīstān*), 'a rosegarden'; هندوستان (*Hindūstān*), 'India'; جویبار (*jūybār*), 'a place abounding in streams'; گلزار (*gulzār*), 'flowerplot'; سنگسار (*sangsār*), originally 'a place abounding in stones' (now used with the verbs *namūdan* or *sākhtan* to mean 'to stone to death'); کوهسار (*kūhsār*), 'a mountainous district'; سنگلاخ (*sanglākh*), 'stony ground'; گلشن (*gulshan*), 'a flowerbed'.

(h) *-ī* forms abstract nouns and corresponds to *-ness* in English: نیکی (*nīkī*), نیکویی (*nīkūī*), 'goodness'; بدی (*bādī*), 'wickedness'; روشنی (*raūshanī*), 'brightness', 'light'; روشنائی (*raūshandī*), 'light' (from obsolete adjective *raūshanā*); دانائی (*dānāī*), 'wisdom'. If added to a word ending in *-ak* and then *-ag*, vide § 36), it changes the *h* to *g*; as بندگی, 'service', 'worship' (from بندم *bāndeh*).

(i) *-ish* (an older form of *-ī*), *-āk*, *-ā*, *-ān*, *-eh*, form verbal nouns: as, فرمایش (*farmāish*), فرمان (*farmān*), 'a command'; سوزاک (*sūzāk*), 'a burning'; گرمای (*garmā*), 'heat'.

'heat'; برزه (*lárzeh*), 'a trembling', *shamāreh*, 'a number', 'reckoning', 'computation'.

(j) *-ak*, *-akeh*, *-eh*, form diminutives denoting persons, implying littleness and either contemptibleness or affection: as دخترک (*dūkhtarak*), 'a little girl', 'a little daughter' also دختره *dūkhtareh*; پسرک — پسره (*pisarak*, *pisareh*), 'a little boy'; مردک (*márdak*), مردکه (*márdakeh*), 'a mannikin', 'a contemptible little man'.¹

(k) *-chek* (rarely *-ichek*) forms diminutives denoting things: as باغچه (*bāghchek*), 'a little garden'; دریچه (*darīchek*), 'a little door', 'a window' (that opens: a window that will not open is now called پنجره *pánjreh*).

(l) Some nouns assume the Turkish termination *chī* or *-jī* (the latter after *n*, *r* or a vowel) to denote the Agent: as تلگرافچی (*talagrāfchī*), 'a telegraphist'. (Vide § 207). This class of nouns is increasingly numerous in the modern language.

§ 201. B. To form Adjectives:

(a) The termination *-mand* denotes 'possessed of': as دولتمند (*daulatmānd*), 'wealthy'; خردمند (*khiramānd*), 'wise'; دانشمند (*dānishmānd*), 'possessed of knowledge'; حاجتمند (*hājatmānd*), 'needy'.

(b) *-var*, *-avar* (*-ivar*), *-āvar*, denotes 'characterised by': as داور (*dāvar*), 'a judge' (for *dādvar*, from *dād*, Old Persian *dātha*, 'law', now 'justice'); زورآور (*zūrāvar*), 'strong' (from *zūr*, 'strength', 'violence'); رنجور (*ranjūr*), 'vexed' (for *ranjvár*); شعله‌ور (*shu'lehvār*), 'flaming'; جانور (*jānivar*), 'animate'; 'an animal' (from *jān*, 'the soul', 'the vital principle').

(c) *-vār* and *-vish* (*-vash*) denote 'resemblance', 'suitability'; as شاه‌وار (*shāhvār*), 'fit for a king'; ماه‌وش

¹ (This explains the formation and use of the word پیره (*pireh*), denoting an old person of either sex, which has *mard* or *zan* attached: as *pireh mard*, 'an old man', *pireh zan*, 'an old woman'. But Persians, not aware of this, write پیرمرد (*pir i mard*), پیرزن (*pir i zan*), which can hardly be correct.

(*māhvish*), 'like the moon'. But امیدوار (*umīdvār*) means 'hopeful'.

(*d*) -*sā* and -*āsā* denote 'likeness': as, عنبراسا (*ān-barāsā*), 'like amber'; جواهرآسا (*javāhirāsā*) 'jewellike'.

(*e*) -*sār*, -*andeh*, *gīn*, denote 'full of' (Latin -*osus*); as شرمسار (*sharmsār*), 'bashful', 'modest'; شرمنده (*sharmāndeh*), 'ashamed'; غمگین (*ghamgīn*), 'sorrowful'.

(*f*) -*īn* denotes 'made of': as زرین (*zarīn*), 'golden', سیمین (*simīn*) 'silvern'; آهنین (*āhinīn*), 'made of iron': آتشین (*ātashīn*), 'fiery'.

(*g*) -*īneh*, -*eh*, are adjectival terminations added to words to denote 'duration' or 'frequency': as, روزینه (*rūzīneh*), 'daily'; چندروزه (*chandrūzeh*), 'lasting but a few days', 'brief'; هرساله (*harsāleh*), 'yearly', 'annual'; پنجاهساله (*panjāhsāleh*), 'fifty years old'; دوازدهروزه (*davāzdeh-rūzeh*), 'having lasted twelve days'. The termination ءـ is sometimes merely attributive: as in the phrase دعاهاى عاجزهٔ ما (*du'āhā-y-i 'ājizeh-y-i mā*), 'our humble petitions' (better عاجزانه; *vide* § 202).

(*h*) -*āneh* denotes 'manner': as, مردانه (*mardāneh*), 'manly'; دیوانه (*divāneh*), 'like an evil spirit (*div*)', hence 'mad': محبتانه (*muḥabbatāneh*), 'loving', 'affectionate'.

(*i*) -*ī* forms adjectives denoting 'belong to': as, جنگلی (*jāngalī*), 'belonging to a forest', 'wild'; شهری (*shāhri*) 'belonging to a city', 'urban', 'bourgeois', 'a citizen'; کجائی (*kujāī*), 'of what place' (cf. the meaning of the Latin *cuius*). Cf. the similar Arabic affix in § 199.

(*i*) -*nāk* denotes 'productive of': as دردناک (*dard-nāk*), 'producing pain', 'painful'; سوزناک (*sūznāk*), 'burning', 'glowing'; هولناک (*haulnāk*), 'terrific', 'awful'.

(*k*) -*ā* added to the root of a verb forms adjectives (similar to present participles in -*ān*): as, دانا (*dānā*), 'knowing', 'wise'; دارا (*dārā*), 'possessing'; بینا (*bīnā*), 'seeing', 'able to see', 'clearsighted'; شنوا (*shānavā*), 'able to hear', 'hearing'; گویا (*gūyā*) 'able to

‘speak’, ‘speaking’ (now generally meaning ‘so to speak’, ‘as if’, ‘perhaps’).

§ 202. It will be noticed in the above examples that in Persian these Persian terminations are often appended as well to Arabic words as to Persian ones. In some instances the termination *-āneh* (§ 201, *h*) is needed in order to form (from adjectives which can be used in reference to *persons only*) other adjectives to qualify words denoting *things*. For example, کریم (*karīm*), ‘kind’, ‘gracious’, عاجز (*‘ājiz*), ‘helpless’, ‘humble’, are used of *persons*; as, *mard i karīm*, *shakhs i ‘ājiz*, ‘a kind man’, ‘a humble person’; but مراسلات کریمانه (*murāsīlāt i karīmāneh*), ‘kind letters’, *sukhanān i ‘ājizāneh*, ‘humble words’.

§ 203. All Adjectives may in Persian be used as adverbs, just as in German. Besides this the lack of proper adverbs is made up for in several ways:

(a) By using Arabic nouns (masc. or fem.) in the Acc. Sing. (§ 153): as, حقيقة (*haqīqatan*), ‘truly’; فعلاً (*fi‘lan*) ‘actually’; الان (*al‘ān*), الحال (*ilhāl*), ‘now’ (for *في الحال* *fi’lhāl*).

(b) By employing Arabic nouns with Arabic prepositions: as, في الفور (*fi’lfaur*), ‘at once’, ‘instantly’; بالفعل (*bi’lfi‘l*), ‘in fact’.

(c) By using a noun with a Persian preposition: as, بخوبی (*bi-khuyūbi*), ‘well’: بی اشتباه (*bi ishtibāh*), ‘unerringly’.

(d) By using two nouns together (united by *iẓāfeh*) with the omission of the preposition governing the first: as, آخر کار (*ākhir i kār*), ‘finally’.

(e) By employing a Present or Past Participle adverbially: as, پیوسته (*paivāsteh*), ‘continually’; دوان دوان (*davān davān*) ‘at a run’.

Adverbs of time and place (except *کي* *kai*, ‘when?’ and a few other old words), such as دیروز (*dīrūz* = *dīgar rūz*), ‘yesterday’; آنجا (*‘anjā*), ‘there’; کجا (*kujā*), ‘where?’, are so simply formed as to require no explanation.

Notes.

- Chinavad*, (Ar. *Sirāt*), bridge over which the dead pass at Judgment.
- rastakhīz* (Ar. *qiyāmat*), resurrection.
- alghāraz*, finally.
- dil i pur-khūn*, heart full of blood (sorrow).
- 'arsh*, the throne (of God), highest Heaven.
- bi-pā va sar* (here =) devout.
- āhāng va farr*, (music and pomp =) internal dignity and grandeur.
- baqīyyatu'l ūmr*, remainder of life.
- mardum-āzāri*, tyranny, oppression.
- Ardavān*, Artabānus IV., king of Persia.
- mustāulī gāshtan bar*, make oneself master of.
- rujhān dādan*, to prefer.
- Shapūr*, Sapor.
- vafāt yāftan*, to die.
- bar sār i*, upon, against.
- bī'listiqldl*, absolute, autocratic.
- tanẓīm*, arrangement, regulation.
- muhimmāt* (Ar. Pl.), important affairs.
- taskhār kārđan*, to seize, take possession of.
- tašārruf*, grasp; power.
- 'Irāq*, the region about Kirmān.
- manqūl*, stated, related.
- az miyān bardāshtan*, to get rid of, do away with.
- az — kindāreh giriftan*, withdraw from, resign.
- az dāst rāftan*, to be left undone.
- chaughān-bāzi*, polo-playing.
- atta'jilu min'ash Shaitāni va'tta'-annīyyu mina'r Rahmān*, "haste is from Satan and patience (taking it easy) from the Merciful One (God)".

Exercise 45.

حکایتِ نهم

شخصی میدانِ قیامت را در خواب دید که زمین گرم و آفتاب نزدیک رسیده و خلایق در جوع و عطش (گرسنگی و تشنگی) مبتلا و بارگناهانِ خویش را بر سر گرفته محاسبه کردارِ خود می دهند — و از چنود پُل (پُلِ صراط) گذر میکنند و بعضی به نشیبِ دوزخ سرنگون می افتند — و میزانِ بُزرگ در میان است که نیکی و بدی در آن وزن میشود — و هر یک از شاه و گدا و قوی و بینوا بکارِ خود در مانده — و هر پیغمبری اُمتِ خود را خطاب میکند که — در دُنیا حُکم خدایا بشما رسانیدم و از این روزِ رستخیز خبر دادم و باعمالِ نیکِ امر نمودم و از افعالِ بد منع کردم و بعبادت و بندگیِ حضرتِ پروردگار تأکید و بشناسائی و معرفتِ او تعلیم بجا آوردم — پس شما کدام حُکم مرا قبول کردید و کدام فرمانرا بجا آوردید — الغرض در آن روزِ هول و دهشت هر کس

بادلِ پُر خون و چشمِ پُر نمِ نادم و پشیمان میبُود — در آن اشنا یکیرا دید
 که لباسِ مینوی در بر و تاج بهشتی بر سر در سایهٔ عرشِ اعظم مقام
 دارد — این شخص پیش او رفت و پُرسید که در دُنیا چه عملِ نیک
 کردی که نتیجهٔ آنرا چنین یافتی — گفت که چاهی بر سر راه ساخته
 بودم و درختی بر کنار آن نشانده باین نیت که هر مسافر و غریبی
 از آن چاه آب خُورد و زیر سایهٔ آن درخت آسایش گیرد —
 روزی یکی از فقیرانِ بی پا و سر و ژنده پوشان باهنک و قر در
 آنجا رسید و ساعتی در زیر آن درخت آرمیده دعا کرد که ای پروردگار
 ساعتی در دُنیا زیر درختِ فلان کس آسایش گرفته ام او را از
 عذابِ قیامت خلاصی ده — تا آنکه گناهانِ من آمرزیده شد و
 بسببِ آن نیکی امرو ز باین درجه رسیدم — آن شخص چون از خواب
 بیدار شد از خوف و هراس رنگش زرد گشت — چاهی و
 مهمانسرایِ برای آسایشِ مردم بنانهاد و بقیهٔ العمر در خدمتِ
 زبردستان و غریبان میکوشید و از دل آزاری اجتراز مینمود —
 حاصلِ مطلب — برای انسان بهتر از این کاری نیست که با آسایشِ
 دلِ هر غریب و فقیر بکوشد و از مردم آزاری بازماند و کمر همت
 در خدمتِ خاکساران و مسافران بندد — بیت —
 خورش ده بدزاج و کبک و حمام که یک روزت افتد هوائی بدام

Translation 46.

The first person who helped Ardashir was his father Bābak. Having slain the governor who had been appointed by (from the side of) Artabānus, he made himself master of Fārs. But Bābak, having shewn a preference for (preferred the side of) Sapor his elder son, gave him the title of governor of (placed on him the name of the government of) Fārs, and after a short time died. Ardashir, after his father's death (his father), led an army against his brother; and Sapor's people (*aqvām*), having seized him, delivered him up to Ardashir, and in Fārs he obtained

absolute sway. It is not known what he did with Sapor, but he executed the persons who had dealt treacherously with him. After regulating (regulation of) the important affairs of Fārs, having attacked Kirmān, he seized that country; and, before Artabānus could engage in repelling him, he had brought almost the whole of Irāq into his power. It is related that Artabānus remained in the district of *Jābal* (= Mountain) near Hamadān and Kirmānshāhān until the victories of Ardashir compelled him either to get rid of Ardashir or himself resign the sovereignty.

Conversation.

میرزا

رئیس دفترخانه

به بخشید گرفتاری داستم که مانم
شرفیابی شد — انا حالا هم صبح
زوداست زیرا هنوز دو ساعت
از روز بر نیامده است

امروز قدری دیرتشریف آورده
ایدمتنی است منتظر شما میباشم
وعده کردید که صبح زود قبل
از ساعت پنج تشریف بیاورید
و الآن نزدیک است بساعت هفت

البته این عادت شما بنهایت خوب و
پسندیده است و از آن سبب است
که شهرت مستعد و موقت بودن
را حاصل کرده اید — حیف است
که این رسم مفید در ایام ما در
ایران رواج ندارد و اما در
قدیم ما نیز چنین عادت داشته
بودیم

بلی اما میدانید که مایان فرنگیان
اوقات خود را بنوعی تقسیم میکنیم
که برای هر ساعت کار مخصوص
داریم پس اگر هر چیز در وقت
معین کرده نشود تماماً از دست
میرود زیرا بعد برای آن هیچ
فرصت نداریم

بلی و در حدیث است که کسی نباید
جز در سه چیز عجله کند یعنی
دردادن دختر خود بشوهر و
دردفن کردن میت و در آوردن
طعام پیش مهمانان

اما حال در ایران ضرب المثل است
که التَّعْجِيلُ مِنَ الشَّيْطَانِ وَ آتَا تِي
مِنَ الرَّحْمَنِ

دو ساعت ونیم از ظهر گذشته (بعد از
ظهر) که هشت ونیم از دسته
گذشته باشد

امروز چه ساعت در میدان چوغان
بازی میکنند

آیا وقتِ فارغ شدن معین شده است شینده ام که میگویند که شاید
یکساعت ونیم الی یکساعت و ربع
بفرؤب مانده (که ده ساعت ونیم
یا یازده ساعت ربع کم از دسته
گذشته باشد) آن بازی تمام
میشود

میان شماره ساعاتی ما و شماره ساعاتی شما از چه سبب است
که این قدر فرق میباشد
سبب تفاوت این است که شما از وقتِ
ظهر و نصف شب شروع کرده
ساعتها را می شمارید و ما از بر
آمدن آفتاب و از غروب آفتاب
گفتگو میکنیم

اما این چه معنی دارد که از دسته گذشته گفتید
بیانش آنست که مادسته را (که
ساعت دوازده باشد) از غروب
شروع میکنیم تا غروب دیگر که
یکدفعه بقاعده وقت غروب
سردسته میاید و وقت دیگر دسته
نسبت بطول آفتاب مختلف میشود

Twenty-fourth Lesson.

Persian Compound Nouns and Adjectives.

§ 204. The formation of Compounds in Persian is so simple that it suffices to mention only a few of the different classes of compound nouns and adjectives so produced. These are very numerous, and may be made almost at will.

§ 205. A. Compound Nouns are formed: —

¹ This is a Persian's lucid(!) explanation. He means to say that they place the figure which represents XII. just at the handle of the watch, and, reckoning 12 o'clock sunset time, count the hours from that on. Thus an hour before sunset would be 11 o'clock (generally called *yak sā'at bi-ghurūb māndeh*), one hour after sunset would be *yak sā'at az dasteh gūzashteh*. Only at the equinoxes would *sunrise* coincide with the handle, but at all times of the year the handle is set at XII. and the sun therefore sets at 12 o'clock ("handle time", *bi-sar i dasteh*). Europeans use their own way of reckoning time in Persia, and recent Persian newspapers describe this as *sā'at i chandum ala Farangi*, borrowing the *à la* from the French.

(a) By simply placing two nouns in juxtaposition with one another; as شاه راه (*shāhrāh*), 'royal road', 'the king's highway'; روزنامه (*rūznāmeḥ*, 'day-letter'), 'journal', 'newspaper'; تلگرافخانه (*talagrāf-khāneh*), 'telegraph office'; خوابگاه (*khvābgāh*), 'sleeping-place', 'bedroom'.

(b) By uniting two nouns together by *izāfeh*: as رخت خواب (*rakht i khvāb*), 'bedclothes'). In many such formations the *izāfeh* is omitted and a true compound formed, the plural terminations (when it is necessary to form the plural) being appended to the *second* member of the compound: as میر غضب (*mīrghāḥab*, for *amīr i ghāḥab*), 'executioner' (*lit.* 'master of wrath'); میر آخور (*mīrākḥūr*) 'chief of the stable', 'head groom'; مادرزبان (*mādarzān*, 'wife's mother', 'mother-in-law'; *ṣāhibmānṣab*, 'an official'; *mīrshikār*, 'chief huntsman', 'master of the hounds (hunt)'; *mīrpānj* (= *amīr i panj hazār*), commander of 5,000 horse'; *ṣāhibkhāneh*, 'householder', 'head of the house'; *sarsīlsīleh*, 'head of the line' (founder of a family); *shākhnafīr*, 'horn' (for blowing); *bachchehgīrbēh*, 'kitten'. The plurals are formed as in the following examples: *ṣāhibmānṣabān*, *shākhnafīrhā*, *qāim maqāmān* (viceroys, lieutenants).

(c) By uniting together a noun and an adjective or a noun and the root of a verb, with or without any additional termination: as چهارپای (*chahārpāy*) 'a quadruped'; آشپاز (*āshpaz*, 'a cook'; سرباز (*sārbāz*, 'a soldier' (*lit.* 'one who stakes his head'); گولوله‌ریزی (*gulūlehrīzī*, 'bombardment'.

(d) By placing together the preterite stem and the root of a verb, united by *va* or its substitute a short *u*, a very important class of nouns is formed: as, گفتگوی (*guftugūy*, 'conversation'; جستجوی (*justujū*, 'search'.

(e) By uniting the preterite stems of two verbs by means of the conjunction *va(ō)*: as آمدورفت (*āmad-o-rāft*), 'coming and going'; گفت و شنید (*guft va shanīd*), 'talk', 'conversation'.

(f) By uniting together two nouns by *va (ō)* to express a single idea: as, آب و هوا (*āb va havā*, 'water and air') 'climate'; مرز و بوم (*marz ō būm* ('boundary and land') 'country'; (in this and in some other instances the conjunction may be omitted:) *kharīd va furūsh* ('purchase

and sale'), 'barter', 'commerce'. One of these nouns may be Persian and one Arabic, or they may both belong to the same language. Frequently one of them explains the other. The shorter of the two comes first: e. g. *jang va jidāl* ('battle', P. and 'fighting', A.), 'war'.

§ 206. B. Compound Adjectives.

(a) A large number of Compound adjectives are formed by uniting together two nouns: as, سنگدل (*sangdil*, from *sang*, 'a stone', and *dil*, 'heart'), 'stonyhearted'; *parīpaikar*, 'of fairy-form', 'fairy-like'; *māhrūy*, 'moon-faced'; *karamshī'ūr* (from *kāram*, 'generosity', and *shī'ūr*, 'habit'), 'generous'.

(b) Similarly an adjective and a noun may be compounded together: as نیکبخت (*nikbākh*t), 'fortunate', 'lucky'; *khyushbūy*, 'sweetsmelling'; *badakhlāq* (بد اخلاق), 'immoral'; *siyāh chāshm*, 'blackeyed'.

(c) Other compound adjectives are formed by attaching to a noun the root of a verb: as دلسوز (*dilsūz*) 'heart-consuming'; *rāhatāmīz*, 'rest-giving', 'restful'; *dilāsā*, 'heart-consoling', 'comforting'; *jahānārā*, 'world-adorning'; *jahāngīr*, 'world-seizing'; *gītiāfrūz*, 'world-enflaming'.

(d) Occasionally only part of the verbal root with the termination *-ān* is used in composition with a noun to form a compound adjective; as *ātashfishān* (from *fishurdan*), 'fire-darting', 'volcanic'.

(e) The Past Participle of a verb, in its longer or shorter form, is often used in such compounds; as, *shāhzādeh*, 'king-born' (hence as a noun 'a prince'); *Khudārasādeh*, 'having-attained to (a knowledge of) God'; *jahāndīdeh*, 'experienced', 'travelled' ('having seen the world'); *kārāzmūdeh*, 'experienced' ('having been tried in work'); *sālkhyūrdeh*, 'aged', 'advanced in age'.

(f) The prepositions *bā*, 'with', and *bī*, 'without' are often compounded with a noun to form an adjective; as باشتاوت (*bā-shaqāvat*), 'miserable'; *bā-ṣafā*, ('with purity =) 'nice'; *bī-murūvat*, 'unkind'; *bī-fāhm*, 'senseless'; *bī-īmān*, 'unbelieving'; *bī-dīn*, 'without a religion', 'infidel'. This class of adjectives, like every other, may

take the Comparative and Superlative terminations *-tar* and *-tarin*.

(g) The prefix *nā-* (نَا) with an adjective, participle, or root of a verb following equals the English *un-* or the Latin *in-*: as نَابَاك (nāpāk), 'unclean'; نَادِيدَه (nādīdeh), 'unseen', 'invisible'; نَا-دَان (nā-dān), 'ignorant'; هَاقِق-نَا-شِينَاَس (haqq-nā-shinās), 'ungrateful'; نَا-دِيدَانِي (nā-dīdāni), 'that should not be seen'. (Note that, while *nah-* or *na-* is used with finite verbs and means 'not', *nā-* is used in these compounds.)

(h) The particle *ham* (هَم), 'together' [Lat. *con*, *co*; Greek *συν-*] is frequently compounded with a noun following, and the adjectives so formed are frequently used as nouns: as, هَمَوَاتَان (hamvātān), 'of the same country', 'a compatriot'; هَمَشَاهِرِي (hamshāhri), 'belonging to the same city', 'fellow citizen'; هَمَشَاهِرْد (hamshāhird), 'fellow-disciple', 'school-mate', 'fellow-apprentice'; هَمَاهَاَنَاق (hamāhāng), 'harmonious'; هَمَرَاَنَاق (hamrāng), 'of the same colour'; هَمَشِيرَه (hamshīreh), 'partaker of the same milk', 'sister'.

(i) The noun *gūneh*, 'kind', 'sort', is often compounded with the demonstrative adjectives and the interrogative *chih*: as, اِنْغُونَه (ingūneh), 'like this', 'such': چِيغُونَه (chigūneh), 'of what sort' ('how')? With *chih* in the form *gūn* it is contracted into *chūn*, 'like' ('how?', 'when'). The word *fām*, 'colour', is now used only in composition: as سُرْكَهْفَاَم (surkhfām), 'redcoloured'.

(j) Many adjectives are formed by repeating a noun twice and placing *ā* between: as *gūnāgūn* (from *gūneh*), 'of different sorts', 'diverse'; *barābār* ('breast to breast'), 'equal', 'level'; *sarāsār*, ('head to head'), 'wholly' (used adverbially); *labālāb* ('lip to lip'), 'brimful'; *kashākāsh*, 'pulling against one another'; *mālāmāl*, 'completely full'. Sometimes different nouns are united by *ā*, or various prepositions may come between them instead of *ā*: as, *labbarlāb*, 'lip to lip'; *sarāpā* (*sartāpā*), 'cap à pie', 'from head to foot', 'completely' (used adverbially); *sarāzīr*, 'sloping'.

Notes.

Haqq, the truth (one of God's titles). *bar mā muhāqqaq ast*, we know for certain.
niyān, the loins. *ihtimāl dāshtan*, to be probable.
talāqi shūdān, to meet (in battle). *'alī-miqdār*, mighty, powerful.

rūy namūdan, to take place.
az dāst dādan, to lose.
khvāndan, to call, proclaim.
shāhanshāh, king of kings, Emperor.
fūrsat ghanīmat dānistān (*shamūrdān*), to take advantage of an opportunity.
vūs'at dādan, to extend (trans.).
Furdt, the Euphrates.
Dājleh (*Dijleh*), the Tigris.
iqāmat dāshtan, to take up one's residence.

tavāssul jūstan bi-, to seek to attain.
hāl nā-dāshtan, to be ill.
chāhīdeh shūdān, to catch cold.
sūrat, face, cheek.
bād kārdān, to swell, get swollen.
chāq shūdān, to get well, recover.
nābz dīdan, to feel one's pulse.
ātibī dāshtan, to have something the matter.
āb-gūsh, broth.
ishtihā, appetite.

Exercise 47.

حکایتِ دهم

مردی از اهلِ یمن در راهِ حجاج بر خورد — حجاج
از حالِ برادرِ کوچکِ خود که بحکومتِ یمن فرستاده بود پرسید —
آن مرد گفت که بغایت فریه و تر و تازه است — حجاج گفت
از صورتش نمی پُرسم بلکه از سیرتش تفحص میکنم — بایست که
عدل و انصاف اورا بیان کنی — جواب داد سخت دل بیرحم ظالم
فاسق سفاکی است — حجاج گفت چرا اهلِ یمن شکایتِ اورا پیشِ
بزرگتر از او نبردند تا ظلم ویرا از سرِ آنها رفع کند — گفت
آنکس که از او بزرگتر است صد بار از او ظالمتر است — حجاج
گفت مرا میشناسی — گفت آری تو حجاج ابنِ یوسفی و برادرِ
بزرگِ حاکمِ یمن هستی — گفت از من نترسیدی که اینهمه سخن
پیشِ روی من گفتی — گفت هر که از خدا بترسد از غیرِ او
نترسد و هر که حق گوید از باطل نیندیشد — حجاج دو هزار دینار
بوی انعام داد و گفت تو از آن بجهه هستی که در راهِ خدا سعی
میکند و از ملامتِ لائم نترسند — حاصلِ مطلب — شخصِ حق گو
باید که از کسی نترسد تا حق مددکار او باشد و ذره حق بر کوهِ باطل
غالب آید و آنکه حق گوید هم در دنیا حرمت دارد و هم در
آخرت عزت

Translation 48.

Accordingly Artabānus bound up (his) loins for the contest. The two armies met in the plain of Hurmuzān. A fierce battle took place, and Artabānus lost his crown with his head, and Bābak's son on that very battlefield having saluted as sovereign (with the sovereignty) they proclaimed Emperor. After this brilliant victory, taking advantage of the opportunity, he not only brought under his power the rest of the land of Persia, but, extending the boundaries of the realm, he made them reach on (*az*) one side to the River Euphrates and on the other side as far as (*tā*) Khyārāzm. It is recorded that he built a city on the banks of the Tigris: and since it is also stated that he took up his residence at Madāin (Seleucia-Ctēsiphōn), they have fancied that he is the builder of this city: but we know for certain that long (*muddathā*) before Ardashir's reign that city was (has been) in-existence (*maujūd*). It is probable that this fancy is on this (that) account because (*kih*) Ardashir, having found that city in a state of ruin, repaired (has repaired) it. In short, Ardashir's renown became great (*bulānd*), and he subdued the neighbouring-countries (*atrāf*). The kings of the neighbouring-countries rendered (shewed) obedience and submission, and mighty monarchs from the east and west of the world, having sent to his court ambassadors and royal offerings, sought to attain his friendship.

Conversation.

صریض (ناخوش)	طیب (حکیم)
بی صاحب خیلی ناخوشم (حالم بد است)	(آیا) شما ناخوشید (حال ندارید)
تب دارم و سرم خیلی درد میکند	
یک هفته است که یک روز باران می	چند روز است که ناخوش شده اید
آمد و بیرون رفتم - رخت بنده	
ترشد - گمان می برم که چاهنده	
شدم و از آن روز تب و لرز میکنم	
بی هر یکی از استخوانهای من درد	(آیا) درد دیگر دارید
میکند و از درد دندان صورت	
بنده باد کرده است	

تأحال پیش هیچ کس زرفته ام زیرابول نداشتم	قبل از اینکه پیش من بیاید پیش کدام حکیم رفته اید
خیر صاحب هیچ نخورده ام اما امیدوارم که سرکار عالی بمن دوا بدهید و از آن انشاء الله چاق بشوم	پس آیا هیچ دوا نخورده اید
چندروز است که هیچ نخورده ام غیر از قدری آب گوشت (نان ونیس) زیرا هیچ اشتها بغذا ندارم و گاهی هم در پهلوی من درد پیدا میشود	بگذارید که نبض شما را به بینم و زبان خود را نشان دهید - شکی ندارم که جگر تان عیبی دارد
بلی صاحب درد میکند اما خیلی سخت نیست	جای آن در در را بنمائید - حالا اینجا را که دست میگذارم درد میکند
خیلی ممنون شما هستم اما چند دفعه باید آترا هر روزه بخورم چشم - اما آیا نباید مخصوصاً از هیچ قسم خوراک پرهیز کنم زیرا اطبای ما میگویند چیزی که گرم باشد در تب مضر است	خوب حالا این دوا را میدهم امید است که بفیض خدا فایده بکند امروز سه دفعه میخورید هر دفعه سه مثقال بعد از غذا
خوب انشاء الله فردا صبح باز خدمت شما میرسم	لازم نیست - باز فردا اینجا بیاید تا شما را به بینم چه طور هستید

Twenty-fifth Lesson.

Turkish Compounds: Use of *Izâfeh* as a Relative Pronoun.

§ 207. In a few instances not only single Turkish words but two of them united together to express a single idea are met with in Persian. In such cases it should be remembered that the *former* of the two words is in the genitive (although the genitive sign *in* is omitted), and that the *second* is followed by *-i* if it ends in a consonant-sound, and by *-si* if it ends in a vowel-sound, including *-eh*. This *-i* or *-si* means *his, hers, its, theirs*. For example, from the

Āzarbāijāni Turkish مین (*min*), which in Ottoman Turkish is بیک (*bīñ*), 'a thousand', and باش (*bāsh*), 'a head', is formed مینباشی (*minbāshī*), 'commander of 1,000 men', 'a colonel'. From تور (*yūz*), 'a hundred', and باش is formed یوزباشی (*yūzbāshī*), 'commander of a hundred men', 'a centurion': from آغا, 'lord', 'eunuch', and the same word we have آغاباشی (*āghābāshī*), 'chief eunuch': from *hakim* and *bāsh*, حکیمباشی (*hakimbāshī*), 'chief physician'. Proper names are also formed in a similar way, e. g. علی قلی ('*Alī qulī*'), 'slave of 'Alī (from *qul*, 'a slave')'. Very seldom does the former of the two nouns take the Turkish plural termination کُر or لار (*ler* or *lār*), as in بیکلاربیکگی (*bēglārbēgī*), 'chief *bēg*'.

When a Turkish adjective occurs it is prefixed to its noun, as in یانگی دنیا (*Yāngī Dunyā*), 'the new world', 'America': قرزلباش (*Qizil-bāsh*), 'red-head' (a tribal name).

The terminations چی (*chī*) and جی (*jī*) are Turkish, as already stated in § 200, l.: as, توفانگیچی (*tufāngchī*), 'a man armed with a gun', 'rifleman'; میانجی (*miyānjī*), 'a middleman', 'an arbitrator', 'an intercessor'.

§ 208. It has been explained in § 40 that the *Izāfeh* is a shortened form of the Avestic *yo, yat* ('who', 'which'), in Pahlavi shortened into *i*. This accounts for its use between a noun and the adjective which follows and qualifies it, for *mard i nīkū* really means 'the man who (is) good'. When the *Izāfeh* comes between two nouns not in apposition with one another it may now be considered to be a preposition and translated by *of*, as *shamshīr i pādshāh*, 'the sword of the king'. But originally, when the Persian noun had case-terminations, the second of these nouns would have had the genitive ending: so the phrase really means 'the sword which (is) of the king'. It is necessary to bear this in mind in order to understand the usage which we now proceed to explain.

§ 209. *Izāfeh* is often employed not only to unite together two nouns which are in apposition to one

another, as *Hāzrat i Yahyā'*, 'St. John (the Baptist)', *Mūsā'-y-i nabī*, 'Moses the Prophet', but also to connect a noun with a following prepositional clause. In each case it retains its original meaning of a relative pronoun, though in the former it is not translated in English. Example: *Sarkardagān i dar ān mamlakat az Sultān baghāvāt namūdand*, 'The officers who (were) in that province revolted from the sovereign': *Mārā az shiqāq i dar dīn bī-rahān*, 'Deliver us from discord which (may occur) in religion' (i. e. 'from schism'): *Ashkhās i dar ān bāgh mārā دیداند*, 'The persons who (were) in that garden saw us'. In each instance *kih* and a verb may be substituted for the *izāfeh* without materially altering the sense: as, *Sarkardagānī kih dar ān mamlakat būdand*, etc. The *Izāfeh* in such instances as these, and in fact in all other cases also, is generally omitted in printing Persian books, but it must be supplied in reading.

Notes.

<i>Chāshm dūkhtan bar</i> , to fix one's eyes on.	<i>kāshkih</i> , would that!
<i>dāshtī</i> } 3rd Sing. Conditional,	<i>alqāb</i> (Ar. pl. of <i>laqab</i>), titles.
<i>guzāshī</i> } (§ 103, e).	<i>hurūf</i> (Ar. pl. of <i>ḥarf</i>), letter of alphabet.
<i>taīb</i> , repentant (Pres. Part. Act. I. of <i>توب</i>).	<i>chāp kārđan</i> , to print.
<i>bi-yak bār</i> , once, once for all.	<i>'aib nā-dārad</i> , it is no harm.
<i>bi-khvāhand</i> , strengthened for <i>khvāhand</i> .	<i>māzi</i> , past (tense of verb).
<i>Dārā</i> , Darius.	<i>māzi-yi-qarīb</i> , perfect.
<i>az ān jūmleh</i> , from that collection = among them.	<i>māzi-yi-mūtlaq</i> , preterite.
<i>dūstdār</i> , friend, lover.	<i>māzi-yi-ba'īd</i> , pluperfect.
<i>farmān-guzār</i> , obedient.	<i>barāyi khārij</i> , for abroad.
<i>umarā-rā az ū bīm bāshad</i> , he is a terror to the nobles.	<i>ghāib</i> , 3rd Person (pronoun or verb).
<i>az sukhanān i ūst</i> , it is one of his sayings.	<i>mukhātāb</i> , 2nd Person, person addressed.
	<i>mutakāllim</i> , 1st Person, the speaker.
	<i>pākat</i> (Eng. word), envelope.
	<i>unvān</i> , address on a letter.

Exercise 49.

حکایت یازدهم

روزی زنی بیگناه را گرفتار کرده پیش حجاج آوردند —
حجاج عتاب و خطاب آغاز کرد (حجاج بناکرد بعتاب و خطاب

کردن) وزن چشم بر پشت پای خود دوخته بود — گفتند چرا بر و نگاه نمیکنی — گفت از جهة آنکه خدایتعالی بر و نظر نمیکند — حجاج گفت از کجا میگوئی که خدایتعالی بر من نظر نمیکند — گفت اگر بر تو نظر داشتی ترا بدین ظلم نگذاشتی — حجاج خجل شد و اورا رهائی بخشید — حاصل مطلب — خداوند عالم ظالم را مهلت و فرصت میدهد تا شاید روزی بفهمد و تائب گردد و چون انتباه نیافت لاخرم باخرچنان اورا در شکنجه عقوبت میکشد که عوض آنهمه مهلت و سزای بدعتهایرا که نهاده است بیکبار مییابد — بیت —
 لب خشکِ مظلوم را کوبند که دندانِ ظالم بخوانند کند

Translation 50.

When Ardashir grew weary of prosperity and power, he resigned (left) the kingdom to his son Shāpūr. The days of his reign before the slaughter of Ardavān were (is) 12 years, and after his death (him) (he reigned) as an autocrat (autocratically) 14 years. Ardashir Bābakān is one of the wisest and bravest kings that have (ever) reigned in Persia. The narrative (explanation) of his conduct (*aḥvāl*) is the best witness to this statement; for from the lowest position he raised (caused to arrive) himself to the lofty station of a mighty (*buzūrg*) kingship (*sāltanat*); and the alteration which he brought about (*dād*) in the state of his realms (*mulk*) is a marvellous exploit (*az ajāib i kār*). The historians of Persia assert that the monarchy (*mulk*) of Persia was founded (*pāy girift*) by Cyrus (*kaī khūsrau*) and (that) Darius overthrew it (*az dast dād = lost it*), and Ardashir restored it (*bāz bi-jāyi khvūd āvard*). And what has been recorded (copied) of his sayings is a proof of his goodness of disposition and wisdom. Among them are (these): "When the king is just, the people (*rā'yyat*) necessarily love and obey him", and "The worst of rulers is the king who is a terror to the nobles and not to evildoers". This is also one of his sayings, that "A country is not secure (*pāyadār*) except through experienced men, and men

cannot be got together except through property, and property is not acquired except through building and cultivation (agriculture), and the building of towns does not come about except through justice.

Conversation.

در بیان ترتیب مُراسله

ایرانی

فرنگی

طریق مُراسلهٔ فارسی فنّ خاص است
اما مشکل نیست که شما آنرا
بیاموزید - اولی همه چیز لازم
است که القاب آن کسی را که
باو کاغذ مینویسید بخوبی دانسته
باشید و الاّ اواز شما می رنجد

کاشکه طرز و طور نوشتن کاغذ فارسی
را میدانستم زیرا اکثر اوقات
میخواهم چیز محرمانه بدوستان
ایرانی خود بنویسم و اما حالا
بدون مدد میرزا نمیتوانم

بلی از این سبب که ما کاغذهای خود را
بخط شکسته مینویسیم اما آن
خط را اگر قدری مشق کنید
میتوانید بزودی بیاموزید زیرا
تفاوتی که از خطی که چاپ میکنند
دارد خصوصاً از تعجیل در
نوشتن پیدا میشود

اما خواندن کاغذهای فارسی اشکال
کلی دارد و صورت حروف آنها
از حروف نسیم و نستعلیق خیلی
تفاوت دارد

این نیز از خواندن کاغذها معلوم
میشود اما عیب ندارد که
بدینطور شروع کنید - خدمت
دوست عزیزم مُفخّم محترم مهربان
عرض میشود (زحمت میدهد)

بچه طور باید کاغذ را شروع کنم

بلی اما اگر کاغذ شما در جواب کاغذ
دیگری باشد آنگاه باید گفت -
رقیعهٔ شریفهٔ سرکار (جناب عالی)
رسید و آنرا زیارت نمودم و از
اطلاع بر صحت و سلامتی آن
دوست محترم مهربان نهایت بهجت
و مسرت رُح نمود (روی داد) -
یا چیزی دیگر از آن قبیل

بعد از آن آیا نباید بدینطور نوشت
- انشاء الله احوال شما مقرون
بصحت و سلامتی تمام بوده و
میباشد (یا امید که مزاج بهاج
شریف را نهایت صحت و سلامتی
حاصل است)

بلی و نیز در باره خود خصوصاً در شروع کاغذ باید ماضی قریب یا ماضی مطلق استعمال کرد
باید باینطور باشد که — زیاده چه تصدیق دهد و آتلام — یا همواره مُترصد فرمایشات و اطلاع بر سلامتی حالات (یا بر چگونگی حالات) شما بوده و هستیم ایام مودت مُستدام باد

بلی اگر کاغذ برای خارج است لازم است و آنرا صحیحه میگویند چنانکه مثلاً مینویسند — اقل الحاج ابو القاسم کازرونی

راست میگویند اما در صورتیکه بخواهید بطور ادب بنویسید از برای خود باید ضمائر را بصیغه غایب نوشت چنانکه مثلاً — دوستدار مطلبی را که فرموده بودید انجام داد — و همچنین از برای مخاطب — مطلبیکه عرض کرده ام امید که (بندگان عالی) انجام خواهند رسانید

عنوانش باید بدینطور باشد — در اصفهان خدمت ذی مسرت جناب جلال مدار سرکار آقای آقا فلان مُسرف و مفتوح گردد (یا جناب مُستطاب فضایل مآب آقای آقا فلان مُسرف شده مطالعه فرمایند)

آیا نباید صیغه ماضی بعید فعلها را درباره آنچه در کاغذ دوست خود مذکور است با استعمال آورم و در آخر کاغذ بعد از اینکه مطلب خود را نوشته باشم بچه طور باید آنرا ختم نمایم

آیا لازم نیست که اسم خود را در آخر کاغذ بنویسم

و نیز فهمیدم که نباید لفظ من را بنویسم بلکه بجای آن بنده دوستدار دعا کو مخلص فدوی جان بنار بحسب مقام

بر سر لفافه (پاکت) چه باید نوشت

Twenty-sixth Lesson.

Government of Verbs Simple and Compound.

§ 210. In Persian the direct object of a transitive verb, whether the verb be simple or compound, is generally in the objective (accusative) case, which is in certain instances marked by the use of the

postposition ل, (§ 41): as, *Pādshāh pīsar i khayūd-rā dīd*: *Man ūrā dūst mī-dāram*: *Vazīr ān shākhs-rā āmr farmūd*.

§ 211. But some transitive verbs (for example those meaning 'to fear', 'to ask') require a preposition before the noun which in English would be considered their direct object: as, *mān az vāi mī-tarsam*, 'I fear him'. Many intransitive verbs require after them certain prepositions which differ in meaning from those required in English after verbs of the same signification: as, *Dar fikr i ān āmr būd*, 'he was in thought of (was thinking of, about) that matter': *Dar ān kār tafākkur mī-namūd*, 'he was thinking of that business'.

§ 212. We subjoin a list of the most usual instances in which either (1) a preposition is required in Persian when none is needed in English, or in which (2) the preposition required in Persian differs from the one which would be used in English after a verb of the same meaning.

su'āl kārdan az } to ask (anyone).
pursīdan az }

tarsīdan az, to fear (anyone or anything).

dōchār shūdan bi } to meet (anyone), to meet
barkhayīrdan bi } with (anyone).

ān shākhs-rā mulāqāt kārdan, to have an interview with that person.

ān chīz-rā (bi-ān chīz) iqrār namūdan } to confess
bi-chīzi i'tirāf kārdan } that thing,
a thing.

tafākkur kārdan dar
ta'āmmul namūdan dar or *barāyi* } to think about
(a thing).

iltimās kārdan nāzd i (bi)
iltimās dāshtan az
mūltamis būdan az
istid'ā namūdan az } to entreat (anyone).

savār i āsb, kāshti, } to mount a horse, to embark
kālīskēh shūdan } on board a ship, to enter
a carriage.

dākhil i khāneh shūdan, to enter a house.

¹ In Classical Persian books after *pursīdan* the objective with *rā* is found: but this usage is now obsolete.

dar āmadan bi (dar), to enter (a house).

dar āmadan az or *bīrūn az*, to come out of (a house).

az sālṭanat kināreh giriftan, to abdicate the throne.

az mānṣabī isti'fā namūdan (khyāstan), to resign (ask to be permitted to resign) a post.

az taqṣīrī dar guzāshtan, to pass over an offence, fault.

az ān khāneh guzāshtan ('ubūr kārdan), to pass by that house.

ān chūz-rū az ū darkhyāst kārdan, to ask him for that thing.

ūrā (bi-vai) hukm kārdan } to order him.

ūrā (bi-vai) āmr farmūdan }

pādshāh ūrā (bidū) hukm dād, the king gave him a (written) order.

az 'aqab i shakhṣ uftādan (āmadan, rāftan), to follow a person.

mashghūl i (dar, bi) kāri shūdan, to busy oneself with a task.

az kāsī mamnūn or *mamnūn i kāsī būdan*, to be obliged to a person.

ighmāz namūdan az } to wink at (anything).

chashmpūshī kārdan az }

bi-kāri pardākhtan, to engage in a work.

az kāri pardākhtan, to give up a task.

mūrtakīb i (bi) āmal i bad shūdan, to engage (be implicated) in an evil deed.

mubtalā-y-i (bi, dar) āfat shūdan, to fall into (be involved in) misfortune.

taṣhīh i akhbūr i muvarrikhīn i Īrān namūdan, to correct the statements (traditions) of the historians of Persia.

(*ān kāghaz-rū iṣlāh kārdan*, to correct that letter).

ihtiyāt kārdan az, to beware of.

qādīr bar ān būdan kih (pres. Subjunct.), to be able to.

ūrā mutāba'at kārdan } to follow him (*lit.* or

mutāba'at i ū kārdan } *figuratively*).

īmūn āvārdan bi (bar), to believe in (a person).

sūkhanī (rā) būvar kārdan (taṣdīq namūdan), to credit a statement.

¹ Or *taṣhīh*, but *iṣlāh* implies more need of correction than *taṣhīh*.

tavákkul dāshtan bi (bar) Khudā, to trust in God.

i'timād kárdan bar }
i'tiqād dāshtan bi } to put confidence in.

mushtāq i mulāqāt i shumā hástam, I am anxious for an interview with you.

kharīdan, farúkhtan, bi, to buy at, for (a price).

arzīdan (bi), to be worth (such a price).

ishān bahám barkhuyrdand, they met one another.

utāgrā az márdum khālī (túhī) kárdan, to empty the room of people.

úrā bi-iftirā nisbat dādan, to attribute forgery to him, to accuse him of forgery.

az ún chíz mutamátti' shud, he enjoyed that thing.

úrā bi-ún kalām mukhātab sákhtan }
 (dāshtan) } to address that

úrā bi-án kalām khatáb namūdan } speech to him.

hājat bi-chīzi dāshtan }
muhtāj i (bi-) chízi būdan } to have need of, be
ihtiyāj bi chízi dāshtan } in need of, a thing.

libās i fákhir bar vai pūshānīdan, to clothe him in gorgeous attire.

ghāzab (khashm) namūdan bar, to get angry with (one).

gūftan bā khuyud, to say to oneself.

(bi-vai (úrā) gūftan, to say to him).

az nazar i pādshāh úrízeh -i guzarānīdan, to bring a petition to the king's notice, lay it before the king.

shikāyat āvārdan bar (kárdan, namūdan az, bar), to bring an accusation, lodge a complaint, against.

ittilā' yāftan az (bar), to gain information about.

khandādan az, to laugh at.

Notes.

Ra'āyā (Ar. pl. of *ra'īyyat*), subjects.

māl khuyrdan, to devour (swallow up) property.

a'zā (Ar. pl. of *'uzv*), members, limbs.

khatteh, a county.

azlā' (Ar. pl. of *zīl'*), districts.

ma'mūr, built, made up of.

hāzīr-javābi, quickness of retort.

matālib (Ar. pl. of *mātlab*), matters.

muz'īyaqeh nist, it does not matter.

mamālik (Ar. pl. of *mamlakat*), provinces.

ta'líf, composition (compilation).

Exercise 51.

حکایت دوازدهم

گروهی پیش مأمون فریاد (شکایت) بردند که فلان عامل (حاکم — ضابط) خیلی بر رعایا ظلم میکند و مال مردم را میخورد او را تغییرده — مأمون گفت مثل او عادل و دینداری نیست همه اعضای او از عدل و انصاف معمو ر است یکی از آن گروه گفت اگر چنین است پس همه اعضای ویرا از هم جدا کرده يك يك را در تمام خطه ها و اضلاع بفرستند تا تمام ملک از انصاف و عدالت معمو ر شود مأمون از این سخن بخندید و آن عامل را معزول کرد — حاصل مطلب — حاضر جوابی پیش دانایان قدر عظیم دارد اما بطوری که مناسب باشد و آلا خاموش بودن صد بار از آن بهتر است

حکایت سیزدهم

شخصی کاغذی مینوشت و رازهای پنهان در آن درج میکرد — کسی در پهلویش نشسته بود و بر آن نظر میانداخت آن شخص نوشت — که مردکی نادان در کاغذ من نگاه میکرد و از آن سبب (مطلب مستوره) رازهای خود را نوشتم آن کس خشمناک شد و گفت که من در کاغذ تو نگاه نکرده ام آن شخص گفت — منم چیزی برای تو ننوشته ام — حاصل مطلب — در خط کسی نگاه نباید کرد اگر چه دوست و برادر باشد اما اگر اذن دهد مضایقه نیست

Translation 52.

Among (from) Ardashir's sayings is this also: "It is becoming for kings not to use sword and spear while (*tā*) stick and baton (*chūb*) suffice for the work". Ardashir, just as he is renowned for (*az*) the conduct of an army, holds a high place and a very-lofty rank also in the government of the country (*kishvar*) and the state legislation (*vaz' i qavānīn i mulkī*). It is said (they say) that by means of informers he was aware of the affairs (news) of all the provinces and even

(*hattā'*) of (his) subjects' houses: and they say that, besides a capacious intellect, he had conspicuous ability (*fāzl i bāhīr*). The *Kārnāmeh* ("Annals") and the *Ādābu'l-'Aish* ("Rules of Conduct") are among his compositions. In the Annals is written an account of (his) journeys and wars, and in the second book the habits of life and the rules (*ādāb*) of (polite) intercourse: and these two books were so esteemed (*mi'tabar*) among the peoples of Persia, that Anūshiravān commanded that they should send reliable copies of (from) that work (*navishteh*) to all-parts (*atrāf*) of his dominions, in order that men might acquire good manners. It is well-known that Ardashīr, in spite of these great qualities, was bigoted in the religion of Zoroaster (*Zardisht*), and not only used to make efforts (an effort) to exalt (in exaltation of) the banners and carry out the precepts of that faith (*māzhab*), but even (*balkih*) compelled men by torture and punishment to accept that religion; and in this manner he shewed forth (was making evident) the requirement of his religious-law (*sharī'at*). In the days of slackness and of disturbance of the realm, Zoroaster's religious-law also having become (remained neglected) obsolete, the community had become divided up in (*bar*) a thousand different ways, and it is an established-fact (*muḥāqqaq*) that many of the ancient rulers shewed an inclination towards the faith of the Greeks: and hence it is possible that this conduct of Ardashīr may have been because of (his) zeal (*ta'āṣṣub*) for wise-measures of State (*maṣāliḥ i mülkī*), and the desire that men, in faith as in all-other matters, should be agreed and in-harmony (*mittafiq*).

It is unnecessary to subjoin any more Conversations, as the Student should now be able to converse with some ease about the subject matter of the Stories and Exercises for Translation and about other matters of practical utility. This he will find a very useful exercise.

Twenty-seventh Lesson.

Certain Persian Idioms.

§ 213. The Persian language is distinguished for the very large number of idiomatic expressions of which it makes use. In this respect it resembles English. Many such idioms have already been introduced in the exercises and Conversations as well as in Lesson XXVI. We now proceed to mention a number of others which are for the most part connected with the peculiar use of certain verbs.

§ 214. *Khayrdan* (خوردن), 'to eat' or 'drink', is used to denote *suffering*, etc. Its use with a noun often prevents the necessity of using the Passive Voice of another verb. E. g. *zakhm khayrdan* (to eat a wound), 'to be wounded': *takān khayrdan* (to eat a push), 'to be pushed', 'to receive a push': *gūl khayrdan* (to eat deceit), 'to be deceived'. Other idioms are: — *zamīn khayrdan*, 'to fall to the ground', 'to be knocked down'; *ghām khayrdan*, 'to grieve'; *afsūs khayrdan*, 'to regret'; *qasam khayrdan*, 'to take an oath', 'to swear'; *ān chiz bi-dārd i man nā-mī-khayrad*, 'that thing is of no use to me'; *gulīleh bi-shikār khayrd*, 'the bullet hit the game'; *bi-kār i vai mī-khayrad*, 'it comes in useful for him'; *mūhr bālā-y-i pāk shūdeh khayrdeh būd*, 'the seal had been impressed on the part obliterated'.

§ 215. *Dīdan*, *bīn* (دیدن-بین), 'to see', is used in a somewhat similar manner: as, *dārd dīdan*, 'to suffer pain'; *māslahat (salāh) dīdan*, 'to deem advisable'; *tadārūk dīdan*, 'to make preparations'; *sān dīdan*, 'to review (troops)'.

§ 216. *Farmūdan* (*farmāy*) (فرمودن-فرمای), 'to command', is in courtesy used of any action, not only of a superior but of an equal, in place of *kārdan*, *namūdan*, etc. E. g., *mulāhizeh farmūdan*, 'to peruse'; *amr farmūdan*, 'to command'; *bi-farmāid*, 'say, speak; enter; sit down', etc.: *iltifāt bi-farmāid (lutf bi-farmāid)*, 'please'.

§ 217. *Āvārdan*, *āvar*, *ār* (آوردن آور-آر), 'to bring', is used in various phrases; e. g., (*bi-*) *khātir (yād) āvārdan*, 'to recall to memory', 'call to mind'; *bi-kār (bi-jā,*

bi-āmal) *āvārdan*, 'to perform, execute, carry out'; *hujūm āvārdan bar*, 'to make an attack upon'.

§ 218. *Kashīdan*, 'to draw' (کشیدن); *zāhmat kashīdan*, 'to take trouble', 'to suffer inconvenience'; *ālam kashīdan*, 'to suffer pain'; *intizār kashīdan*, 'to expect', 'look out for'; *dāst kashīdan az*, 'to withdraw from (any business)'; *lāshkar kashīdan bar*, 'to lead an army against', 'march against'.

§ 219. *Bāstan, band* (بستن-بند), 'to bind', is used in certain phrases, but some idioms in which it occurs in classical works have now become obsolete: *e. g.*, *khiyāl bāstan* (now *kārdan*), 'to suppose', 'fancy' 'imagine'; *kār bāstan* (now *bi-itmām rasānīdan*), 'to accomplish a task'; *na'l bar asb bāstan* (now *asb-rā na'l kārdan*) 'to shoe a horse'; *hīleh bāstan* (now *hīleh kārdan*) 'to devise a trick'; etc. Besides these we have: — *šūrat bāstan*, 'to take shape', 'come about' (of a purpose or plan); *kāmar bi-* (or *barāyi*) *kārī bāstan*, 'to gird up one's loins for (a task)'; *miyān* (or *kāmar*) *bi-* (or *barāyi*) *muqātileh bar bāstan*, 'to gird up one's loins for the contest (battle)'; *ahd bāstan*, 'to make a covenant'; *shart bāstan* (*kārdan*), 'to make a bet', 'lay a wager'.

§ 220. *Āmadan, āy* (آمدن-آی), 'to come', is sometimes used in the sense of 'to become', taking the place of *shūdan*: as, *dīdeh mī-āyad* (*mī-shavad*), 'it is seen', 'it is evident'; *padīd āmadan*, 'to be evident', 'to be found'; *bar ū ghālib āmadan*, 'to overcome him'; *āgar ān āmr dar nāzar i shumā pasānd āyad*, 'if that matter commend itself to you'; *bi-zānū dar āmadan*, 'to kneel down': *bi-khātir āmadan*, 'to come to mind' (also *bi-yād āmadān*); *khvūsh āmadīd*, 'welcome!' (said when a guest is going away!); *gīr nāmī-āyad*, 'it cannot be got'.

§ 221. *Girīftan, gīr* (گرفتن-گیر), 'to seize', 'to take': *dunbāli ūrū girīftan*, 'to follow him'; (*bi-ān sūkhan*, or) *ān sūkhanrā gūsh girīftan* (or *dādan*) 'to give ear to (listen to) that statement'; *surāgh-i ūrū girīftan* (or *surāgh girīftan ūrā*), 'to seek out, follow him up'; but *az ū surāgh girīftan*, 'to ask him to direct one to someone's house'; *kūshī girīftan*, 'to wrestle'; *gūftan girīft* (also *āghāz namūd*, or *banā namūd bi-gūftan*), 'he began

to say, speak'; *qarār giriftan*, 'to get fixed', 'to be conceived' (of a child); *ta'mūd, ta'lim, giriftan*, 'to receive baptism, teaching'.

§ 222. *Būrdan, bar* (بردن-بر), 'to bear away', 'carry off': *gamān būrdan* (*kārdan, dāshtan*) 'to fancy', (said from courtesy of oneself, rudely of anyone else); *rān būrdan*, 'to be vexed'; *ān kitāb-rā ism būrdan*, 'to mention (quote) that book'; *az miyān būrdan*, 'to put out of the way' (often = 'to kill'); *bi-sār būrdan*, 'to spend (time)', intransitively, 'to abide', 'sojourn', 'live'; *tash-rīf būrdan*, 'to go away' (said in courtesy); *pai būrdan*, 'to follow up (*bi-chīzī*) a thing', 'to understand'; *hāmleh būrdan*, 'to attack (*bar*)'.

§ 222 a. *Uftādan* (*uft*) (افتارن-افت), 'to fall', 'happen': *muwāfiq uftādan*, 'to turn out well, successfully'; *āqab uftādan*, 'to be late', 'to fall back'; *az āqab i shākhs uftādan*, 'to follow a person'; *ittifāq uftādan*, 'to occur', 'happen'; *jilāu uftādan*, 'to precede', 'take the lead', 'go in front'; *pīsh uftādan az*, 'to surpass', 'outstrip'; (*bi-*) *rāh uftādan*, 'to set out on a journey'.

§ 223. *Namūdan, namāy* (نمودن-نمای), 'to shew', 'to seem', 'to do', besides its frequent use with a noun, adjective or participle to form a compound verb (§ 124), has also some idiomatic uses: *jāngī šāb rūy (rūkh) namūd*, 'a fierce battle took place'; *mārā shādī rūy (rūkh) namūd*, 'I was glad'; *ijtināb namūdan az*, 'to avoid', 'refrain from'; *bar tarāf (kināreh) namūdan*, 'to set aside'.

§ 224. *Jūstan, jūy* (جستن-جوی), 'to seek': *sībqat jūstan bar*, 'to be beforehand with', 'to anticipate (one in)'; *kināreh jūstan az*, 'to avoid', 'fight shy of'.

§ 225. *Zādan, zān* (زدن-زن), 'to strike', 'beat', 'hit': *bāng zādan*, 'to shout aloud'; *faryād zādan*, 'to cry out', 'make a lamentable noise'; *hārf zādan*, 'to speak'; *tufāng bar ū zādan*, 'to shoot at him'; *zānū zādan*, 'to kneel'; *zāng zādan*, 'to ring a bell'; *lāf zādan*, 'to boast'; *gūl zādan*, 'to deceive'; *bar-hām (bi-hām) zādan*, 'to throw into confusion'; *khāimeh zādan*, 'to pitch a tent' (i. e. to erect it, the exact opposite of the English 'to

strike one's tent'); *ūrā tāziyāneh (chūb) zādan*, 'to bastinado (flog) him'; *sīlī (old tapāncheh) bar rūyash zādan*, 'to give him a box on the ear'; *tapāncheh zādan*, 'to fire a pistol'; *talagrāf zādan*, 'to send off a telegram'; *tūhmat zādan*, 'to accuse falsely'; *jām' zādan*, 'to add up (figures)'; *dam zādan*, 'to breathe', 'to cavil': *hads zādan*, 'to conjecture'.

§ 226. *Dāshtan, dār (داشتن-دار)*, 'to have', 'to hold': *ān-rā lāzim dāshtan*, 'to require, have need of, that'; *īn āmr-rā mārūz dāshtan (= ārz kardan)*, 'to represent this matter humbly'; *tashrif dāshtan*, 'to be at home', 'to be present' (polite style).

§ 227. *Andākhtan, andāz (انداختن-انداز)*, 'to cast', 'throw': *rāh andākhtan*, 'to let (one) go', 'to set (him) on his way'; *ta'viq (ta'khīr) andākhtan*, 'to postpone (a thing)'; *nāzar andākhtan (afkāndan) bi, bar*, 'to cast a glance upon'.

§ 228. Other common expressions are the following:

Rāng rīkhtan, 'to feign', 'pretend'.

<i>taghyīr dādan</i>	}	to change, alter (trans).
<i>tabāīl kārđan</i>		
<i>mubāddal sākhtan</i>		

āvaz namūdan (kārđan), to change, exchange.

ūrā dalālat kārđan, to guide him.

<i>ān sukhan-rā dalālat kārđan</i>	}	to prove that state-
<i>mudallal namūdan</i>		

ta'shīr (āṣar) kārđan (dāshtan) bar, to make (leave) an impression on.

ārz kārđan, to state (politely), to say, to represent.

auqātash tālkh shud, he was angry, he was put out.

bāz īstādan az, to desist from.

qaṭ' i nāzar kārđan az (bar), to glance briefly at, pass on from.

dāst shūstan az, to wash one's hands of (a thing).

āibi (bākī) nā-dārad, it does not matter; it is pretty good.

(bi-) *dār rāftan*, to run away, escape.

bar ān and kih, they will have it that, they assert that.

qáil bar in hástand, they assert this (that . . .), they acknowledge.

táj-rā bā sár az dást dād, he lost both his crown and his life.

fírṣat ghanīmat shamīrdan (dānistān) to take advantage of the opportunity.

sáfaratān khvūsh guzāsh? did your journey turn out well?

úrā qarār dādan, to appoint him, station him (at a place).

bā ū qarār dādan, to make an agreement with him.

árz i bāndeh-rā bi-rasīd, listen to what I wish to say.

(*pas* or) *āqab nishāstan*, to retreat (said of troops).

(*pas* or) *āqab nishāndan*, to repulse (an army).

átash (tīshmagī) rā furū nishāndan, to quench a fire (thirst))

riṣā bi-īn dād kih, he consented to this, that.

zabān gushūdan, to open one's mouth, begin to speak (*polite*).

dahāngushūdan (bāz kardan), to open one's mouth (*rude*).

(*dar*) *khvāb būdan*, to be asleep.

(*bi-*) *khvāb ráftan (tashrif būdan)*, to go to sleep.

sūkhan hanūz bar zabānash būd kih, while he was yet speaking.

hanūz az hárf zādan fārigh ná-shudeh būd kih, he had hardly finished speaking when . . .

ān sūkhan-rā bar zabān i khvūd hárgiz jāri ná-mī-sāzam, I never permit myself to use that expression.

chāshm dūkhtan bar, to fix one's eyes on.

rákht az khvūd bīrūn kárdan, to put off one's garments.

sūkhan rándan (= hárf zādan), to speak.

futūhāt úrā dást dād, he gained some victories.

ūn shákhs in chíz-rā ásh i dar hamjūsh sákhteh ast, that fellow has made a hash of this matter.

húrakat kárdan, to set out, start on a journey.

'ázim i Tahrán būdan, to be bound for Tehrán.

tavállud yáftan, to be born.

kám rándan, to flourish, prosper.

húkm rándan, to rule, govern.

úrā barāyi kasī 'aqd bastānd, they betrothed her to some one.

Notes.

Gúl i guláb (now *gúl i súrkh*) a rose.
badr, the full moon.
zarír, blind.
'ajúzeh (for Ar. *'ajúz*), an old hag: (here the world is so called).
farišteh, deceived = enamoured.
maqbulán, persons accepted (by God).
kúnamat = *turā mi-kunam*.
ṭarīqat, religion. [confessor].
pír, a religious guide (father-*mashāhír* (Ar. pl. of *mashhūr*) eminent persons.
salāh dānistān (*dān*), to see fit.
mutavállid, born.
kaiḥfiyyat, state of affairs.
mā'ni, design: statement.
iqdām namūdan, to venture.
Jazīratu 'l'Arab, Arabia, Mesopotamia. [ment.
maqárr i ayālah, seat of government.
júr'at, daring, a daring deed, presumption.
bi 'ishq giriftár, enamoured.

In this and some other Stories the words in brackets are in explanation of the more difficult phrases which precede them in the text.

Exercise 53.

حکایت چهاردهم

زنی بود گریه منظر و بنهایت زشت روی - اورا برای کوری
 عقد بستند و بمناکتس در آوردند (اورا بکوری دادند) روزی
 زن بشوهر خود گفت افسوس که این صورت من چون آفتاب و
 رخساره من چون گل گلاب از چشم تو پوشیده است - جمالی دارم
 بی نظیر و جبینی چون بدر منیر - الغرض اورا نابینا دانسته لاف
 حسن خود میزد - مرد ضریر (کور) جوابش داد که اینقدر گزاف
 و بیهوده مگوی اگر تو جمالی داشتی در دست من نابینا نمی افتادی
 - حاصل مطلب - عجوزه دنیا را چون مردم بینا (از قبیل انبیا و
 اولیا) از نظر انداخته اند ناچار پیش کوران (کور دلان) لاف حسن
 خود میزند و دل ایشانرا فریفته خویش میسازد - اگر جمالی
 میداشت پیغمبران راهبر و مقبولان صاحب نظر آنرا قبول مینمودند
 - قطعه -

نصیحتی کثمت یاد گیر و در عمل آر - که این حدیث زبیر
 طریقتم یاد است
 محبُو دُرستی عهد از جهان سست نهاد - که این عجوزه عروس
 هزار داماد است

Translation 54.

Sapor is one of (*az*) the eminent (*pl.*) of rulers. Regarding his descent and bringing up many fables are related. They say that his mother was a daughter of Ardavân (Artabānus), and they relate that she wished to poison Ardashîr in revenge for (of) her father. Ardashîr, having obtained information of this design, handed over the young woman to a minister (*vazîr*) that he might put her to death, but the minister did not see fit to slay her. When her son was born, having named him Sapor he busied himself, as was right (*kamâ yânbaghî*), in taking care of him (*bi-ta'âhhud i hâl i û*). After a time, when Ardashîr shewed regret at not having an heir, the minister explained the state-of-affairs. The king, being delighted with this statement, desired to know whether Sapor was (is) really his offspring or not. He commanded that, having brought Sapor along with some children of the same age as he was (*hamsâl i û*) into his presence, they should engage in a game-with-balls (*gûybâzi*). During the game a ball fell near the king's throne. Not one of the boys ventured to fetch it except Sapor, who boldly coming forward (*qâdam i jalâdat pîsh nihâ-deh*) carried off the ball. The king, glancing towards the minister, knew that that-very-one (*hamân*) was (is) the prince. Finally, the first war that Sapor undertook (*kard*) was with Zaizan, one of the chiefs of the Arabs. While Sapor was in Khurāsân, taking advantage of the opportunity, Zaizan, having seized upon Arabia, fortified the fortress of Khâzar and made it his seat of government. When Sapor became aware of this daring-deed and marched an army in that direction, Zaizan's daughter, having become enamoured of Sapor, through a promise of (becoming) a princess of the king's *hâram*, plotted treachery against (*bâ*) her father and brought his life and rule to destruction (*mâ'raz i halâk*). The treachery of this vile-deed (*khibâ-şat*) having [become (*âmadeh*) forbidding] hindered Sapor from keeping (*if'â-y i bi-*) his agreement, instead of (that that he should seat) seating the damsel on the throne and (in) the palace (*kâkh*), he handed her

over to the executioner that he might cause her to-be-dragged to the plank [for laying dead bodies upon to be washed] and the grave (*khāk*) and award (*rasū-nād*) to her the recompense (*kaifar*) of the deed, as was her due (*sazū*).

Twenty-eighth Lesson.

Parsing.

§ 229. The best method of Parsing may be a matter of opinion to some extent; but in Persian all that is really necessary is to give such particulars as are given in the subjoined parsing of the first few sentences of Story XV., which story is appended to this lesson. As the question of gender does not affect grammatical relations in Persian (except indeed sometimes with *Arabic* nouns and adjectives, § 154), it is unnecessary to mention gender at all, except perhaps with such Arabic words. The singulars of any Arabic broken plurals that may occur should be mentioned, and the parts of all Irregular Verbs (Infinitive and Root).

§ 230. (*Story XV., first few sentences parsed*).

Shākḥšī { *shākḥš*; noun, nominat. sing. (Ar. Pl. *ashkhāš*) subj. of *būd*.
ī; affix, denoting indefinite article.

būd: 3rd Sing. Pret. Indic. Act. of Intrans. Verb
būdan, *bāsh* (*biv*), agr. with its subj. *shākḥš*.

hīleh-sāz; comp^d. Adj. (*hīleh*, trick, and *sāz*, rt. of *sākhtan*, *sāz*, to make), positive degree; part predicate of sentence, qualifying *shākḥš*.

ī; *izāfeh*, joining two adjectives.

daghābāz; comp^d. Adj. (*daghā*, deceit, and *v'ūz* of *bākhtan*), posit. degree; part predicate of sentence, qual. *shākḥš*.

Rūzi { *rūz*: noun, obj. sing. (governed by *dar* understood).
ī: affix, denoting indefinite article.

az; preposition.

khāneh; noun, obj. sing., governed by prep. *az*.

bīrūn; adv., qualifying *āmad*.

āmad; 3rd. Sing. pret. Indic. Act. intrans. of *āmadan* (*āy*), agreeing with *ū* understood (referring to *shakhs*).

va; conj.

gūft; 3rd. Sing. pret. Indic. Act. trans. of *gūftan* (*gūy*), agreeing with *ū* understood.

kih; conj.

āgar; conj.

Khudāvānd; noun, nom. Sing., subject of *ināyat kūnad*.

i; *izāfeh* (prep., gov. *ālam*).

ālam; noun, obj. Sing. (Ar. pl. *ālamīn*, regular), gov. by *izāfeh*.

amrūz; adv. (*in+rūz*), qualifying *ināyat kūnad*.

yāk; numeral (cardinal) Adj., qualifying *āshrafī*.
āshrafī; noun, obj. Sing., gov. by (or direct object of) *ināyat kūnad*.

bi-; prep.

man; Pers. Pronoun, obj. Sing., gov. by *bi-* (or indirect object of *ditto*).

ināyat; noun in composition with *kūnad* (Ar. pl. *ināyāt*, regular).

ināyat kūnad; Compound Verb, trans., 3rd Sing. Pres. Subj. Act. of *ināyat kardan*; agreeing with its subject *Khudāvānd* (subj. after *āgar* denoting uncertainty).

kūnad; 3rd Sing. Pres. Subj. Act. trans. of *kardan* (*kun*) etc. (as above).

do; numeral (Cardinal) Adj., qual: *qarān*.

qirān; noun, obj. Sing., gov. by (part of direct object of) *khairāt mi kūnam*.

i; *izāfeh*, prep.

ānrā { *ān*; demonst: Adj., obj., sing., gov. by *rā*
(or part of direct object of *khairāt mi kūnam*).
rā; Postposition.

dar; prep.

rāh; noun, obj. Sing., (gov. by *dar*).

i; *izāfeh* (prep.).

ū; Pers. Pron., obj. Sing., gov. by *izāfeh*.

khairāt, noun (Ar. Pl. of *khairah*, regular), in composition with *mi-kunam*.

khairāt mi-kunam; Compound Verb., trans., 1st Sing. Pres. Indic. Act., (in future sense), agreeing with *man* understood.

mi-kunam; 1st Sing. Pres. Indic. Act. trans. of *kārdan* (*kun*), etc. (as above).

Exercise 55.

حکایتِ پانزدهم

شخصی بود حیه سازِ دغا باز روزی از خانه بیرون آمد و گفت که اگر خداوند عالم امروز یک اشرفی بمن عنایت کند دو قران آنرا در راه او خیرات میکنم ناگاه در اتنای راه یک اشرفی بدستش افتاد خوشنود شد چون خیرات دادن دو قران در دلش گذشت و بسوی آسمان کرد و گفت - عجب مرد بی اعتباری بوده ام که از اول اشرفی بدسکه قلب که دو قران کمتر می ارزد مرا داده اند و عوض خیرات وضع نموده این را بگفت و پی کار خویش رفت - حاصل مطلب - بدترین حیه و دغا بازی آنست که بخالق خود نمایند و روزی او را بخورند و باز ناسپاسی کنند - بیت - شکر نعمت نعمت افزون کند - کفر' نعمت از گفت بیرون کند

Translation 56.

In short, after that Shāpūr (Sapor) (had) conquered many of the towns of Mesopotamia (*Jazīreh*), he marched against Nisibis (*Niṣībīn*): and this stronghold (*qal'eh*) is situated between the Tigris (*Dijleh*) and the Euphrates (*Furāt*), and the Empire of Rome and Persia were always at strife (*nizā' dāshtand*) about it. Sapor, after subduing Armenia, captured it. And, according to the historians of Persia, when the siege of that fortress was prolonged, Sapor in despair (*ājiz shudeh*) commanded his army with-oneaccord to ask help and assistance from the Creator (*Hāzrat-i Bārī*). They say (that), while they were engaged in

¹ Short for *kufr i ni'mat* (to prevent the repetition of the *ni'mat*), 'ingratitude.'

humiliation and supplication, a wall of (from) the fortress fell. After the capture of Nisibis he marched towards the Byzantine dominions (*mamālik i Rūm*), and in that country numerous victories were gained by him (*īrā dāst dād*). He took the Emperor of Byzantium (*Qaiṣar i Rūm*) captive and appointed another person (*mard*) to that important office (*amr*). The first act of the new Emperor was to conduct Sapor to Antioch (*Antākīyyeh*), which in those times was the capital of the (Caesars) Emperors of Byzantium, and to hand over that city to be plundered (*bi bād i tākht va tarāj dād*): and he returned with immense booty and many slaves (*sarāri*). But a serious reverse (*šādameh*) came upon his army through (*až*) one of the nobles of Byzantium. The historians of Persia have not recorded the defeats that befel his armies at the end (*avākhir*) of his reign. According to their statement, Sapor, having in prosperity flourished for 31 years, built numerous cities after the war with the Byzantines (*Rūm*): two of that number (*jūmleh*) he built- and-called (*banā nahād*) by his own name; one *Nishabūr* in *Khurāsūn*, which is still among (*až*) the important cities, and the other *Shāpūr* near *Kāzarūn* in *Fārs*.

Twenty-ninth Lesson.

Notes on Polite Conversation.

§ 231. The Persians are naturally a most courteous people, and the rules of etiquette (*nishāst va bar-khāst*) are numerous and are most rigorously observed among them. It does not lie within the scope of the present work to treat of these, except in so far as they concern the language used in polite intercourse; but the student, if he visits Persia, should carefully notice the conduct of native gentry in these matters, and early acquire the rules observed in connexion, e. g., with the *qalyān*, the reception of guests, etc. We have already (§ 48) pointed out the fact that the speaker should occasionally use certain expressions of humility regarding himself and of respect for the person with whom he is conversing. These words

(which may be termed Submissives and Honorifics), when they are nouns, often take the place of the Personal Pronouns both in speaking and writing. Their use is abundantly illustrated in the Conversations and in the Letters contained in the Appendix.

The use of the Personal Pronoun of the First Person Singular (*man*) should not be indulged in too freely; it is better (when a pronoun or its equivalent is really needed at all) to employ one of the Submissives instead (*Vide* Conversation XXV). It will, however, be noticed, that, in some of the Tales given in the present book, certain persons use *man* of themselves even when speaking to a king. One reason for this is that in writing the older style permits the use of *man*, *to*, etc., where in conversation it would not now be allowable to employ them. Another reason is that, in addressing a king, to speak of oneself as *bāndeh*, *haqīr*, etc. would not indicate *sufficient* humility!

§ 232. A speaker should often preface a remark with the words *ārz mī-shavad* (*ārz mī-kunam*) *bi-khidmat i* (*sarkār i*) *shumā*, or *bi-khidmat i janāb i 'ālī ārz mī-shavad* (*mī-kunam*). Politeness requires the person addressed to interject in an undertone the words *mī-farmāid*, which implies that he deems the verb *farmūdan* more suitable to the dignity of the speaker. In referring to the auditor's remarks a speaker must use *farmūdan*; as, *chinān kih al'ān farmūdid*, "as you have just said". Similarly from courtesy extensive use is made of compound verbs one element of which is this same verb *farmūdan*: as, *āyā in kitāb-rā mulāhizch (mutāla'eh) farmūdeh id?* "Have you read this book?" But the speaker must *never* use this verb of himself, nor, of course, must he employ *tashrif āvārdan* (*būrdan*, *dāshtan*) regarding himself. In giving an order, even the Shāh of Persia would not say to the lowest of his attendants, *Man tūrā hukm kārdam*, "I commanded you", nor would he use the equivalents *āmr namūdan*, *farmān dādan*, as Europeans often do. He would say *gūftam*, though in speaking to a third person he might use words implying command, e. g. *Man ūrā bi ān*

kār ma'mūr sākhtam, "I commanded him to do that." The use of *hūkm kārđan* and its equivalents in giving orders conveys to Persian ears an impression of the speaker's arrogance or of his ignorance.

§ 233. In enquiring whether a person has comprehended what one has said to him, the use of the word *fahmīdid*, "Did (= do) you understand?" is not permitted by courtesy. The proper word to employ is *mūltafit* (literally "attentive"); as, *Āyā ĩrę i bāndeh-rā mūltafit shūdid?* "Do you understand what I say?" The expression (*āyā*) *yāftid?* is also sometimes used in the same sense.

§ 234. When a visitor wishes to depart, courtesy requires him to ask permission to do so before rising from his seat. This he does by saying *Murākhkhaş mī-farmāid?* or *Murākhkhaş am?* The proper reply to this is *Bi-īn zādī tashrīf mī-barīd?* or, to a man of great importance, *Bi-panāh i Khudā*. The guest, when actually going, says, *Khāilī zāhmat dādām* or *Bi-nihāyat muzāhīm shūdam*, to which the host replies, *Khāilī kkvūsh āmadīd, in shā'a'llāh zād bār i dīgar tashrīf mī-āvarīd*. The guest answers *Iltijāt i shumā (janāb i 'ālī) ziyād: Khudā ḥāfiz*. The host answers *Khudā ḥāfiz i shumā*, and accompanies him to the door, unless he sends a son instead. The visitor often declines this attention, but the host insists on it, saying *ḥātta'l bāb*, "as far as the door." The proper reply to this is *Tasqītu 'lādāb baīna'lahbāb*, "Ceremonies fall down between friends," i. e. "No ceremony between friends."

Other matters of importance will be learnt from the Conversations and from attention to the usage of educated Persians. Attention to such matters is absolutely necessary, unless the student wish to gain a reputation for ungentlemanly conduct.

Notes.

Mann, a weight ($7\frac{1}{2}$ or 15 lbs). *mażārratashān*, the injury which
pāk, clean (= completely). they inflict.
zāghan, a kite (bird).

Exercise 57.

حکایت شانزدهم

شخصی صد من آهن پیش دوستی امانت گذاشت و بسفر رفت — چون مراجعت نمود مال خود را باز خواست — آن دوست در مال امانت خیانت کرده بود — گفت که آهن ترا در گوشه خانه نهاده بودم موشها گریز آمدند و پاک بخوردند — آن شخص تعجب کرد و هیچ نگفت — روز دیگر باز آمد و گفت — من بسفر میروم و میخواهم که دیگر باره مال خود را نزد تو امانت بدهم بشرط آنکه تو بمجا فظت آن مشغول شوی — دوست خائن بهزار زبان استمالت کرد و گفت که بجان درجراست آن خواهم کوشید و بمنت تمام از وی وعده خواست که شب بضیاقش رود — چون آن شخص بمحانه اش در آمد ویرا بجای صدر بنشانند و پسران خود را پیش رویش آورد تار سوم دوستی و یگانگی را بیشتر بجای آورده باشد شخص مذکور بعد از تناول طعام اجازت رفتن خواست و پسر کوچک او را مخفی برداشت و ببرد — آن دوست تمام شب در جستجوی پسر خود پریشان میبود و روز نیز در آن سرگردان و حیران بهیچ جاسراغ پسر را نیافت — ناچار بمحانه آن شخص رفت و حال خود را عرض کرد — آن شخص گفت که چون از خانه تو مراجعت کردم آواز گریه طفلی را بر آسمان شنیدم گویا زغنی بچه آدمی را بمحکال گرفته پرواز میکرد — دوست خائن گفت مگر دیوانه شده زغنی چگونه میتواند بچه آدمی را ببرد — آن شخص گفت خاموش باش جائی که موش صد من آهن بخورد زغنی نیز بچه آدمی را میتواند ببرد — دوست خائن دانست که حال چیست گفت اندیشه مکن که آهن را موش نخورده است — آن شخص گفت توهم بیفکر باش که بچه ترا زغنی نبرده است — الغرض آهن را باز داد و بچه خویش را گرفت — حاصل مطلب — بامر دم مکار دغا باز جهت دفع مضرشان

فريب و حيله کردن جايزاست و نه يراى نجلب منفعت —
 بيت —
 باش در عالم زهرىك هوشيار — جاى گنگل گنگل باش جاى خار خار

Thirtieth Lesson.

Some Persian Proverbs.

§ 235. The Persians, like most other nations, have a large number of proverbs, some of which are very expressive. Our limits prevent us from giving more than a few of the most important of these. But the student who wishes to pursue the subject further will find it well treated of in a volume entitled *جامع التمثيل*. Not a few of the proverbs there given, however, are now obsolete, as the volume was composed some centuries ago: but the following and many others are still in constant use.

European Equivalent.

Persian.

- | | |
|---|-------------------------------------|
| (1) Out of sight, out of mind. | (۱) از دل برود هر آنكه از دیده رفت. |
| (2) The darkest hour is just before the dawn. | (۲) اميدها در نا اميديست |
| (3) What the heart thinks the tongue speaks. | (۳) آنچه در ديك است بچمچه ميايد |
| (4) A widow's mite. | (۴) از درويشان برگ سبزی |
| (5) If God be for us, who can be against us? | (۵) اگر يار اهل است كار سهل است |
| (6) Let bygones be bygones. | (۶) آن دفتر گاو خورد |
| (7) Take your chance when you can. | (۷) اين گوى و اين ميدان |
| (8) He is as well known as the Devil himself. (Il est connu comme le loup blanc). | (۸) از كُفر ابليس مشهورتر است |

- (9) Out of the frying-pan into the fire. (۹) از باران زیر ناودان
گرینخت
- (10) He's a skinflint: he is close-fisted. (۱۰) آب از دستش نمی چکد
- (11) As well be in for a sheep as a lamb. (۱۱) آب که از سر گذشت چه
یک نیزه چه صد نیزه
- (12) Cut your coat according to your cloth. (۱۲) پارا باندازه گلیم باید
دراز کرد
- (13) He has caught a Tartar. (۱۳) باخرس در جوال رفته
- (14) With the most brazen impudence. (۱۴) پوست سگ را بروی خود
کشیده
- (15) He hasn't got a leg to stand upon. (۱۵) پا درهوا حرف میزند
- (16) Where there's a will there's a way. Little strokes fell great oaks. (Petit à petit l'oiseau fait son nid). (۱۶) پُرسان پُرسان میشود رفت
تا چین
- (17) No rose without a thorn. (۱۷) آسی که گل میخواهد باید مِنت
خار بکشد
- (18) Carry coals to Newcastle. (۱۸) بلقمان حکمت آموزی چه
حاجت
- (19) Make hay while the sun shines. (۱۹) تا تنور گرم است نان توان
بست
- (20) Honesty is the best policy. (۲۰) تا مار راست نشود بسوراخ
نرود
- (21) Slow and steady wins the race. (۲۱) تاشب نیروی روز بجائی نرسی
- (22) Self-praise is no commendation. (۲۲) تعریف خود کردن پنبه
خامیدنست
- (23) Words once spoken cannot be recalled. (۲۳) تیری که از کمان بیرون
جست دیگر برنمیگردد

- (24) Virtue is its own reward. (۲۴) ثواب راه بخانه خود میبرد
- (25) You can't draw blood from a cabbage. (۲۵) نمر از درخت بید نباید جُست
- (26) To kill two birds with one stone. (۲۶) چه خوش بود که بر آید بیک کرشمه دو کار
- (27) He is caught in his own trap. (۲۷) چاه کن همیشه در چاه می افتد
- (28) Spare the rod and spoil the child. (۲۸) چوب از بهشت آمده است
- (29) The nearer to Church the farther from grace. (۲۹) چراغ پای خود را روشن نمیسازد
- (30) You can't see the wood for the trees. (۳۰) چندان سمن است که یاسمن پیدا نیست
- (31) Never look a gift horse in the mouth. (۳۱) جائیکه نمک خوری نمکدان مشکن
- (32) Business is business. (*Kākā* is a vulgar word in Shirāz for a *brother*. Elsewhere it means only a *negro*, which meaning it often has in Shirāz also). (۳۲) حساب حسابست و کاکا برادر
- (33) When Greek meets Greek, then comes the tug of war. Set a thief to catch a thief. (۳۳) حریف حریف خود را می شناسد
- (34) No use striving against fate. (۳۴) خدا کشتی آنجا که خواهد برد — اگر ناخدا جامه از تن درد
- (35) Though the mills of God grind slowly, yet they grind exceeding small. (۳۵) خدا دیرگیرِ سخت گیر است

- (36) They that live in glass houses shouldn't throw stones. خانه پر شیشه را سنگی بس است (۳۶)
- (37) Too many cooks spoil the broth. What's everyone's business is nobody's business. خانه که دوکدبانو باشد خاک تا زانو باشد (۳۷)
- (38) He is in his last gasp. (Il n'y a plus d'huile dans la lampe). خانه روشن میکند (یعنی نغمرش با آخر رسیده است) (۳۸)
- (39) He has hit the right nail on the head. خر خود را از پیل گذرانید (۳۹)
- (40) He doesn't know a hawk from a hand-saw. خر و گاورا از هم فرق نمیکند (۴۰)
- (41) Death is the brother of sleep. خواب برادر مرگ است (۴۱)
- (42) Let the cobbler stick to his last. کار هر بزرگ نیست خرمن کوفتن (۴۲)
- (43) One touch of nature makes the whole world kin. (Es muss von Herzen gehen, was auf Herzen wirken will.) دل بدل راه دارد (۴۳)
- (44) He is a greedy fellow, he wants whatever he sees. دلکی دارد زیبا هر چه دید میخواهد (۴۴)
- (45) He is in doubt what to do. دل دل میکند (یعنی متردد خاطر است) (۴۵)
- (46) No use crying over spilt milk. دستک بزنید که هر چه بردند بردند (۴۶)
- (47) When the steed is stolen shut the stable door. دریکه نداری دربان چه میکنی (۴۷)
- (48) Walls have ears. دیوار گوش دارد (۴۸)
- (49) The pot calling the kettle black. دیگ بدیک میگوید که تو سیاه است (۴۹)

- (50) One can't make war with rose water. (۵۰) در دعوا حلوا قسمت نمیکند
- (51) Every man is innocent till his guilt is proved. (First catch your hare.) (۵۱) دزد نگرفته پادشاه است
- (52) A slight loss is a great one to a poor man. (۵۲) درخانه مور شبنمی طوفانست
- (53) Better late than never. (Festina lente.) (۵۳) دیر آیی و دُرست آیی
- (54) His room is better than his company. (۵۴) دوری و دوستی
- (55) Fortune is fickle. (۵۵) دنیا همیشه بیک قرار نمی ماند
- (56) That is a very difficult task. (۵۶) راه باریک است و شب تاریک و منزل بس دراز
- (57) You can't make a silk purse out of a sow's ear. (۵۷) روستائی اگر ولی باشد — خرس در کوه بوعلی باشد
- (58) Nitère, parve puer, quicunque nitère cupis. (۵۸) رنج بکش تا بگنجی برسی
- (59) Can two walk together except they be agreed? (۵۹) روح را محبت نابخس عذاب است الیم
- (60) A penny laid by for a rainy day. (۶۰) زرسفید از برای روز سیاه
- (61) There are wheels within wheels. (۶۱) زیر کاسه نیم کاسه است
- (62) Gentle means are best. (۶۲) زبان خوش مار را از سوراخ بیرون می آورد
- (63) Silence is golden. Speak when you're spoken to. (۶۳) سخن تا نپرسند لب بسته دار
- (64) He put in his oar where he wasn't wanted. (۶۴) سر در میان سرها آورد
- (65) Diamond cut diamond. (۶۵) سنگ سنگ را می شکند

- (66) Potatoes and point. The miser would skin a flint. (66) سوداگر پنیر در شیشه میخورد
- (67) To buy a pig in a poke. (La nuit tous les chats sont gris.) (67) شب گربه سمور مینماید
- (68) Segnius irritant amines demissa per aures, quam quae sunt oculis subiecta fidelibus . . . (68) شنیدن کی بود مانند دیدن
- (69) Turn and turn about: turn about is fair play. (69) آسیا و پتا
- (70) One word begets another. (70) حرف حرف می آورد
- (71) One can't believe a single word he says. (71) صدکوزه بسازد که یکی دسته ندارد
- (72) He is fond of the sound of his own voice. (72) صوت خودش بگوش خودش خوش صدا بود
- (73) As iron sharpeneth iron, so doth the countenance of a man his friend. (73) صحبت نیکان از نیکان کند
- (74) Two heads are better than one. (74) صدا از یکدست برنیاید
- (75) One must die when one's time comes. (75) صیدرا چون اجل آید سوی صیاد رود
- (76) Patience and perseverance won a wife for his Reverence. (76) صبر مفتاح کارهاست
- (77) One good turn deserves another. (77) ضیافت پای پس هم دارد
- (78) A lucky man may do as he likes. (78) طالع اگر داری برو به پشت بخواب
- (79) He has let the cat out of the bag. All the fat's in the fire. (79) طشت او از بام افتاده

- (80) That's a case of the wolf and the lamb. (۸۰) ظالم از مظلوم باشد شکوه چی
- (81) His cup is full. (It's all up with him.) (۸۱) ظرفش ابریز شده
- (82) The fathers have eaten sour grapes, and the children's teeth are set on edge. (۸۲) ظلمِ ظالم بر سرِ اولادِ ظالم میرود
- (83) He's been let blood (done out of money). (۸۳) عرق کرده
- (84) Qui s'excuse s'accuse. (۸۴) عُذر بدتر زگناه می آورد
- (85) His sands are just run out. (۸۵) نمرش آفتابِ سرِ کوهست

Exercise 58.

حکایتِ هفدهم

یکی از سلاطین بمرض سختی مبتلا گردید — اطبایِ حاذق از علاج آن عاجز شدند و امید شفا منقطع ساختند — روزی فقیری با شاگردِ خود پیشِ سلطان آمد و گفت که در یکروز پادشاهرا تندرست میکنم باید که شاه خلوت بیاید — ارکانِ دولت بهزار جان از این مُزده خوشوقت شدند و پادشاهرا بخلوت بُردند — فقیر در حبسِ دم مشغول شد و بقوتِ جذبِ مرضِ پادشاهرا بخود در کشید — و چون قالبِ بیجان بیفتاد شاه تندرست گشت — پس شاگرد فقیررا بردوش کشیده بخانه بُرد و او را بریاضت و تزکیه نفس از آن مرض خلاصی داد — حاصلِ مطلب — تا انسان خودرا در زحمت نیندازد آسایشِ دیگری از وی نیاید و تا در عبادت و ریاضت قدم نهد و از آسایشِ نفسِ خود در نگذرد باسودگئی سرمدی نرسد — بیت —

رنجِ خود و راحتِ یاران طلب — سایه خورشید سواران طلب

Appendix A.

Arabic Phrases in Constant Use in Persian.

And God is most wise (= and God knows best what is the truth)	}	وَاللَّهُ أَعْلَمُ
God is most mighty		اللَّهُ أَكْبَرُ
To God be praise		لِلَّهِ الْحَمْدُ or اللَّهُمَّ
If it please God		إِنْ شَاءَ اللَّهُ or إِنْ شَاءَ اللهُ
Whatever God may please		مَا شَاءَ اللَّهُ
God bless		بَارَكَ اللَّهُ
I ask pardon of God (= God forbid that I should think so)	}	أَسْتَغْفِرُ اللَّهَ
In the name of God		بِسْمِ اللَّهِ
In the name of God the Merciful, the Gracious	}	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
There is no might and there is no power but in God	}	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
O God, O Muḥammad, O 'Alī (exclamations)	}	يَا اللَّهُ or يَا مُحَمَّدَ or يَا عَلِيَّ
My God (in prayer) (<i>ilāhī</i>)		إِلَهِي
Commander of the faithful ('Alī is so called by the Shi'ehs; the Sunnis give all Khalifehs the title)	}	أَمِيرَ الْمُؤْمِنِينَ
The Truthful: title of Abū Bakr		الصِّدِّيقَ
Lord of (Divinely sent) messengers: title of Muḥammad	}	سَيِّدَ الْمُرْسَلِينَ
Seal (= last) of Prophets: title of Muḥammad	}	خَاتَمَ الْأَنْبِيَاءِ
We take refuge in God from it		نَعُوذُ بِاللَّهِ عَنْهُ
Friend of God: title of Abraham		خَلِيلَ اللَّهِ
(He who) does not die: immortal		لَا يَمُوتُ
(That which) is not cut short		لَا يَنْقَطِعُ
Uncultivated (ground)		لَمْ يَزْرَعْ
In person, in essence		بِنَفْسِهِ or بِعَيْنِهِ
On this supposition		عَلَى هَذَا الْقِيَاسِ
Upon him (her, them) } two, them) be peace }	}	عَلَيْهِ (عَلَيْهَا — عَلَيْهَا — عَلَيْهِم) السَّلَامُ

Peace be upon thee (greeting)	السلام عليك
Peace be upon you	سلام عليكم
Upon you be peace (reply)	(عز) عليكم السلام
May God be pleased with him	(رضى) رضى الله عنه
God's mercy be upon him (her)	رحمة الله عليه (عليها)
God bless and preserve him	(صلى) صل الله عليه وسلم
May his prosperity continue	دام اقباله
May his glory be glorious and He is most high (= God most high and most glorious	} جل جلاله وتعالى
In this our day	في يومنا هذا
Founded upon that	بناء على ذلك (= بنا برآن)
What he owns = his property	ما ملك
The person referred to	المشار إليه
The defendant	المدعى عليه
In truth, really, indeed	في الحقيقة
In fact	في الواقع
Indeed	في الفعل
What cannot be expressed, ineffable	ما لا كلام
In fine, in short	خلاصه
The moral: in short	حاصل المطلب (= حاصل مطلب)
In what follows, in future	في ما بعد
What is between	ما بين
Continuously, continually	على الاتصال
As formerly, as in what precedes	كما في السابق
As far as possible	حتى المقدور
As is right (comme il faut)	كما ينبغي
In short, finally	القصة
The result, in short	الحاصل
The object = in fine	الغرض
To the end = et cætera (etc.)	الح (= الى الآخر or الى آخرو)

Appendix B.

Arabic Calendar.

Since the Arabic conquest of Persia the Arabic (Muhammadan) Calendar has been in use in the country for all ordinary purposes. It is a lunar Calendar, the months containing 30 and 29 days alternately. The year consists of 354 days, 9 hours; and its reckoning begins from the *Hijrah* (in Persian *Hijrat*) or *departure* of Muhammad from Mecca to reside in Medina, A. D. 622 (18th July, new Style). The year being so much shorter than the Christian, it is not possible to give any English equivalent for the various months, as they begin about 11 days earlier each year. *Ramazān* in the present year (A. D. 1901) began on 12th Dec. To find the Christian date exactly corresponding to any Muhammadan date, it is necessary to express the Muhammadan date in years and decimals of a year, to multiply these figures by .970225, and to the product to add 621.54 (Forbes). The result will be right to a day. The Muhammadan year 1319 began on 20th April, 1901.

Arabic Months.

1. Muḥarram	١ محرم
2. Saḡar	٢ صفر
3. Rabī'ul avval	٣ ربيع الأول
4. Rabī'uṣṣāni	٤ ربيع الثاني
5. Jumādiyu'lavval (الأولى)	٥ جمادى الأولى
6. Jumadiyu'ṣṣāni (الأخرى)	٦ جمادى الثاني
7. Rajab	٧ رجب
8. Sha'bān	٨ شعبان
9. Ramazān	٩ رمضان
10. Shavvāl	١٠ شوال
11. Zu'l Qa'deh	١١ ذوالقعدة
12. Zu'l Hijjeh	١٢ ذوالحججه

The Christian (Syrian) year is not much used in Persia, but the Arabic forms of the names of the months are:

7. June	حزيران ۷	1. December	۱ كانون اول
8. July	تموز ۸	2. January	۲ كانون ثانی
9. August	آب ۹	3. February	۳ شباط
10. September	ايلول ۱۰	4. March	۴ اذار
11. October	تشرين اول ۱۱	5. April	۵ نيسان
12. November	تشرين ثانی ۱۲	6. May	۶ ايار

The old Persian Year.

Since the reform of the old Persian Calendar in 1079 by *Malik Shāh Jalālu'ddīn*, this year begins on the day of the sun entering Aries, the Vernal Equinox. The year consists of 12 months of 30 days each, five being added to Isfandārmuz to bring the number up to 365, and a leap year (*sāl i kabīseh*) being reckoned every fourth year with an additional day. This system of reckoning is now little used, except that its New Year's Day (*Naurūz*) is still the great day for governors entering on their office, and is a festival. The names of the months are:

7. Mihr	۷ مهر	1. Farvardīn	۱ فروردین
8. Ābān	۸ آبان	2. Ardī Bihisht	۲ اردی بهشت
9. Āzur	۹ آذر (آذر)	3. Khayrdād	۳ خرداد
10. Day	۱۰ دی	4. Tīr	۴ تیر
11. Bahman	۱۱ بهمن	5. Murdād	۵ مرداد
12. Isfandārmuz (Isfandārmuz)	۱۲ اسفندارمز	6. Shahrivar	۶ شهریور

The Tātār Cycle. (*Sanavāt i Turkī.*)

A Tātār Cycle of 12 years is sometimes used in historical works, e. g. in the *Jahān-gushā-yi Nādirī*. The years are named after certain animals, the words being still used in that sense in Central Asiatic Turkish. The present year 1901 is the second of a new Cycle, and is hence "the year of the Ox". The names with their translation are as follows:

Year of the <i>Mouse</i>	۱ سچقان (سچقان)
" " " <i>Ox</i>	۲ اؤی (اؤد)
" " " <i>Leopard</i>	۳ بارس (پارس)

Year of the	<i>Hare</i>	٤ توشقان (توشقان)
n n n	<i>Fish</i> (Crocodile)	٥ باق (لوی)
n n n	<i>Serpent</i>	٦ ییلان (یلان)
n n n	<i>Horse</i>	٧ آت (یونت)
n n n	<i>Sheep</i>	٨ قوی
n n n	<i>Ape</i>	٩ میمون (بیچی)
n n n	<i>Cock</i>	١٠ توخی (تخاقو)
n n n	<i>Dog</i>	١١ ایت
n n n	<i>Hog</i>	١٢ طونوز (تنگوز)

The year (*il*, ایل) is a solar one, beginning and ending in Spring, 21st March, Vernal Equinox, and is divided into twelve "Mansions", — the twelve signs of the Zodiac. Each entire cycle is called a *muchāl*. (Shaw's "Grammar of the Language of Eastern Turkistān"). The secondary forms given in brackets are more usual in Persian works.

Days of the Week.

Thursday	٥ پنجشنبه	Sunday	١ یکشنبه
Friday	٦ جمعه (آدینه)	Monday	٢ دوشنبه
Saturday	٧ شنبه	Tuesday	٣ سه شنبه
		Wednesday	٤ چهارشنبه

Appendix C.

The Siyāq Method of Reckoning.

These figures are used in mercantile transactions. The figures denote the number of *dinārs* (*vide* App. D). It will be seen that the figures are often hastily written Arabic words for numbers, e. g. the signs for 10; 20; 100; 1,000, 10,000, are evidently the Arabic numbers *عشر*, *عشرين*, *مئاه*, *الف* and the Turkish *تومان* (ten thousand) written cursively. The numbers after 10,000 are multiples of that number and are read "twenty *tūmāns*", etc. The units are corruptions of the ordinary Arabic numerals.

1.	2.	3.	4.	5.	6.	7.	8.	9.	1/2 a
10.	20.	30.	40.	50.	60.	70.	80.	90.	
11.	12.	13.	14.	15.	16.	17.	18.		etc
19.	21.	22.	23.	35.	62.	99.			etc
100.	200.	300.	400.	500.	600.	700.			
800.	900.	1,000.	1,100.	1,200.	1,300.				etc
2,000.	3,000.	4,000.	5,000.	6,000.	7,000.				
8,000.	9,000.	10,000.	20,000.	30,000.	40,000.				
50,000.	60,000.	70,000.	80,000.	90,000.	100,000 (ten tū)				
(eleven) (tūmāns) 110,000.	(twelve) (tūmāns) 120,000.	(thirteen) (tūmāns) 130,000.	(fifteen) (tūmāns) 150,000.	(twenty) (tūmāns) 200,000.	(a hundred) (tūmāns) 1,000,000.				

Appendix D.

Money, Weights and Measures.

- | | |
|---|--|
| 1 <i>dīnār</i> (An imaginary coin). | 2 <i>muḥammadīs</i> = 4 <i>shāhīs</i> = 1 <i>ābbāsī</i> . |
| 5 <i>dīnārs</i> = 1 <i>ghāz</i> (an imaginary coin). | 5 <i>ābbāsīs</i> = 20 <i>shāhīs</i> = 1,000 <i>dīnārs</i> = 1 <i>Qirān</i> . |
| 10 <i>ghāz</i> or 50 <i>dīnārs</i> = 1 <i>shāhī</i> . | 10 <i>qirāns</i> = 10,000 <i>dīnārs</i> = 1 <i>tūmān</i> . |
| 2 <i>shāhīs</i> = 1 <i>muḥammadī</i> | |

Europeans in Persia generally keep their accounts in *qirāns* (*krāns*) and *shāhīs*, or in *tūmāns*, *qirāns* and *shāhīs*, though the Banks and merchants express the number of *ghāz* instead of using *shāhīs*: thus. "krs. 249/95" means "twenty four *tūmāns*, nine *qirāns* and ninety-five *ghāz*: reckoning 20 *shāhīs* or 100 *ghāz* to the *qirān*. The number of *shāhīs* to the *qirān*, however, varies from time to time. The £ 1-0-0 is now worth a little over 5 *tūmāns* (about 52 or 53 *krāns*), but varies in value from day to day. The *qirān* is often called a *riyāl* (the Spanish *real*), often also it is called a *hazār*, being equal to 1,000 *dīnārs*.

Weights.

In Persia liquids and various kinds of grain are *weighed* and not measured.

Nukhūd (a chick-pea).

24 *nukhūd* = 1 *miṣqāl* (about $\frac{1}{6}$ of an ounce avoirdupois).

90 *miṣqāl* = 1 *vaqqeh* (about 14 oz avoirdupois).

8 *vaqqeh* = 1 *mann i Tabrīzī* or Tabriz maund ($7\frac{1}{4}$ to $7\frac{1}{2}$ lbs.).

2 *mann i Tabrīzī* = 1 *mann i Shāhī* ($14\frac{1}{2}$ to 15 lbs.).

4 *mann i Tabrīzī* = 1 *mann i Rai* (about 29 or 30 lbs.).

8 *mann i Shāhī* = 1 *mann i Hāshimī* (abt. 116 lbs.).

50 *mann i Shāhī* = 1 *kharvār* or donkey-load (abt. 725 lbs.).

Measures of Length.

Mūyi shutur (camel's hair in breadth).

Jau (grain of barley).

Angusht (breadth of a finger).

Bahar, length of a thumb-joint, abt. $1\frac{1}{4}$ inch.

2 *bahar* = 1 *giriḥ* (knot) = abt. $2\frac{1}{2}$ inches.

16 *giriḥ* = 1 *gaz* (*zar'*), about 40 inches: (roughly a yard): also called in Turkish an *arshīn*.

Vajab, a span: from tip of thumb to tip of little finger.

Dast, *zīrā'*, *araj*, a cubit (fr. elbow to tip of middle finger).

1 *qadam*, a pace (about 20 inches = 2 *gaz*).

Baghal, a fathom, from the tip of the middle finger of one hand to that of the other, the arms being extended.

Kalleh, about 5½ feet.

1 *farsakh* (*farsang*, *parasang*) = 12,000 *qadam* or 6,000 *gaz*, about 3½ or 3¾ English miles. (On their new road from Resht to Tehrān, the Russians calculate that 8 versts make one *farsakh*. The Russian Verst is 0·663 of an English mile.)

(Principally from Wollaston.)

Appendix E.

Itineraries.

1. From Enzelli (*Anzali*) to Tehrān (*Tahrān*).

Landing at Enzelli, the traveller goes by boat (4 or 5 hours' journey) up the estuary to Pīreh Bāzār, whence he drives to Resht (about 6 miles). Thence a capital coaching road, recently finished by the Russians, runs to Tehrān. By postchaise he can drive to Tehrān in 48 hours; using the same horses all the way he will require nearly 7 days.

From Resht (Rasht) to Quhdum,	4 farsakhs;	16 miles.
„ Quhdum	„ Rustamābād, 4	„ 18½ „
„ Rustamābād	„ Manjīl, 4	„ 17½ „
„ Manjīl	„ Pā-yi-chinār, 4	„ 13 „
„ Pā-yi-chinār	„ Yūzbāshīchāi, 4½	„
„ Yūzbāshīchāi	„ Aqbābā, 5	„
„ Aqbābā	„ Qazvīn, 4	„
„ Qazvīn	„ Kāvandeh, 4	„
„ Kāvandeh	„ Qaishlāq, 4	„
„ Qaishlāq	„ Yangī Imām, 4	„
„ Yangī Imām	„ Hīšarak, 4	„
„ Hīšarak	„ Shāhābād, 4	„
„ Shāhābād	„ <u>Tahrān</u> , 4	„

European hotels are to be found at Resht and at Tehrān. On the road between these places there are post resthouses at the stations named above. Caravansarais may also be found.

2. From Tahrān to Iṣfahan.

From		to		about		
	Tahrān		Kahrizak		4	farsakhs
"	Kahrizak	"	Hasanābād	"	4	"
"	Hasanābād	"	Qal'eh yi Muḥ. 'Ali Khān	"	4	"
"	Qal'eh M. 'A. Kh.	"	Kūshk i Nuṣrat	"	4	"
"	Kūshk	"	Manzariyyeh	"	4	"
"	Manzariyyeh	"	Qum	"	4	"
"	Qum	"	Parsangān	"	4	"
"	Parsagān	"	Sinsin	"	7	"
"	Sinsin	"	Kāshān	"	6	"
"	Kāshān	"	Quhrūd	"	7	"
"	Quhrūd	"	Bidāshk	"	6	"
			(or to Soh, 5 farsakhs)			
"	Bidāshk	"	Mūrchiḥkhyār	"	6	"
"	Mūrchiḥkhyār	"	Gaz	"	6	"
"	Gaz	"	Iṣfahān	"	3	"

(From Iṣfahān to Julfā is about 2 miles).

3. From Bushire (Abū Shahr) to Iṣfahān.

From		to		about		
	Bushire		Burāzjūn		7	farsakhs
"	Burāzjūn	"	Kunār Takhteh	"	6	"
"	Kunār Takhteh	"	Kāzarūn	"	8	"
"	Kāzarūn	"	Miyān Kutal	"	5	"
"	Miyān Kutal	"	Khāneh Zanyūn	"	6	"
"	Khāneh Zanyūn	"	Shirāz	"	8	"
"	Shirāz	"	Zarghūn	"	5	"
"	Zarghūn	"	Pūzeh	"	5	"
"	Pūzeh	"	Qavvāmābād	"	6	"
"	Qavvāmābād	"	Murghāb	"	7	"
"	Murghāb	"	Dehbid	"	7	"
"	Dehbid	"	Khān i Khūreh	"	5	"
"	Khān i Khūreh	"	Surmak	"	7	"
"	Surmak	"	Abādeh	"	6	"
"	Abādeh	"	Shulgistān	"	5	"
"	Shulgistān	"	Yazdikhāst	"	6	"
"	Yazdikhāst	"	Maqsūd Bēgi	"	6	"
"	Maqsūd Bēgi	"	Qumisheh	"	5	"
"	Qumisheh	"	Ma'yār	"	5	"
"	Ma'yār	"	Marq	"	5	"
"	Marq	"	Iṣfahān (or Julfā)	"	3	"

4. From Işfahān to Ahvāz (new route).

From	Işfahān	to	Bistagūn	about	30	Engl. Miles
"	Bistagūn	"	Qahveh-rukh	"	22	"
"	Qahveh-rukh	"	Kharajī	"	18	"
"	Kharajī	"	Ardal	"	22	"
"	Ardal	"	Dōpulūn	"	8	"
"	Dōpulūn	"	Sar i Kh̄yarm	"	16	"
"	Sar i Kh̄yarm	"	Pul i 'Amārat (Mālvarī)	"	13	"
"	Pul i 'Amārat	"	Dahdiz	"	12	"
"	Dahdiz	"	Gōdār	"	12	"
"	Gōdār	"	Māl Amīr	"	16	"
"	Māl Amīr	"	Qal'eh-yi Tūl	"	16	"
"	Qal'eh-yi Tūl	"	A'lā' Khūrshīd	"	7	"
"	A'lā' Khūrshīd	"	Tauleh	"	15	"
"	Tauleh	"	Jāreh	"	9	"
"	Jāreh	"	Khandaq	"	15	"
"	Khandaq	"	Vā'iz	"	30	"
"	Vā'iz	"	Ahvāz	"	17	"

(For this Itinerary I am indebted to — Taylor Esq., in charge of the road now being made from Işfahān to Ahvāz).

Appendix F.

Persian Letters.

Nr. 1.

حضرت دستور برادر منجی در خداوندای عسی مسیح اقا تیز دل صاحب زینده

عرض میشود عویضه چاکر بزرگوار منتر پر یس صاحب زینده عرض

وایشان جوابی در دین عویضه بنده مرقوم فرموده و در شب قنبر نام

ایوم و زاموش شد که با خود بحضور مبارک برساند و آن

فأرسال حضور مبارک داشت که مده صطه فرماهد و لکرا اجازت

باشد یوم شنبه شرفیاب خدمت جناب منتر پر یس صاحب

Nr. 2.

کتاب
زیارت
روح فدک دستخط مبارک در شهر افراسین عبد مرقوم فرمیده بود.

نسخه
فرمیده بود هرگاه آن کتاب شکست منظر تمام شده است تاریخ نوشته شروع

نوشته
همینروز
الحال است باب از کتاب ستمین شکست منظر نوشته شده است و مابقی دیگر

نسخه
نداشد و طولانی است تا تمام شود زیرا که ۳۷ صفحه دیگر باید نوشته

تاریخ
آن کتاب
و مدت یکماه بلکه بیشتر طول میکشد تا تمام شود شکست منظر هرگاه چنانچه

نسخه
مستند
مستند لازم است باید زودتر نوشته شود همین زمانه بفرمائید به خدا هم

هرگاه
در باید تاریخ شروع شود تا نوشتن آن کتاب را ترک ننماید اول تاریخ را بنویسیم

و چنانچه اول شکست منظر لازم است نوشته شود در هیچ جواب ننویسید

Nr. 4.

صاحب معزز مکرم من رقیه شریفه انجناب زیارت شد چون

مشعر پر سلا متی مزاج عالی بود موجب مسرت گردید و از اینکده مخصوص
باد آوری فرموده بودند کمال اتقان حاصل شد چون شنیده بودم که

در خصوص خانه با شما در مقام مخالفت برآمده اند بسیار محزون
بودم اکنونکه انجناب اطلاع دادند که قرار شده است مستر کارلس
در آنجا بنشینند خوشحال شدم و امید دارم که کاری که انجناب

بما موند بخیر و خوب انجام پذیر خواهد شد

عرض دیگر آنکه چون مستر پرنس *Prins* چپ
که در طهران وکیل شرکت *Hoty & son* بود قبل

از وصول رقیه و حواله شما از طهران حرکت و عازم اصفهان
شده بود کسی برات شما را قبول نکرد اگر چه شعبه از شرکت

مذکوره در طهران مکانیسی باز کرده است لیکن گفتند ما با
C. M. S. معامله نداریم اگر کسی از اجزای شرکت


برات بکند قبول داریم حال و کناره مش

لکهنه ای از لکهنه
فصلی در کتب
از این کتاب
و در این کتاب
و در این کتاب
و در این کتاب
و در این کتاب
و در این کتاب
و در این کتاب
و در این کتاب
و در این کتاب

Nr. 5.

حضور معدت دستور برادر منجن در صد اوید ماعسی

اقا سرتر ز دل صاحب سلام بگانه میر سام

خفا لک جلی این صوبه باشند دو از ده ^{قد}م
سلامت وارد کر نشان شود  بسیار از دو ^{بشان}

بیدین چاکر آمده از تجار و غیره و بنده مشغول به
باردید نشان هستم و در چهار مجلسی ^{ذکر صفا}

چیده بنام مذکور شد و حال مدرسه کر نامه
در تعطیل است و فی منظم که گاهی ^{شاء}

بصدور تعلیمه جات فرسندم فرامید
تک سرکار علیه عالیہ خانم شاد و مهمگی بها

دستی
کتابخانه
موزه
تاریخ
وزارت
فرمانروایان
ایران

Nr. 7.

بر عرض اقدس میرزا علی بیگانه
 در مقام محترم کتابخانه

چون شوق فراوان در وجود ما کمالی علی صاحب الامر جاریست و در
 رساندن عیال و در چشم لایزال این عیال این مذهب و
 در ارم و بی برادر عیالش بامدن صیوهای در این
 مذاکره کتبا ما و این نقلی و نمودم و قول نکرد این
 نوشته را که ما در نوشته ام و جواب داده است در
 عریضه انقاد حضور عالی در ششم ملا حصه فرمایند تا
 ضایع عالی و دفع کرد که خود برادر ما عیالش بامدن
 امکان نمایند و در رسم که خود عیال قبول کنند و محرم باشد
 نیست که همراه عیال در راه نفی که در فرستاد و
 امکان خاطر نیست و در رسم بر رکنه عالی در حق چشم
 مشارالیه که کتبا را و نذر و غیره بفرستد و در حق چشم

Nr. 8.

صاحب غریب
 ابد از غنایت رب چنانست که
 در این صحت و عیبت با شید نامه شما واحد شد
 و سندات رسید از شما کمال ممنونیت را دارم و محقق
 بدانید که از دستم هر چه برآید در خدمتگذار در نفع نخواهم
 کرد جواب نامه شما را بابت خواهم فرستاد مقصود
 از نوشتن این کاغذ آنست که آورنده این نامه
 که ~~برادر با در زین من است و آدم~~
 صادق درست کار است و امید دارم که با او راه نجابت
 بفهماید و در امورات روحانیه با او کمک و امداد کنید
 و با او در خصوص معرفت کتب مقدسه به آرزوی
~~یکدیگر کنید این شخص از نجای~~
~~از حالات او مطلع است احوالات~~
 او و خانواده او را ~~تا میزرا~~ ببینید

از او در جمیع طعم و السلام
 از او در وقت نذر باد

Nr. 9.

صاحب معظم خدایه
 اولاً و نه بارها باره
 آمین

جیب شما خسته و قوی کاغذ چاپ بی جهت لنگیده

بمقتضی آتیه العیبه بر سر نولیم و ترجمه همه در کتاب

قدر لازم است امید است که سر جمیع جوان

فرموده و بنده خودم متذکر و مکره هرگز ام

زیاده عرض ندرود بذر با اطاعت

شاه یوسف حکیم

Nr. 10.

صاحب عظم قلم من
اسیلمه ہوارہ اوقات

فمننا تقدیم سید ہدور حفص و عدہ و قرار ملاقات
بناست امروز

ایم صبح را خدمت ای کے عرض کردم
دادند کہ سرکاری ماہم قریب است

عرض کند نامادہ ز حضرت دارا

Nr. 11.

خدمت مطاع مهربن مسترزدال صاحب
 معروض میدارم در باب امروز
 در فضا بتم بجهت معافه کتاب
 عارض کرده کار بر حرکت نرم
 و اگر هم صم مخورم امید
 در این روز
 در این روز
 در این روز

Nr. 12.

حاضر شد و ایشانی فخری در میان فرستادند و با جان تو
 بتبرکات و برکتی
 در آن

بیت رئیس قاطر از تاریخ روز جمعه شد
 قاطر مسیح لاله مع که جبین مسیحی میبود
 که مسیح سر صحرای کوه کوهی که در شیراز بود
 و اینها فتنه شرط شد که چهار نفر از کوهها را بر سر شمس برآورد
 آنها شد که هر یک کذا آنها بخوابند در سوا توقف نمایند
 و طرد و قوما با او باشد از جهت شمس و طرد با کجا باشد در علوم
 بیش کجا باشند و ببرد و قبول و بیت الفانم ببرد و



Nr. 13.

صاحب مقررین
 انشالله اینجناب در کمال محبت و وفایت
 از هر گونه کسر و کمبود و محفوظ میباشند چند نکته
 از اینجناب برف درود یافت چون مستعرب است مزارع
 موجب مسرت گردید اگر از حالات دوستانه مستفسر شوید
 حیات عاریت باقی است و در این اوقات امید شغل و کار است
 تا خواست خدا چه باشد در خصوص قطع اشجار ذکر نموده
 چون لایمیز صالح به بنده نوشته بود خیال ^{داشته} در قطعهاست
 قطع نمایند این بگو که در این باب خدمت شما عطف عرض کردم
 از تقصیری که سرکار مرقوم داشته بودید معلوم شد که منحصراً
 بعم و انهم محذور داشته است مطلب فرجیده شده البته سرکار
 جناب رئیس موجب کارهت نمیکند و هر چه بکنید از روی
 و انصاف است باریش از بن در این باب عرضی ندارم فامور با
 وجه اجاره چون بموجب اجاره نامه مشروط کرد در سر هر سه سال
 اجاره آن سه پایشین داده شود محض یاد او در عرض میکند
 که مدت سه سال منقضی شده است و اگر التفات بفرمایند

بسم الله الرحمن الرحیم
 اینجناب در کمال محبت و وفایت
 از هر گونه کسر و کمبود و محفوظ میباشند
 چند نکته از اینجناب برف درود یافت
 چون مستعرب است مزارع موجب مسرت گردید
 اگر از حالات دوستانه مستفسر شوید
 حیات عاریت باقی است و در این اوقات
 امید شغل و کار است تا خواست خدا
 چه باشد در خصوص قطع اشجار ذکر
 نموده چون لایمیز صالح به بنده
 نوشته بود خیال داشته در قطعهاست
 قطع نمایند این بگو که در این
 باب خدمت شما عطف عرض کردم
 از تقصیری که سرکار مرقوم
 داشته بودید معلوم شد که
 منحصراً بعم و انهم محذور
 داشته است مطلب فرجیده
 شده البته سرکار جناب
 رئیس موجب کارهت
 نمیکند و هر چه بکنید
 از روی و انصاف است
 باریش از بن در این
 باب عرضی ندارم
 فامور با وجه اجاره
 چون بموجب اجاره
 نامه مشروط کرد
 در سر هر سه سال
 اجاره آن سه
 پایشین داده
 شود محض یاد
 او در عرض
 میکند که مدت
 سه سال
 منقضی
 شده است
 و اگر
 التفات
 بفرمایند

موسیٰ بنو بہت ہاتھ ہے

سید ابرع طراند او دلدار صد لہو سیت مہنام

مراج ہے حق حقد با عوی

زخیم ہستم صو لظہر در وقت

نظر سہ در کیمب شاہ خاں

صی صی تہر خواہم

۲۰ مکتب شاہ

Nr. 15.

خدمت جناب صاحب علم و ادب این مقام را
تجدید

طبعم خوف دیم سنان را نابود کرده است
بخواه براحت و اخضر طبعی خدا شود

همه کار از علم ساخته شود مراد از این است
که اگر با کسر از سه نان کشود کردند
خسب خوشحال باشند زیرا هر که ترسد

و اینها با یکدیگر است اگر تربیت شوند
یقین بد لیری در میان بازار ام
به یک گفتگو کنند و به نظر امین
نظر کنند که آنها را قطع کنند

Handwritten Persian text, partially obscured by ink blotches. The text is written in a cursive style and appears to be a continuation of the letter or a separate note. It contains various phrases and some illegible words due to the blots.

س
بر
سحر صدم زارت

سحر صدم زارت
سحر صدم زارت

مرحمت خرم کیم کسر امین بزبانیه زود
سحر صدم زارت

سحر
برای تارک های روانه تا
سحر صدم زارت

سحر صدم زارت

Nr. 17.

خدمت عمده العلماء العبدیه در بیضا
 لفظهاست عمده
 سرف

ادله آنکه مزاج سرف را مد تزدن است
 از قرار علم در خبر مسوز که نوشته بودیم
 منقول است

بدین گفته که جان فاشم رودت که این مزود است
 چنان مشغوف و مسرور شدیم ایست را بافتت سرکار
 ولا حضرت را هر چه یا بهود خلاق پسندید و نیز خنده را

Nr. 18.

هواکثر الذی لا یوت

جناب حضرت نصیحا کلمات عالمائے صوفیہ کہ از روی خلوص نیت و ظهور عقیدت در چند صفحہ
 مرقوم شد لخواہ ملاحظہ فرمایید۔ از مطالعہ آن چون بود کہ خوار و حقانیت شنیدیم از آنکه از خطباتها که میسریم و کلمات
 معارف که کتب کلام و بیان بیوفیانه آنجناب چیدیم۔ بر صحت امر و حقانیت صبر و پستی شایسته جز معارف
 نذ و بطلان و جز تو حیدر خوار که بر آن نیت تصدیق نیتین دارم

آه چون آنجناب از قبیل بعضی از علمای در ایران یافت می نمودیم که روی پستی شان نیت
 مطالب چند در انساب امر و حقانیت مطلبی که رسیده اند و با شایسته و پستی در قبول آن اصرار نمایند و از آنکه
 چیزی که همان مطالب است خود طهارت از سوال نماید به آنکه جواب گویند و بگفتن میارند یا شخص را کتبنا. ملاذ از خود
 نینمایند یا که فرود ترش میخوانند و چون در در احلال میدانند و اگر در این اعتبار نرسند از آنکه در حق است از میسریم
 که غیر عریض در ایران از هزار این نوع زحمت عده بر آنجا نیت و طبع دین حق و وفای خوار و مطلق بوده ام است
 و در اینصورت هم که درین قبیل زبانه مستند الله ملاحظه نموده
 از آنجهت که ما چون آنها نیستیم و بر طبع راوی که شخص اصغر دروغ آن بل با تمام نماند و بعد از آن صحیح از روی نیت از آن
 نتواند رفت۔ لهذا در این چند مطلب که طهارت و صبر و حیرت بعضی شایسته است که حق آن مردوف
 به ذات خود آنجناب آه چون عبادت دست سیر بان نیت بعضی از آن بل در این درقه آنها میدارم حاضر
 استماع بشید

Nr. 19.

خدمت حقیر ذرا حضور مبارک کونم

انت از مزاج شکر لب مع اعوان و قبیح و دشنامین و از بر ارفاق نظر و درود محبت

سندت محفوظ و مسود در بعد و فو ارجو و از هر گز از نرسد و از دست او

و جو مبتنی در آفتاب واجب الوجود محفل و مسود بود بشد ثانیاً و جنبه مبداء این

مردوم اگر چه آنچه از سه ذره پر در در و حقیر نادر جو احوالات این جانب بود

البروم بر بوم جبهه ۱۰ شذر در قیامت در طهران به حکم سر سده کار استخفاف در ام

سوار بخش از در در بعضی قدم شکر لب فدایت است از سر سده داین مردم

مرا موش فرموده که لکن حقیر آنچه تفقد است سر کار بر ایله و بدو فرام مشاء

امید است بزیر دلفت عفت حیرت مسیح و اثره اب هر آن

فرض شد که همیشه در خدمت سر کار مشغول و محکف

Nr. 20.

در این عالم
 تا چشم کشید
 لا اله الا الله
 محمد بن احمد
 عجلت الله فرجه
 در این عالم
 تا چشم کشید
 لا اله الا الله
 محمد بن احمد
 عجلت الله فرجه

بگذرد پر ز کسیر آتش در جهان مستطاب حضرت شفیع
 عرض بدید که میرساند این بنده کمر این مزرع
 محترم در خرومان محرم مخلوق از هر گونه خطر محفوظ
 چو در عالم مطلق هر فانی بسا در زمین و آسمان
 بیشتر در مانند خدا در عالمی مسیح بعم و از فیض روح
 آمین که با کلمه تعلیم بجز برادر حقیر در خدا در عالمی مسیح
 در همه گذشته نماند از دست خدا در همه جهان
 دیگر نهایت خورشید و قمر هر که استحقاق از حالت
 فرمهم بعد از تقصیر تا در دبطران خوان را در علفه
 عرض نموده بعم بعد از این بعد برت روز در بطران

انوار وجود
 در این عالم
 تا چشم کشید
 لا اله الا الله
 محمد بن احمد
 عجلت الله فرجه

در این عالم
 تا چشم کشید
 لا اله الا الله
 محمد بن احمد
 عجلت الله فرجه

Nr. 21.

صفت در این

نیکوکارانند

حاصل بندگانند

سرکارم در دنیا

نشد هرگاه حال در بر من
ظن من در سر کار با من

سکرم

Nr. 23.

A Persian Telegram.



از طرف به طرف
 از راه تلگراف در قلمرو ایران

اطلاعات	تا به چه اصله مطلب		عدکات	شمه
	دقیقه	ساعت	روز	جو

تذکره جهت آن جهت و طرف در تهریز است

کیفیت و مطالب	گفته شد	بواسطه تلگرافخانه		
	دقیقه	ساعت	روز	شهر

Nr. 24.

محبوبان را در محبت
رسیده محبت رسیده

حالت را حال سیرت و آسج مهر کدله
طهارت

دورق ممتد دست در خیم مخطوطه
شکر کرم

کمال نیت هم دلدوم در یک صبح زان کرم

طرف تصور در پنج نوبه را در علم فردا

در منزل کعبه بر تان منظرم زبیر در علم

English-Persian Vocabulary.

- Abandon (to), *tark kardan*, *guzāsh-tan* (*guzār*), *vā guzāsh-tan*.
- Abase (to), *past sākhtan*, *khvār g*:
- Abate (to), *kam k.*; *takhfif n.*:
- Abatement, *takhfif*: (in price) *tanzil*.
- Abbreviate (to), *ikh-tisār k*: *mukhtašar n.*:
- Abbreviation, *ikh-tisār*.
- Abdicate (to), *az tāj isti'fa k.*; *n.*:
- Abdication, *isti'fa az tāj va takht*.
- Abdomen, *shikam* (*dil vulgar*).
- Abet (to), *madad k.*; *kumak k.*:
- Abhor (to), *nifrat kardan az*.
- Abhorrence *nifrat*, *karāhiyyat*.
- Abide (to), *māndan*, *bi-sar burdan*, *manzil k.*; *tavaqquf n.*:
- Ability, *qābiliyyat*, *liyāqat*, *majāl*: *fazl*.
- Abject, *pasthāl*, *khvār*, *ḡalil*.
- Abjure (to), *bar gashteh shudan az*, *murtadd sh.*: *az*.
- Able, *qādir*, *tavānā*; *zirak*, *zarang*.
- Able (to be), *tavānistān*, *qādir bar-b.*:
- Ablution, (of hands) *vuzū*, (whole body), *ghusl*.
- Abode, *manzil*, *khāneh*, *maskan*.
- Abolish (to), *mansūkh k.*; *mauqūf k.*:
- Abominable, *makrūh*.
- Abominate (to), *nifrat k.*: *az*.
- Abomination, *chiz i makrūh*.
- Abortive, *bi-fāideh*, *bi-šamar*.
- Abound (to), *farāvān b.*:
- About (concerning), *bar sar*, *dar bāreh*, *dar khušūs*; (around), *girdāgird*, *daur*; (nearly) *nazdik*, *qarib*; *taqrīban*, *takhmīnan*.
- Above, *bar balā*, *rū*, *fauq az*.
- Above-mentioned, *mazkūr*, *mazbūr*, *mushārun ilāih* (*ilāihā*).
- Abridge (to), *ikh-tisār n.*: *k.*:
- Abridgement, *ikh-tisār*.
- Abroad (to go), *safar k.*:
- Abscess, *dunbāl*, *gaundalī* (vulg.).
- Absence, (*ghaibat*), *ghiyāb*.
- Absent, *ghāib*, *ghair-i hāzīr*.
- Absolute, *mukhtār*, *mutlaq*, *bī is-tiqāl*.
- Absolutely, *mutlaqan*.
- Absolution, *maghfirat*, *āmur-zish*, *ūfu*.
- Absolve (to), *ūfu k.*: *bakhshidan*, *āmur-zidan* (of God).
- Abstain (to), *ij-tināb n.*: *az*, *kanāreh justan az*, *parhiz k.*: *az*.
- Abstinence, *ij-tināb*, *parhizkāri*.
- Abstruse, *daqīq*, *mughlaq*.
- Absurd, *bihūdeh*, *bī-ma'ni*, *ghair i ma'qūl*.
- Absurdity, *bihūdagī*, *butlān*.
- Abundance, *farāvāni*, *kišrat*.
- Abundant, *bā-kišrat*, *farāvān*.
- Abuse (to), *fuḡsh dādan*, *dush-nām dādan*.
- Abuse, *fuḡsh* (verbal).
- Abyss, *lujjeh*, *qa'r*, *varteh*.
- Acacia, *gul i abrishami*.
- Academy, *madraseh*, *dāru'lulūm*, *dāru'lfunūn*.
- Accede (to), *rizā bar* — *dādan*.
- Accent (Gram:), *zūr*, (pronunciation), *talaffuz*.
- Accept (to), *qabūl k.*; *pažiruftan*.
- Acceptable, *pasandideh*, *maqbul*, *manzūr*.
- Access, *dukhūl*, *taqarrub*.
- Accession (to throne), *takht-nishīni*, *julūs*. [*ittifaq*]
- Accident, *ḡadiḡeh*, *vāqi'eh*, *mājarā*

- Accidentally, *ittifaqan, sahvān*.
 Accompany (to), *hamrah raftan, hamrahi k: n:*
 Accomplish (to), *bi-anjam rasānidan, tamām k:*
 Accord (with one —), *bi-ittifaq*.
 According (to), *bar hasb, muvāfiq, mutābiq, bar vifq, banā bar*.
 Accordingly, *pas, lihāzā, banā bar in*.
 Accountant, *muhāsib*.
 Accountbook, *daftar i hisāb*.
 Account (to), *pandashtan (-dar), ingāshdar (-gār)*.
 Account (bill), *hisāb*; (narrative), *giṣṣeh, hikāyat, bayān, naql*.
 Accoutrements, *silāh* (pl. *aslahah*), *yarāq*.
 Accumulate (to), *jam' k:*, *farāham āvardan, anbar k: andūkhtan (andūz)*.
 Accumulation, *majmū'ah, majma'*.
 Accuracy, *digqat, durusti*.
 Accurate, *durust, sahih, rast*.
 Accurately, *bi-durusti, sahihan*.
 Accursed, *mal'un, la'in*.
 Accusation, *shikāyat, tuhmat* (false).
 Accuse (to), *az (bar) shikāyat k:*, *āvardan, — rā bi — nisbat dādan*; (falsely) *tuhmat zadan*.
 Accuser, *mudda'i*.
 Accustom (to), *āmukhtan, amūzānidan*; (oneself) *'adat giriftan*.
 Ache, *dard, vaj'*.
 Ache (to), *dard k:*
 Acid, *turush*; (noun) *tizāb*.
 Acidity, *turushi*. [*i'tirāf k:*
 Acknowledge (to), *iqrār n:*
 Acknowledgement, *iqrār, i'tirāf*.
 Acorn, *balūt*. [*āshnā*.
 Acquaintance, *āshnāi*; (person)
 Acquainted (with, to be), *shinakhtan (shinās), āshnāi dāsh-tan bā* (person): *muttali' būdan, ittīlā' dāsh-tan az* (thing).
 Acquiesce (to), *qabūl k: rizā dādan bi*.
 Acquire (to), *hāsil k:*, *taḥsil n:* *bi-chang (tasarruf) āvardan*: (learn) *yād (farā) giriftan*.
 Acquisition, *taḥsil*.
 Acquit (to), *ibrā kardan, riḥā k:*
 Acre, *jarīb*.
 Acrobat, *bāziqar, lutī*.
 Across, *ān taraf i, ān sū-y-i*.
 Act, *kār, 'amal, fi'l*.
 Act (to), *'amal (kār) k:*, *n:*
 Action (deed) *'amal*; (battle), *jang, ma'rakeh*; (at law) *murāfa'eh*.
 Active, *chālāk, zarang*.
 Activity, *chālākī, zarangi*.
 Actually, *fi'lan, fi'li' fi'lwaqī'*.
 Acute (severe), *sakht, shadīd*: (clever) *zarang*.
 Adapt (to), *muvāfiq sākhtan, g:*
 Add (to), *jam' zadan* (figures up): *afzūdan bar, ihāq n: bar*.
 Addition, *izāfeh*; (arithmetic), *jam'*.
 Address (of letter), *'invān ('unvān)*.
 Address (to) *mukhātab sākhtan, dāsh-tan* (speaking).
 Adequate, *kāfi, muvāfiq, qābil*.
 Adhere (to), *chasbīdan (bi, bar), mulsāq shudan*.
 Adherent, *tarafdār, tabi'*.
 Adhesion, *luṣūq*.
 Adieu, *khudā ḥāfiz: vidā'*.
 Adjacent, *muttasil*.
 Adjective, *ism i sifat*.
 Adjoin (to), *muttasil būdan*.
 Adjourn (to), *ta'khir andākhtan, ta'viq andākhtan (andās)*.
 Adjournment, *daf' u'waqt, ta'viq*.
 Adjudicate, *faiṣal k:*
 Administer (to), *idāreh k:*
 Administration, *idāreh, hukūmat*.
 Administrator, *mukhtār, hukm-rān*: (of a will), *vaṣī*.
 Admirable, *lāiq i ta'ajjub, pasandīdeh, 'ajīb*.
 Admiral, *amīru'lbaḥr, daryā-bēgi*.
 Admiration, *ta'ajjub*.
 Admire (to), *pasandīdan, man-zūr dāsh-tan*.
 Admission (entrance), *dukhūl*; (confession), *iqrār, i'tirāf*.
 Admit (to), (let in), *andar āvardan, (confess), i'tirāf n:*

- Admonish (to), *-ra naṣīhat k: tanbīh n:*
 Admonition, *naṣīhat, pand: tanbīh.*
 Adopt (child), *tabannī k: pīsar khpāndan.*
 Adoption (of child), *tabannī, pīsar khpāndagī.*
 Adoration, *'ibādat, parastish.*
 Adore, (to), *ibādat n: parastish k: parastīdan, sujdek k: sujūd n:*
 Adorer, *'abid, parastish kundan-deh: (lover), 'ashiq, muḥibb.*
 Adorn (to), *ārāsteh k: muzayyan n:*
 Adornment, *zīnat, arāyish.*
 Adroit, *chālākdast.*
 Adroitness, *chālākdastī.*
 Adult, *bāligh.*
 Adulterate (to), *makhlūt s:*
 Adulterer, *zānī, zinākār.*
 Adultery, *zinā, zinākārī.*
 Advance (to), *pīsh raftan: (trans.) pīsh ūvardan.*
 Advancement, *taraqqī, sar-afrazī.*
 Advantage, *faideh, naf', man-fa'at, sūd.*
 Advantageous, *mufīd.*
 Adventure, *mā-jarā.*
 Adverb, *zarf.*
 Adversary, *mukhāsīm.*
 Adverse, *mukhālīf, munāqiz.*
 Adversity, *bad bakhtī, balā, mu-sibat.*
 Advertise (to), *i'lān d:, k: ish-tihār d:*
 Advertisement, *i'lān, ishtihār.*
 Advice, *naṣīhat, pand.*
 Advisable, *munāsib, shāyisteh.*
 Advise (to), *naṣīhat k:, n:*
 Advocate, *vakīl.*
 Adze, *tīsheh.*
 Affable, *mīhrabān, karīm.*
 Affair, *amr, mu'amaleh, 'amal.*
 Affect (pretend, to), *bahāneh k:, (to produce effect), aṣar (ta'sīr k:, n:, dashtan.*
 Affection, *muḥabbat, ulfat, 'ishq.*
 Affectionate, *muḥibb; muḥabbatāneh, mushfiq.*
 Affiance (to), *nāmzad s:*
 Affinity, *nīshat, vābastagī.*
 Affirmation, *taṣdīq, ījāb; iṣbāt.*
 Affirmative (answer), *ījābi.*
 Afflict (to), *āzurdeh s: ranjāni-dan.*
 Afflicted, *parishān-hāl, dīlgir, gham-gīn.*
 Affliction, *muṣibat, gham, alam, ranj.*
 Afraid, *tarsān, khāif.*
 Afresh, *az sar i nau, mujaddadan.*
 After, *ba'd az, pas, a'qab, pai, dūnbāl.*
 Afternoon, *ba'd az zuhr, 'aṣr.*
 Afterwards, *ba'd az ān, minba'd.*
 Again, *bāz, dīgar, bār i dīgar, mukarraran.*
 Against, *bi-zidd, bar (bi-) khilāf.*
 Age, *'umr, sinn: (old age) pīrī (time) zamān.*
 Aged, *pīr, kuhansāl, sālkhpurdeh.*
 Agent, *vakīl, gumāsteh, kārkun.*
 Agile, *chālāk, zarang, chust.*
 Agio, *ṣarf.*
 Agitate (distress, to), *parishān s: ashūfteh s: (to put in motion), junbānīdan, tahrik n:*
 Ago, *qabl, pīsh az īn.*
 Agony, *dard i sakht, ta'allum: (of death) naz', jān kandanī.*
 Agree (to), *rāzi shudan, qabūl k: qarār dādan.*
 Agreeable, *pasandideh, dīlpasand, maqbūl.*
 Agreed, *muttahiḍ.*
 Agreement, *ittifāq, qarār.*
 Agriculture, *zīrā'at, kīsh kārī, falāhat.*
 Ague, *tab va larz.*
 Aid, *madad, kumak, imdād, isti'ānat.*
 Aigrette, *jīqeh.*
 Aim, *nīshān.*
 Aim (to), *did kardan, qarācul giriftan.*
 Air, *havā: (tune), navā, āhang.*
 Alarm, *āshuftagī, tahayyur, tars.*
 Alarm (to), *tarsānīdan.*
 Alarming, *haulnāk, muḥib.*
 Alas! *afsūs, ḥāif, ah.*
 Alchemy, *kīmiyā.*
 Alcohol, *'araq.*
 Alembic, *'anbīq.*
 Algebra, *al jabr.*

- Alien, *gharīb, ajnabī*; (adj.), *ba'id (az)*.
 Alight, *pāin āmadan, nishastan*.
 Alike, *barābar, misl, yaksān, nazīr*.
 Alive, *zindeh, (zandeh)*.
 All, *hameh, tamām, jamī', tamāmī*.
 Allay, *taskīn dādan*.
 Allege (to), *bar ān būdan kih ...*
 Allegiance, *itā'at, farmānburdārī*.
 Allegory, *tamsīl*.
 Alleviate (to), *takhfif dādan, taskīn n:*
 Alleviation, *takhfif, taskīn*.
 Alley, *kūcheh*: (with trees) *khiyā-bān*.
 Alliance, *mu'ahadeh*.
 Allow (to), *guzārdan, guzāshstan (guzār), izn (ijāzeh) dādan*.
 Allowable, *ravā, ḥalāl, mujāz*.
 Alloy, *āmizish, bār*.
 Allude (to), *kināyeh k: az*.
 Allusion, *kināyeh, ishāreh, 'ibārat (az)*.
 Ally, *mu'ahid, madadkār, mu'āvin*.
 Almanac, *taqvīm*.
 Almighty, *qādir i muṭlaq*.
 Almond, *bādām*.
 Almost, *taqriban, takhminan, ānqarīb*.
 Alms, *khairāt, sadaqāt* (voluntary): *zakāt* (commanded by Qur'ān).
 Aloft, *bālā, farāz, farā*.
 Alone, *tanhā, fard*.
 Along with, *bā, hamrāh, bi-ittifāq*.
 Aloud, *bi-āwāz i buland*.
 Alphabet, *hurūf i hijā, alif bē*.
 Already, *hanūz, tā ḥāl, qabl az in*.
 Also, *niz, ham, aizan*.
 Altar, *qurbāngāh, maḥbah*.
 Alter (to), *taghyīr dādan, tabdīl k: āwāz k:*
 Alteration, *taghyīr, tabdīl*.
 Alternately, *naubeh bi-naubeh*.
 Although, *agarchih, harchand kih, bā (vujūd i in) kih*.
 Altitude, *bulandī, irtifā'*.
 Altogether, *bi'lkull, kullīyyatan, tamānan*.
 Always, *hamisheh, hamvāreh, pāivasteh*.
 Amass, *jam' kardan, andūkhtan (andūz)*.
 Amaze (to), *ḥairān s: mutaḥayyir k:*
 Amazement, *ḥairat, ta'ajjub, taḥayyur*.
 Ambassador, *ilchī, safir (pl. sufarā)*.
 Amber, *kahrubā*.
 Ambiguous, *mubham, mughlaq*.
 Ambition, *istikkār*.
 Amble (to), *yūrgheh raftan*.
 Ambuscade, *kamīngāh*.
 Amend (to), *islah (tashīh) k:, durust k:*
 Amethyst. *yāqūt i khamrī*.
 Ammunition, *bārūt, asbāb i jang*.
 Among, *miyān, darmiyān, mābain*.
 Amount, *mablagh, jumleh*.
 Amputate (to), *burīdan*.
 Amulet, *ta'viz, tilism*.
 Amuse (to), *tafarruj n:*
 Amusement, *tafarruj*.
 Analogy, *tamsīl*.
 Ancestors, *ajdād, ābā* (pls. of *jadd* and *ab*).
 Anchor, *langar*.
 Anchor (to), *langar andākhtan (andāz)*.
 Anchorite, *zāhid*.
 Ancient, *qadīm, qadīmī*.
 Ancients (the), *mutaqaddamīn*.
 And, *va, o*.
 Anecdote, *qiṣseh, hikāyat*.
 Angel, *firishieh, malak (pl. malā'ikeh)*.
 Angelic, *malakī*.
 Anger, *ghazab, khashm, ghaviz*.
 Angle, *gūsheh (zāvīyeh), kunj*.
 Angry, *ghazabnāk, khashmnāk, ranjideh*.
 Animal, *jānivar, ḥayvān*.
 Ankle, *qūzak i pā, ka'b*.
 Annalist, *vāqi'eh nigār, (vaqā'i nigār)*.
 Annals, *tavārikh* (pl. of *tārikh*)
 Annihilate (to), *nist (o nabūd) k: ma'dūm s:*
 Annotation, *ḥashiyeh*.
 Announce (to), *khābar dādan, ittīlā' d: az*.
 Annoy (to), *ranjānidan*.

- Annoyance, *ranjish*, *izā*, *zahmat*.
 Annual, *sāliyāneh*, *sanavī*.
 Annul, *mansūkh s;*, *k;*, *naskh n*:
 Anoint, *mash k*:
 Another, *dīgar*, *ghair*.
 Answer, *javāb*, *pāsukh*.
 Answer (to), *javāb dādan*.
 Ant, *mūrcheh*: (white), *mūryāneh*.
 Antelope, *ahū*.
 Anterior, *pishin*, *sābiq*, *muqaddam*.
 Antichrist, *Dajjal*.
 Anticipate (to), *sibgat justan*
bar: (to look forward to),
intizār kashidan.
 Antique, *antiqeh*.
 Anxiety, *andīsheh*.
 Anxious, *andīshehnāk*.
 Any, *hich*.
 Apart, *judā*, *alā' hiddeh*, *mufaššal*.
 Aperient, *mushīl*, (*kārkun*).
 Apologise (to), *ma'zarat khvāstan*
(khvāh).
 Apology, *ma'zarat*, *'uqr*.
 Apoplexy, *sakteh*.
 Apostacy, *irtidād*.
 Apostate, *murtadd*.
 Apostle, *rasūl*, *havāri* (of Christ).
 Apostleship, *rasālat*.
 Apparent, *zāhir*, *huvaidā*, *āshkār*.
 Apparently, *zāhiran*.
 Appear, *namūdan* (*namāy*), *zāhir*
shudan, *padid āmadan* (*āy*).
 Appearance, *sūrat*, *shikl*; *zuhūr*.
 Appendix, *zamīneh*.
 Appetite, *ishtihā*, *maīl*.
 Apple, *sib*: (of eye) *mardumak*
i chashm.
 Appoint (to), *mu'ayyan k;*, *gu-*
mashtan (*gumār*), *muqarrar k;*,
mansūb k: [šab].
 Appointment, *ma'mūriyyat*, *man-*
Apprentice, *shāgird*.
 Approach, *qudūm*, *taqarrub*.
 Approach (to), *nazdik āmadan*
(āy).
 Appropriate, *munāsib*, *shāyisteh*.
 Approve (to), *pasandīdan*.
 Apricot, *zardālū*.
 April, *aprīl*, *avrīl*, *nīsān*.
 Apron, *fūteh*, *pishband*.
 Aqueduct, (underground), *qanāt*;
jūy (*jūb*, vulg.).
- Arab, 'Arab'.
 Arabia, 'Arabistan'.
 Arabian, 'Arabi'.
 Arch (of bridge), *chashmeh*: *tāq*.
 Archangel, *firishteh* (*malak*) *i mu-*
qarrab.
 Archbishop, *raisu'l asāqifeh* (pl.
 of *usquf*).
 Archer, *tirandāz*.
 Archives, *daftar*.
 Ardour, *ghairat*.
 Arduous, *mushkil*, *šab*, *sakht*.
 Argue (to), *mubāhiseh* (*munā-*
zareh), *namūdan*, *baḥš kardān*.
 Argument, *baḥš*, *mubāhiseh*.
 Arise, *bar khāstan* (*khiz*), *pā*
shudan.
 Arithmetic, *hisāb*.
 Ark (Noah's), *kashti-yi-Nūh*.
 Arm, *bāzū*.
 Arm (to), *musallah s;*, *silāh pūsh-*
ānidān.
 Arms (weapons), *aslahēh* (pl. of
silāh).
 Armoury, *silāh-khāneh*.
 Army, *fauj*, *sipāh*, *qushūn*, *lash-*
kar.
 Around, *girdāgird*, *daur*.
 Arrange (to), *tartib dādan*, *mu-*
rattab s:
 Arrangement, *intizām*, *tartīb*.
 Array, *šaff-ārāi*.
 Arrest (to), *girištār s;*, *dastgir s*:
 Arrival, *vurūd*.
 Arrive (to), *rasīdan*, *vārid shu-*
dan.
 Arrogance, *takabbur*, *ghurūr*.
 Arrogant, *mutakabbir*, *maghrūr*.
 Arrow, *tir*, *sahm* (pl. *sihām*).
 Arsenal, *qūrkhāneh*, *jabbekkhāneh*.
 Art, *fann* (pl. *funūn*), *hīrfat*
 (pl. *hīraf*), *hunar*.
 Artery, *shāhrag*, *shiryān*.
 Artful, *hīlehāz*, *daghābāz*, *mak-*
kār.
 Article (thing), *chiz*: (definite
 Article), *ḥarf*: *ma'rifat*.
 Articulation, *talaffuz*.
 Artifice, *hīleh*, *makr*, *sirīb*.
 Artificers, *aḥl i šanā'i'* (pl. of
šanā'at).
 Artificial, *sakhtagī*, *ja'li*.

- Artillery, *tūb-khāneh*.
 Artist, *naqqāsh*.
 As, *chūn, chunānkih*.
 Ascend, *bālā raftan; su'ūd n.; bar āmadan (āy)*.
 Ascertain (to), *taḥqīq k: ittīlā' yāftan (yāb)*.
 Ascetic, *zāhid*.
 Asceticism, *riyāzat, zuhd*.
 Ascribe (to), *tauṣṭf k: nisbat dādan bi*.
 Ash (tree), *zabān i gunjishk*.
 Ashamed, *sharmandeh, sharmsār, khijil*.
 Ashes, *khākistar*.
 Aside, *bar taraf: bar yak sū*.
 Ask, *pursidan, su'āl kardan: khvāstan (khvāh), talab n: talabidan, darkhva'st k*:
 Asleep, *dar khvāb*.
 Asp, *af'ā*.
 Asparagus, *mārchūbeh*.
 Aspect, *ṣūrat, vājh*.
 Ass, *khar, ulāgh: ḥimār*.
 Assassin, *qātil*.
 Assassination, *qatl*.
 Assault, *ḥamleh; jūrish; hujūm*.
 Assault (to), *ḥamleh k: hujūm āvardan; yūrish k: (in war); bar sar (i fulān) rikhtan*.
 Assemble (to, trans:) *farāham āvardan, jam' kardan; (a court, meeting) mun'aqid s: (intr.) jam' sh: farāham āmadan (āy); (a meeting) mun'aqid shudan (shav)*.
 Assembly, *majlis, mahfil, anjuman*.
 Assent (to), *rizā dādan bi, qabūl k*:
 Assert, *barān būdan kih, bā ta'kid guftan (gūy)*.
 Assist, *madad (kumak) k: imdād n: i'ānat n*:
 Assistance, *madad, kumak, i'ānat, yāri*.
 Assistant, *madadkar, mu'āvin*.
 Associate, *rafiq, sharik, hamdam*:
 Associate (to, with), *shuhbat k. bā, mu'āsharat k: bā, uns dāshtan bā*.
 Association, *sharākat; shuhbat*.
 Assuage, *āramidan, takhfi' k*:
 Assume (suppose), *pandāshtan (-dār), ingāshstan (-gār); (take up), bar khvud giriftan (gir)*.
 Assurance (commercial), *bimeh: (confidence), itminān*.
 Assuredly, *yaqīnan, ḥaqīqatan*.
 Astonish (to), *mutahayyir (hairān) s*:
 Astonished, *hairān, mutahayyir, hairat zadeh, sarāstmeh*.
 Astonishment, *hairat, tahayyur*.
 Astray, *gumrah, sargardān*.
 Astrologer, *munajjim*.
 Astrology, *'ilm i nujūm*.
 Astronomer, *raṣṣād, ahl i hai'at*.
 Astronomy, *'ilm i hai'at*.
 Asylum (refuge), *panāhghāh, panāh, bast*.
 At, *dar, nazd, bi*.
 Athlete, *pahlavān, kushtigar*.
 Atmosphere, *havā*.
 Atom, *zarreh*.
 Atone (to), *kaffāreh kardan*.
 Atonement, *kaffāreh*.
 Atrocity, *fasād, satam, zulm*.
 Attach (to), *chasbānidan, vā bastan*.
 Attachment, *muhabbat, ulfat*.
 Attack, *hujūm, ḥamleh*.
 Attack (to), *ḥamleh burdan, k*:
 Attain (to), *ḥāṣil k: bi-darajeh-yi — rasidan*.
 Attainable, *muyassar: (to be —), gir āmadan (āy)*.
 Attainment, *tahsil, iqtinā*.
 Attempt, *kūshish, sa'i, jidd va jahd, ijtihād*.
 Attempt (to), *kūshish k: sa'i n: jidd va jahd n*:
 Attend (to), *mutavajjih būdan, gūsh dādan (giriftan); (be present), ḥāzīr shudan; (wait upon), khidmat k: (the sick), parastāri n*:
 Attendance, *khidmat: (of the sick), parastāri*.
 Attendant, *khādim, naukar, pish-khidmat*.
 Attention, *tavajjuh, iltifāt*.
 Attentive, *mutavajjih, multafit, muvāzib*.
 Attentively, *bi(bā)diqqat*.

- Attest (to), *shahādat dadan bi* (bar).
 Attract (to), *kashīdan*, *jazb n*:
 Attraction, *kashish*, *jazb*.
 Attribute, *ṣifat*, *vaṣf*.
 Attribute (to), *kaṣī rā bi chizi nisbat dadan*, *mansūb k*:
 Auction, *harrāj*, *mazād*.
 Audacious, *bā-jur'at*, *dilīr*, *dilāvar*.
 Audible, *masmū'*, *shinīdanī*.
 Audience (the), *ḥāzīrīn* (pl. of *ḥāzīr*).
 Augment (to), *afzūdan* (*afzāy*) *bar*, *ziyād k*:
 Augmentation, *afzūnī*.
 Aunt (paternal), *'ammeh*; maternal (*khāleh*).
 August, *humāyūn*, *sultānī*, *a'zam*: (August, month), *āgust*, *āb*.
 Auspicious, *nīk - akhtar*, *nīk - shukūn*.
 Austere, *durusht*, *sakht*, *muta'abbis*.
 Authentic, *ṣahīh*, *musallam*.
 Authenticate (to), *iṣbāt n*: *sābit kardan*.
 Authenticity, *ṣiḥhat va haqqiyyat*.
 Author, *musannif*: (compiler) *mu'allif*: (cause) *asbāb*, *muḥarrīk*. [amr.
 Authority, *iqtidār*, *ikhtiyār*, *hukm*,
 Autocracy, *istiqlāl*.
 Autocrat, *ḥākīm i 'ala'l istiqlāl*, (*bi'listiqlāl*).
 Autograph, *dast-khatt*.
 Autumn, *pāiz*.
 Auxiliary, *mu'āvin*, *madad kār*: (verb) *fi'l i rābīteh*.
 Avalanche, *shapēh*, *bahman*.
 Avarice, *ḥīrṣ*, *tama'*, *bukhl*.
 Avaricious, *tama'kār*, *bakhīl*, *ḥarīṣ*.
 Avenge (to), *intiḳām giriftan* (*gīr*).
 Avenue, *khiyābān*.
 Average (on an), *rūyi ham raftēh*.
 Aversion, *kirāhat*, *nifrat*.
 Avert (to), *raf'* (*daf'*) *k*:; *radd k*:
 Avocation, *shughl*, *pīsheh*, *kasb*.
 Avoid (to), *ijtināb n*: *az*, *iḥtirāz k*: *az*), *parhīz k*:; *dūrī justan* (*jūy*).
 Awake, *bidār*.
 Awaken (trans.) *bidār k*:; (intr.) *bidār sh*:
 Aware, *āgāh*, *multaṣit*, *muttali'*.
 Away, *dūr*, *ba'id*.
 Awe, *ḥaibat*, *nihīb*, *haul*.
 Awful, *haulnāk*, *muhīb*.
 Awning, *sāyabān*.
 Axe, *tabar*.
 Axiom, *badīheh*.
 Azure, *nīlrang*, *lājavardī*.
 Baby, *tiṣf*, *bachchēh*.
 Babyhood, *tuḥūliyyat*.
 Bachelor, *'azab*, *'arūsi na kardeh*.
 Back, *pusht*: (adv.) *bāz*, *pas*, *'aqab*.
 Backwards, *pas*, *bi-'aqab*.
 Bacon, *gūsh* *i gurāz*, (*i bulbul*!).
 Bad, *bad*, *sharīr*; *kharāb*.
 Badness, *badī*; *kharābī*; *sharr*.
 Bag, *kīseh*; *javāl*; *mafrash*, *khurjīn*.
 Baggage, *asbāb*; (of army), *buneh*.
 Bake, *pukhtan* (*paz*).
 Baker, *nān-paz*, *khabbāz*, *nānvāy*.
 Balance (scales), *tarāzū*, *mizān*, *qāpūn*.
 Balcony, *mahtabī*.
 Bald, *kal*.
 Bale (of goods), *basteh*.
 Ball (toy), *gūy*, *tup*, *kurreh*: (cannon) *gulūleh*; (dance), *Mihmānī yi bāl*, *raqs*.
 Bamboo, *nai-yi Hindī*.
 Band (music), *mūzikān* (pl): (company) *dasteh*: (tie), *band*, *rifādeh*.
 Bandage, *rifādeh*, *band*.
 Banish (to), *nafī-yi balad kardan*; *jalā-yi vaṭan n*:
 Banishment, *jalāī*, *nafī*.
 Bank (of river), *kanār*, *lab*, *sāhil* (pl. *savāhil*): (for money), *Bānk*.
 Banker, *raīs i bānk*.
 Banknote, *askinās*.
 Bankrupt, *var-shikasteh*: (to be) *var-shikastan*.
 Bankruptcy, *var-shikastagi*.
 Banner, *'alam*, *darafsh*, *livā*.
 Banquet, *ziyāfat*, *mihmānī*.

- Baptism, *ta'mid*.
 Baptist (St. John the), *Hazrat i Yahyā' yi ta'mid dihandeh*.
 Baptize (to), *ta'mid dādan*: (to be -d), *ta'mid giriftan, yāftan*.
 Bar (of wood), *tir, chift, chūb-bast*: (hindrance) *mumāna'at*.
 Barbarian, barbarous, *vahshī*.
 Barbarity, *vahshīyyat*; (act), *zulm*.
 Barber, *dallāk*.
 Bare, *barahīneh, lukht, 'uryān*.
 Barefaced, *bī-hayā, bī-sharm*.
 Barefoot, *barahīneh-pā*.
 Bargain, *mu'āhadeh, mu'āmaleh*.
 Bark (of tree), *pūst*: (of dog) *'af'af, 'au'au*.
 Bark (to), *'af'af k*:; *'au'au k*:
 Barley, *jau*.
 Barn, *anbār*.
 Barracks, *sarbāz-khāneh*.
 Barrel, *pīp*: (of gun), *lūleh*.
 Barren (soil), *bī-bar, bī-mīveh*: (woman) *'āqir, nāzād*.
 Barricade, *sadd i rāh, sangar*.
 Base, *kamīn, past, danī, khvār, furūmāyeh, dūn, zalīl, haqīr, shanī'*.
 Base (foundation), *bunyād, asās*.
 Baseness, *zīllat, khvārī, pastī*.
 Bashful, *bā-hayā, sharmsār, khijīl*.
 Bashfulness, *hayā, sharmsārī, khijālat*.
 Basin, *lagan, tashī*.
 Basis, *bunyād, asās*.
 Basket, *sabad, zanbīl*.
 Bastard, *harāmzādeh*.
 Bastinado, *chūb va falāqeh*.
 Bastinado (to), *chūb zadan*: (to be) *chūb khvurdan*.
 Bat (animal), *shappareh*.
 Bath, *hammām*: *ghusl*.
 Bathe (to), *ghusl kardan*.
 Battle, *jang, kārzār, muqātaleh*.
 Battlefield, *ma'rakeh, masāfgāh*.
 Battlement, *kungurēh*.
 Bawl (to), *bāng zadan*.
 Bay, *khalīj*: (colour) *kaḥar, kumait*.
 Bayonet, *naizeh*.
 Be (to), *būdan (bāsh, buv)*; (with passive voice), *shudan*.
 Beach, *sāhīl, lab i daryā, kamār*.
 Beacon, *manārat, nishān*.
 Bead, *dugmeh, muhreh*.
 Beak, *mingār*.
 Beam (wood), *tir*; (of sun), *partau, shu'ā'*.
 Beam (to), *durukhshīdan, tabīdan*.
 Bean, *lūbiyā*.
 Bear, *khīrs*.
 Bear (to), *burdan (bar), bar dāsh-tan (dār)*; (suffer), *tahammul namūdan*; (bring forth), *zādān, vaz' i haml n*:
 Beard, *rīsh*.
 Bearer, *hammāl, bārkash*.
 Beast, *hāvān, jānivar, bahīmeh* (pl. *bahāim*).
 Beat (to), *zadan (zan)*, (conquer) *ghālib āmadan bar*; *ghalabeh yāftan*.
 Beautiful, *khvushgīl, khvūsbūrat, jamīl, qashang, maqbūl*.
 Beauty, *khvūsbūratī, husn, jamāl*.
 Because, *zīrā (kih), banā bar in kih, chirā kih*.
 Beckon, *ishāreh kardan*.
 Become (to), *shudan (shāv), gardādan, gashtan (gard)*, (befit), *dar khvūr (shāyisteh) būdan*.
 Becoming, *sazāvār, shāyisteh*.
 Bed, *takht*: (of river) *rūdkhāneh*.
 Bedding, *bistar, rakht i khvāb*.
 Bedroom, *khvābgāh*.
 Bee, *zumbūr i 'asal*.
 Beef, *gūshī i gāv*.
 Beehive, *kund i 'asal*.
 Beeswax, *mūm*.
 Beetroot, *chuqundur*.
 Befall, *vāqī' shudan, itīfāq uftādan (uft)*.
 Before, *pīsh, qabl; jīlau; muqābil, rū bī-rū*.
 Beg, *khvāstan (khvāh), dar khvāst k: gadāi k*:
 Beggar, *gadā*.
 Begin (to), *shurū' k*:; *banā namūdan bi, āghāz k*:; *giriftan (gīr)*.
 Beginner, *mubtadī*.
 Beginning, *ibtīdā, shurū', badv, avval*.
 Behalf (on), *bī-khātīr, barāyi, dar bahr i*.

- Behave (to), *raftār k.*; *sulūk n.*
 Behaviour, *raftār, sulūk.*
 Behead (to), *gardan zadan, sar burīdan.*
 Behind, *pas, 'aqab, dumbāl* (vulg.), *pai.*
 Behold, *inak, hān*: (to behold), *dīdan* (*bin*), *tamāshā k.*; *nigaris-tan* (*nigar*) *bar, mushāhīdeh n.*
 Being (existence), *vujūd, hastī*: (creature) *mukhlūq.*
 Belief, *īmān, āqīdeh; i'tiqād.*
 Believe, *īmān āvardan bi* (*bar*); *tašdīq k.*; *bāvar k.*; *giravidan.*
 Believer, *īmāndār.*
 Bell, *zang, jaras.*
 Bellows, *minfakh, damzan.*
 Belly, *shikam batn*: (*dil*, vulg.).
 Belong (to), *māl i* — *būdan.*
 Beloved, *maḥbūb, ma'shūq, dūst dāshteh.*
 Below, *zir, pāin, furū, tuht.*
 Belt, *kamarband.*
 Bench, *nishīman.*
 Bend (to) (*trans.*) *pīchānīdan*: (*intr.*) *kham shudan; pīchīdan.*
 Beneath, *zir, pāin.*
 Benediction, *barakat, tabrik.*
 Benefactor, *vulī-ni'mat, ihsān-kunāndeh.*
 Beneficial, *mufīd.*
 Benefit, *fāideh; ihsān; manfa'at, naf.*
 Bent (noun), *righbat, mail*: (adj.) *kaj.*
 Bequest (religious), *vaqf.*
 Bereave (to), *mahrūm s.*
 Berry, *dāneh, habbeh.*
 Beseech, *istid'ā n.*; *iltimās k.*; *multamis, b.*
 Beside, *dar pahlū-y-i.*
 Besides, *'alāveh bar*: *ghair az, juz.*
 Besiege, *muḥāšāreh n.*; *maḥšūr sākhtan.*
 Best, *bihtarīn, aḥsan, afzal.*
 Bestow, *bakhshīdan, 'in'āyat far-mūdan, arzāni dāshtan, 'atā k.*
 Bet (to), *shart k.*: (*bastan*).
 Betray (to), *khiyānat k.*; *taslīm k.*
 Betroth (to), *nāmzadk.*; *manšūbn.*
 Better, *bihtar, khūbtar.*
 Between, (*dar*) *miyān, bain.*
 Beware (to), *bar ḥazar būdan az, ihtiyāt namūdan az.*
 Beyond, *ān taraf, ma varā-yi*: (more than), *ziyādeh.*
 Bible, *kitāb i muqaḥḥdas.*
 Bier, *tābūt.*
 Big, *buzurg.*
 Bigness, *buzurgī.*
 Bigoted, *muta'aṣṣib.*
 Bigotry, *tu'aṣṣub.*
 Bile, *zahreh.*
 Bill, *hisāb.*
 Billet, *raqīmeḥ, ruq'eh.*
 Billow, *mauj*, (pl. *amwāj*).
 Bind (to), *bastan* (*band*); (books), *jild kardan.*
 Bird, *parandeh.*
 Birth, *tavallud.*
 Birthday, *rūz i tavallud.*
 Bishop, *usquf*, (pl. *asāqifeh*).
 Bit, *pāreh, rīzeh, tikkeh* (vulg.); *luqmeḥ*: (of bridle), *dahineh.*
 Bite (to), *gazidan.*
 Bitter, *talkh.*
 Bitterness, *talkhi.*
 Bitumen, *naft.*
 Black, *siyāh.*
 Blacksmith, *āhingar.*
 Blame, *sarzanish, mu'ākhaḥzeh*: (fault), *'aib* (pl. *'uyūb*).
 Blame (to), *malāmat k.*; *sarzanish n.*
 Blanket, *lahāf, patū*, (for horse) *jul.*
 Blaspheme (to), *kufr guftan* (*gūy*).
 Blasphemer, *kāfir* (pl. *kuffār*).
 Blaze, *sūkhtan* (*sūz*).
 Bleed (to, trans.), *khūn giriftan*: (*intr.*) *khūn āmadan.*
 Blemish, *'aib, jurm.*
 Bless (to), (of God's blessing), *barakat dādan*: (of men), *barakat khīrāstan bar, du'a yi khair kardan barāyi.*
 Blessed, *mubārīk.*
 Blessing, *barakat.*
 Blind, *nābinā, kūr*: blindness, *kūri, nābināi.*
 Block (to), *masdūd s.*
 Blockade, *muḥāšāreh.*

- Blockade (to), *muḥāṣareh k*:
 Blood, *khūn*.
 Bloodmoney, *khūn-bahā, diyat*.
 Bloodshed, *khūnrizi*.
 Bloodthirsty, *khānkhar*.
 Blossom, *gul*.
 Blossom (to), *shikufstan*.
 Blot, *dāgh, lakkeh*.
 Blot out (to), *mahv k: pāk k*:
 Blotting-paper, *kāghaz i āb-kash*.
 Blow, *zarb*.
 Blow (to), *damidan: vazidan*: (a flower), *shikufstan*.
 Blue, *nīrang, ābī*.
 Blunder, *ishtibāh, ghalat*.
 Blunt, *kund*.
 Boar, *khūg*.
 Board, *takhteh*.
 Boast, *fakhr, gizāf, lāf*.
 Boast, *fakhr kardan, lāf zadan, gizāf (guftan)*.
 Boat, *zauraq, karaji*.
 Body, *tan, jasad*: (dead), *mayyit, lāsh*.
 Boil (tumour), *dunbal*.
 Boil (to), (*intr.*) *jūshidan, jūsh amadan (trans.) jūshanidan, jūsh k*: (to cook) *āb-paz k*:
 Bold, *dilir, dilāvar, shujā'*.
 Boldness, *dilirī, dilāvari, shujā'at*.
 Bolster, *bālish, bālin, pushti*.
 Bolt, *chift, kuland, tamlik*.
 Bomb, *khunpāreh*.
 Bombard (to), *tūb andākhtan*.
 Bond, *rābitēh, 'alāqeh*: (document), *tamassuk*.
 Bondage, *asirī, 'ubūdiyyat*.
 Bone, *ustukhḥān*.
 Book, *kitāb (pl. kutub), ṣahīfeh (pl. ṣahāif), sifr*.
 Bookbinder, *sahhāf, juldgar*.
 Bookseller, *kitābfurūsh*.
 Boot, *kafsh, urūsi, chakmeh (top-boots)*.
 Bootmaker, *kafsh-dūz*.
 Booty, *yaghimā, ghanimat*.
 Border, *hāshiyeh, kanār, hadd (pl. hudūd)*.
 Bore (to), *suftan, sunbidan, sūrākh k*:
 Born, *zāideh shudeh, maulud, mutavallid*.
 Born (to be), *tavallud yāftan, maulud sh*:
 Borrow (to), (an article to be returned), *'ariyeh ('ariyatan) giriftan*; (money), *qarz giriftan*.
 Bosom, *sineh, aghūsh; baghal*.
 Both, *har do*.
 Bottle, *shisheh, butri*.
 Bottom (of sea), *tah*.
 Bough, *shākh*.
 Bound (limit), *hadd (pl. hudūd), ṣaghr (pl. ṣughūr), sarhadd*.
 Bouquet, *dasteh, guldasteh*.
 Bow, *kamān*; (rainbow), *qaus, gaus i quzah*.
 Bow (to), *salām kardan, ta'zim k*: (to a great man): *ta'aruf k*: (to a friend).
 Bowels, *rūdeh, aḥshā (pl. of ḥashā), am'ā (pl. of mi'ā)*.
 Bowl, *kāseh, jān*.
 Box, *ṣandūq, ṣandūqcheh*; (small) *qūti, qāb*: (on the ear), *silī*.
 Box (to), *musht zadan*.
 Boy, *pisar, kūdak*.
 Brace (pair), *juft*.
 Bracelet, *dastband*.
 Braces, *shalvār-band*.
 Brackish, *shūr*. [*meh*].
 Brahman, *Barahman (pl. barāhi-*
 Braid, *qaitān*.
 Brain, *maghz, damāgh*.
 Branch, *shākh*; (of river), *shu'bat*.
 Brand, *dāgh*.
 Brandish, *afshāndan*.
 Brass, *birinj*.
 Brave, *dilir, dilāvar, shujā'*.
 Bravo! *āfarin, vāh vāh; bah, bah, shābāsh*.
 Bray, *'ar'ar kardan*.
 Brazier, *misgar (coppersmith)*.
 Breach, *rikkneh, shikāf*.
 Bread, *nān*.
 Breadth, *pahināi, 'arz*.
 Break (to), (trans.) *shikastan (shikan)*, *pāreh k*: (*intr.*), *shikastan, pāreh shudan*: (string), *gusistan (gusikhtan, gusūidan)*.
 Breakfast, *nāshatā*.
 Breast, *sineh, bar*: (woman's), *piṣtān*.
 Breath, *dam, nafas*.

- Breathe (to), *dam zadan*, *damī-dan*, *nafas kashīdan*.
 Breeches, *shalvār*.
 Breechloader, *tah-pur*.
 Breed, *nasl*, *nizād*.
 Breeze, *bād i narm*, *nasīm*.
 Brevity, *ikhhtisār*.
 Bribe, *rushveh*.
 Bribe (to), *rushveh dādan*: (to be-d *rushveh khurdan*).
 Brick (burnt), *ājur*: (sundried), *khisht*.
 Bride, *arūs*.
 Bridegroom, *dāmād*.
 Bridge, *pul*.
 Bridle, *jīlau*, *dahineh*.
 Brigand, *rāhzan*, *duzd*.
 Brigandage, *rāhzanī*.
 Bright, *raushan*; *lāmi'*, *tābān*, *tābandeh*.
 Brightness, *raushanī*, *raushanāi*, *tābish*.
 Brimstone, *gūgird*, *kibrīt*.
 Bring (to), *āvardan* (*avar*, *ar*); (-forth), *zāidan*: (-up), *parvardan*, *tarbiyyat n*: (-back) *bar gardānīdan*; (-forward), *pīsh āvardan*, *hāzir hardan*, *iḥzār n*:
 Broad, *pahīn*, *vasī'*, *farākh* (wide).
 Broker, *dallāl*.
 Bronze, *chūdan*.
 Brooch, *gul i yakheh*, *gul i sineh*.
 Brook, *jūy* (*jūb* vulg.).
 Broom, *jārūb*.
 Broth, *ab(i)gūsh*, *shūrīvā*.
 Brother, *barādar*; *akhavī*.
 Brother-in-law, (husband's), *barādarzan*; (wife's) *barādar i shauhar*.
 Brotherhood, *birādari*, *ukhūvvat*.
 Brown, *būr*, *gandum-gūn*: (of a horse), *qarah - kahar* (dark-brown); *būr* (light-brown).
 Browse (to), *charīdan*.
 Bruise (to), *kūftan*, *kūbidan* (*kūb*).
 Brush, *jārūb*, *pāk-kun*, *ṣāfkun*.
 Brush (to), *jārūb*, *kārdan* (a room); *pāk kārdan* (clothes).
 Brushwood, *būteh*.
 Brutal, *vahshī*, *zālīm*, *bī-muruvvat*.
 Brutality, *vahshīyyat*, *zūlm*, *bī-muruvvatī*.
 Bucket, *dalv*; *satl*.
 Buckle, *sagak*.
 Buckler, *sipar*.
 Bud, *shikufeh*, *ghuncheh*.
 Buffoon, *lūtī*.
 Bug, *sās*: *ganeh*, *malleh*.
 Bugle, *shāifūr*, *shāipūr*.
 Build (to), *banā kārdan*, *sākhtan* (*sāz*).
 Builder, *bānī*; *bannā*, *mī'mār* (the actual workman).
 Building, *'imārat*: *ta'mīr*.
 Bull, *gāvi nar*.
 Bullet, *gulīleh*.
 Bullock, *gāv*.
 Bulwarks, *hiṣār*.
 Bunch, *khūshieh*; *dasteh* (of flowers).
 Bundle, *basteh* (a package): *buqcheh* (e. g. of clothes for the wash).
 Burden, *bār*.
 Bureau, *idāreh*, *divān*, *daftar-khāneh*.
 Burial, *dafn*.
 Buried, *madfūn*.
 Burn (to), *sūkhtan* (*sūz*) (trans. and intr.): *sūzānīdan* (trans.).
 Burning-glass, *'ainak i ātash-gīr*.
 Burnish (to), *mujallā sākhtan* (*sāz*), *zidūdan*, *ṣaiqal kārdan*.
 Burrow, *sūrākh*, *naqb*.
 Burst (to, intr.) *tarakīdan*, *chāk shudan*.
 Bury (to), *dafn kārdan*, *khāk sipurdan* (*sipār*), *madfūn sākhtan*.
 Bush (a), *būteh*: *bisheh*, *jangal*.
 Business, *kār*, *kār va bār*, *'amal* (pl. *a'māl*), *shughl*, *amr* (pl. *umūr*), *giriftārī*; *mu'amaleh*.
 Bust, *mujassameh*.
 Busy, *mashgūl*.
 But, *tākin* (*likin*), *valākin* (*valikin*) *ammā*, *valī*: (but on the contrary) *balkih*.
 Butcher, *qaṣṣāb*.
 Butt (target), *hadaf*, *nishāneh*.
 Butt (to), *sar zadan* (*zan*).
 Butter, *kareh*; (clarified), *raughan*.
 Butterfly, *shāhparak*, *parvāneh*.

- Button, *dugmeh*.
 Buy (to), *kharīdan*, *ishtirā n*:
 Buyer, *mushtari*.
 By, *az*, *bi*.
- C**
 Cabbage, *kalam*.
 Cabin (in ship), *uṭāq*.
 Cage, *qafas*, *qafas*.
 Cake, *nān i shirin*.
 Calamity, *āfat*, *muṣibat* (pl. *ma-sāib*) *balā*, *sadameh*, *badbakhti*.
 Calculate, *ḥisāb k*: *shamurdan* (*shamār*).
 Calculation, *ḥisāb*, *muḥāsabeh*.
 Calendar, *taqvim*.
 Calf, *gūsāleh*.
 Calico, *chīt*, *qalamkār*.
 Call, (to), *khṛāndan*, *ṣidā* (*ṣadā*) *zadan*, *talab k*: (*n*; *dāshtan*), (call on, visit) *barāyi didan āmadan*: (to name), *nāmīdan*, *musammā' s*: *nām nihādan* (*nih*).
 Calm (adj.), *ārām*, *āsūdeh*: (weather), *mulāyim*: (noun): *ārāmī*.
 Calm (to), *āramīdan*.
 Calomel, *jiveh*.
 Calumniate, *tuhmat zadan*.
 Calumny, *tuhmat*, *ghibat*, *buhtān*.
 Camel, *shutur*.
 Camelion, *būqalamūn*.
 Camomile, *bābūneh*.
 Camp, *lashkargāh*, *urdū*.
 Camp (to), *chādūr* (*khaimeh*) *zadan*.
 Camphor, *kāfūr*.
 Canal, *nahr*, *jūy*: (underground) *qanāt*.
 Cancel (to), *maḥv k*: *naskh n*:
 Candid, *sādiq*, *mukhlis*.
 Candle, *sham'*.
 Candlestick, *sham'dān*.
 Candour, *ikhltās*, *ṣidq*.
 Cane, *nai*: *'aṣā*.
 Cannibal, *mardum-khṛūr*.
 Cannon, *tūb*, *tūp*.
 Cannon-hall, *gulūleh-yi-tūp*.
 Canon, *qānūn*, *qā'ideh*.
 Canopus, *suhail*.
 Canopy, *shādurvān*, *sāyabān*.
 Canter (to), *yūrtmeh raftan*.
 Canvas, *karbās*.
 Cap *kulāh*: (of rifle), *kulāh i tu-fang*.
- Capability, *qābiliyyat*.
 Capable, *qābil*.
 Capacious, *'ariz*, *vast'*; *vāfir*.
 Capacity (size), *andāzeh*, *gun-jāish*: (ability), *ḥausileh*, *qābiliyyat*.
 Cape, *ra's*, *sar*.
 Capital (city), *dār u'ssaltanat*, *Pā-yi takht*: (stock in trade), *ra'su'lmāl*, *sarmāyeh*.
 Captain, *rais*, *nākhudā* (of ship).
 Captive, *asir*, *maḥbūs*, *dastgīr*, *girištār*.
 Captivity, *asiri*, *ḥabs*, *qaid*.
 Capture (to), *asir* (*girištār*, *dast-gir*) *s*.; *maftūh s*:
 Car, *kālishkeh*.
 Caravan, *kārcān*, *qāfileh*.
 Caravansarai, *kārvānsarā*.
 Carbine, *tufang*, *qarābineh*.
 Carbineer, *tufangchī*.
 Carcass, *murdār*, *lāsh*.
 Card (playing), *ganjifel*: (visiting) *kārt*.
 Care, *fikr*, *tavajjuh*; *andīsheh*: *khābar*, *ihtiyāt*:
 Care (to), *parvā dāshtan*: (take care of), *nigāh dāshtan*, *ḥifz k*:
 Careful, *khābardār*, *bā-ḥaṣar*.
 Careless, *bi-khābar*, *ghāfil*.
 Carelessness, *ghiflat*, *bi-ihtiyāti*.
 Caress (to), *navāzish k*:; *navākhtan*.
 Cargo, *bār*.
 Carnage, *khūnrizi*.
 Carnal, *nafsāni*; *jismāni*.
 Carnation, *mikhak*.
 Carpenter, *najjār*.
 Carpet, *qālī*, *qālicheh*: (prayer-carpet) *sajjādeh*.
 Carpet (to), *farsh n*:
 Carriage, *kālishkeh*.
 Carrier, *ḥammāl*.
 Carrion, *murdār*.
 Carrot, *zardak*.
 Carry (to), *burdan* (*bar*); (out), *bi-'amal* (*bi-jā*) *āvardan*: *vafā k*: (promise).
 Cartridge, *fishang*.
 Carve, *tarāshīdan*.
 Cascade, *āb-shār*.
 Case (box), *ṣandūq*; *qūtī*, *qāb*,

- dān*: (state), *hālat*, *hāl*, *chīgū-nagī*: (in case) *dar šūrat*: (grammar), *hālat*.
- Cash, *naqd*.
- Cashier (to), *ma'zūl kardan*.
- Casket, *qūti*.
- Cast, *andākhtan (andāz)*, *afkandan*.
- Castle, *qal'eh*, *hišn*, *ark* (citadel); *qaşr* (palace).
- Castrate (to) *ākhteh (khaşi) k*:
- Cat, *gurbeh*.
- Catalogue, *siyāheh*, *fihrist*.
- Cataract, *āb-shār*; (in eye) *āb (i mūrvarid)*.
- Catch (hasp), *chişt*.
- Catch (to), *giriftan (gir)*: (an infectious disease from one), *bū-yi ūrā giriftan*.
- Caterpillar, *kirm i şad-pā*.
- Catholic (Roman), *katūlik*, *pā-pavī*: (universal), *jāmi'*.
- Cattle, *mavāshī*.
- Cauldron, *dig*.
- Cauliflower, *kalam i farangi*.
- Causal { (verb), *fi'l i majbūr*.
- Causative {
- Cause, *sabab*, *mūjib*, *jihat*, *bā'is*, *'illat*.
- Cause (to), *sabab i (ān) būdan*.
- Caution (to), *khabar dādan*.
- Cavalry, *savāreh*, (*nizām*).
- Caviar, *tukhm i māhī*.
- Cavil (to), *i'tirāz k*:
- Cease (to), *vā istādan*, *bāz istādan (az)*, *fāriḡh shudan*.
- Cedar, *sarv i āzād*; (red) *kāj*.
- Cede, (to) *taslīm n*: *havāleh k*:
- Ceiling *saqf*.
- Celebrate (festival), *nigāh dāsh-tan*. [dār.
- Celebrated, *mashhūr*, *mā'rūf*, *nām*.
- Celebrity, (fame), *shuhrat*.
- Celerity, *zūdi*, *sur'at*.
- Celery, *karafs*.
- Celestial, *āsmāni*, *şamāvi*, *mīnavi*.
- Celibacy, *'uzbat*, *tajarrud*.
- Cell *şaumā'eh*, *takyeh*, *maqşūreh*.
- Cellar, *zirzamīn*.
- Cement, *sarīsh*.
- Cemetery, *qabristān*, *gūristān*.
- Censure, *sarzanīsh*, *malāmat*. Censure (to), *malāmat k*: *sārzanīsh n*:
- Census, *ismnavisi*, *sar-shumāri*.
- Centipede, *hazār-pā*.
- Centre, *mārkaż*; *vasat*; *miyāneh*.
- Centurion, *yūzbāshī*.
- Century, *mī'ah*, (*qarn?*).
- Ceremony, *rasm* (pl. Ar. *rusūm*); *takalluf*.
- Certain *yaqīn*. *muhaggaq*; (a certain person), *fulān shakhs*, *shakhsi*.
- Certainly, *albatteh*, *fi'lhaqqiqeh*, *fi'lwaqic*.
- Certainty, *yaqīn*, *tayaqqun*.
- Certificate (School), *taşdiqnamēh*; (diploma), *ijāzeh-nāmēh*; (recommendation) *sifārish-nāmēh*.
- Chaff, *sabūs*: (joking) *mizāh*, *shūkhī*.
- Chain, *zanjir*, *silsileh*: (of mountains), *silsileh (rishteh)-yi kūlkhū*.
- Chair, *şandali*.
- Chalk, *gil i safid*.
- Chamber, *utūq*, *hujreh*.
- Change, *tabdīl*, *taghyīr*: (small money) *pūl i khurdeh*.
- Change (to), *badal k*: 'avaz k: *tabdīl n*; k: *tughyīr dādan*: (money), *khurdeh k*:
- Chapel, *'ibādat-gāh*, *'ibādat-khāneh*.
- Chapter, *būb*, *faşl*.
- Character (written), *khatt*; (quality), *khaşlat*; *kaifiyyat*, *chi-gūnagi*; (good) *ābrū*, *shuhrat*.
- Charcoal, *zughūl*.
- Charge, *hamleh*, *yūrish*: (accusation) *shikāyat*: (custody), *amānat*, *havāleh*.
- Charge (to), (entrust), *sipurдан*, *havāleh k*: (a gun) *pur k*:
- Chargé d'Affaires, *nāib i sifarat*.
- Charm, *tīlism*, *ta'vīz* (on paper).
- Chase, *shikār*.
- Chaste, *pākdāman*, *'afif*, *tāhir*, *parhīzkār*.
- Chastity, *'iḡfat*, *'aşmat*.
- Chatter (to), *pur guftan*.
- Cheap, *arzān*, *kambahā*.
- Cheapness, *arzāni*. *qallub n*:
- Cheat (to), *firiftan (firib)*, *ta-*

- Cheek *rukḥ*, *rukhsāreh*, *ṣūrat*.
 Cheerful, *khūsh va khurram*,
khushvaqt, *shād*.
 Cheertfulness, *masarrat*, *shādi*,
surūr, *shādmāni*.
 Cheese, *panīr*.
 Chemise, *qamiṣ*.
 Cheque, *barāt*.
 Cherry (black), *ālūbālū* (red);
gilās.
 Chess, *shaṭranj*.
 Chest (box), *ṣandūq*; (breast)
sineh.
 Chestnut, *shāh bātūt*: (colour)
kuran.
 Chew (to), *javīdan*.
 Chicken, *jūjeh*.
 Chief, *muqaddam*; (noun); *raīs*,
pīshvā: (of nomads) *ilkhāni*.
 Chiefly, *ghāliban*, *aqhlāb*.
 Child, *bachcheh*, *tīfl* (pl. Ar.
atfāl).
 Childbirth, *vaz' i ḥaml*.
 Childhood, *tufūliyyat*.
 Chimney, *dūdkash*.
 Chin, *chāneh*, *zanakh*.
 China, *Chīn*.
 Chintz (European), *chīt* (Per-
 sian); *qalamkār*.
 Chisel, *ushkīneh*.
 Choke, *khafeh kardan*.
 Cholera, *vabā*.
 Choose, *bar-guzīdan* (*guzīn*), *ikh-*
tiyār k; *intikhāb n*:
 Chorus, *band-gardān*.
 Christ, *Masiḥ*.
 Christian, *masīhi*, *'Isavi*.
 Christianity, *dīn i masīhi*.
 Christmas, *'aid i milād (i Masiḥ)*.
 Chronicles, *tavārikh* (pl. Ar. of
tārikh).
 Chronicler, *muvarrikh*.
 Church (assembly), *kalīsā*: (build-
 ing) *'ibādat-gāh*, *'ibādat khāneh*.
 Cigar, *sigār*: (-case), *qūb i sigār*.
 Circle, *dāireh*.
 Circular, *gird*, *mudavvar*.
 Circulate (to), *intishār dādan*
 (trans): *intishār yāftan* (intr.):
 (money) *ravāj dāshtan*.
 Circumcise (to), *khitneh n*:
mukhtūn s:
 Circumcision, *khitneh*.
 Circumstances, *ṣūrat*, *umūr*, *ḥāl*.
 Cistern, *ḥauz*: *āb-anbār*.
 Citadel, *ark*, *qal'eh*.
 Citizen, *shuhrī*.
 City, *shahr*.
 Civil, *mu'addab*, *adīb*, *bā-adab*.
 Civility, *adab*.
 Civilisation, *madaniyyat*.
 Claim, *dar'vā'*, *iddi'ā*.
 Claimant, *mudda'i*.
 Clamour, *faryūd*, *shulūk*.
 Clap hands (to), *chapeh zadan*.
 Clasp, *sagak*, *chap o rāst*, *nar o*
lās.
 Class, *ṭabaqeh*: *qābil*.
 Claw, *chang*, *changāl*.
 Clay, *gil*.
 Clean, *pāk*; *pākīzeh*, *ṣāf*.
 Cleanse (to), *pāk kardan*.
 Clear (evident), *zāhir*, *āshkār*,
vāzīh: (bright) *raushan*: (trans-
 parent) *shaffāf*.
 Clear (to), *bar chīdan* (table
 cloth etc.).
 Clearly, *āshkārā*, *vāzīhan*.
 Cleave (to), *shikāftan* (to split);
paivastan (to adhere).
 Clergyman, *kashīsh*.
 Clerk, *mīrzā*.
 Clever, *zīrak*, *zarang*, *chābuk*, *bā-*
hūsh.
 Cleverness, *zīraki*, *zarangi*, *fīrāsāt*.
 Climate, *āb va havā*.
 Climb (to), *bālā raftan*, *bar*
āmadan.
 Clinch (to), *parchīn k*: (a nail).
 Cloak, *bālāpūsh*, *āb-dast*, *'abā*,
lubbādeh.
 Clock, *sā'at i majlisī*.
 Clockmaker, *sā'at-sāz*.
 Clod, *kuṭūkh*.
 Close, *nazdīk*, *qarīb*: (narrow)
tang.
 Close (to), *bastan* (band); *mas-*
dūd s:
 Closet, *khalvat khāneh*: (privy),
sar i āb, *khalā*.
 Cloth, *pārcheh*: (woollen), *mā-*
hūt.
 Clothe (to), *pūshānīdan*, *mulab-*
bas s:

- Clothes, *rakht, libās, pūshāk*.
 Cloud, *abr*.
 Cloudy (overcast), *giriftēh, abr-dār*.
 Clove, *mikhak*.
 Clover, *shabdar*.
 Club, *'asā, gurz, chumāq*.
 Coach, *kāliskeh, (gārt)*.
 Coachman, *kāliskeh-chī*.
 Coal, *zughāl i sang*.
 Coalmine, *ma'dan i zughāl*.
 Coarse, *kuluft, qatūr; durusht*.
 Coast, *kanār, sāhil* (Ar. pl. *sa-rāhil*).
 Coat, *sardāri, qabā*: (great coat) *bālāpūsh*.
 Cobbler, *pinēh-dūz*.
 Cobweb, *tār i 'ankabūt*.
 Cock, *khurūs*: (of a rifle), *dang, pāshneh*.
 Cock (to, a gun), *pāshneh-yi tu-fang-rā bālā kashīdan*.
 Cocoa-nut, *nārgil*: (*nalgir, vulg.*).
 Coffee, *qahveh*.
 Coffin, *sandūq, tābūt*.
 Coin, *sikkeh*.
 Coin (to), *sikkeh kardan*.
 Cold, *sard* (adj.): *sardi, sarmā* (noun): (to catch cold), *chahīdeh shudan, sarmā khurdan*.
 Colic, *dard i dil*.
 Collar (of coat), *yakheh, yaqeh*.
 Collect (to), *jam' k: farāham āvardan*.
 Collection, *majmū'eh, majma'*.
 College, *madrasah*.
 Collyrium, *surmeh*.
 Colour, *rang, laun* (Ar. pl. *al-vān*).
 Coloured, *rangin, mulavvan*.
 Colt, *kurreh*.
 Column, *sutūn*: (in book), *jad-val*.
 Comb, *shāneh*.
 Comb (to), *shāneh kardan*.
 Combat, *mujādalah, muqātaleh, jang*.
 Come (to), *āmadan (āy), (-to pass), bi-vuqū' paivastan, vāq' sh*:
 Comet, *sitāreh-yi dūnbāleh-dār*.
 Comfort, *tasalli, dil-āsāt: āsāyish*.
 Comfort (to), *tasalli dādan*.
 Comforter, *tasalli dihandeh*.
 Command, *hukm, amr, farmān, farmāish: vasiyyeh*.
 Command (to), *hukm k: amr n: farnūn d: farmūdan (farmāy)*.
 Commander (in-chief), *sardār, amir-nizām, sipah-sālār; lash-karkash*.
 Commence, *binā n: ,shurū' k: āghāz n: giriftan*.
 Commentary, *tafsīr, sharh*.
 Commentator, *mufasssīr*.
 Commerce, *tijarat*.
 Commercial, *tijārati*.
 Commit (entrust), *sipurdan (sipār), amānat k: (do), murtakib i (bar)-shudan*.
 Common, *'āmm; 'āmmeh: (-people), 'avvāmu'n nūs*.
 Commonly *'umūman*.
 Communion, *rifaqat, murāvadat; mubāsharat: (Holy C-), shirqat i muqaddas, 'Ashā-y-i Rabbāni*.
 Companion, *rafiq* (pl. Ar. *ru-faqā*), *sharik, hamrāh*.
 Company (band), *dasteh, fauj*.
 Comparative (degree), *hālat i tafzīl*.
 Comparatively, *nisbat bi-; bi'n-nisbel*.
 Compare (to), *muqābaleh k*:
 Comparison, *muqābaleh; tamzīl, tashbih*.
 Compass, *parkār: (mariner's), quṭb-namā*.
 Compassion, *riqqat, shafaqat*.
 Compassionate, *mushfiq*.
 Compel (to), *ijbār s: ,ibrām n: majbūr n*:
 Compensate (to), *'avaz dādan*.
 Compensation, *'avaz*.
 Compilation, *ta'lif*.
 Compile (to), *ta'lif k*:
 Compiler *mu'allif*.
 Complaint (illness), *maraz: (accusation), shikāyat: (to lodge a-), shikāyat āvardan, k: (az, bar)*.
 Complement, *tutimmeh*.
 Complete, *kāmil, tamm, tamām, kullī*.
 Completely, *tamūman, kulliyā-*

- Complete (to), *bi-itnām rasānīdan*.
- Completion, *itmām, takmil*.
- Compliments, *salām, taslīmāt*.
- Compose (to), (a book), *tasnīf k.; n:* (arrange) *tartīb dādan, murattab s:*
- Composed (made up of), *murakkab*.
- Composer, *muṣannif* (author).
- Composition (book), *tasnīf*.
- Comprehend (to), *fahmidan, idrāk n:*
- Comprehension, *fahm, idrāk*.
- Comprised (to be), *shāmīl i bar*.
- Compulsion, *ijbār, ubrām*.
- Compute (to), *hisāb k.; shamurdan*.
- Comrade, *rafiq*.
- Conceal, *pūshīdan; panhān k.; dāshtan; makhfi s:*
- Conceive (to), *muṣavvar n: dar raḥīm qarār giriftan*.
- Concerning *dar bāb, dar bāreh, dar haqq, dar khusūs*.
- Conciliation, *muṣālahah*.
- Concise, *mukhtaṣar*.
- Conclude, *bi-anjām rasānīdan, tamām k:*
- Concord, *muwāfaqat, ittihād*.
- Condemn (to), *fatrā' dādan bar*.
- Condescension, *tavāzu'*.
- Condition, *ḥāl, ḥālat:* (stipulation), *shart* (Ar. pl. *shurūt, sharāit*).
- Conduct (behaviour), *raftār, sulūk, 'amal:* (management), *riyāsat;* (guidance) *hidāyat, rāhbarī, rāhnamāi*.
- Conduct (to lead), *rāhnamāi k:*
- Confederacy, *sāzish; mu'āhadeh*.
- Confess (to), *iqrār n.; 'itirāf k:*
- Confide (to, in), *'itiqād k.; 'itimād n: bar*.
- Confidence, *'itiqād, 'itimād*.
- Confidential (ly), *māhramāneh*.
- Confines, *ḥadd* (Ar. pl. *ḥudūd*), *sarḥadd, suḡhūr* (Ar. pl.), *aqṣā'*.
- Confirm (to) *ṣābit k.; iṣbāt, n: taqviyyat n.:*
- Confirmation, *iṣbāt, taqviyyat:* (religious ceremony), *taqabbul i 'ahd*.
- Confiscate (to), *ḡabt k:*
- Conformity (in), *bar viḡq, bar tibq, muwāfiq, muṭābiq*.
- Confound (to), *bar ham zadan (zan)*.
- Confusion, *parishānī, sargardānī*.
- Confute (to), *radd n: mujāb s:*
- Congratulate (to), *tabrik n: tahniyyat k:*
- Congratulation, *mubārīkbādī, tahniyyat*.
- Congregate (to), *jum' shudan* (intr.): *jam' k:* (trans.).
- Congregation, *jamā'at*.
- Conjecture (to), *ḡads zadan*.
- Conjecture, *qiyās, mazāneh, ḡads*.
- Conjugate (to), *ṣarf k*.
- Conjugation, *taṣrif*.
- Conjunction (grammar), *'atf*.
- Conjurer, *jādūgar, saḡḡār, sāḡīr*.
- Connexion, *vaṣl, ittīsāl, 'alāqeh, nisbat*.
- Connive (to, at), *chashm-pūshī n.; ighmāz k: (az)*.
- Conquer (to), *maftūh s.; zafar yāftan, ḡhalabeh yāftan, ḡhālib āmadan*.
- Conqueror, *muzaḡffar, ḡhālib*.
- Conscience, *zamīr, inṣāf*.
- Consecrate (to), *taqdis n:*
- Consecutive, *mutavālī; mutavātir: pai dar pai*.
- Consent, *riṣā*.
- Consent (to), *riṣā dādan, qabūl k:*
- Consequence, *natijeh* (Ar. pl. *natāij*).
- Consider (to), *fikr (tafakkur, ta'ammul) k: (dar)*.
- Consist (to, of), *shāmīl bar būdan*.
- Consolation, *tasallī*.
- Conspicuous, *bāḡīr, mashḡūr*.
- Conspiracy, *sāzish, viḡāq*.
- Construct, *banā n.; sākhtan (sāz)*.
- Consul, *qūnsal*.
- Consulate, *qūnsal-khāneh*.
- Consult (to), *mashvarat k: bā: mashvarat khāstan az*.
- Consultation, *mashvarat, mushāvareh*.
- Contagion, *sarāyat*.

- Contagious, *sāri*, *musri*.
 Contain (to), *gunjāsh dāshtan*.
 Contemplation, *taṣarvur*, *tafak-
kur*, *ta'ammul*.
 Contemporary, *mu'āṣir*, *hamza-
mān*.
 Contempt, *iḥānat*, *taḥqīr*.
 Contemptible, *khḫār*, *past*, *ḡalīl*,
ḡaqīr.
 Contented, *rāzi*, *khḫushḡāl*, *khḫush-
nūd*.
 Context, *qarīneh*, (Ar. pl. *qarāin*).
 Continually, *hamvāreh*, *paivasteh*.
 Continue (to), *bāqī māndan*.
 Contraband (goods), *mamnū'at*.
 Contradict (to), *radd k:*, *bar ḡidd*
guftan.
 Contrary, *ḡidd*, *khilāf*, *bar 'aks*.
 Controversy, *bahṡ*, *mubāḡiṡeh*.
 Convenient, *munāsib*, *shāyisteh*.
 Convent, *dair*: (of darvīshes),
khānḡāh.
 Conversation, *guftugū*, *ṡuḡbat*,
takallum.
 Converse (to), *guftugū*, *k:*, *ṡuḡbat*
k:.
 Convert, *naumurīd*, *jadīd*.
 Convey (to), *āvardan* (*āvar*, *ār*),
rasānīdan.
 Convict (to), *mulzam s:*.
 Cook, *āshpaz*.
 Cook (to), *pukhtan* (*paz*).
 Cool, *khunuk*.
 Copper, *mis*.
 Copy, *naql*, *nuskheh*: (exercise).
mashq.
 Cord, *risman*.
 Corkscrew, *pīch*, *shīsheh-gushū*.
 Corn, *ḡhalleh*.
 Corner, *ḡūsheh*, *kunj*.
 Corpse, *lāsh*.
 Correct, *durust*, *ṡalīḡ*.
 Correct (to), *īslāḡ n:*, *taṡḡīḡ k:*
 Correspondence, *murāsaleh*.
 Corrupt, *fāsid*, *kharāb*.
 Corrupt (to), *kharāb k:* *īfsād n:*
 Corruption, *fusād*: *fanā*.
 Cost, *qaimat* (*qīmat*) *makhārīj*
(expenses).
 Cost (to), *arīdan*.
 Cottage, *kappār* (vulg. *chappār*)
kulbeh.
 Cotton, *panbeh*.
 Cough, *surfeh*.
 Cough (to), *surfeh k:*
 Council, *shūrā'*, *majlis*.
 Counsel, *mashvarat*.
 Counsellor, *mushīr*.
 Count (to), *shamurdan* (*shamār*),
ḡisāb k:
 Countenance, *rūy*, *ṡurat*, *chihreḡ*.
 Counterfeit, *sākhṡagī*: *qullābī*.
 Counterpane, *lahāf*.
 Countless, *bishamār*.
 Country (not town), *bulukāt*,
dīlāt: (region), *mulk*, *kishvar*,
bilād, *diyār*, *mamlīkat*.
 Couple, *juft*.
 Courage, *dīlīrī*, *shujā'at*.
 Courageous, *dīlīr*, *shujā'*.
 Courier (foot), *qāṡid*: (mounted)
chāpār.
 Court, *dargāh*; *mahkameh*: (-yard),
ṡahn, *ḡayāt*.
 Courteous, *bā-adab*, *adīb*.
 Courtesy, *adab* (Ar. pl. *ādāb*),
mudārāt.
 Cousin, *'aminū* (-'amm)-*zādeh*, *khāl-
zādeh*.
 Covenant, *'ahd* (pl. Ar. *'uhūd*),
mu'āhadeh.
 Cover, *pūshīsh*, *surpūsh*: *ḡhilāf*:
jīld (of book).
 Cover (to), *pūshīdan*; *pūshānīdan*.
 Covet (to), *tama' k:*
 Cow, *ḡāv*, *ḡāv i mādeh*.
 Coward, *bidīl*, *kamdīl*.
 Cowardice, *kamdīlī*, *bidīlī*.
 Crab, *kharchang*.
 Cradle, *ḡahvāreh*.
 Crawl (to), *khazīdan*, *ḡhazīdan*.
 Cream, *sar i shīr*.
 Create (to), *āfarīdan*, *khālq n:*
 Creation, *āfarīnīsh*, *paīdānīsh*, *khīl-
ḡat*.
 Creator, *āfarīnāndeh*, *khālīq*, *Bārī*.
 Creature, *makhllūq* (Ar. pl. *ma-
khllūḡat*), *khālīḡch* (Ar. pl. *kha-
lāīq* — of men).
 Creditor, *ṡalab-kār*.
 Creed, *qānūn i imān*.
 Creep, *khazīdan*.
 Crescent, *ḡilāl*.
 Crier, *ḡarḡhī*.

- Crime, *janāyeh*.
 Criminal, *gunāhkār, muhsid*.
 Crimson, *qirmizi*.
 Cripple, *shal, chūlāq*.
 Crooked, *kaj, a'vaj*.
 Crop (of field), *hašil, maḥṣūl*:
 (of bird), *ḥauṣaleh*.
 Cross, *ṣalīb*.
 Crow, *kalāgh*.
 Crow (to), *bāng zadan*.
 Crowd, *anbūh, izdiham, gurūh*.
 Crown, *tāj*: (of head), *farq*.
 Crucify (to), *maṣlūb s*; *ṣalīb k*:
 Cruel, *zālim, bi-rahm, sakht-dil*.
 Cruelty, *zulm, bi-rahmi, sakht-dili*.
 Crumb, *khurdeh, rizeh*.
 Crush (to), *khurd (narm) s*:
 Cry, *bāng, faryād; ghariv*.
 Cry (to, aloud), *bāng zadan, faryād bar āverdān*: (weep), *gir-yeh k*: *giristan*.
 Crystal, *bulūr*.
 Cucumber, *khiyār*.
 Cultivate, *zirā'at k*:
 Cultivated, *ma'nūr, ābād*.
 Cultivation, *zirā'at, falāhat*.
 Culture, *turbiyyat*.
 Cup, *piyāleh, finjān*.
 Cupboard, *ganjeh, dūlābcheh*.
 Cure, *shifā, 'ilāj, mu'ālajeh*.
 Cure (to), *mu'ālajeh n*; *shifā k*:
 Curl, *gisū, zulf*.
 Currants, *kishmish*.
 Current (adj.), *jāri*; *rāij, mu-ravvaj*: (noun), *sail*.
 Curse, *la'nat*.
 Curse (to), *la'nat k*: *la'n k*:
 Cursed, *mal'ūn, la'in*.
 Curtain, *pardeh, hijāb*.
 Cushion, *bālish, bālin*.
 Custom, *rasm* (Ar. pl. *rusūm*),
'adat: (tax), *bāj, gumruk*.
 Customhouse, *gumruh-khāneh*.
 Cut (to), *tarāshidan, buridan, qat' k*:
 Cypress, *sarv i āzād*.
 Dagger, *khanjar*.
 Daily, *harrūzeh, rūzineh; rūz bi-rūz*.
 Damage, *ziyān, zarar, nuqsūn*.
 Damage (to), *zarar rasānidan*.
 Damp, *tar*.
 Damsel, *dukhtar*.
 Dance, *raqs*.
 Dance, *raqs k*; *raqsidan*.
 Danger, *khatār*.
 Dangerous, *khatarnāk, pur-khatār*.
 Dare (to), *zahreh k*; *jur'at k*:
 Dark, *tārik, tīreh, muzlim*.
 Darkness, *tārikī, tiragi, zulmat*.
 Darling, *jān, 'aziz, mahbūb*.
 Date, *tārikh*: (fruit), *khurmā*.
 Dated, *mu'arrakh*.
 Daughter, *dukhtar*.
 Dawn, *sapīdeh-yi subh*.
 Day, *rūz, yaum* (Ar. pl. *ayyām*).
 Daybreak, *fajr*.
 Dazzle, *khīreh k*:
 Deacon, *shammās*.
 Dead, *murdeh*.
 Deadly, *muhlik*.
 Deaf, *kar*: (he is deaf, *gūsh i n sangin ast*).
 Dear (price), *girān*: (valuable)
girān-bahā: (beloved), *'aziz*.
 Dearnness, *girāni*.
 Death, *maut, marg*.
 Debt, *qarz*.
 Debtor, *bidih-kār, qarzdār, ma-grūz*.
 Decay, *fanā*.
 Decay (to), *kāstan (kāh), kāhidan; pūsidan*.
 Deceit, *farīb, makr, ghadr, daghā, gūl* (vulg.).
 Deceitful, *faribandeh, makkār, daghābāz*.
 Deceive (to), *fariftan (farīb), gūl zadan* (vulg.).
 Decide (to), *taṣmim (muṣammam) k*:
 Declare (to), *'ilām n*; *iṣbāt k*:
bar ān būdan.
 Decorate (to), *ārāsteh n*; *muzayyan k*; *zīnat d*:
 Decoration, *zīnat, arāyish*: *nishān* (order).
 Decree, *farmān, fatwā'*.
 Decree (to), *farmān d*: *fatwā' d*:
 Dedicate (to), *taqdīs n*:
 Deduct (to), *kam k*:

- Deed, *kār*, 'amal (Ar. pl. *a'māl*); (written), *dastāvīz*, *qabāleh*.
- Deem, *dānistān*, *paṇdāshān*, *in-gāshān* (-*gār*).
- Deep, 'amiq.
- Deer, *āhū*.
- Defeat, *shikast*.
- Defeat (to), *shikast dādan*.
- Defence, *hifāzat*, *hifz*, *panāh*, *himāyat*.
- Defend (to), *hifz k:*, *maḥfūz k:* (-*dāshān*), *hifāzat n*.
- Defendant, *mudda'a'* 'alaih.
- Defer (to), *ta'vīq andakhtan*, *ta'khīr k:*
- Defile, *tang-rāh*, *gardan*.
- Defile (to), *ālūdeh s:*, *najis k:* *nūpāk n:*
- Defraud (to), *farīftan*, *farīb d:*
- Degree, *dārajeh*, *martabeh*.
- Delay, *tavaqquf*, *dirang*, *dafcu'l-vaqt*.
- Delay (to), (trans.), *ta'vīq andakhtan*, *ta'khīr k:* (intr.), 'aqab *uftādan*, *dir āmadan*.
- Delicious, *laḥīz*, *purlazzat*.
- Delight, *lazzat*; *surūr*, *khūshī*, *khurramī*.
- Deliver (to, up), *taslim k:* (save), *rihānidān*, *rihāt dādan*, *najāt dādan*.
- Deliverance, *rihāt*, *najāt*.
- Deluge, *tūfān*.
- Demand, *talab*, *iddi'a*, *iqtiḥā*.
- Demand (to), *talab n:*, *iddi'a*, *k:*
- Demon, *div*, *jinn*, *shaitān* (Ar. pl. *shayātīn*); *ghūl*.
- Den, *ghār*, *maghāreh*.
- Denial, *inkār*.
- Dense, *kaṣīf*.
- Dentist, *dāndān-sāz*.
- Deny (to), *inkār k:*.
- Depart (to), *ravāneh shudan*.
- Departure (death), *riḥlat*.
- Depose (to), *ma'zūl k:* (give evidence), *shahādāt dādan*.
- Deposit, *amānat*.
- Deposit (to), *amānat k:*, *sipur-dān* (*sipār*).
- Depraved, *fāsīd*, *kharāb*, *bad-akhḥāq*. [dan.]
- Deprive (to), *maḥrūm gardānī*
- Depth, 'umq: *tah* (bottom of sea).
- Deputy, *nāib*, *qāim-maqām*.
- Derision, *istihzā*, *maskhareh*, *ta-maskhur*.
- Descend (to), *pāin āmadan*, *farūd āmadan*, *farū raftan*, *nāzil shudan*.
- Descendants, *nasl*, *aulād* (Ar. pl. of *valād*).
- Descent (origin), *nizād*, *nasab*.
- Describe (to), *bayān*, *k: taṣṣīf n:*
- Description, *bayān*, *taṣṣīf*.
- Desert, *biyābān*, *dasht*, *ṣaḥrā*.
- Desert (to), *rā guzāshān*, *tark k:*
- Deserve (to), *lāiq i (ān)būdan*, *mustahaqq būdan* (of a good thing): *mustaujib būdan* (of punishment).
- Deserving, *lāiq*, *sazāvār*, *mustahaqq: mustaujib; qābil*.
- Design, *irādeh*, *maqṣūd*, *murād*, *qaṣd*.
- Desire, *arḥū*, *khayāsh*, *maīl*, *righbat*.
- Desire (to), *khayāshān* (*khayāh*), *mushtāq būdan*.
- Desirous, *mushtāq*, *arḥūmand*, *rāghīb*.
- Desist (to), *bāz istādan* (*az*).
- Despair, *nā-umīdī*, *ya's*.
- Despair (to), *nā-umīd shudan*, *ma'yūs sh:*
- Despatch (letter), *navishteḥ*.
- Despatch (to), *fristādan*, *irsāl n:*
- Despise (to), *ḥaqīr shamurdān*, *taḥqīr n:*
- Despotic, *bīl istiqlāl*.
- Destiny, *qadar*, *qazā*, *qismat*, *bukht*.
- Destroy (to), *nīst va nūbūd k:*, *ma'dūm sūkhtan*, *munhadīm s:* *kharāb k:*
- Destruction, *halākat*.
- Detain (to), *bāz dāshān*.
- Detest (to), *kirāhat dāshān az*, *nīfrat k:*
- Detestable, *makrūh*, *karīh*.
- Detriment, *zarar*, *ziyān*, *nuqsān*.
- Devil, *shaitān* (Ar. Pl. *shayātīn*), *Iblīs*.
- Devour (to), *khūrīdān*, *bal'īdān*.

- Devout, *muttaqī, dīndār*.
 Dew, *shabnam*.
 Dialogue, *guftugū, mukālameh*.
 Diameter, *quṭr*.
 Diamond, *almās*.
 Diary, *rūznāmeḥ, (safarnā-meh)*.
 Dictionary, *luḡhat*.
 Die (to), *murdan (mīr), faut sh : vafāt yāftan*.
 Difference, *tafācut, farq : ikhtilāf*.
 Different, *mutafarriq, mukhtalif*.
 Difficult, *mushkil, dushvār, sakht, sa'b. [su'ūbat]*.
 Difficulty, *ishkāl, dushvārī, sakhtī*.
 Dig (to), *kandan, kāvidan*.
 Digest (to), *hazm, k : tahlil k :*
 Digestion, *hazm, tahlil*.
 Dignity, *'izzat, sha'n, jāh, sar-afrāzi ; manṣab*.
 Diligence, *diqqat, tavajjuh, ihti-nām, sargarmī*.
 Diligent, *mutavajjih, bā-diqqat, sargarm*.
 Diminish (trans.) (to), *kam kar-dan : (intr.), kāhīdan (kāstan), kam shudan*.
 Dine (to), *shām khurdan*.
 Dining-room, *sufreh-khāneh*.
 Dinner, *shām*.
 Diploma, *ijāzeh-nāmeḥ*.
 Direction, *taraf, sū, samt, jānīb : (guidance), rāhnamāī, rāhbarī : (religious), hidāyat : (on letter), 'unvān*.
 Directly, *a'lān, ilhāl, fauran, fi'lfaur*.
 Director, *mudabbir, ra'is : (spi-ritual), murshid*.
 Dirt, *chirk, lajan, kasāfat*.
 Dirty, *chirkin, chirk, kasif*.
 Disagreeable, *nā-pasand, nā-maq-būl*.
 Disappear (to), *ghāib sh : nā-padīd gardīdan*.
 Disappoint (to), *mahrūm s :*
 Disappointment, *mahrūmiyyat*.
 Discernment, *tamyīz, fatānat, ba-šīrat*.
 Discharge (to), *ikhraj n : ma'zūl k : (a duty), adā k : vafā k : (a gun), khālī k :*
- Disciple, *shāgird, murīd, talmīz (pl. Ar. talāmīz)*.
 Discipline, *nizām, intizām*.
 Discord, *ikhtilāf, shiqāq, fitneh*.
 Discover (to), *daryāft k : pai-dā k :*
 Disease, *maraz (Ar. Pl. am-rāz), bimārī, nākhushī*.
 Diseased, *marīz, nākhush*.
 Disgrace, *rusvāī, bi-hurmati, bad-nāmī*.
 Disgrace (to), *rusvā k : bi-hur-mat s :*
 Disgust, *nifrat, karāhat, bizārī*.
 Disgust (to), *bizār s :*
 Disgusting, *nifrat-angīz, makrūh*.
 Dish, *zarf (Ar. pl. zurūf), tabaq, bushqāb*.
 Dismiss (to), *ma'zūl k :*
 Dismount (to), *furūd āmadan, pāīn āmadan*.
 Disobedience, *nā-farmānī, 'inād, sarkashī*.
 Disobedient, *nāfarmānburdār, sarkash*.
 Disperse (to), *parākandeh s :*
 Displeased, *āzurdeh, ranjīdeh*.
 Dispute, *nizā', mubāhiṣeh, baḥṣ*.
 Dispute (to), *nizā' k : baḥṣ k :*
 Dissemble (to), *riyākārī k : rang rīkhtan*.
 Distance, *masāfat, faṣīleh ; dūri*.
 Distant, *dūr, ba'id*.
 Distinctly, *āshkāra, vazīhan, zā-hiran*.
 Distinguish (to), *imtiyāz (tamīz, tamyīz) dādan ; tashkhiṣ dādan*.
 Distinguished, *mumtāz*.
 Distress, *diltangī, gham*.
 Distribute (to), *taqsim (qīsmat) k :*
 District, *nāhiyeh, bulūk*.
 Disturb (to), *āshūftan (āshūb), maghshūsh s :*
 Disturbance, *harj o marj, shulūk*.
 Disturbed, *āshūfteh : mukaddar*.
 Ditch, *khāndaq*.
 Ditto, *aīzan*.
 Dive (to), *ghūteh khurdan*.
 Divide (to), *taqsim k : n :*
 Divine, *ilāhī*.
 Divorce, *talāq*.
 Do (to), *kardan (kun)*.

- Doctor (physician), *ṭabīb, ḥakīm*
 (Ar. pls. *aṭibbā* and *ḥukamā*).
 Doctrine, *ta'lim* (Ar. pl. *ta'ālīm,*
ta'limāt).
 Dog, *sag*.
 Dogma, *'aqlīh* (Ar. pl. *'aqlīd*).
 Doll, *'arūsak*.
 Dome, *gurbaz, gurbad*.
 Donkey, *khar, ulāgh*.
 Door, *dar*.
 Double, *muzā'af, do muqābil*.
 Doubt, *shakk* (Ar. pl. *shukūk*),
shubheh.
 Dough, *khamīr*.
 Dove, *kabūtar, qumrī*.
 Down, *pāin, furū(d), zir*.
 Dragoman, *tarjumān, mutarjim*.
 Dragon, *azdahā, azdarhā*.
 Draper, *bazzāz*.
 Draught, *jur'eh*.
 Draw (to), *kashīdan*.
 Drawer (of table), *khāneh-y-i*
miz.
 Drawers, *shalvār, zir-jāmeḥ*.
 Drawing, *taṣvīr*.
 Drawing-room, *utāq i did vā*
bāzīd.
 Dread, *tars, khauf*.
 Dreadful, *haulnāk, hāil, muḥīb*.
 Dream, *khvāb, ru'yā*.
 Dream (to), *khvāb (ru'yā) didan*.
 Dress, *rakht, libās, pūshāk*.
 Dress (to), *pūshīdan*.
 Drill, *mashq i sarbāz*.
 Drill (to), *mashq kardan*.
 Drink (to), *khvurdan, āshāmīdan,*
nūshīdan.
 Drip (to), *chikīdan (chakīdan)*.
 Drive (to), *rāndan*.
 Drop, *qatreh*.
 Dropsy, *istisqā*.
 Dross, *durd, filiz*.
 Drown, *gharq n:*
 Drug, *davā*.
 Drum, *ṭabl*.
 Drunk, *mast*.
 Drunkard, *sharāb-khvor*.
 Drunkenness, *mastī*.
 Dry, *khushk*.
 Dry (to), (intr.) *khushkīdan:*
 (trans.) *khushkānīdan*.
 Duck, *urdak*.
 Dumb, *gung, lāl*.
 Dung, *pahin, zibl*.
 During, *mā damī kih*.
 Dust, *yard, ghubār*.
 Duty, *taklif*.
 Dwell, *māndan, sākin būdan, bi-*
sar burdan, nishastan.
 Dye, *rang*.
 Dye (to), *rang zadan*.
 Dynasty, *silṣilah*.
 Each, *har yak, har yakī*.
 Eagle, *'uqāb, nasr, qareh qūsh*.
 Ear, *gūsh:* (of corn), *khūshel*.
 Early, *zūd, subh i zūd*.
 Earring, *gūshvāreh*.
 Earth, *zamīn:* *khāk*.
 Earthly, *zamīnī, dunyavī, arzī*.
 Earthquake, *zīlzīleh, (zalzaleh)*.
 Ease, *āsānī, sukūlat* (repose)
arām, arāish, rahāt.
 Easily, *bi-āsānī*.
 East, *mashriq, sharq*.
 Easter, *'id i Fash*.
 Eastern, *mashriqī, sharqī*.
 Easy, *āsān, sahl*.
 Eat (to), *khvurdan, tanūvul fur-*
māndan.
 Echo, *ṣadā-y-i kūh*.
 Eclipse (of sun), *inkisāf:* (of
 moon) *inkhisāf*.
 Economical, *kam-kharj, ṣarfek-jū*.
 Ecstasy, *vajd*.
 Edge (of sword), *dam:* (of lake)
lab, kināreh.
 Edifice, *'imārāt*.
 Edify (to), *ma'mūr n:*
 Editor, *muhtamim*.
 Educate (to), *tarbiyyat k:*
 Education, *tarbiyyat*.
 Efface (to), *mahv k:*
 Effect, *aṣar, ta'sīr*.
 Effort, *kūshīsh, sa'ī, jidd va juhd*.
 Egg, *tukhm (i murgh)*.
 Egoism, *khvud-parastī*.
 Either — or, *khvāh — va khvāh,*
chih-chih.
 Elbow, *mīrfaq* (Ar. pl. *marāfiq*).
 Elders, *mashāikh* (pl. of *shāikh*).
 Elect (to), *barguzīdan, intikhāb n:*
 Electricity, *barqiyyat, alaktrīsteh*.
 Elegant, *nāzuk, qushang*.

- Elements, *'unṣur* (Ar. pl. *'anā-sir*, *'anāsir*).
 Elementary, *ibtidāi*.
 Elephant, *fil*.
 Elevate, *afrākhtan*, *afrāshitan*, *buland k*:
 Elevation, *bulandi*, *rif'at*.
 Eloquence, *faṣāhat*, *balāghat*.
 Eloquent, *faṣīh* (Ar. pl. *fuṣāḥā*), *baligh* (*bulaghā*).
 Embark, *dar* (*bar*) *kashṭi nishas-tan*.
 Embassy, *sifārat*.
 Embers, *akḥgar*.
 Embrace, *baghal giriftan*, *dar ā-ghūsh kashūdan*.
 Emerald, *zumurrud*.
 Eminent, *mashhūr* (pl. Ar. *ma-shāhīr*).
 Emperor, *imparātūr*, *Qaiṣar*.
 Empress, *imparātris*.
 Emphasis, *tā'kid*.
 Empire, *saltanat*.
 Empty, *khālī*, *tuhi*.
 Empty (to), *khālī k*:
 Employment, *kārobār*, *shughl*, *'amal* (pl. Ar. *a'māl*).
 Enamel, *minā*.
 Enamoured, *bi-ishq* (*muḥabbat*) *giriftār*.
 Encamp (to), *khaimeh* (*chādur*, *urdū*) *zadan*.
 Enchanter, *jūdūgar*, *sāhīr*.
 Enchanting (charming), *dīl-āvīz*, *dīl-rabā*.
 Enchantment, *jūdūgari*, *sihr*.
 Enclose (to), *iḥāteh k*: (in letter), *malfūf n*: *laffan firistādan*.
 Enclosure, *hayāt*, *iḥāteh*: (in letter), *malfūf*.
 End, *sar*, *ākḥīr* (Ar. pl. *avākḥīr*), *anjām*, *intihā*, *nihāyat*.
 End (to), *anjāmīdan* (intr.): *bi-anjām rasūnīdan* (trans.).
 Endeavour, *kūshīsh*, *sa'ī*, *jidd va jahd*, *ijtihād*.
 Endeavour (to), *kūshīdan*, *kūshīsh* (*sa'ī* etc.) *k*:
 Endless, *bi-pāyān*, *bi-intihā*, *bi-nihāyat*.
 Endurance, *tāqat*, *taḥammul*.
 Endure (to), *taḥammul n*:
 Enemy, *dushman*, *khaṣm* (Ar. pl. *khuṣūm*, *khuṣmān*).
 Engaged, *mashghūl*.
 Engagement, *mashghūliyyat*, *ish-tighāl*; *giriftāri*.
 Engine, *māshīn*.
 Engineer, *muhandis*.
 English, *inglīsī*.
 Enigma, *mu'ammā*.
 Enjoy (to), *tamattu' burdan* (*az*).
 Enjoyment, *tamattu'*, *tafarruj*.
 Enlarge, *vus'at dādan*.
 Enlist (troops), (to), *jam'āvarī n*:
 Enmity, *dushmanī*, *'adāvāt*, *mu-khāṣamat*.
 Enough, *bas*, *kāfī*.
 Enquire (to), *pursīdan*, *taftīsh* (*tafahhuṣ*) *n*:
 Enquiry, *su'āl*, *pursīsh*, *taftīsh*, *tafahḥas*.
 Enraged, *khashmnāk*, *ghazabnāk*.
 Enter (to), *dar āmadān*, *dakhūl shudan*.
 Entire, *kāmīl*, *tamām*, *tāmm*.
 Entirely, *tamāman*, *kullīyyatan*.
 Entreat (to), *iltimās k*: (*nazdī*): *istid'ā n*: (*az*).
 Entry, *dukhūl*.
 Envelope, *pakat*, *lifāfeh*.
 Envious, *ḥasad*, *rashkīn*.
 Environs, *navāhī* (pl. of *nāhiyyeh*), *atrāf* (pl. of *taraf*).
 Envy, *ḥasad*, *rashk*.
 Equal, *barābar*, *musāvī*.
 Erect (to), *bar pā k*: *afrāshitan*: *banā n*:
 Err (to), *ishtibāh k*: *gumrah sh*:
 Error, *ishtibāh*, *sahv*: *ghalat*.
 Escape, *rastagārī*, *rihāi*, *naḥāt*.
 Escape (to), *rihāi yaftan*, *rastagār shudan*.
 Especially, *khuṣūsan*, *makhṣūsan*.
 Essence, *jauhar*; *'ain*; *zāt*: *'araq*.
 Establish (to), *ṣābit k*: *iṣbāt n*: *bar qarār n*: (a school) *jāri sākhtan*, *ijrā n*:
 Established, *muqarrar*, *bar qarār*, *pāyadār*, *mu'ayyan*.
 Estate, *niṣāb*.
 Esteem (to), *muhtaram dāshitan*, *mukarram dāshitan*; (deem), *shamurdan*, *dānistan*, *ingāshitan*.

- Et caetera (etc.), *va ghaireh*,
(*alakh*).
- Eternal, *sarmadi*, *samadi*, *jāvi-
dāni*, *jāvid*: (without begin-
ning), *azali*; (without end)
abadī.
- Eternally, *tā abadu'tabād*.
- Eternity (without beginning),
azal, *azaliyyat*; (without end)
abad, *abadīyyat*, *baqā*, *khuld*.
- Ethics, *akhlāq*.
- Etiquette, *takallufāt*, *adab*, *mu-
dārāt*, *nishast va barkhāst*.
- Etymology, *ishtiqāq*.
- Eucharist, '*Ashā-yi Rabbāni*.
- Eunuch, *khayjeh* (-*yi sarā*), *āghā*.
- Europe, *Farangistān*, *Urūp*,
Urūpā.
- European, *Farangi*.
- Evangelical, *injili*.
- Evangelist, *Injil-navis*.
- Even, *barābar*: (conj.) *ham*.
- Evening, *shām*.
- Event, *vāqi'eh* (Ar. pl. *vaqā'i'*),
hādīsh (Ar. pl. *havādīs*), *mā-
jarā*.
- Ever, *hargiz*; (always), *hamīsh*,
harvaqt, *hamvāreh* (*auqāt*); (for
ever) *tā bi-abad* (*u'lābād*).
- Everlasting, *jāvid*, *jāvidāni*, *aba-
di*, *sarmadi*.
- Every, *har*, *har yak*, *har kudām*.
- Everywhere, *har jā*, *hameh jā*.
- Evidence, *shahādāt*, *gavāhi*.
- Evident, *zāhir*, *āshkār*, *padīd*.
- Evidently, *zāhīran*, *āshkārā*.
- Evil (adj.), *bad*, *bad-akhlāq*, *ku-
rāb*: (noun), *badi*, *kharābi*: *balā*.
- Ewer, *āftābeh*.
- Exaggerate (to), *mubālagheh k*..
- Exaggeration, *mubālagheh*.
- Exalt (to), *i'lā n*:; *afrahktan*;
sarāfrāz n:
- Exaltation, *i'lā*, *sar-afrazi*.
- Examination, *taftish*, *tafahhus*:
(of candidates), *imtiḥān*: (to
pass an —) *dar imtiḥān pasand
āmadan*.
- Examine (to), *taftish* (*tafahhus*)
k: *imtiḥān kardan*.
- Example, *maṣāl* (Ar. pl. *amṣāl*):
namūneh.
- Exceedingly, *bi-nihāyat*, *bi-
nihāyat*, *bi-ghāyat*.
- Excel, *sibqat burdan* (*bar*).
- Excellence, *fazīlat*.
- Excellency, *janāb i 'ālī*.
- Excellent, *afzal*, *a'lā'*, *aḥsan*.
- Except, *magar*, *juz*, *ghair az*.
- Exception, *istiṣnā*.
- Exchange, *badal*, '*avaz*: (money)
ṣarf.
- Exchange (to), '*avaz k*:; *mubā-
daleh n*:
- Excite (to), *bar angikhthan*, *tah-
rik n*:
- Excitement, *harj o marj*.
- Excuse, '*uzr*, '*itizār*; *ma'zirat*.
- Excused, *ma'zūr*.
- Executioner, '*jallād*, *mīr-ghazab*.
- Exercise, *mashq*.
- Exile, *nafi-yi balad*.
- Existence, *hasti*, *vujūd*.
- Existent, *maujūd*.
- Expect (to), *intizār kashīdan*,
muntazir (*mutarassid*) *būdan*,
tavaqqu' dāshtan.
- Expectation, *tavaqqu'*, *intizār*.
- Expel, *birūn k*:; *ikhraj n*: *rāndan*.
- Expend (to), *kharj k*:; *ṣarf n*:
- Expense, *kharj*, *makharij*.
- Experience, *tajribeh*, *khūbrat*.
- Experienced, *kār-azmūdeh*, *kār-
dideh*, *āmūkhteh*, *pūkhteh*.
- Expiation, *kaffāreh*.
- Explain (to), *bayān k*:; *sharḥ n*:
- Explanation, *bayān*, *tafsīl*, *sharḥ*:
(of a dream) *ta'bīr*.
- Explicit, *mubīn*.
- Export (to), *bi-kharij burdan*
(*ḥiristādan*).
- Exposition, *izhār*.
- Expressly, *makhṣūṣan*, *khusṣāsan*,
'*amdan*.
- Expulsion, *ikhraj*.
- Extend, *darāz k*:; *vus'at dādan*.
- Extent, *vus'at*; *andāzeh*.
- Exterior, *kharij*, *birūni*.
- Exterminate, *istiṣāl k*: *az bikh
bar kandan*.
- Extinguish, *nishāndan*, *itfā dā-
dan*, *khāmūsh k*: (*kushtan*).
- Extraordinary, *fauqu'l'ādāt*.
- Extremely, *bi-nihāyat*, *bi-ghāyat*.

- Eye, *clashm*: (of needle) *sūrākh*.
 Eyebrow, *abrū*.
 Eyelash, *mūzeh*, *mūžgān*.
 Eyelid, *pīlk*.
- Fable, *qiṣṣeh*, *afsāneh*, *hikāyat*.
 Face, *rūy*, *chūreh*, *ṣūrat*.
 Facing, *muqābil*, *rū bi-rū-yi*.
 Fact, *haqīqat*: (in fact), *f'ṭha-qiqeh*.
 Factory, *kārkhāneh*.
 Fade (to), *pažmurdan*.
 Faint, *kamzūr*, *za'if*.
 Faint (to), *ghash k*; *bi-hūsh shudan*.
 Fairy, *pari*.
 Faith, *īmān*: (religion) *mazhab*, *dīn* (pl. Ar. *adyān*): (fidelity), *vafā*, *sadāqat*.
 Faithful, *vafādār*, *bā-vafā*, *amīn*.
 Faithless, *bi-vafā*, *namak-ḥarām*.
 Falcon, *bāz*, *qūsh*: *shāhīn*.
 Fall, *suqūṭ*. [dan.
 Fall (to), *uftādan*, *zamin khvur*.
 False, *durūgh*, *kāzīb* (Ar. pl. *ka-ḥabeh*); (coin), *qalb*, *qallābi*, *maghshūsh*.
 Falsehood, *durūgh*, *durūghī*, *kizb*.
 Fame, *āvāzeh*, *shuhrat*.
 Family, *'iyāl*, *khānvādeh*, *khānādān*; *aulād* (pl. of *valād*) *atfāl* (pl. of *tift*), *'iyāl va atfāl*.
 Famine, *qaht*, *qahtī*, *girānī*.
 Famous, *mashhūr* (pl. *mashhūr*), *nāmdār*.
 Fan, *bād bi-zan*.
 Fanatical, *muta'assib*.
 Fanaticism, *ta'assub*, *'asabiyyeh*.
 Fancy, *gamān*, *vahm* (pl. *auhām*), *tavāhūm*, *khūyāl*.
 Fancy (to), *gamān burdān* (*kar-dan*), *khūyāl k*.
 Far, *dūr*, *bā'id*.
 Farewell, *vidā'*, *khudā-ḥāfizī*.
 Farrier, *na'l-band*.
 Farsighted, *dūr-bin*, *pish-bin*, *bašīr*.
 Fashion, (custom), *'adat*, *rasm* (pl. Ar. *rusūm*).
 Fast, *tund-rau*, *zūd*: (firm) *muh-kam*: (noun), *rūzeh*, *ṣaum*.
 Fast (to), *rūzeh giriftan*.
- Fat, *farbīh*: (noun) *pīh*.
 Fatal, *muhlik*.
 Fate, *qadr*, *qazā*, *qismat*.
 Father, *pidar*, *vālid*.
 Fatigue, *khastagī*.
 Fault, *'aib* (Ar. pl. *'uyūb*) *quṣūr*, *naqs*, *taqṣīr*.
 Favour, *luṭf*, *tarafgīrī*.
 Favorite, *marghūb*.
 Fear, *tars*, *khauṣ*, *bīm*, *bāk*, *vah-shat*, *haibat*.
 Feast, *ziyāfat*, *bazm*, *mihmānī*: (festival), *'id* (*'aid*).
 Feather, *par*.
 February, *shabāt*, *farvarī*.
 Feeble, *za'if*, *kam-zūr*.
 Feed (to), *khvurānīdan*, *charānīdan*: (intr., to graze), *charīdan*.
 Feel (to), *ihsās kardan*.
 Feeling, *hiss* (Ar. pl. *aḥsās*).
 Felt (cloth), *namād*.
 Female, *mādeh*.
 Feminine, *mu'annaṣ*.
 Ferocious, *vahshī*, *darandeh*.
 Ferry, *guzar-gāh*.
 Fertile, *burūmand*, *bārvar*.
 Fertility, *burūmandī*.
 Festival, *'id* (*'aid*).
 Fetlock, *pay*.
 Fetters, *pā-band*, *kundeh*.
 Fever, *tab*.
 Few, *kam*, *andak*, *qalīl*.
 Fidelity, *vafā*, *vafādārī*.
 Field, *mazra'eh* (Ar. pl. *mazārī'*), *kishtār*, *mīlk*, (Ar. pl. *amlāk*): (of battle), *ma'rakeh*, *maidān*: *jang*.
 Fierce, *tund*: *darandeh*.
 Fiery, *ātashīn*.
 Fig, *anjīr*.
 Fight, *nizā'*, *munāza'eh*: *jang*, *muqātaleh*.
 Fight (to), *nizā' k*: *jang k*; *jang-īdan*.
 Figurative, *majāzī*.
 Figure, *'udād*, *raqam* (Ar. pls. *a'dād*, *arqām*): *shikl*, *ṣūrat*, *shakhs*.
 File, *sūhān*.
 Fill (to), *pur k*: *mamluuv s*:
 Filth, *kasāfat*, *chirk*, *najāsāt*, *lajan*, *nāpākī*.

- Filthy, *kasif, chirk, chirkîn, najis, napāk*.
 Finally, *akhiru'lamr, alqişşeh*.
 Find (to), *yāftan, daryāft k.; paidā k.*
 Fine, *nāzūk, bārik*: (noun), *jur-māneh*.
 Finger, *angusht*.
 Finish (to), *anjāmānīdan, bi-an-jām rasānīdan, tamām k: bi-it-mām rasānīdan*.
 Fire, *ātash*.
 Fireplace, *ujāq, bukhāri*.
 Firewood, *hizum, himeh*.
 Fireworks, *ātashbāzi*.
 Firm (noun), *sharākat, (adj.), ustuvār, muhkam*.
 First, *avval, nakhust*.
 First-born, *nakhust-zādeh*.
 Firstfruits, *naubar*.
 Fish, *māhi*.
 Fish (to), *şaid i māhi k:*
 Fisherman, *māhigir*.
 Fist, *musht*.
 Fit, *munāsib, shāyisteh, sazāvār*.
 Fit (to), *farākhvūr (munāsib) bū-dan*.
 Fix (to), *sabt k.; naşb k.; ta'yin n:*
 Fixed, *mu'ayyan*.
 Flag, *bairāq, 'alam, ra'yat, livā*.
 Flame, *zabāneh, shu'leh*.
 Flat, *musāvī, barābar, hamvār*.
 Flattery, *tamalluq-gūi, chāplūsi*.
 Flatterer, *chāplūs, tamalluq-gūy*.
 Flavour, *mazeh, zauq*.
 Flay (to), *pūst kandan*.
 Flea, *kahk*.
 Flee (to), *gurikhthan (guriz), firār k:*
 Fleece, *pashm*.
 Fleeting, *fāni, nā-pāyadār*.
 Flesh, *gūsh*.
 Flight, *firār*.
 Fling (to), *andākhtan (andāz), afkandan*.
 Flint, *sang i chaqmāq*.
 Flock, *rameh, galleh*.
 Flog (to), *tāziyāneh zadan*.
 Flood, *tūfān: sailāb; sail*.
 Flour, *ard*.
 Flourish, *kām rāndan*.
 Flow (to), *jāri shudan*.
 Flower, *gul*.
 Flower-pot, *guldān*.
 Flute, *nai*.
 Fly, *magas*.
 Fly (to), *parīdan, parvāz k:*
 Foal, *kurreh*.
 Foam, *kaf*.
 Fodder, *'alif*.
 Fog, *mih*.
 Fold (for cattle), *āghil, hazireh*.
 Fold (to), *tah k:*
 Follow (to), *pairavi k: mutāba-'at n: 'aqab uftādan*.
 Follower, *mutābi*.
 Folly, *himāqāt, ablahi*.
 Food, *ghizā, khvurāk, qūt, ta'am*.
 Fool, *akmaq, ableh*.
 Foot, *pāy*.
 Footstep, *qadam (Ar. pl. aqdam); (mark) aşar (Ar. pl. aşār)*.
 Footstool, *pāy-andāz*.
 For, *barāyi, az bahri, bi-jihat i: bi-khātir i*.
 Forbid (to), *man' k: qadaghan k:*
 Force (to), *majbūr s.; ijbār n:*
 Ford, *guzargāh, ma'bar*.
 Forehead, *pishāni, jabin*.
 Foreign, *gharib (Ar. pl. ghurabā), bigāneh, ajnabi: khāriji: (foreign affairs) umūr i khārijeh*.
 Foreigner, *gharib, ajnabi*.
 Forerunner, *pishrau*.
 Foresight, *basārat, pish-bini*.
 Forest, *jangal*.
 Forgery, *ja'l, sākhtagi*.
 Forget (to), *farāmūsh k:*
 Forgetfulness, *farāmūshi, nisyan*.
 Forgive, *'afv k.; bakhshīdan: (of God) amurzīdan*.
 Forgiveness, (Divine), *amurzish, maghfirat*.
 Fork, *chiangāl*.
 Form, *shikl, sūrat, ha'at; haikal*.
 Former, *pishin, sābiq*.
 Formerly, *sābiq bar in, pishtar, pish az in*.
 Formidable, *muhib, haulnak*.
 Fornication, *zinā, zinākāri*.
 Forsake, *tark k:*
 Fort, *qal'eh (pl. qal'ajat, qilā'), hisn*.
 Forth, *birūn*.
 Forthwith, *fawran, fi'lsaur*.

- Fortify (to), *mustahkam n: mah-sūn s:*
 Fortunate, *nik-bakht, kāmran.*
 Fortune (fate), *bakht, naṣīb:* (wealth), *daulat.*
 Foul, *nāpāk, najis; fāsīd, shanī, qabīh.*
 Found (to), *ta'sīs n: asās nihā-dan.*
 Foundation, *būnyād, asās.*
 Fountain, *chashmeh, manba' ,yan-bū' (Ar. pl. yanābī').*
 Fowl, *murgh.*
 Fox, *rūbāh.*
 Fragment, *pāreh, rizeh, tikkeh* (vulg.).
 Frame, *chahār-chūbeh.*
 Fraternal (ly). *barādarāneh.*
 Fraud, *farīb, maḵr, daghā.*
 Free, *āzād.*
 Free (to), *āzād s.; rihā k.; vil k:* (vulg.).
 Freedom, *āzādī.*
 Freemason, *farāmūshī.*
 Freeze (to), (intr.) *yakh shudan* (trans.) *yakh bastan.*
 Freight, *bār, haml.*
 French, *Frānseh-i.*
 Frenzy *junūn, divānagī.*
 Frequently, *bārḥā, aksar i auqāt.*
 Fresh, *tāzeh.*
 Friday, (*rūzi i*) *jum'eh.*
 Friend, *dūst, yār, mukhlis.*
 Friendless, *bī-kas.*
 Friendly, *dūstāneh.*
 Friendship, *dūstī.*
 Fright, *khauf, haul, haibat.*
 Frighten (to), *tarsānidan.*
 Frightful, *haulnāk, haibat-angiz, muhib.*
 Frock, *fistān.*
 Frog, *qurbāgheh, vazak.*
 From, *az.*
 Front, *pīsh, rū bi-rū-yi, jīlau.*
 Frontiers, *hudūd (Ar. pl. of ḥadd), sarḥadd.*
 Frost, *sarmā:* (hoar-frost), *sarmā-rizeh.*
 Froth, *kaf.*
 Frown (to), *rūy bar-ham kashī-dan, chīn bi-ja-bīn zadan.*
 Frugal, *khāneh-dār, kam-kharj.*
- Fruit, *miveh; fākīheh (Ar. pl. favākīh): (firstfruits) naubar.*
 Fruiterer (greengrocer) *baqqāl.*
 Fruitful, *bārvar, burūmand.*
 Fruitless, *bī-šamar.*
 Fry (to), *biryān kardan.*
 Fuel, *hizum, himeh.*
 Fulfil (to), *adā k.; vafā n:*
 Full, *pur, mamluvv: (brimfull), labriz.*
 Fuller, *gāzur.*
 Fully, *tamāman.*
 Fun, *bāzi, tafarruj: shūkhī.*
 Fundamental, *asli.*
 Funeral, *janāzeh.*
 Funny, *muẓḥik.*
 Fur, *kurk.*
 Furlough, *rukḥṣat, murakkhkhaṣī.*
 Furnace, *kūreh, tanūr.*
 Furniture, *asbāb, muḅl (= meubles).*
 Fury, *ghaiz, qahr.*
 Fuse (to), *gudākhtan (gudāz).*
 Fusilier, *tufang-chī.*
 Futile, 'abaṣ, *bī-fāideh.*
 Future, *mustaqbil, āyandeh, atiy-yeh.*
- Gain, *manfa'at (Ar. pl. manāfi'), naf', sūd: fāideh.*
 Gain (to), *manfa'at etc. yāftan, naf' k:*
 Gall, *zahreh.*
 Gallant, *dāir, shujā'.*
 Gallop (to), *davādan: (trans.) davānidan, takhtan.*
 Gallows, *dār.*
 Gamble (to), *qumār-bāzi k: bākh-tan.*
 Gambling, *qumār-bāzi.*
 Game (sport), *bāzi: (prey), shī-kār, ṣaid,*
 Gaol, *zindān, ḥabs.*
 Gap, *shikāf.*
 Garden, *bāgh, bāgcheh.*
 Gardener *bāghbān.*
 Garlic, *sir.*
 Garment, *jāmeḥ, pūshāk, libās.*
 Garnet, *la'l.*
 Gate, *darb, dar, darvāzeh.*
 Gather (to), *chīdan (chīn), jam' kardan.*

- Gazelle, *ahū, ghazāl*.
 Gazette, *rūznāmah*.
 Gelding, *ākhteh*.
 Gem, *jauhar, javāhir* (Ar. pl. of pl. *javāhīrāt*).
 General (noun), *sardār, sipeh-sālār* (adj.) *'amm, 'umūmī, 'ammeh*.
 Generation, *pusht, tabaqeh, nasl*.
 Generosity, *jūd, sakhāvat*.
 Generous, *sakhī, bā-sakhāvat, fī-jūd*.
 Genius, *fīrāsāt, zihn, zakāvat*.
 Gentiles, *ummathā*.
 Gentle, *mulāim, halīm*.
 Gentleman, *najīb* (Ar. pl. *nujabā*).
 Gentleness, *mulāimat, hūlm*.
 Gently, *yavāsh, ālisteh*.
 Genuine, *sakhīh*.
 Genuineness, *sihhat*.
 Genus, *jins* (Ar. pl. *ajnās*).
 Geography, *takhtī i bilād, 'ilm i jughrāfiyā*.
 Geometrician, *muhandīs*.
 Geometry, *'ilm i handaseh*.
 Get (to), *yāftan (yāb), hāsīl k:, taḥsīl n:, bi-ham rasānidan*.
 Ghost (apparition), *khiyāl: (the Holy Ghost) Rūhu 'l Qudus*.
 Giddy, *gij, sar-gardān*.
 Gift (superior to inferior), *bakhshish, in'am, 'atā, 'atīyyeh* (Ar. pl. *atāyā*): (inferior to superior), *pīshkash, nazr, hadīyeh* (Ar. pl. *hadāyā*): (from an equal), *ta'aruf:* (brought back from a journey) *saughāt*.
 Gilt, *mutallā*.
 Gimlet, *barmeh*.
 Ginger, *zanjabīl*.
 Girdle, *kamarband*.
 Girl, *dukhtar, sabīyyeh*.
 Girth (of saddle), *tang*.
 Give (to), *dādan (dih), bakhshīdan, 'atā k:, 'ināyat k: arzānī dāsh-tan*.
 Giver, *dihandeh, bakhshandeh*.
 Glad, *shād, shādmān, masrūr, khurram*.
 Gladness, *shādi, shādmānī, masarrat*.
 Glance, *nigāh, nazar, lahzeḥ*.
 Glance (to), *nigarīstan, nigāh k:, nazar andākhtan (at, bar)*.
 Glass, *shīsheh:* (tumbler) *istikān*.
 Glean (to), *khūsheh chīdan*.
 Gleaner, *khūsheh-chīn*.
 Glen, *darreh, vādī*.
 Glitter, *darakhsh, tābish*.
 Glitter (to), *durukhshīdan (darakhshīdan)*.
 Globe, *jīrm, kurreh:* (lamp) *ḥabāb*.
 Gloom, *zulmat, tiragi*.
 Gloomy, *muzlīm, tīreh*.
 Glorify (to), *tamjīd n:*
 Glorious, *majīd, jalīl, zu'l jalāl*.
 Glory, *jalāl*.
 Glossary, *lughat*.
 Glove, *dastkash*.
 Glow (to), *tābīdan*.
 Glow, *tabīsh*.
 Glue, *sīrīsh, sīrīshum*.
 Glutton, *shikam - parast, pur-khēār*.
 Gluttony, *shikam-parasti*.
 Gnash (to), *dandān fishurdan*.
 Gnashing, *fishār i dandān*.
 Gnat, *pasheh*.
 Go (to), *raftan(rav); tashrif bur-dan*.
 Goal, *manzil i mau'ūd*.
 Goat, *buz*.
 God, *Khudā; izad*.
 Godhead, *ulūhiyyat*.
 Godliness, *Khudā-parasti, dīndāri, taqvā*.
 Godly, *Khudā-parast: Khudā-pasand*.
 Gold, *ṭalā, zar*.
 Golden, *ṭalāi, zarīn*.
 Goldsmith, *zargar*.
 Good, *khayub, nik, nikū, bil, khair*.
 Good bye, *Khudā-ḥafīz, alvidā'*.
 Goodness, *khayubi, niki, nikūi*.
 Goodnight, *shab bi-khair*.
 Goods, *māl* (Ar. pl. *amvāl*), *asbāb, matā', ajnās* (Ar. pl. of *jins*), *mā yamlik*.
 Goose, *qāz*.
 Gospel, *Injil* (Ar. pl. *Anājil*); *bisharāt*.
 Gourd, *kadū*.

- Govern (to), *hukūmat n.*; *hukm rāndan*, *hukmrānī n.*; *farmān-ravāī k.*:
 Government, *hukūmat*; *hukmrānī*, *farmān-ravāī*, *riyāsat*.
 Governer, *hākīm* (Ar. pl. *huk-kām*), *vālī*, *farmān-farmā*; *zābit*.
 Grace, *faiz*, *fazl*; *fazīlat* (Ar. pl. *fazāil*), *lutf*, *karam*.
 Graceful, *latīf*; *nāzuk*.
 Gracious, *karīm* (Ar. pl. *kirām*).
 Gradually, *bi-tadrīj*, *rafteh rafteh*, *kam-kam*.
 Grain, *dāneh*; *ghallā*.
 Grammar, *ṣarf va naḥv*.
 Granary, *anbār*.
 Grand, *‘azīm*, *a‘zam*.
 Grandchild, *nabīreh*, *pisar-* (or *dukhtar-*) *zādeh*, *naveh* (vulg.).
 Grandees, *akābir* (Ar. pl. of *ak-bar*).
 Grandfather, *jadd* (Ar. pl. *aj-dād*).
 Grandmother, *jaddeh*.
 Grand vizier, *sadr i a‘zam*.
 Grant (to), *bakshīdan*, *‘atā n.* (*farmūdan*): (to be granted — in argument), *musallam būdan*.
 Grape, *angūr*.
 Grasp (to), *qabz k.*; *panjeh girif-tan* (*gir*).
 Grass, *giyāh*; *‘alif*.
 Grateful, *haqq-shinās*.
 Gratis, *muft*, *majjānan*.
 Gratitude, *haqq-shināsi*.
 Grave, *qabr* (Ar. pl. *qubūr*), *gūr*: (adj.) *muhimm*: (sedate), *bā-vaqār*, *bā-tamkīn*.
 Gravel, *sang-rīzeh*.
 Gravity, *vaqār*, *tamkīn*.
 Gravy, *āb-gūsh*.
 Gray, *khākistārī*.
 Graze, *charīdan*: (trans.) *charā-nīdan*.
 Grease, *pīh*, *charbī*.
 Greasy, *charb*.
 Great, *buzurg*; *‘azīm*, *kabīr*: *a‘zam*.
 Greatness, *buzurgī*, *‘azamat*: (Di-vine) *kibriyāī*.
 Greed, *tama‘*, *hīrs*.
 Greedy, *ḥarīs*, *tamā‘kar*.
 Green, *sabz*: (unripe) *nā-ras*.
 Greengrocer, *baqqāl*.
 Greet (to), *tahīyyeh k.*; *salām k.*
 Greyhound, *sag i tāzī*.
 Grief, *gham*, *malālat*, *ta‘assuf*, *andāh*.
 Grieve (to), *gham*, *khayrdan*, *gham-gīn* (*dīl-tang*) *shudan*.
 Grievous, *sakht*, *shadīd*.
 Grind (to), *sāīdan*, *sābīdan*.
 Groan, *āh*, *āh i sard*.
 Groan (to), *āh kashīdan*.
 Groom, *mīhtar*.
 Ground, *zamīn*, *khāk*.
 Groundless, *batīl*, *bī-dalīl*, *bī-sabab*.
 Grow (to), *rustan* (*rūy*), *rūīdan*, *namuvv k.*: *afzūdan*.
 Growl (to), *ghurrīdan*.
 Grumble (to), *hamhameh k.*
 Grunt (to), *mīkh-mīkh k.*
 Guarantee (to), *zāmin būdan*.
 Guard, *kashīk*, *qarāvul*, *pās*: (sen-tinel), *pāsbān*, *kashīkchī*.
 Guard (to), *nigāhbānī n.*; *ḥifz k.*; *mahfūz dāshtan*.
 Guardian, *vasī*; *muhāsifz*, *hāmī*.
 Guess *qiyās*, *ḥads*, *mazanneh*.
 Guess (to), *qiyās n.*; *ḥads k.*
 Guest, *mīhmān*.
 Guidance (religious), *hidāyat*: (— or secular) *rāhbarī*, *rāh-namāī*.
 Guide, *rāhbar*, *rāhnamā*, *balad*: (religious), *hādī*.
 Guide (to), *rāhrā nishān d.*; *rāh-namāī k.*; *hidāyat n.*:
 Guilt, *gunāh*, *janāyeh*, *quṣūr*.
 Guiltless, *bī-gunāh*, *bī-quṣūr*.
 Guitar, *‘ūd*; *tār*: *sītār*.
 Gulf, *khalīj*.
 Gulley, *darreh*, *tang-rāh*.
 Gum, *ṣamagh*: (of teeth), *liṣeh*, *gūsh*-*i dandān*.
 Gun, *tufang*: (cannon) *tūb*, *tūp*:
 Gunner, *tūpchī*.
 Gunpowder, *bārūt*.
 Gutter, *āb-rīz*.
 Guttural, *ḥalqī*.

- Habit, *'adat, rasm* (Ar. pl. *'adāt, rusūm*); (dress) *libās*.
 Habitation, *maskan* (Ar. pl. *ma-sākin*), *manzil* (Ar. pl. *manāzil*).
 Habitual, *'umūmī, musta'mal*.
 Hail, *tagarg*.
 Hail, *mūy*; (locks of), *zulf, gisū*.
 Half, *nīm, nisf*.
 Hall, *aivān, tālar, dālān*.
 Hallow (to), *muqaddas s.; taq-dīs n.*:
 Halo, *hāleh*.
 Halt (lame), *lang*: (delay), *tavagquf*.
 Halt (to) (be lame), *lang būdan*: (delay), *lang k.; tavagquf n.*:
 Halting-place, *manzil* (Ar. pl. *manāzil*).
 Hammer, *chakush*.
 Hand, *dast*.
 Handcuffs, *dast-band*.
 Handful, *mushṭ*.
 Handicraft, *san'at*.
 Handkerchief, *dast-māl*.
 Handle, *dasteh, qabzeh*.
 Handmaid, *kanīz, kanīzak*.
 Handmill, *dast-ās, āsiyā*.
 Handsome, *qashang, khūbsūrat*.
 Handwriting, *khatt, dastkhatt*.
 Hang (to), *āvīkhtan (āvīz): āvī-zānīdan*.
 Happless, *nāchār, bi-chāreh*.
 Happen (to), *vāqī' sh.; ittifaq uftādan*.
 Happiness, *khūshī, khurramī, shādī, shādmānī, surūr*.
 Happy, *khūsh va khurram, khūsh-vagt, shād, shādmān*.
 Harbour, *bandar* (Ar. pl. *banā-dir*).
 Hard, *sakht, sa'b: dushvār*.
 Harden (to), *sakht k.*:
 Hardhearted, *sangdīl, sakhtdīl*.
 Hardheartedness, *sangdīlī, sakht-dīlī*.
 Hardly, *bā-ishkāl, bā-dushvārī*.
 Hardness, *sakhtī: dushvārī*.
 Hardship, *muṣibat* (Ar. pl. *ma-sāib*), *mashaqqat*.
 Hare, *khargūsh*.
 Harem, *haram, andarūn*.
 Harm, *zarar, ziyān*.
 Harmful, *muzīrr*.
 Harmonious, *ham-āhang, muvā-fiq, bā-ittihād, muttahiḍ*.
 Harmony, *āhang; ittifaq, ittihād*.
 Harness, *yarāq*.
 Harp, *chang, barbat*.
 Harsh, *durushṭ, sakht*.
 Harshness, *durushṭī, sakhtī*.
 Harvest, *ḥaṣād, ḥāsil, dirau*.
 Haste, *zūdi, ta'jīl, 'ajaleh, sur'at, shītābī*.
 Hasten, *shītāftan (shītāb), ta'jīl n.*:
 Hasty, *dastpācheh, zūd, tund*.
 Hat, *kulāh*.
 Hatchet, *tabar*.
 Hate (to), *nīfrat dāshtan az, dushman dāshtan*.
 Hatred, *bughz, kīneh, 'adāvat, dushmanī*.
 Haughtiness, *ghurūr, takabbur*.
 Haughty, *maghrūr, mutakabbir*.
 Haul (to), *kashīdan*.
 Have (to), *dāshtan (dār)*.
 Haven, *bandargāh*.
 Hawk, *qūsh*.
 Hay, *'alīf i khushk*.
 Hazard, *khatreh*.
 He, *ū, vai*.
 Head, *sar*.
 Headache, *dard i sar, ṣudā', taṣdī'*.
 Heading, *'unvān*.
 Headlong, *sar-nigūn, mutahavvir, khūdsar*.
 Headman (chief of village), *kadkhudā*.
 Headstall, *afsār*.
 Headstrong, *sarkash*.
 Heal (to), *shīfā dādan, chāq k: mu'alajeh n.*:
 Health, *ṣihhat, tandurustī*.
 Healthy, *tandurust, ṣahīḥ o sulā-mat, chāq*.
 Heap, *tūdeh, kuppeh* (vulg.).
 Heap up (to), *jam' kardan, farā-ham āvardan*.
 Hear (to), *shīnīdan (shīnav)*.
 Harken (to), *gūsh dādan (girif-tan), isghā n.; istima' k.*:
 Heart, *dīl, qalb* (Ar. pl. *qulūb*), *khātīr*.
 Heartless, *bī-dīl, bī-muruvvat*.

- Heat, *garmā, harārat*.
 Heat (to), *garm s.*
 Heathens, *butparastān, 'ibād i asnām*.
 Heaven, *āsmān, samā* (Ar. pl. *samavāt*), *falak* (Ar. pl. *aflāk*): (Paradise), *fardaus, jannat, bihišt*.
 Heavenly, *āsmāni, samāvi, samāi*.
 Heaviness, *sangini*.
 Heavy, *sangin, saqil*.
 Hebrew, *'Ibrāni, 'Ibrī*.
 Hedge-hog, *khār-pusht*.
 Heel, *pāshneh, 'aqb*.
 Height, *bulandi, irtifā', rif'at*.
 Heir, *vāriš* (Ar. pl. *varaseh*).
 Hell, *dūzakh, jahannam*.
 Helm, *sukkān*.
 Helmet, *khūd*.
 Help, *madad, kumak, yāri, i'ānat, mu'āvanat*.
 Help (to), *madad (kumak) etc. kardan*.
 Helper, *madadkār, mu'āvin*.
 Hem, *dāman*.
 Hæmorrhoids, *bavāsir*.
 Hen, *murgh, mākiyān*.
 Hence, *az in jā : ba'd az in : banā bar in, lihāzā*.
 Henna, *hinnā*.
 Her, *n* (*vide* Personal Pronouns).
 Herb, *rustani, nabāt* (Ar. pl. *nabātāt*).
 Herd, *galleh, rameh*.
 Here, *injā, dar injā*.
 Hereafter, *ba'd az in : dar ākhirat*.
 Heresy, *bid'at*.
 Heretic, *bid'ati*.
 Heritage, *mīrās, irš*.
 Hermit, *zāhid*.
 Hermitage, *zāviyeh, sauma'eh*.
 Hero, *mard i dilīr, dilāvar, shujā'*.
 Heroism, *shujā'at, dilīri*.
 Hesitate, *mutaraddid būdan, taraddud n.*
 Hidden, *panhān, makhfi, mastūr, nihufteh*.
 Hide (skin), *charm*.
 Hide (to), *panhān (makhfi etc.) kardan (dāshtan)*.
 Hideous, *zish, zisht-rūy*.
 High, *buland, rafi', murtafi' ; muta'al*: (God Most High), *khudāyi ta'ālā'*.
 Highness, *hazrat i vālā*.
 Highway, *shāhrāh, shāri'*.
 Highwayman, *rāhzan*.
 Hijra, *hijrat*.
 Hill, *tall, tappeh*.
 Hilt, *qabzeh*.
 Hinder (to), *man' k : māni' būdan, vā dāshtan*.
 Hindū, *Hindū, Hindī* (Ar. pl. *Hunūd*).
 Hindrance, *mamāna'at*.
 Hint, *ishāreh, imā*.
 Hire, *kirāyeh : muzd, ujrat*.
 Hire (to), *kirāyeh giriftan*.
 Hireling, *muzdār*.
 Historian, *muvarrikh*.
 History, *tārikh* (Ar. pl. *tavārikh*).
 Hit (to), *zadan (zan)*.
 Hog, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
 Hold (to), *nigāh dāshtan*: (contain) *gunjāish dāshtan*.
 Hole, *sūrākh*.
 Holiday, *ta'til*.
 Holiness, *taqaddus, quddūsiyyat*.
 Hollow, *khālī, tuhi*.
 Holy, *muqaddas : quddūs* (of God).
 Holy Spirit, *Rūh'ul qudus*.
 Home, *khāneh*: (native land) *vātan*.
 Honest, *mutadayyin, diyānat-dār*.
 Honesty, *diyānat-dāri*.
 Honey, *'asal*.
 Honour, *ābrū : hurmat, ihtirām*.
 Honour (to), *hurmat (ihtirām) k ; musharraf n.*
 Honourable, *mu'tabar*.
 Honoured, *musharraf, shara'fyāb*.
 Hoof, *sum*.
 Hook, *qullāb*.
 Hope, *umīd, tavaggu'*.
 Hope (to), *umīd dāshtan, umīdvār būdan*.
 Hopeless, *nā-umīd, ma'yūs*.
 Horizon, *ufuq* (Ar. pl. *āfāq*).
 Horn, *shākh*.
 Hornet, *zanbūr* (Ar. pl. *zanābir*).
 Horror, *haibat, haul*.
 Horse, *asb, māl* (vulg.).

- Horseman, *savār*.
 Horse-shoe, *na'l i asb*.
 Hospitable, *mihmān-dūst*.
 Hospital, *mariz-khāneh*, *shifā-khāneh*.
 Hospitality, *mihmāndāri*.
 Host, *mihmāndār*: (army) *fauj* (Ar. pl. *afvāj*).
 Hot, *garm*.
 Hour, *sā'at*.
 House, *khāneh*.
 Household, *khānadān*, *ahl i khāneh*.
 How, *chigūneh*, *chūn*, *bi-chūh taur*.
 Human, *insāni*.
 Humane, *bā-muruvvat*.
 Humanity, *muruvvat*: *insāniyyat*.
 Humble, *farūtan*, *mutavāzi*.
 Humiliation, *zarā'at*.
 Humility, *farūtanī*, *tavāzu'*.
 Hunger, *gurusnagi*.
 Hungry, *gurusneh*.
 Hunt, *shikār*.
 Hurl (to), *afkandan*, *andāktan* (*andāz*).
 Hurrah, *āfarin*, *shābāsh*.
 Hurry, *ta'jil*, *ājaleh*, *shitāb*.
 Hurry (to), *ta'jil k.*; *shitāftan*.
 Hurt (to), *ranjānidan*, *zarar rasānidan*.
 Hurtful, *muzirr*.
 Husband, *shauhar*.
 Husbandman, *ahl i zirā'at va falāhat*.
 Husbandry, *zirā'at*, *falāhat*.
 Husk, *qisler*, *pūst*.
 Hut, *kappar*.
 Hymn, *surūd i rūhāni*.
 Hypocrisy, *riyā*, *riyākāri*, *nifāq*.
 Hypocrite, *riyākār*, *munāfiq*.
 Hypothesis, *farz*, *qiyās*.
- I, man.**
 Ice, *yakh*.
 Idea, *khiyāl*, *zann* (Ar. pl. *zunūn*), *ra'i* (Ar. pl. *arā* and *arā*), *taṣavvur*, *fikr* (Ar. pl. *afkār*).
 Idiom, *istilāh*: *maḥāvareh*.
 Idle, *bi-kār*, *mu'attal*: (lazy), *tanbal*.
 Idleness, *susti*, *tanbali*.
 Idol, *but*, *ṣanam* (Ar. pl. *aṣnām*).
 Idolater, *butparast*, *'abid i aṣnām*.
 Idolatry, *butparastī*, *'ibadat i aṣnām*.
 If, *agar*, *hargūh*.
 Ignominy, *rusvāt*, *'ār*, *nang*, *bad-nāmī*.
 Ignorance, *nādāni*, *jahl*, *jahālat*: (feigned) *tajūhul*.
 Ignorant, *nādān*, *jāhil*: *bi-khabar*: *bi-savād*.
 Ill (sick), *bimār*, *nākhūsh*, *mariz*.
 Illness, *bimāri*, *nākhūshī*, *maraz* (Ar. pl. *amrāz*).
 Illusion, *nairang*, *farib*, *tavākhum*, *vahm*.
 Image, *ṣurat*, *timsāl*; *but*, *ṣanam*.
 Imaginary, *mauhūm*.
 Imagination, *mukhāyaleh*, *taṣavvur*.
 Imagine (to), *taṣavvur k.*; *gamān burdan* (*kardan*).
 Imitate (to), *iqtidā n*: *taqlid k.*.
 Imitation, *iqtidā*, *taqlid*: *tashbih*.
 Immediately, *f'lfawr*, *fauran*, *a'lān*, *dar ḥāl*.
 Immense, *a'zam*, *bi-hadd*, *bi-andāzeh*.
 Immersed, *gharq*, *mustaghraq*.
 Imminent, *mushrif bar*.
 Immodest, *bi-ḥayā*.
 Immodesty, *bi-ḥayāi*.
 Immoral, *bad-akhlāq*, *fāsid*, *bad-sīrat*.
 Impatient, *bi-ṣabr*.
 Impediment, *bi-navāi*.
 Impediment, *mumāna'at*.
 Impel (to), *ibrām n*: *tahrīk n.*.
 Imperative (mood), *amr*.
 Imperfect, *nāqis*, *nākāmil*, *nā tamām*: (tense), *māzi-yi istimrāri*.
 Imperfection, *naqs*, *quṣūr*.
 Imperial, *shāhanshāhi*, *humāyūni*, *shahryāri*.
 Impetuosity, *tahavvur*.
 Impetuous, *mutahavvir*.
 Impiety, *bi-dīni*, *kufr*.
 Impious, *bi-dīn*, *kāfir*.
 Implement, *alat*.
 Impolite, *bi-adab*.
 Import (to), *dākhil sākhtan*.
 Importance, *qadr*, *ahammīyyat*.
 Important, *muhimm*: (city), *mu'tabar*.

- Impossible, *muhāl, ghair i mum-kin, muntani'*.
 Impostor, *faribandeh*.
 Impregnable, *mani'*.
 Imprison (to), *habs k:*.
 Improbable, *ba'id, ghair i muhtamal*.
 Improper, *nā-munāsib, nā-shāyis-teh*.
 Impudence, *gustākhi, bi-adabi*.
 Impudent, *gustākhi, bi-adab*.
 Impure, *nā-pāk, najis, palid*.
 Impurity, *nāpākī, najāsāt*.
 Impute, *mansūb k:*, *nisbat dādan*.
 In, *dar, tū-yi, tū*.
 Inability, *'ajz, nā-tavānāi*.
 Incapable, *nā-qābil*.
 Incarnate, *mujassum*.
 Incarnation, *tajassum*.
 Incense, *bukhūr*.
 Inch, *vajab*.
 Incite, *ibrām n: tahrik dādan, angikhtan*.
 Inclination, *ma'il*.
 Inclined, *mā'il*.
 Incomparable, *lā-šānī, lā-miṣāl, bi-naẓir*.
 Incomplete, *nāqis, nā-tamām, nā-kāmil*.
 Inconstant, *bi-qarār, muta-ghayyir*.
 Incorruptibility, *bi-fasādi*.
 Increase, *afzūnī, tazāyud*.
 Increase (to), *afzūdan, mazid k:*.
 Incumbent, *vājib va lazim*.
 Incursion, *hamleh, hujūm*.
 Indecision, *taraddud, tardid i ra'i*.
 Indeed, *fi'lwaqi', fi'lhaqiqeh, ya-qinan*.
 Independent, *khayud-mukhtār, azād*.
 Index, *fihrist*.
 India, *Hind, Hindūstān*.
 Indian, *Hindū: Hindī*.
 Indicative (mood), *mutlaq*.
 Indigestible, *nā-guvar*.
 Indigestion, *bad-hazmi*.
 Indolence, *susti, tanbālī*.
 Induce (to), *tahrik n: targhib dādan*.
 Industrious, *mihnati, mihnat-dust, sā'i, jāhid*.
 Industry, *mihnat, sā'i*.
 Ineffable, *nā lā kalām*.
 Inestimable, *bi-bahā, bi-qaimat*.
 Infancy, *bachchagi, tufuliyyat*.
 Infant, *bachcheh-yi kūchik, tifi* (Ar. pl. *atfal*).
 Infantry, *fauj i piyādeh*.
 Infect, *sirāyat n:*.
 Infection, *sirāyat*.
 Infectious, *musri*.
 Infidel, *kāfir* (Ar. pl. *kuffār*), *bi-din*.
 Infidelity, *kufr, bi-dini*.
 Infinite, *ghair i mutanāhi, lā-intihā, bi-hadd, bi-pāyān, ghair i maḥdūd*.
 Infinitive (mood), *maṣdar*.
 Influence, *nuḥūz*.
 Influenza, *zūkām, nazleh*.
 Inform (to), *ikhbār n: khabar dādan, muttali' sākhtan, ittīlā' dādan*.
 Informer, *munhi*.
 Ingratitude, *nā-sipāsi, haqq nā-shināsi, kufr i nīmat*.
 Inhabitant, *sākin* (Ar. pl. *sakaneh, sukkān*).
 Inhabited, *maskūn, ma'mūr, ābād*.
 Inherit (to), *bi-mirāṣ giriftan*.
 Inheritance, *mirāṣ, irṣ*.
 Inheritor, *vāriṣ*.
 Inhuman, *bi-insāniyyat, bi-muruvvat, zālim*.
 Injure, *zarar rasānidan, āzurdeh sākhtan*.
 Injury, *zarar, iẓā, āsib*.
 Injustice, *zulm, bi-inṣāfi*.
 Ink, *murakkab*.
 Inkbottle, *davāt*.
 Inkstand, *qalam-dān*.
 Innocence, *bi-gunāhi*.
 Innocent, *bi-gunāh*.
 Innumerable, *bi-shumār*.
 Inquirer (religious), *haqq-jūy*.
 Inquiry, *istifsār, taftish, tafahhus*.
 Insane, *divāneh, majnūn*.
 Inscription, *raqam* (Ar. pl. *arqām*).
 Insect, *hashrat: jānivar*.
 Insert, *dākhil s: darj n:*.
 Inside, *darān, andarān, dākhil*.
 Insist (to), *iṣrār n:*.

- Inspect (to), *sān didan* (an army).
 Inspiration, *ilhām*: (verbal, *vahy*).
 Inspire (to), *ilhām n*:
 Inspired, *mulham*.
 Instant, *dam*, *lahzeh*.
 Instantly, *fi'lfaur*.
 Instead, *bi-'avaz i*, *bi-jā-yi*.
 Instigate (to), *tahrik k*:; *an-gikhthan*.
 Instigator, *muharrrik*.
 Instinct, '*aql i haivānī*.
 Instruct, *āmūzānīdan*, *ta'lim d*:.
 Instruction, *ta'lim*.
 Instructor, *mu'allim*.
 Instrument, *alat*.
 Insult, *bi-hurmati*.
 Insurance, *bimeh*.
 Insurrection, *fitneh*, *ightishāsh*.
 Intellect, '*aql*, *hūsh*, *zihn*.
 Intelligence, '*aql*: *khabar*.
 Intelligent, '*aqil* (Ar. pl. '*uqalā*), *dānā*.
 Intend (to), *irādeh dāshtan*, *azimat k*:
 Intention, *irādeh*, *murād*, '*azimat*, *qasd*, *maqṣūd*.
 Intentionally, *qaṣdan*, '*amdan*.
 Inter, *dafn k*:.
 Intercession, *shafā'at*.
 Intercessor, *shafī'*.
 Intercourse, *mubāsharat*, *mu'āsharat*.
 Interest, *dil-bastagi*: (money), *sūd*.
 Interesting, *dil-chasb*.
 Interfere (to), *dakhl dāshtan*.
 Interment, *dafn*.
 Internal, *bātinī*.
 Interpret, *tarjumeh k*: (dreams) *ta'bīr n*:.
 Interpreter, *mutarjim*, *tarjumān*.
 Interrogation, *istifsār*, *istifhām*.
 Interrupt, *qat' n*:
 Interval, *fāsilah*, *bain*, *asnā*.
 Interview, *mulaqāt*.
 Interview (to), *mulaqāt k*:.
 Into, *dar*, *tū*.
 Intoxicated, *mast*, *makhmūr*.
 Intoxicant, *muskir*.
 Intoxication, *mastī*.
 Intransitive (verb), *lazim*.
 Intreat (to), *istid'ā n*:; *iltimās k*:; *mas'alat n*:.
 Intreaty, *iltimās*, *istid'ā*.
 Intrenchment, *sangar*.
 Introduce (to), (person), *āshnāi sakhthan*, *mu'arrafi k*:.
 Introduction, *mu'arrafi*; (pre-face), *muqaddameh*.
 Intrust (to), *sipurdan*, *havāleh k*:; *tafviz n*:
 Invade, *takhthan*, *hamleh k*: (bar).
 Invalid, *nā-khpusk*, *mariz*.
 Invaluable, *bi-bahā*.
 Invasion, *hamleh*, *yūrish*.
 Inveigle (to), *ighwā n*:; *targhib n*:
 Invent (to), *ikhতিরā'* *n*:
 Invention, *ikhতিরā'*.
 Inventor, *mukhtari'*.
 Investigate, *rasīdagī k*: *taftish n*:.
 Invisible, *ghair i mar'i*.
 Invitation, *da'vat*.
 Invite (to), *va'deh khūstān*, *da'vat n*:.
 Invoice, *fīhris*t.
 Involuntary, *bi-ikhtiyār*, *nā-dānisteh*.
 Iron, *āhin*: (for clothes) *uttū*: (adj.) *āhinī*.
 Ironclad (ship), *zareh-pūsh*.
 Irregular, *bi-qā'ideh*.
 Irrigation, *āb-yārī*.
 Irritate (to), *bi-khashm āvārdan*, *ranjānīdan*.
 Island, *jazīreh* (Ar. pl. *jazāir*).
 Itch, *khūrish*.
 Ivory, '*āj*.
 Jackal, *shaghāl*.
 Jam, *murabbā*.
 January, *kānūn i šānī*.
 Jar, *sabū*, *khum*, *khumreh*.
 Javelin, *naizeh*, *harbeh*.
 Jealous, *ghayyūr*, *hāsīd*.
 Jealousy, *ghairat*, *hasad*, *rashk*.
 Jehovah, *Yahuvah*.
 Jesus, '*Isā'*.
 Jew, *Yahūdī*.
 Jewel, *jauhar* (*javāhir*, *javāhirāt*).
 Jeweller, *jauhari*, *javāhiri*.
 Join, *puivastan*, *chusbānīdan*, *mulhaq sakhthan*.
 Joint, *bund*, *muṣṣal* (Ar. pl. *ma-fāsil*).
 Journal, *rūznāmech*, *rūznāmcheh*.

- Journey, *safar* (Ar. pl. *asfār*).
 Joy, *khushī*, *masarrat*, *surūr*,
bihjat.
 Joyful, *masrūr*, *shād*, *khurram*.
 Judaism, *dīn i Yahūd*, *yahūdīyyat*.
 Judge, *dāvar*: (civil), *hākīm i*
'arf: (religious), *hākīm i shar'*.
 Judge (to), *dāvārī k*:
 Judgment, *dāvārī*, *hukm*.
 Jug, *kūzeh*.
 Jugular vein, *hablu'l varid*.
 Juice, *'asīr*, *shīreh*.
 July, *tammūz*.
 Jump (to), *jastan (jah)*, *parīdan*.
 June, *hazīrān*.
 Jupiter, *mushtari*.
 Jurisdiction, *hukmrānī*.
 Just, *'ādil*, *munsif*, *bū-insāf*.
 Just now, *al'ān*, *jakh* (vulg.)
 Justice, *'adl*, *'adālat*, *insāf*, *haqq*.
 Justify (to), *ibrā n*:; *'ādil shā-*
murdan.
Keen, *tiz*: *sar-garm*.
 Keep (to), *nigāh dāshtan*, *mah-*
fūz dāshtan; (promise), *vafā*
kardan.
 Keepsake, *taḥkīrah*.
 Kernel, *maghẓ*.
 Kettle, *katri*.
 Kettle-drum, *naqqāreh*.
 Key, *kilid*.
 Kick, *lagad*.
 Kick (to), *lagad zadan*.
 Kid, *buzghāleh*.
 Kill (to), *kushtan*, *maqtūl s*:; *bi-*
qatl rasānīdan: (domestic ani-
 mals for food), *zibh k*:
 Kind, *nau'* (Ar. pl. *anva'*), *qism*
 (Ar. pl. *aqsām*), *jins*, *qabīl*:
 (adj.), *mīhrabān*, *mushfiq*.
 Kindle (to), *afrikhtan (afrūz)*,
angikhtan (angiz).
 Kindly, *dūstāneh*, *mushfiqāneh*.
 Kindness, *mīhrabānī*, *shafaqat*,
tuf.
 King, *shāh*, *pādshāh*, *malik* (Ar.
 pl. *mulūk*).
 Kingdom, *salṭanat*, *pādshāhī*,
mulk, *mamlakat* (Ar. pl. *ma-*
mālik).
 Kingly, *mulūkāneh*.
 Kinsman, *qaum va khvāsh*.
 Kiss, *būseh*, *māch* (vulg.)
 Kiss (to), *būsidan*, *māch dādan*
 (vulg.) [*Būseh dādan* means
 to permit another to kiss
 one.]
 Kitchen, *āshpaz-khāneh*.
 Kite, *lāsh-khīr*: (paper), *kagh-*
azak.
 Kitten *baehcheh-gurbek*.
 Knave, *daghā-bāz*, *makkār*, *hīleh-*
bāz, *ghaddār*.
 Knee, *zānū*.
 Kneel (to), *zānū zadan*, *bi-zānū*
bar āmadan.
 Knife, *kārd*: (penknife), *qalam-*
tarāsh, *chāqū*.
 Knit (to), *bāftan*.
 Knock, *zarb*, (at door *kūbel*).
 Knock (to), *kūbidan*, *zadan*.
 Knocker (at door), *kūbeh*.
 Knot, *gīrih*, *'uqdeh*.
 Knot (to), *gīrih zadan*.
 Know (to), *dānistan*: (a person),
shinākhtan: (a place, thing),
balad būdan.
 Knowledge, *'ilm*, *ma'rifat*.
 Known, *ma'lūm*, *ma'rūf*, *mashhūr*.
 Krān, *qirān*.
 Kurān, *qur'ān*.
Labour, *kār*, *'amal* (Ar. pl. *a'māl*),
 (childbirth), *dard i zih*.
 Labour (to), *'amal n*:; *kār k*:.
 Labourer, *'amaleh*, *muzdūr*.
 Lace *tūrī*, *qaitān*.
 Lad, *pisar*, *kūdak*.
 Ladder, *nardubān*.
 Lade (to), *bār k*:
 Lady, *khānum*, *khātūn*.
 Lake, *daryācheh*.
 Lamb, *barreh*.
 Lame *lang*, *shal*.
 Lament (to), *nālīdan*, *nauheh-*
garī k:
 Lamentation, *nauheh*, *nāleh*.
 Lamp, *chirāgh*.
 Lampoon, *hajv*.
 Lance, *naizeh*.
 Lancet, *nīshtar*.
 Land, *zamīn*, *khushkī*, *barr*.
 Lane, *kūcheh*.

- Language, *zabān, lughat*.
 Languor, *susti, fatrat*.
 Lantern, *fānūs*: (magic), *fānūs i shu'badeh*.
 Lap, *dāman, kanār*.
 Lapis lazuli, *tājavad*.
 Lapwing, *hudhud*.
 Large, *buzurg*.
 Lark, *chakāvuk*.
 Lasso, *kamand*.
 Last, *bāzpasīn, ākhiri*: *guzashteh*: (last night), *dīshab*.
 Last (to), *bāqī māndan*.
 Lastly, *ākhirūlamr, alqīṣṣeh*.
 Late, *dīr*: (deceased), *marhūm*: (late afternoon) *'aṣr i tung*.
 Lather, *kaf*.
 Latin, *lātīnī*.
 Latitude, *'arz*.
 Lattice, *shabakeh*.
 Laudable, *sitūdeh, hamīdeh*.
 Laugh (to), *khandīdan*: (aloud), *qahqaheh k*:; (— at), *istihzā n*:; *maskhareh k*:
 Laughter, *khandeh*: (loud), *qahqaheh*.
 Law, *qānūn* (Ar. pl. *qavānīn*): (Divine), *shar'*, *sharī'at*: (civil), *'urf*.
 Lawful, *ḥalāl, ravā, jāiz*.
 Lawsuit, *murāfa'eh*.
 Lay (to), *nihādan (nih), guzāsh-tan, guzārdan*.
 Laziness, *tanbalī. susti*.
 Lazy, *tanbal, sust*.
 Lead, *surb*.
 Lead (to), *dalālat k*:; *rah namū-dan*, (an army), *kashīdan*: (a horse) *jīlau giriftan*: (in religion) *hidāyat k*:
 Leader (of army), *sarkardeh*.
 Leaf, *barg*: (of paper), *varaḡ* (Ar. pl. *aurāḡ*).
 League, *farsakh*.
 Lean, *lāghir*.
 Lean (to), *takyeḡ zadan*; *ittikā k*:
 Leap (to), *jastan (jih)*: *parīdan*.
 Learn (to), *āmūkhthan (āmūz)*, *taḡṣīl k*:; *dars khāndan, farū giriftan*.
 Learned, *'alīm* (Ar. pl. *'ulamā*), *āmūkhteh*.
 Learner, *muta'allim*.
 Learning, *'ilm* (Ar. pl. *'ulūm*).
 Lease, *ijāreh*.
 Lease (to), *ijāreh giriftan*: *ijāreh dādan*.
 Leather, *charm*.
 Leave, *izn, ijāzat*: *rukḡṣat, murakhkhaṣī*.
 Leave (to), *guzāsh-tan, tark k*: *vā guzāsh-tan*; *murakhkhaṣ shudan*.
 Leaven, *khamīrmāyeh*.
 Lecture, *khaṭāb, subaḡ*.
 Lecture (to), *khaṭāb k*:.
 Lees, *durd, fazleh*.
 Left, *chap*.
 Leg, *sāḡ*.
 Legate, *safīr, ilchī*.
 Legation, *sifārat*; *sifārat-khāneh*.
 Legend, *afsāneh*: (inscription), *raqam*.
 Legislation, *vaz'* *i qavānīn*.
 Legislator, *vāzi'* *i qavānīn*.
 Leisure, *fursat*.
 Lemon, *limū*.
 Lend (to), (money), *qarḡ dādan*: (article to be returned), *'āri-yatan ('āriyeh) dādan*.
 Length, *tūl, darāzi*.
 Lent, *bahār*.
 Lentils, *'adas*.
 Leopard, *yūz*.
 Leper, *abras, mabrūṣ*: *majzūm*.
 Leprosy, *baraṣ*: *juzām*.
 Lessen (to), *kam k*:; *takhfif n*:.
 Lessor, *ijāreh dihandeh*.
 Lest, *mabāda*.
 Let (to), *guzārdan, izn dādan*.
 Letter, *ḡarf* (Ar. pl. *hurūf*): (epistle), *kāḡḡaz, maktūb, khatt, nāmeḡ, raqīmeḡ*.
 Lettuce, *kāḡū*.
 Level, *barābar, musattāḡ*.
 Levy (troops) (to), *jam'avari k*:
 Lexicon, *lughat*.
 Liar, *durūḡḡ-ḡūy, kāzīb* (Ar. pl. *kāzābeh*), *kazāb*.
 Liberal, *sakhī, bā-sakhāvat, zi-jūd*.
 Liberality, *sakhāvat, jūd*.
 Liberate (to), *riḡū k*:; *khulāṣī dādan*.
 Liberty, *azādi*.
 Library, *kutub-khāneh*.

- Lick, *lisidan*.
 Lid, *sarpūsh*.
 Lie, *durūgh*, *kizb*.
 Lie (to), *durūgh guftan*.
 Lie down (to), *khābīdan*.
 Life, *zindagī*, *hayāt*.
 Lifetime, *umr*.
 Lift (to), *bar dāshtan*, *buland k:*; *afrāshtan*.
 Light, *raushanī*, *raushanāi*, *nūr* (Ar. pl. *anwār*): (adj.) *raushan*: (not heavy), *subuk*, *khafīf*.
 Light (to), *raushan k:* *afrūkhstan*.
 Lightning, *barq*, *sā'iqeh*.
 Like, *chūn*, *mišl*, *mānand*, *shabīh*.
 Like (to), *pasandīdan*, *dūst dāshtan*.
 Likelihood, *ihtimāl*.
 Likely, *aghlab*.
 Liken (to), *muqābah n:*
 Likeness, *mushābahat*, *shabāhat*.
 Likewise, *nīz*, *ham*.
 Lily, *sūsan*.
 Limb, *'uzv* (Ar. pl. *a'zū*).
 Lime, *āhak*: (sweet lime), *pur-tuqālī*.
 Limited, *mahdūd*.
 Limp (to), *langīdan*.
 Line, *satr*, *khatt*.
 Linen, *kattān*, *bazz*.
 Lining, *āstar*.
 Linseed, *bazrak*.
 Lion, *shīr*.
 Lip, *lab*.
 Lisp, *luknat*.
 List, *siyāheh*, *fīhrist*.
 Listen (to), *gūsh giriftan* (*dādan*), *išghā n:*.
 Litany, *istighāseh*.
 Literal, *tahtu'llafzī*.
 Literally, *tahtu'llafz*.
 Litter (travelling), *takht i ravān*: (rubbish), *ashqāl*.
 Little (small), *kūchik*, *khurd*, *saghīr*: (quantity), *andak*, *kam*: (noun), *qadrī*, *andakī*.
 Live (to), *zīst n:* *bi-sar burdan*.
 Livelihood, *ma'ishat*, *zindagūnī*, *guzrān*.
 Liver, *jigar*.
 Lizard, *buzmajeh*.
 Lo! *īnak*, *hān*.
 Load, *bār*, *haml*.
 Load (to), *bār k:* (a gun), *pur k:*
 Loaf, *nān*, *qurs i nān*.
 Loan, *qarz*: *'āriyeh*.
 Loathe (to), *makrūh dāshtan*, *nīfrat k:*
 Local, *mahallī*.
 Lock, *qufi*.
 Lock (to), *qufl k:*
 Locust, *malakh*.
 Logic, *'ilm i mantiq*.
 Long, *darāz*, *taṭīl*, *madīd*.
 Longing, *ārzū*, *tamannā*.
 Look (to), *nīgarīstan*, *nazar k:*
 Loose, *gushādeh*, *shul*.
 Loose (to), *gushādan*, *gushūdan*, *bāz k:*, *hāl k:* (release), *rihā k:*, *vil k:* (vulg.).
 Lose (to), *gum k:*, *khasārat kardān* (*kashīdan*).
 Loss, *khasārat*, *zarar*: (in war), *talaf*.
 Lost, *gum shudeh*, *mafqūd*.
 Lot, *qur'eh*: (to cast-) *qur'eh andākhtan*: (share), *qismat*, *nasīb*
 Lotus, *nailūfar*.
 Loud, *buland*, *buland-āvāz*.
 Loudly, *bi-āvāz i buland*.
 Love, *muhabbat* (*maḥabbat*), *ḥubb*, *'ishq*.
 Love (to), *dūst dāshtan*, *muhabbat namūdan*.
 Loveliness, *ḥusn*, *jamāl*, *khayub-shūratī*.
 Lovely, *jamāl*, *khayushgil*, *khayub-shūrat*.
 Lover, m. *āshiq*, *muhībb*: f. *maḥ-būbeh*.
 Low, *past*; (mean), *pasthāl*, *ḥaqīr*, *zallī*, *farūmāyeh*.
 Lowliness, *farūtanī*, *khuzū' va khushū'*, *taṭāzu'*.
 Lowly, *farūtan*, *mutawāzī*.
 Loyal, *mukhlis*, *amīn*, *bā-vafā*.
 Luck, *bakht*, *nīkbakhtī*, *nīk-akhtarī*: *badbakhtī*, *kam-bakhtī*.
 Luckless, *kam-bakht*.
 Lucky, *nīk-bakht*, *khayush-nasīb*, *kām-rān*.
 Ludicrous, *muḥkīk*.
 Luggage, *asbāb*.

- Lukewarm, *shîrgarm*.
 Lunacy, *divānagi, junūn*.
 Lunatic, *divāneh, majnūn*.
 Lunch, *nahār*.
 Lung, *shush*.
 Lure (to), *ighvā n.; targhīb n.*
 Luscious, *laẓīz, mazel-dār, shîrīn*.
 Lusciousness, *laẓẓat (liẓẓat), shîrīnī*.
 Lust, *shahvat*.
 Lustre, *raunaq, ziyā, jilveh*.
 Lute, *'ud, barbat*.
 Luxuriance, *vafrat*.
 Luxuriant, *vāfir, farāvān*.
 Luxurious, *khvūsh-guzrān*.
 Luxury, *'ishrat, khvūsh-guzrānī*.
 Macaroni, *rishteh*.
 Mace, *gurz, chumāq*.
 Machination, *hīleh, makīdeh (Ar. pl. makāid), makr*.
 Mad, *divāneh, majnūn*.
 Madam, *khānum*.
 Madden (to), *divāneh (majnūn) s.*
 Magazine, *makhzan: (powder), bārūt - khāneh, qūr - khāneh: (arms) silāh-khāneh, qūr-khāneh, jabbeh-khāneh*.
 Magian, *majūsi, gabr, ātash-parrast, zardushti*.
 Magic, *jādūgari, jādū, sihr*.
 Magician, *jādūgar, sāhir, sahhār*.
 Magistrate, *hākīm (Ar. pl. hukām)*.
 Magnanimity, *himmat, javān-mardī*.
 Magnet, *sang i āhin-rabā, maq-nāṭis*.
 Magnificent, *jālīl, shāgarf*.
 Magnify, *tamjīd n.: mubālagheh k.*
 Magnitude, *buzurgi, 'azamat: qadr*.
 Mahomedan } *Musalman:*
 (Muhammadan) } (adj.), *islāmī*.
 Mahomedanism, *Islām, dīn i Islām*.
 Maiden, *bākireh, dukhtar*.
 Mail (armour), *zareh, silāh (Ar. pl. aslahēh), jabbeh: (post), post, pūsteh, chapār*.
 Maimed, *chūlāq*.
 Maintain, *bar pā dāshtan: par-varish k.*
 Maize, *zurrah*.
 Majesty, *a'lā' hazrat (his): 'ulyā hazrat (her): jahān - panāh, 'ālam-panāh, qibleh-y i 'ālam*.
 Major, *yāvar*.
 Majority, *taraf i aghlab*.
 Make (to), *sākhtan, durust k.: gardānīdan*.
 Maker, *sāzandeh: (of God), sāni', khāliq*.
 Malady, *maraz (Ar. pl. amraz), bimāri*.
 Male, *nar*.
 Malediction, *la'nat*.
 Malefactor, *bad-kār*.
 Malevolence, *bad-andishī, bad-khvāhī*.
 Malevolent, *bad - andish bad-khvāh*.
 Malice, *bad-khvāhī, bughz*.
 Man, *mard: insān (Ar. pl. nās), shakhs (Ar. pl. ashkhas), ādam:*
 (Mankind) *mardum, banī Ādam, banī nau' i bashar*.
 Management, *nazārat, kūr-guzāri*.
 Mane, *yāl*.
 Manfully, *bā-dilīri*.
 Manger, *akhūr*.
 Manhood, *bulūghat: dilīri, shujā'at*.
 Manifest, *āshkār, huvaidā, zāhir, mubīn, paidā*.
 Manifest (to), *izhār n.*:
 Manifestation, *izhār: (Divine), mazhar i Ilāhi*.
 Manifestly, *sarihan, vāzihan*.
 Manifold, *'addid, muta'addid*.
 Manliness, *dilīri, mardānagi, shujā'at*.
 Manly, *mardāneh, dilīr, shujā'*.
 Manna, *mann: gaz*.
 Manner, *taur, nau', vājh, minvāl*.
 Manners, *ādāb, akhlaq*.
 Mantle, *ridā*.
 Manufactory, *kār-khāneh*.
 Manufacture, *san'at*.
 Manufacture (to), *sākhtan (sāz)*.
 Manure, *kūd*.
 Manuscript, *nuskheh, navishteh*.
 Many, *bisyar, basā, ka'ir, khāilt*.
 Map, *naqsheh*.

- Marble, *marmar*.
 March, *kūch k:*; *lashkar kashidan*.
 Mare, *mādiyān*.
 Margin, *hāshiyeh* (of book):
kināreh, *lab* (of sea).
 Marine, *bahrī*, *daryāi*.
 Mariner, *mallāh*.
 Maritime, *bahrī*, *daryāi*.
 Mark, *nishān*, 'alāmat, 'aṣar (Ar.
 pl. *āṣār*); (brand), *dāgh*: (target),
nishāneh, *hadaf*.
 Mark (to), *nishānk:*; 'alāmatguzār-
dan.
 Market, *bāzār*.
 Marriage, 'arūsī: *izdivāj*, *nikāh*.
 Married (woman), *mankūheh*,
muzavvajeh.
 Marrow, *maghḥ*.
 Marry, *zan giriftan*, *bi-zanī gi-*
riftan: *shauhar kardan*.
 Mars, *mirrikh*.
 Marsh, *mashīleh*.
 Martingale, *sīneh-band*.
 Martyr, *shahīd* (Ar. pl. *shuhadā*).
 Martyrdom, *shahādāt*.
 Marvel, 'ajab, 'ajibeh (Ar. pl.
 'ajāib).
 Masculine, *muzakkār*.
 Mason, *sang-tarāsh*, *hajjār*: (build-
 er). *bannā*, *mī'mār*.
 Mass, *tūdeh*, *kuppel*: (religious
 service) *quddās*.
 Massacre, *kushār*, *khūn-rizi*.
 Master, *aqā*, *sāhib*, *mālik*: (of
 school), *mu'allim*, *ustād*.
 Matting, *haṣīr*, *būryā*.
 Matches, *kibrīt*.
 Matchless, *bi-nazīr*, *lā-miṣāl*.
 Materials, *asbāb*, *lavāzim*.
 Mathematics, 'ilm i *riyāzi*.
 Matter, *amr* (Ar. pl. *umūr*),
muqaddameh.
 Mattress, *dūshak* (*dushak*).
 Maturity, *bulūgh*.
 Maund, *man*.
 Mausoleum, *maqbareh*.
 May, *āyār*, *māy*.
 Meadow, *chaman*.
 Meal (flour), *ard*: (food) *ghaṣā*.
 Mean, *furū-māyeh*, *past*, *ḡatīl*,
dūn.
 Mean (to), *ma'nī dāshtan*.
 Meaning, *ma'nī*, *matlab*.
 Meanness, *dūnī*, *pastī*.
 Means, *vasīleh* (Ar. pl. *vasāil*),
vāsīteh, *tavassut*.
 Meanwhile, *dar in bain*.
 Measles, *surkhak*.
 Measure, *paimāneh*: (proceeding),
maṣlahāt (Ar. pl. *maṣālih*).
 Measure (to), *paimūdan*, *andāzeh*
giriftan.
 Meat, *gūsh*.
 Mediation, *shafā'at*, *tavassut*.
 Mediator, *shafī'*, *vāsīteh*, *miyānjī*.
 Medicine, *davā*.
 Meditate, *fikr* (*tafakkur*) *k:*
ta'ammul n.
 Medlar, *azgīl*.
 Meek, *halīm*.
 Meet, *shāyisteh*, *munāsib*, *sazā*,
sazāvār, *vājib*, *lāiq*.
 Meet (to), *bar-khuyrdan bi:* *dō-*
chār shudan: (formally) *istiqbāl*
n: (an assembly), *mun'aqid sh:*.
 Meeting, *majlis* (Ar. pl. *majālis*),
mahfil: *mulaqāt*.
 Melodious, *khuyush-navā*, *khuyush-*
alḥān.
 Melody, *navā*, *āhang*.
 Melon, *kharbūzeh*: (watermelon)
hinduvāneh.
 Melt, *āb shudan*: *gudākhtan*
(gudāz).
 Member, 'uzv (Ar. pl. *a'zā*), *juz'*
 (Ar. pl. *ajzā*).
 Memoir, *tazkireh*, *yaddāsht*.
 Memorise, *yādgāri*, *yādāvari*.
 Memory, *yād*: *hāfizeh*.
 Mend (repair) (to), *ta'mir k:*,
durust k:.
 Mendicant, *gadā*: (religious),
darvīsh.
 Mention, *ḡikr*.
 Mention (to), *ḡikr k:* *maḡkūr k:*
 Mentioned, *maḡkūr*, *mazbūr*.
 Mercantile, *tajāratī*.
 Merchandise, *amvāl* (*māl*) *i tajā-*
rat.
 Merchant, *tājir* (Ar. pl. *tujjār*).
 Merciful, *rahīm*: (of God, also)
rahmān.
 Merciless, *bi-rahm*.
 Mercury, *jireh*: (planet) 'utārid.

- Mercy, *rahm, rahmat, rahmā-niyyat*.
- Merely, *faqat, mahz, tanhā*.
- Merit, *istihqāq, liyāqat*.
- Merit (to), *mustahaqq būdan, laiq būdan*.
- Merry, *khurram, farahnāk*.
- Message, *paighām*.
- Messenger, *qāsid, rasūl*.
- Messiah, *Masīh*.
- Metal, *filizz, ma'dani*.
- Metaphorical, *majāzi*.
- Metropolis, *dāru'ssaltanat, pāyi-takht*.
- Microscope, *zarreh-bin*.
- Middle, *vasat, miyān*.
- Midnight, *nīm-shab, nisf i shab*.
- Midst (in the), *dar miyān, dar vasat*.
- Mighty, *'ali-miqdār, muqtadir*.
- Migrate (to), *naql k.; intiqāl n.:*
- Migration, *intiqāl*.
- Mild, *mulāim*.
- Mile, *mīl*.
- Military, *nizāmi*.
- Milk, *shīr*.
- Milk (to), *dūshidan*.
- Mill, *āsiyā*: (handmill), *dast-ās*.
- Miller, *āsiyā-bān*.
- Mimic (to), *taqlīd n.:*
- Minaret, *manāreh* (Ar. pl. *manāvir*).
- Mind, *'aql* (Ar. pl. *'uqūl*), *hūsh*.
- Mine, *ma'dan* (Ar. pl. *ma'adin*).
- Mineral, *ma'dani, jamād: filizz*.
- Mingle (to), *āmikhtan (āmiz), makhlut s:*
- Minister (of state), *vazir* (Ar. pl. *vuzarā*), (Prime minister) *sadr i a'zam*: (of Christian religion) *Khādīmu'ddīn*.
- Ministration, *khidmat*.
- Ministry (State), *vazārat*: (of religion) *khidmat i dīn*.
- Minor, *ṣaghīr*: (under age) *nā-baligh, khyurd-sāl, ṣaghīru'ssinn*.
- Mint (coinage), *zarrāb-khāneh*.
- Mint (plant), *na'nā*.
- Minute (small), *daqiq, raqīq*: (time), *daqiqeh*.
- Miracle, *mu'jizah, āyat*.
- Mirage, *sarāb, (āb i Yazīd)*.
- Mirror, *āineh*.
- Mirth, *inbisāt*.
- Misbehaviour, *bad-raftāri, bad-sulūki*.
- Miscellaneous, *mukhtalif, muta-farriq*.
- Mischief, *shaitāniyyat, sharārat*.
- Misconduct, *bad-sulūki, bad-raftāri*.
- Misdeed, *bad-kirdāri*.
- Miser, *bakhīl* (Ar. pl. *bukhalā*).
- Miserable, *miskīn, shaqī, bā-shaqāvat*.
- Misery, *shaqāvat*.
- Misfortune, *āfat, asīb, balā, mu-ṣibat* (Ar. pl. *maṣāib*).
- Miss (to), *khatā k.:*
- Missing, *gum, mafqūd*.
- Mission (political), *sifārat, ma'mūriyyat*: (religious) *sifārat i rūhāni*.
- Missionary, *kashish*.
- Mist, *mīh*.
- Mistake, *ishtibāh, zallat, taqsir* (Ar. pl. *taqūṣir*), *ghalat* (Ar. pl. *aghlat*).
- Mr. *ūqā, ṣāhib*.
- Mrs. *Khārum*.
- Mix (to), *āmikhtan, makhlut s:*
- Moan (to), *āh kashidan*.
- Moat, *khandaq*.
- Mob, *hangāmeḥ, jam', anbūh*.
- Mock (to), *rishkhand k.:*, *istihzā n.:*
- Mockery, *maskharch, istihzā, rishkhand*.
- Model, *namūneh*.
- Moderate, *mu'tadil*.
- Moderation, *i'tidal*.
- Modern, *nav, tāzeh, jadīd*: (the moderns), *muta'akhhirin*.
- Modest, *sharmsār, bā-hayā*.
- Modesty, *sharm, hayā*.
- Moist, *nam, tar*.
- Moisten (to), *nam (tar) k:*
- Moisture, *namī, tarī, rutūbat*.
- Moment, *dam, lamḥeh, lahẓeh*: (importance) *ahanmiyyat*.
- Momentous, *muhimm, ahamm*.
- Monarch, *sultān* (Ar. pl. *salātin*), *pādshāh*.
- Monarchy, *saltanat, pādshāhi*.

- Monastery (Chr.), *dair*: (of dar-
vishes) *khānqāh*.
 Monasticism, *ruhbanīyyat*.
 Monday, *dōshanbeh*.
 Money, *pūl*: (cash) *naqd* (Ar.
pl. *nuqūd*).
 Money-changer, *ṣarrāf*.
 Money-order, *barāt*.
 Monk, *rāhib* (Ar. pl. used as
sing. *ruhban*).
 Monkey, *maimūn*, *būzineh*.
 Monotheist, *muvaḥḥid*.
 Month, *māh*.
 Mood (verbal), *ṣigheh*.
 Moon, *māh*: (full-) *badr*, *māh i*
tāmm.
 Moonlight, *māhtāb*.
 Moral (of tale), *ḥāsil i kalām*,
ḥāideh: (adj.) *parhīzkār*.
 Morality, *parhīzkārī*, *pāk-dāmani*.
 Morals, *akhlāq*: (good), *akhlāq i*
ḥasaneh.
 More, *bishtar*, *ziyādehtar*: (much
more), *bi-tarīq i aulā'* (*ulā'*):
(no more) *dīgar . . . nah*.
 Moreover, *'alāveh bar in*.
 Morning, *ṣubḥ*: (early), *ṣubḥ i*
zūd, *saḥar-gāh*.
 Mortal (subject to death), *fāni*:
(deadly), *qātil*, *muhlīk*.
 Mortality, *fanā*.
 Mosque, *masjid* (Ar. pl. *masājīd*).
 Mosquito, *pasheh*.
 Most *aksar*.
 Moth, *bīd*.
 Mother, *mādar*, *rālideh*: (in-law),
mādarzan, *mādar i shauhar*.
 Motion, *junbish*, *ḥarakat*.
 Motive, *sabab*, *bā'is*, *qaṣd*, *gharaz*
(Ar. pl. *aghrāz*).
 Mould (for casting), *qālab*: (soil),
khāk.
 Mound, *tappeh*.
 Mount (to), *bar āmadan*, *bālā*
raftun: (horse) *savār sh*:
(throne) *julūs namūdan*.
 Mountain, *kūh*; *jabal* (Ar. pl.
jibāl).
 Mountaineer, *kūhistāni*.
 Mountebank, *tūtī*.
 Mourn (to), *nālidan*, *nāleh k*;
nauḥeh k:
- Mournful, *ghamgin*, *diltang*.
 Mourning, *mātam*, *nauḥeh*.
 Mouse, *mūsh*.
 Mouth, *dahān*: (of river), *dahaneh*.
 Move (to), (intr.), *junbīdan*, *jun-*
bish (*ḥarakat*) *k*; (trans.) *jun-*
bānīdan, *junbish dādan*.
 Movement, *junbish*, *ḥarakat*.
 Much, *bisyar*, *khailī*: (too much)
ziyād.
 Mud, *gil*.
 Muddy, *gil-ālūdeh*; (street), *pur gil*.
 Muḥammad, *Muḥammad*.
 Muḥammadan, *Musalman*.
 Mulberry, *tūt*.
 Mule, *qātir*.
 Muleteer, *chārvādar*; *qātirchī*
(muledriver).
 Multiply (to) (intr.), *afzūdan*,
bisyar sh.
 Multitude, *jam'*, *gurūh*.
 Murder, *qatl*, *khūnrizi*.
 Murderer, *qātil*, *khūni*.
 Murmur, *hamhameh*.
 Murmur (to), *hamhameh k*:
 Museum, *tuhfeh-khāneh*.
 Music, *naghmeḥ*, *tarab*, *mūsīqī*,
ghanā.
 Musical instrument, *sāz*.
 Musician, *mutrib*, *mughanni*.
 Musk, *mishk*.
 Musket, *tufang*.
 Musketeer, *tufangchī*.
 Muslin, *malmal*.
 Mustache, *sibīl*.
 Mustard, *khardal*.
 Muslim, *musalmān*. *muslim*.
 Mute, *lāl*, *gung*.
 Mutilated, *chūlāq*.
 Mutineer, *yāghī*, *bāghī*, *mufsid*,
fitneh-angīz.
 Mutiny, *fitneh*, *tughyān*.
 Mutton, *gūsh* *i* *gūsfand*.
 Muzzle-loader, *dahan-pur*.
 Myrrh, *murr*.
 Mystery, *sirr* (Ar. pl. *asrār*), *raz*.
 Mystic, *ṣūfī*.
 Mysticism, *taṣavvuf*.
- Nail (finger), *nākhun*: (iron)
mīkh.
 Naked, *barahneh*, *'uryān*, *lukht*

- Nakedness, *barahnagi*, 'uryāni, 'uryat.
 Name, *nām*, *ism* (Ar. pl. *asmā*, *a-āmī*).
 Name (to), *nām nihādan*, *nāmīdan*.
 Named, *musammā' bi*.
 Namely, *ya'ni*.
 Naphtha, *naft*.
 Napkin, *dastmāl*.
 Narrate (to), *naql* (*hikāyat*) *k*:
 Narrative, *naql*, *hikāyat*, *qiṣṣeh*
 (Art. pl. *qiṣaṣ*).
 Narrow, *tang*.
 Nasty, *makrūh*.
 Nation, *qawm* (Ar. pl. *aqwām*),
ummat (Ar. pl. *umam*), *millat*
 (Ar. pl. *mīlat*).
 Native, *mulki*: (-land), *vatan*.
 Nativity, *tavallud*, *vilādat*.
 Natural, *tab'i*.
 Nature, *tab'i'at*, *tab'*; *zat*.
 Nautical }
 Naval } *bahrī*.
 Navel, *nāf*.
 Near, *nazdik*, *qarīb*.
 Nearly, *qarīb*, *taqrīban*: *takh-*
minan.
 Necessaries, *lavāzim*.
 Necessarily, *lā-jaram*.
 Necessary, *lāzim*, *vājib*, *zarūr*,
dar-kār.
 Necessity, *zarūrat*; *hājat*, *ihtiyāj*.
 Neck, *gardan*.
 Necklace, *vardan-band*.
 Nectarine, *shālī*.
 Need, *hājat*, *ihtiyāj*.
 Needle, *sūzan*.
 Needy, *muflis*, *bi-navā*.
 Negation, *inkār*, *naft*.
 Neglect, *ghiflat*, *ihmāl*.
 Neglected, *muhmal*.
 Negligent, *ghāfil*.
 Negro, *zangī*, *shakhs i siyāh*,
kākā (vulg.).
 Neigh (to), *shaileh zadan*.
 Neighbour, *hamsāyeh*.
 Neighbourhood, *nazdīkt*.
 Neither . . . nor, *nah . . . va nah*.
 Nephew, *barādar-zādeh*; *khvāhar-*
zādeh.
 Nest (bird's), *ashiyāneh*, *lāneh*
 (vulg.): (of ants, etc.), *chāl*.
 Net, *dām*; *tūr*, *tūreh*.
 Neuter (in grammar), *bi-jins*,
ghair i jins.
 Neutral, *bi-taraf*.
 Never, *hargiz*, *aslā*, *abadā*.
 Nevertheless, *bā-vujūd i in*, *har-*
chand kih.
 New, *nau*, *tāzeh*, *jadīd*: (New
 Year's Day), *naurūz*.
 News, *khavar* (Ar. pl. *akhbār*):
 (good news), *mūzdeh*.
 Newspaper, *rūznāme*.
 Next (after), *ba'd*, *dīqar*.
 Nib (of pen), *sar i qalam*.
 Nice, *marghūb*, *bā-ṣafā*.
 Niche, *tāqcheh*.
 Niece, *dukhtar i barādar*, *dukhtar*
i khvāhar.
 Night, *shab*: (to-night), *amshab*
 (*imshab*), (last night), *dīshab*:
 (night before last) *partishab*.
 Nightingale, *bulbul*.
 No, *khair*, *nah*: *hich*.
 Noble, *sharīf*: (noun), *amīr* (Ar.
 pl. *umarā*), (nobles), *arkan*
 ((*a'yān*) *i daulat*).
 Nobody, *hich kas*.
 Noise, *shulūk* (vulg.), *ṣadā*.
 Nomads, *ilyāt*.
 Nominative, *fā'il*: *ḥalat i fā'ili*.
 None, *hich*, *hich kudām*.
 Nonsense, *bihūdagi*.
 Noon, *zuhr*.
 Noose, *kamand*.
 North, *shimāl*: (adj.) *shimālī*.
 Northern, *shimālī*.
 Nose, *binī*, *damāgh*.
 Nostril, *minkhār*.
 Not, *nah*: (not at all), *aslā*,
mutlaqā, *hāshā va kallā*.
 Notable, *mashhūr*.
 Note, *yād-dāsh*: (marginal),
hāshiyeh: (letter), *ruq'eh*.
 Nothing, *hich*.
 Notice, *multafit shudan*.
 Notify (to), *i'lam* (*i'lan*) *k*:
khavar dādan, *ittilā' dādan*,
muṭṭalī' sākhtan.
 Notion, *khiyāl*, *ra'i*, *gamān*,
vahm, *zann*.
 Noun, *ism*.
 Nourish, *parvarish k*:

- Nourishment, *ghizā*, *ta'am*, *qūt*.
 Novelty, *tāzagī*.
 November, *tashrīn i šāni*.
 Now, *a'ān*, *ilhāl*, *hālā*, *hāl*,
aknūn.
 Nowhere, *hīch jā*.
 Numb, *bī-hiss*.
 Number, *'adad* (Ar. pl. *a'dād*),
shamār.
 Number (to), *shamurdān*, *'adad k.*
 Numberless, *bī-shamār*.
 Numerous, *'adīd*, *muta'addīd*.
 Nun, *rāhībēh*.
 Nurse, *dāyeh*, *bāji* (vulg.).
 Nurture, *tarbiyyat*, *parvarish*.
 Nutmeg, *jauz*.
- O! ai.**
 Oak, *ballūt*.
 Oar, *pārū*.
 Oath, *qasam*, *saugand*.
 Obedience, *farmān-burdāri*, *i'tā'at*.
 Obedient, *farmān-burdār*, *mutī'*,
farmān-guzār.
 Obey (to), *i'tā'at n:* *mutī' shu-*
dan.
 Object, *maqūd*, *matlūb*, *gharaz*,
qasd, *niyyat*.
 Object (to), *i'tirāz k:*
 Objection, *i'tirāz*.
 Oblige (compel), *ijbār n:*, *maj-*
būr s:.
 Obligated (grateful), *mamnūn*,
mutashakkir.
 Oblivion, *nisyān*, *faramūshī*.
 Obscure, *tārik*, *tīreh*: *ghāmiz*,
maghshūsh.
 Obscurity, *tārikī*, *tiragī*, *zulmat*.
 Observe, *mulāhizēh k:* *nigāh*
dāshān, *hifz k:*.
 Obsolete, *muhmal*, *mansūkh*.
 Obstacle, *sadd*, *mumāna'at*.
 Obstinance, *isrār*, *khūdsarī*, *'inād*.
 Obstinate, *khūdsar*.
 Obtain (to), *yāftan*, *hāsil k:*, *ta-*
shīl n, *paidā k:*, *bī-ham rasanī-*
dan, *bī-chang āvardan*, (intrans.):
rivāj dāshān (*yāftan*).
 Obtainable, *muyassar*: (it is-)
gir mī āyad.
 Obvious, *paidā*, *āshkār*, *vāzīh*.
 Occasion, *mauqa'*.
 Occasion (to), *sabab i (ān) bū-*
dan, *tahrīk n:*.
 Occasionally, *gāhgāhī*.
 Occupation, *shughl*, *'amal*, *kār*;
pisheh.
 Occupied (busy), *mashghūl*.
 Occur (to), *vāqi' sh:*, *ittifaq uf-*
tādan.
 Occurrence, *hādīseh* (Ar. pl.
havādīsh), *vāqi'eh* (Ar. pl. *vāqi'*,
mājarā).
 Ocean, *bāhr i muhīt*.
 O'clock, *sā'at*.
 October, *tashrīn i avval*, *aktūbar*.
 Ode, *ghazal*, *qasīdeh* (Ar. pl.
qasāid).
 Odour, *būy*, *rāihēh*.
 Offence, *taqsīr*, *qušūr*, *gunāh*.
 Offend (to), *ranjānīdan*: (cause
 to stumble) *laghzanīdan*.
 Offer (to), *taqdim n:*
 Offering, *naḡr*, *pishekash*: *qurbānī*.
 Office, *daftarkhāneh*: *mansab*.
 Officer, *sāhib-mansab*, *sarkardeh*.
 Offspring, *nasl*, *aulād* (Ar. pl.
 of *valād*), *ḡurriyyat*.
 Often *bārḡā*, *akḡar i auqāt*, *mu-*
karrar.
 Oil, *raughan*.
 Old (persons), *pīr*, *kuhan-sāl*,
sālkheurdeh: (things) *kuhneh*.
 Olive, *zaitūn*.
 Omen, *fāl*.
 Omnipotent, *qādir i mutlaq*.
 On, *bar*, *bar rūyi*, *bar sar i*.
 Once, *yak daf'eh*; *bārī*: (at once)
ji'l faur; *a'ān*.
 One, *yak*.
 Onion, *piyāz*.
 Only, *faqat*, *tanhā*: *vahīd*, *ya-*
gāneh.
 Onset, *hamleh*, *yūrish*, *hujūm*.
 Onyx, *'aqīq*, *sang i sulaimānī*.
 Open, *bāz*, *gushādeh*, *maftūh*.
 Open (to), *bāz (vā) kardan*, *gu-*
shādan.
 Openly, *'alāniyyatan*, *ḡarḡhan*.
 Operation (surgical), *jarrāhī*.
 Opinion, *ra'i* (Ar. pl. *arā* and
ārā), *khīyāl*.
 Opium, *tiryāk*.
 Opponent, *mukhālīf*.

- Opportunity, *fursat*.
 Oppose, *mukhālafat n* : , *bar zidd shudan*.
 Opposite, *rūbirū, muqābil* ; *zidd, bi-khūlaf*.
 Opposition, *mukhālafat, ziddiyyat, tanāquz*.
 Oppress (to), *mazlūm s* : *jafa k* :
 Oppression, *zulm, ta'addī, satam*.
 Oppressor, *zālim, satamkār*.
 Optative (verb), *f'l i tamannā*.
 Option, *ikhtiyār*.
 Or, *yā, khvāh*.
 Orange, *nārangī, madanī*.
 Oration, *khūṭab, nuṭq*.
 Orb, *jirm*.
 Order, *hukm* (Ar. pl. *ahkām*), *amr* (Ar. pl. *avāmīr*), *farmān* : (arrangement), *intizām, nizām, tartīb*.
 Order (to), *farmūdan, hukm k* : , *amr n* : , *ma'mūr s* :
 Ordinary, *'umūmī*.
 Ordnance, *tūpkhāneh*.
 Organ (instrument), *ālat* : (musical instrument) *sāz*.
 Organisation, *nizām, intizām*.
 Orient, *sharq, mashriq*.
 Oriental, *sharqī, mashriqī*.
 Origin, *aṣl* (Ar. pl. *uṣūl*), *sar-chashmeh*.
 Original, *aṣli, avvalīn*.
 Ornament *zīnat, ārayish*.
 Ornament (to), *ārāsteh s* : , *mu-zayyan s* :
 Orphan, *yatīm*.
 Orthography, *imlā*.
 Ostrich, *shutur-murgh*.
 Other, *dīgar, ghair*.
 Otherwise, *va agarnah, va illā*.
 Ottoman, *'uṣmānī*.
 Ought, *bāyad*.
 Out, *bīrūn*.
 Outpost, *qarāvul*.
 Outside, *bīrūn, khārij*.
 Outstrip (to), *sibqat justan bar*.
 Outwardly, *dar ṣūrat*.
 Oven, *kūreh, tannūr*.
 Over, *bālā, bar bālā, fauq az*.
 Overcast, *giriftah*.
 Overcome, *ghālib āmadan bar*.
 Overseer, *nāzir*. *Digitized by*
- Overturn (to), *vāzḡūn s* : , *sarni-gūn k* : .
 Overwhelm (to), *mustawīl sh* : *bar, ghalabeh yāftan bar*.
 Owe (to), *qarḡ dāshtan, bidūh-kār būdan*.
 Owl, *būm* : *jughd*.
 Own (to), *dāshtan* : (confess) *iqrār n* : , *i'tirāf k* : .
 Owner, *ṣāhib, mālik*.
 Ox, *gāv, gāv i nar*.
- Pace (step), *qadam* (Ar. pl. *aq-dām*).
 Pacific, *ṣulh-āmīz* ; *ṣulh-dāst*.
 Pack, *dasteh, basteh*.
 Pack (to), *bastan*.
 Pack-horse, *yābū*.
 Packing-needle, *sūzan i javāl-dūz*.
 Packsaddle, *pālān*.
 Padlock, *qufl*.
 Pagan, *but-parast*.
 Page, *safheh*.
 Pail, *saīl, dalv*.
 Pain, *dard, alam* (Ar. pl. *ālam*), *vaja'* (Ar. pl. *aujā'*).
 Pains (trouble), *zahmat, mashaqqat, diqqat*.
 Painful, *pur-dard, dardnāk, vaji'*.
 Painstaking, *mihmatī, mihnat-dūst, muvāzib*.
 Paint, *rang*.
 Paint (to), *rang zadan* : *naqsh kardan*.
 Painter, *naqqāsh, muṣavvir*.
 Painting (a), *naqsh, taṣvīr*.
 Pair *juft*.
 Palace, *qasr, kakh*.
 Palanquin, *takht i ravān*.
 Palatable, *guvārā*.
 Palate, *kām*.
 Pale, *kamrang, parīdeh-rang, zard*.
 Palm (tree), *nakhl, nakhleh, da-rakht i khurmā* : (of hand) *kaf*.
 Palpitate, *ṭapīdan*.
 Palpitation, *ṭapīsh*.
 Palsied, *maṣlūj, iftīj*.
 Palsy, *fālij*.
 Pamphlet, *risālehi*.

- Pan (earthen), *dīzi*; (frying) *tāveh*.
 Pane (of glass), *jām*; (coloured) *kitabī*.
 Panic, *hazimat*, *khaufi nāgahān*.
 Panniers (for fruit), *laudeh*: (for travelling), *kajāveh*.
 Pantaloons, *zīr-jāmeḥ*, *shalwār*.
 Panther, *palang*.
 Pantry, *sharbat-khāneh*.
 Papa, *bābā*.
 Paper, *kāghaz*: (blotting), *kāghaz i khushk kun*.
 Papist, *pāpāri*.
 Parable, *maṣāl* (Ar. pl. *amṣāl*), *tamṣīl*.
 Paraclete, *fāraqlīt*, *tasallī-dīhandeh*.
 Parade, *sān*.
 Paradise, *bihisht*, *fardaus*, *jannat*.
 Paraffine, *naft*.
 Paragraph, *faṣl* (Ar. pl. *fuṣūl*).
 Parallel, *mutavāzī*.
 Paralysis, *fālij*.
 Paralytic, *iflīj*, *maflūj*.
 Parapet, *kangureh*.
 Parasang, *farsakh*, *farsang*.
 Parasol, *chatr*, *āftāb-gīr*.
 Parcel, *basteh*.
 Parch (to), *birishtan*, *birishteh s.*.
 Pardon, 'afv; *āmurzish*, *maghfirat*: 'uzr.
 Pardon (to), 'afv k.; *āmurzīdan* (said of God only): *bakhshīdan*.
 Pare (to), *nākhun giriftan* (nails), *tarāshīdan*.
 Parentage, *nasab*, *niṣād*.
 Parents, *valīduin* (Ar. dual).
 Parish, *mahalleh*.
 Parliament, *dāru'shshūrā*, *parlament*.
 Parlour, *utāq i sufreh*.
 Parole, *qaul*.
 Parrot, *iūtī*.
 Pārsī, *pārsī*, *zardushtī*, *gabr*.
 Parsley, *kirafs*.
 Part, *pāreh*, *tikkeḥ*, *juz'* (Ar. pl. *ujzā*), *bahreḥ*.
 Part (to), *judā s.*; *taqīm k.*.
 Partake (to), *sharīk būdan dar* (of), *shirakat dāshtan*.
 Partaker, *sharīk* (Ar. pl. *shurakā*).
 Partiality, *ṭarafdārī*, *ṭarafgīrī*.
 Participle (act.), *ism i fa'īl*, (pass.), *ism i maf'ūl*.
 Particle, *ṣarreh*, *rīzeh*: (grammar) *harf*.
 Particular, *khāṣṣ*, *makhṣūs*, *mukhtass*.
 Partner, *sharīk* (Ar. pl. *shurakā*).
 Partnership, *shirakat*, *musharakat*.
 Partridge, *kabk*, *durrāj*.
 Party, *nīhmānī*, *zīyāfat*: (evening) *shab-nishīnī*: (political etc.) *firqeh*.
 Pass, *tangrāh*, *gardaneḥ*, *tangnā*: (letter) *taṣkīreh*.
 Pass (to), *guṣashtan* (by *az*); (be current) *rivāj dāshstan*, *rāj b.*: (the night), *shabrā birūz āvardan*, *bi-sar burdan* (time).
 Passenger, *musāfir*.
 Passion, *havā-yi-nafsānī*.
 Passionate, *tund-khūy*, *tund-mizāj*.
 Passive, *mutaḥummil*: (verb), *maf'ūl*, *majhūl*.
 Passover, 'id ('aid) *i faṣḥ*.
 Passport, *taṣkīreh*.
 Past, *guṣashteh*, *salaf*, *sābiq*: *māzī*.
 Paste, *sirīsh*.
 Pasteboard, *muqavvā'*.
 Pasture, *charāgāh*, *marta'*, *chaman*.
 Pasture (to), *charīdan*.
 Patch, *pīneh*, *vaṣleh*.
 Patch (to), *vaṣleh k.*; *pīneh dūkhtan*.
 Path, *jāddeh*.
 Patience, *ṣabr*.
 Patient, *ṣābir*: *marīṣ* (sick).
 Patriarch, *abū'l ābā*.
 Patrimony, *irs*, *mīrās*.
 Patriot, *ḥabībū'l vaṭān*.
 Patriotism, *ḥubbū'l vaṭān*.
 Patron, *murabbī*.
 Pattern, *namūneh*.
 Pauper, *faqīr*, *miskīn*, *bī-navā*.
 Pavement, *sang-farsh*.

- Paw (fore-), *dast*; (hind), *pāy*.
 Pawn, *rahn*, *girau*.
 Pawn (to), *rahn guzāshān*.
 Pawnbroker, *rahn-gīr*.
 Pay, *ujrat*, *mavājīb*, *muzd*: (daily) *rūzāneh*, (monthly) *mushā-hareh*, (yearly) *saliyāneh*.
 Pay (to), *adā k*:
 Payment, *adā*.
 Pea, *nukhūd* (i *farangī*), *karsanneh*.
 Peace, *sulh*, *musālahah*.
 Peaceable, *sulh-dūst*, *sulh-jūy*.
 Peach, *hullū*.
 Peacock, *tāvus*.
 Peak (mountain), *sar*, *qulleh*.
 Pear, *gulābī*.
 Pearl, *murvārdī*, *lu'lu'* (Ar. pl. *la'ālī*), *durr* (Ar. pl. *durār*).
 Peasant, *rūstāī*, *dihqān*, *ra'īyyat*, *dihātī*.
 Pebble, *sang-rīzeh*.
 Peck, *minqār zadan*.
 Peculiar, *gharīb*, 'ajīb: *mukhtaṣṣ* (to, bi-).
 Peddler, *dast-furūsh*, *pīlavar*.
 Pedigree, *nasab*, *nasabnāme*.
 Peel, *qishr*, *pūst*.
 Peel (to), *pūst kandan*.
 Peer (noble), *amīr* (Ar. pl. *umarā*): (equal) *nazīr*.
 Peerless, *bī-nazīr*, *bī-mīṣāl*, *lā-Peg*, *mīkh*. [*ṣānt*.]
 Pelican, *murgh i saqqā*.
 Pellmell, *harj-marj*.
 Pellucid, *shaffāf*.
 Pen, *qalam* (steel), *qalam i ahin* (*fulād*), (nib), *sar* (*nauk*) i *qalam*; (-case), *qalamdān*.
 Pencil, *midād*.
 Pendulum, *langar* (i *sā'at*).
 Penetration, *firāsāt*, *fatānat*.
 Peninsula, *nīm-jazīreh*.
 Penman, *khyush-navīs*.
 Pension, *vazīfeh*, *mustamarri*.
 Pentateuch, *Taurāt*.
 People, *khalq*, *mardum*, *ahl* (Ar. pl. *ahālī*).
 Pepper, *filfil*.
 Peppermint, *na'nā*.
 Per cent, *fī ṣād*: (ten per cent, *fī ṣād dah*).
 Perdition, *halakat*.
 Perfect, *kāmīl*, *tāmm*, *tamām*, *kullī*.
 Perfect (to), *bi itmām* (*ikmāl*) *rasānidān*, *takmīl k*:
 Perfection, *kamāl*; *takmīl*.
 Perfectly, *kāmīlan*, *tamāman*, *kullīyyatan*.
 Perfidy, *khiyānat*.
 Perform (to), *bi-jā āvardan*, *bi-kār burdan*, *ijrā n*:; *ifā n*:; *vafā k*:.
 Perfume, 'aṭr, *khyushbūt*, *rāiḥeh*.
 Perfumed, *mu'attār*.
 Perhaps, *shāyad*, *gūyā*.
 Peril, *khatr*, *mukhātāreh*.
 Perilous, *khatarnāk*, *pur khatār*.
 Period, 'arṣeh, *muddat*, *vaqt* (Ar. pl. *auqāt*).
 Perish (to), *halāk sh*:; *tabah*.
 Perishable, *fānt*. [*gashtan*.]
 Perjury, *saugand* (*qasam*) i *durūgh*.
 Permanence, *baqā*, *davām*.
 Permanent, *pāyadār*, *qāim*, *dāim*, *bāqī*.
 Permissible, *jāiz*, *ravā*, *halāl*.
 Permission, *iḥn*, *ijāzat*, *riḥā*, *tajvīz*.
 Permit (to), *iḥn* (*ijāzat*) *dādan*.
 Pernicious, *muzīrr*. [*guzārdan*.]
 Perpetrate (to), *murtakīb būdan*.
 Perpetual, *dāim*, *javīd*, *javīdānt*.
 Perpetually, *dāiman*, *paivasteh*.
 Perplex (to), *hairān s*:; *mutahayyir n*:; *parīshān s*:; *bī-hairāt andakhtan*.
 Perplexed, *muztarīb*, *hairān*, *mutahayyir*, *parīshān*.
 Perplexity, *hairāt*, *iztirāb*, *tashvīsh*, *tahayyur*.
 Perquisites, *madakhil*.
 Persecute (to), *jafā n*:; *ta'aqūb n*:.
 Persecution, *jafā*, *ta'aqūb*.
 Perseverance, *isrār*, *muwāzibat*.
 Persia, *Irān*. [*istiqāmat*.]
 Persian, *Irānī*: (language), *Fārsī*.
 Persist (to), *isrār n*:.
 Person, *shakhṣ* (Ar. pl. *ashkhāṣ*), *kas*, *naṣar*, *ādam*: (of Holy Trinity), *aqnūm* (Ar. pl. *aqānīm*): (of verb.) *zamīr*: (1st P.), *mutakallīm*, (2nd P.) *mukhāṭab*, (3rd P.), *ghāīb*.

- Personal, *shakhsi, zāti*.
 Personality, *shakhsīyyat*.
 Personally, *fī nafsīhi*.
 Perspicuous, *mubīn, vāzīh, paidā, āshkār*.
 Perspiration, *'araq*.
 Perspire (to), *'araq k:*.
 Persuade (to), *māil gardānīdan*.
 Perusal, *mutāla'eh, mulāḥazeh*.
 Peruse (to), *mutāla'eh, (mulāḥazeh) k:* or *m: namūdan, or m: farmūdan*.
 Perverse, *khud-sar, sarkash, mu'ānid*.
 Perverseness, *tamarrud, khud-sarī*.
 Perversion, *inhirāf*.
 Pervert, *bargashteh, murtadd*.
 Persistence, *tā'ūn, vabā*.
 Pet (to), *navāzish k:*
 Petition, *'arīzeh, 'arz-dāsh*.
 Petroleum, *naft*.
 Petticoat, *fistān*.
 Phantom, *khiyāl*.
 Pharisee, *farīsī*.
 Pheasant, *gareh qāvul*.
 Phial, *shīsheh*.
 Philology, *'ilm i alsaneh*.
 Philosopher, *khiradmand, faila-sūf*.
 Philosopher's stone, *kīmiyā*.
 Philosophy, *hikmat*.
 Phoenix, *humā*.
 Photograph, *'aks*.
 Photograph (to), *'aks andākhtan*.
 Photographer *'akkās*.
 Physical, *ṭabī'ī*.
 Physician, *ḥakīm, ṭabīb* (Ar. pl. *atibbā*).
 Piano, *sāz, piyānū*.
 Pick (to), *chīdan (chīn); — (out), bar chīdan, barguzīdan, inti-khāb k:*.
 Pickles, *turushī*.
 Picture, *taṣvīr, naqsh*.
 Piece, *pāreh, rīzeh, tikkeh*.
 Pierce (to), *suftan (sunb), sun-bīdan, sūrākhi k:*.
 Piety, *taqā', dīndārī*.
 Pig, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
 Pigeon, *kabūtar, kaftar* (vulg.)
 Pile, *tūdeh, kuppeh*.
 Piles, *bavāsīr*.
 Pilgrim (to Mecca), *hājī*: (elsewhere) *zavvār, ziyārat kundan-deh*.
 Pilgrimage (to Mecca), *hājī*: (elsewhere), *ziyārat*.
 Pill, *ḥabbeh*.
 Pillage, *tārāj, turk-tāzī, chapāv*.
 Pillar, *sutūn, rukn* (Ar. pl. *arkān*).
 Pillow, *halīsh, bālīn, pushī* (vulg.).
 Pin, *sanjāq*.
 Pine-tree, *sinaubar, kāj*.
 Pine-apple, *'ainun'nās*.
 Pink (flower), *mīkhak*: (colour), *gul-rang*.
 Pinnacle, *kangureh*.
 Pious, *muttaqī, dīndār, khudātars*.
 Pipe (smoking), *chībūq*: (for water) *lūleh*.
 Pistachio, *piسته, fistuq*.
 Pistol, *ṭapāncheh*.
 Pit, *chāh, gaud* (vulg.), *ḥufreh*.
 Pitcher, *sabū, kūzeh*.
 Pitchfork, *changāl*.
 Pith, *maghz*.
 Pitiless *bī-raḥm*.
 Pity, *shafaqat, riqqat, ra'fat*: (it is a —) *ḥaif ast*.
 Pity (to), *shafaqat n: bar*.
 Place, *makān, maqām, jāy, mauqa'*: (dignity), *makānat*.
 Place (to), *guzāshtan, nihādan*.
 Plague, *tā'ūn*.
 Plain, *dasht, sahrā*: (ugly), *zisht-rūy, (evident), ṣarīḥ*.
 Plainly, *ṣarīḥan, vāzīḥan, āshkārā*.
 Plaintiff, *mudda'ī*.
 Plait (to), *bāftan*.
 Plan, *tadbīr* (Ar. pl. *tadabīr*).
 Plane (instrument), *randeh*: (surface), *saṭḥ*: (tree), *chinār*.
 Planet, *sayyāreh*.
 Plank, *takhteh*.
 Plant, *nabāt, rustanī*.
 Plant (to), *kāshstan (kār), nishāndan, ghars n:*
 Plaster, *gach, kāh-gūl*: (medical), *marham*.

- Plaster (to), *andūdan*.
 Plate, *bushqāb*.
 Platform, *takhteh*.
 Play, *bāzi*: (gambling) *qumār*,
qumār-bāzi.
 Play (to), *bāzi k*: (music), *na-
 vākhtan*, *zadan*.
 Pleasant, *laṭif*, *dil-pasand*, *laṭīz*.
 Please (to), *khvushnūd s*:; *pa-
 sand āmadan*: (if you —), *ilti-
 fāt farmūdeh*.
 Pleased, *khvushnūd*, *rāzi*.
 Pleasure, *shādī*, *khvushnūdi*, *lazzat*.
 Pledge, *girau*, *rahn*.
 Plenipotentiary, *vazīr (safīr) i
 mukhtar*.
 Plenteous, } *vāfir*, *farāvān*, *bā-
 Plentiful, }* *kişrat*.
 Plenty, *farāvāni*, *vaftrat*, *kişrat*.
 Plot, *sāzish*, *vişāq*, *mu'ahadeh*.
 Plough, *khīsh*, *shukhm*.
 Plough (to), *shukhm k*:
 Pluck (to), *chidan (chīn)*.
 Plum, *ālū*, *ālūcheh*.
 Plumage, *par va bāl*.
 Plump, *farbīh*, *chāq*.
 Plunder, *tārāj*, *chapāu*, *ghārat*.
 Plunder (to), *tārāj k*:; *ghārat n*:.
 Pluperfect, *māzi-yi ba'id*.
 Plural *jam'*.
 Plurality, *kişrat*, *ta'addud*.
 Pocket *jīb*.
 Pocket-handkerchief, *dastmāl*.
 Poem, *shi'r* (Ar. pl. *ash'ar*).
 Poet, *shā'ir* (Ar. pl. *shu'arā*).
 Poetry, *shi'r*, *nazm*: (art of —),
'ilm i 'arūz.
 Point, *sar*, *nauk*: (dot), *nugteh*.
 Point (to, out), *nishān dādan*,
ishāreh bi-sū-yi . . . n:.
 Poison, *zahr*, *samm*.
 Polar *qutbi*.
 Pole, (of heavens), *quṭb*; *chūb*.
 Policy, *maslahat*.
 Polish (to), *zidūdan*, *ṣaiqal k*:;
jūlā dādan.
 Polite, *adīb* (Ar. pl. *udabā*), *bā-
 adab*.
 Politeness, *adub*.
 Pollute (to), *ālūdeh s*:; *mulavvas
 k*:; *najīs gardānidan*.
 Pollution, *naḡāsāt*, *ālūdagi*.
 Polo, *chaugān*, *chaugān bāzi*.
 Polygamy, *kişrat i azvāj*.
 Polytheism, *shirk*.
 Polytheist, *mushrik*.
 Pomegranate, *anār*.
 Pomp, *damdameh*, *karr o farr*,
hashmat.
 Pond, *hauz*, *ābgīr*.
 Pony, *yābū*.
 Poor, *faqīr* (Ar. pl. *fuqarā*),
muflis, *bi-navā*.
 Pope, *pāpā-yi Rūm*.
 Poppy *khāsh-khāsh*.
 Populace, *'avāmm(u'nnās)*, *arāzil*
 (Ar. pl.).
 Populate (to) *ābād s*:
 Population, *jam'īyyat*.
 Populous, *ābād*, *ma'mūr*.
 Porch, *ravāq*.
 Porcupine, *khārpūsh*, *qunfuz*.
 Pork, *gūsh* *i khinzīr*.
 Port (harbour) *bandar*.
 Porter, *darbān*: (carrier), *ham-
 māl*.
 Portion, *bahre*, *juzv* (Ar. pl.
ajzā).
 Portmanteau, *khūrjīn*.
 Portrait, *tasvīr*, *shabīh*.
 Possess (to), *dāshtan (dar)*.
 Possessor, *ṣāhib*, *mālik*.
 Possibility, *imkān*.
 Possible, *mumkin*.
 Possibly, *shāyad*.
 Post, *chāpār*, *pūsteh*; (postage-
 stamp) *tamr*.
 Posterity, *aulād*, *a'qāb*.
 Postpone (to), *ta'vīq andakhtan*
(andāz), *ta'khīr k*:.
 Posture, *vaz'*.
 Pot, *dīg*: (earthen) *dīzi*, *kūzeh*.
 Potato, *sīb i zamīnī*.
 Potter, *kūzeh-gar*.
 Pouch, *kīseh*, *kīf*.
 Pound (to), *kūftan*, *kūbidan*.
 Pound (£), *līreh*.
 Pour, *rikhtan (riz)*.
 Poverty, *iflās*, *muflisī*, *bi-navāi*,
tang-dastī.
 Powder, *safūf*: (gunpowder),
bārūt.
 Power, *qudrat*, *quvvat*, *yārā*,
ta'wānāt.

- Powerful, *qādir*, *qavī*, *zūrāvar*, *muqtadir*.
 Powerless, *nā tavān*.
 Practice, *mashq*: 'adat, 'amal.
 Practise (to), *mashq k*:.
 Praise, *madh*, *sitāyish*, *ta'rif*, *hamd*, *ṣanā*.
 Praise (to), *sitūdan* (*sitāy*), *taušif k*:.
 Pray (to), *du'ā k*:.
 Prayer, *du'ā*: (fixed), *namāz*.
 Preach, *va'z k*: *maw'izeh n*:
 Preacher, *vā'iz*.
 Precede (to), *pish raftan*.
 Preceding, *sābiq*.
 Precept, *pand*, *naṣīhat* (Ar. pl. *nasāih*).
 Precious, *bi-bahā*, *bish-qimat*, *qimat-dār*, *girān-bahā*.
 Precipice, *part-gāh*.
 Predestination, *qismat*, *qazā*, *qadar*.
 Preface, *dībācheh*, *muqaddameh*.
 Prefer (to), *tarjīh dādan*, *rujḥān dādan*.
 Pregnant, *hāmīleh*, *ābistan*.
 Prejudice, *ta'aṣṣub*.
 Prejudiced, *mu'ta'aṣṣib*.
 Preparation, *tadārūk*.
 Prepare (to), *tadārūk dīdan* (for): *hāzīr* (*durust*) *k*:.
 Prepared, *muhāyyā*, *hāzīr*, *āmādeh*.
 Preposition, *ḥarf i jarr*.
 Presage, *fāl*, *shukūn*.
 Presbyter, *kashīsh*.
 Prescience, *pīsh-bīnī*.
 Presence, *huzūr*: *ḥazrat*.
 Present, *hāzīr*, (time), *ḥāl*: (gift), *bakhshish*, *pīshkash*, *saughāt*.
 Present (to), *hāzīr k*:; *bakhshīdan*, *dādan*, 'atā *k*:; 'ināyat *n*:.
 Preservation, *muhāfizāt*, *hifāzat*.
 Press (printing), *chāpkhāneh*, *maṭba'*: (cupboard), *ganjeh*.
 Press (to), *fishurdan* (*fishār*).
 Presume (to), (fancy), *pandāsh-tan* (*pandār*), *ingāsh-tan* (*ingār*).
 Presumption (fancy), *mazanneh*, *gamān*: (arrogance), *takabbur*, *jasārat*.
 Pretence, *bahāneh n*:
 Preterite, *māzī yi mutlaq*.
 Pretty, *khūshgū*, *qashang*, *maq-būl*.
 Prevail (to), *ghalabel yāftan*, *ghalīb āmadan*, *mustawī shudan*, *istilā yāftan* (over, bar): (be prevalent), *shuyū' dāshtan*, *ravāj dāshtan*: (become prevalent), *shuyū' (ravāj) yāftan*.
 Prevalent, *tārī*, *rāj*.
 Prevent (to), *baz dāshtan*, *mānī' būdan* (or *shudan*).
 Previous, *sābiq*, *pīshīn*.
 Previously, *sābiq bar in*, *min qabl*.
 Prey, *shikār*, *ṣaid*.
 Price, *qimat* (*qaimat*), *bahā*, (price current) *nirkh*.
 Priceless, *bi-bahā*, *bish-qaimat*, *girān-māyeh*, *girān-bahā*.
 Prick (to), *khalīdan*.
 Pride, *takabbur*, *ghurūr*.
 Priest, *kāhin* (now a sorcerer: Ar. pl. *kahaneh*); (presbyter) *kashīsh*.
 Priesthood, *kahānat*, *kahanūt*.
 Primary, *avvalīn*, *aṣlī*.
 Prince, *shāh-zādeh*, *sarvar*, *mīrzā**.
 Princess, *bānū*, *bānū-yi 'uzmā'*, *shāh-zādeh-khānum*.
 Principal, 'umdeh: *ra'īs* (Ar. pl. *ru'asā*).
 Principally, *ghalīban*, *khūṣūsan*.
 Principle, *mūjīb*, *aṣl* (Ar. pl. *uṣūl*).
 Print (foot-), *aṣr* (Ar. pl. *aṣār*), *qadam* (Ar. pl. *aqdam*).
 Print (to), *chāp k*:; *ṭab' k*:.
 Printed, *maṭbū'*.
 Printer, *chāpchī*, *ṭabbā'*.
 Prison, *zindān*, *ḥabs-khāneh*.
 Prisoner, *zindānī*, *maḥbūs*; *asīr* (Ar. pl. *usarā*).
 Privacy, *khalvat*.
 Private, *khāṣṣ*: (soldier), *sar-bāz*: (secret) *māḥramāneh*.

* *Mīrzā* prefixed to a name = *Mr.*, but affixed it means *prince*.

- Privately, *mahramāneh*.
 Privilege, *imtiyāz*.
 Privity, *agāhi*.
 Prize, *in'am* (*an'am*).
 Probability, *ihtimāl*.
 Probable, *muhtamāl*: (to be —),
ihtimāl dāshthan.
 Probably, *ihtimāl hast, shāyad,*
gūya.
 Probation, *imtihān, azmāyish*:
 (time of) *muhlat*.
 Problem, *mas'aleh* (Ar. pl. *ma-*
sāl), *mu'ammā*.
 Probosis, *khūrtum*.
 Proclamation, *ishtihār-nāmel*.
 Procurable, *muyassar*.
 Procurator, *hākīm, hukmrān*.
 Procure (to), *hāsil n.;* *taḥsil k.;*
paidā k.; *bi-ḥam rasāntān,*
yāftan (*yāb*).
 Prodigal, *muḥrif*.
 Produce, *hāsil, mahsūl*.
 Produce (to), *paidā k.;* *bar āvar-*
dan: zāidan.
 Profession, *iqrār*: (business),
pišeh, hirfeh.
 Professor, *ustād, mu'allim, mu-*
darris.
 Profit, *sūd, naf', manfa'at, faideh*.
 Profitable, *mufid, sūdmand*.
 Profligate, *badkar, fasiq, fajir*.
 Progenitor, *jadd* (Ar. pl. *ajdād*).
 Progeny, *nasl, zurriyat, aulād*
 (Ar. pl. of *valād*).
 Progress, *taragqī, irtiqa*.
 Prohibit (to) *man' k.;* *qadaghan*
(ghadaghan) k.; *nahy k.:*
 Prohibition, *mumāna'at, man',*
qadaghan.
 Prolix, *ṭavīl, ṭulānī*.
 Prolong (to), *darāz k.;* (to be
 prolonged), *ṭul kashīdan, bi-*
ṭul anjāmīdan.
 Promenade, *gardīsh, tafarruj,*
sair.
 Prominent, *mashhūr* (Ar. pl.
mashāhīr), *mumtāz*.
 Promise, *va'deh, qarār, qaul*.
 Promise (to), *va'deh k.;* *qaul*
dādan.
 Promised, *mau'ūd*.
 Pronoun (personal), *zamīr, (de-*
 monstrative), *ism i ishāreh,*
 (relative) *mauṣūl*.
 Pronounce (to), *talaffuz k.:*
 Pronunciation, *talaffuz*.
 Proof, *dalīl* (Ar. pl. *dalā'il, adīl-*
leh), *burhān* (Ar. pl. *barāhīn,*
i-bāt).
 Propensity, *maīl, righbat*.
 Proper, *lāiq, shāyisteh, munāsib,*
ravā, sazāvār.
 Property, *milk, mā yamlik, māl*.
 Prophecy, *nubuvvat, pishingūī*.
 Prophesy (to), *nubuvvat k.:*
 Prophet, *nabī* (Ar. pl. *anbiā*)
paighambar: rasūl (Ar. pl. *ru-*
sul).
 Prose, *naṣr*.
 Proselyte, *mu'min i jadīd*.
 Prosody, *'ilm i 'arūz*.
 Prosperity, *iqbāl, kām-rānī, sa'-*
adat-mandī, bih-būdī.
 Prosperous, *kām-rān, sa'adatmand*.
 Prostration, *sujdeh, sujud*.
 Protect (to), *ḥimāyat k.:* *ḥifa-*
zat n.:
 Protection, *ḥimāyat, ḥifāzat*.
 Protector, *ḥāmī, muḥāfiz*.
 Protestant, *pratistānt, rafi' bi-*
Khudā.
 Proud, *maghrūr, mutakabbīr*.
 Prove (to), *ṣābit k.;* *iṣbāt n.;*
dalālat k.: or *dāshthan, mudal-*
lal s.:
 Proverb, *maṣāl* (Ar. pl. *amṣāl*).
 Proverbial, *zarbu'l maṣāl*.
 Provide, *amādeh (hāzīr) k.;* *ta-*
hiyeh n.:
 Providence, *pišhbīnī*: (Divine-),
Parvardīgār.
 Province, *mamlakat* (Ar. pl. *ma-*
mālik), *vilāyat*.
 Provisions, *ghaza, ta'am, aṣṣūqeh*:
 (for journey), *tūsheh*.
 Provoke (to), *bar angīkhtan (an-*
gīz), taḥrīk n.; *junbish dādan*.
 Proxy, *vakīl* (Ar. pl. *vukalā*).
 Prudence, *pišhbīnī, hūsh, baṣīrat*.
 Prudent, *pišhbīn, hūshyār*.
 Psalm, *zabūr, mazmūr* (Ar. pl.
mazāmīr).
 Puberty, *bulūgh*.
 Public, *'amm, 'ammeh, 'umūmī*.

- Public-house, *sharāb-khāneh, mai-kadeh*.
 Pull (to), *kashīdān*.
 Pullet, *jūjeh*.
 Pulpit, *minbar*.
 Pulse, *nabz*.
 Pumice-stone, *sang i pā-māleh*.
 Pump, *tulumbeh*.
 Pumpkin, *kadū*.
 Pun, *kināyeh, aihām, latīfeh*.
 Punctual, *muvaqqat*.
 Punctually, *sar i vaqt, bi-vaqt*.
 Punish (to), *sazā dādan, tanbīh, k.; siyāsāt, k.; 'uqūbat n.:*
 Punishment, *sazā, ta'āib, tanbīh, siyāsāt, 'uqūbat*.
 Pupil, *shāgird, muta'allim: (of eye), mardumak i chashm*.
 Purchase (to), *kharīdan, ishtirā k:*
 Purchaser, *mushtarī, kharīdār*.
 Pure, *pāk, tāhīr; khālī: pāk-dāman*.
 Purify (to), *tankiyeh k.; pāk k.:*
 Purple, *bināfshēh-rang, arghavānī*.
 Purpose, *irādeh, niyyat, qaṣd, maqṣūd, gharaz: ma'nī*.
 Purpose (to), *qaṣd k.; irādeh dāshān*.
 Purse, *kīseh*.
 Pursue (to), *dar pai . . . raftān, 'aqāb . . . raftān, ta'āqub n.:*
 Pursuit, *ta'āqub*.
 Push (to), *rāndan, takān dādan*.
 Put (to), *nihādan, guzārdan; (on), pūshīdan, (out a light), nishāndan, khāmūsh k.; itfā n.:* (eject), *bīrūn k: ikhrāj n.;* *rāndan*.
 Puzzle, *mu'ammā*.
 Puzzle (to), *dū-chār k.:*
 Pyramid, *haram (Ar. pl. ahrām)*.
- Quadruped**, *chahār-pāy*.
Quail *baldarchīn*.
Quality, *khāssīyyat, khīṣlat (Ar. pl. khīṣāl), sīfat, vasf (Ar. pl. auṣāf), kaiṣīyyat*.
Quantity, *qadr, miqdār, andāzeh*.
Quarantine, *karantīn*.
Quarrel, *da'vā, nizā', munāza'eh*.
Quarrel (to), *da'vā (nizā', munāza'eh) k.;* *jangīdan*.
- Quarry**, *ma'dan i sang: (game) ṣaid, shikār*.
Quarter, *rub': (mercy) amān*.
Queen, *malikeh*.
Quench (to), (thirst), *farū ni-shāndan; (fire), khāmūsh k.;* *itfā n.:*
Query, *mas'aleh, su'al, pursish*.
Question, *su'al, istīfsār*.
Question (to), *pursīdan, su'al k.:*
Quick, *zūd, chābuk, tund*.
Quickly, *zūd, bi-zūdi*.
Quickness, *zūdi, sur'at*.
Quicksilver, *jīveh, sīm-āb*.
Quiet, *arām, rām; āsūdeh*.
Quiet, *arām s.:*
Quietly, *ahisteh, yavāsh*.
Quilt, *lahāf*.
Quince, *bīh*.
Quinine, *gīneh-gīneh*.
Quinsy, *khumāq*.
Quire (of paper), *dasteh-yi kāghaz*.
Quite, *tamāman, kullīyyatan*.
Quiver, *tarkash*.
Quote (to), *iqtibās k:*
- Rabbit**, *khar-gūsh*.
Rabble, *'avāmmu'nās, arāzīl*.
Race (family), *khānadān, aṣḥ, nasab, nizād, nasl: (running match) musābaqat, asb-davānī*.
Race-course, *maidān*.
Rack, *shikanjeh*.
Radish, *turbcheh*.
Rafter (beam), *tīr*.
Rag, *zīndeh, pīneh, pāreh, kuhneh*.
Rage, *ghaiz, qahr, ghazāb*.
Railing (balustrade), *dast-andāz*.
Railery, *mazāh, shūkhī*.
Railway, *rāh i ahīn*.
Railway-carriage, *kālīskēh-yi bukhār, vāgūn*.
Raiment, *rakht, pūshāk, libās*.
Rain, *bārān, bārīsh*.
Rain (to), (intr.) *bārīdan: (trans.), bārānīdan*.
Rainbow, *qaus, qaus i quzah*.
Raise (to), *bar dāshān, bulānd k.;* *bālā k.;* *afrāshān*.
Raisins, *kīshmīsh*.
Ram, *qūch, ghūch*.

- Ramparts, *hisār*.
 Ramrod, *sunbeh*, *mīl*.
 Rank, *mangab*, *darajeh*, *marta-beh*: (row, line), *ṣaff* (Ar. pl. *sufūf*).
 Ransom, *fidā*, *fidyeh*, *taṣadduq*.
 Rapacious, *darandeh*, *ḡyān*.
 Rapid, *tund*, *tund-rau*: (water-fall) *āb-shār*.
 Rapture, *vajd*, *sha'af*.
 Rare, *nādīr*, *kam-yāb*.
 Rarely, *nādīran*, *nudratan*.
 Rascal, *hīleh-bāz*, *daghā-bāz*, *mak-kār*, *aubāsh*.
 Rash, *dast-pācheh*, *mutahavvir*.
 Rashness, *tahavvir*.
 Rat, *mūsh*, *mūsh i buzurg*, *mūsh i Sulṭāniyyeh*.
 Rather, *bishtar*, *balkih*.
 Ravage (to), *chapāu k.*; *gharat n.*; *tārāj n.*.
 Raven, *ghurāb*.
 Raw, *khām*.
 Ray, *partau*, *shu'ā'*.
 Razor, *tigh* (*i dallakī*).
 Reach (to), *rasīdan bi*.
 Read (to), *khṣāndan*, *mulāhizeh* (*muṭāla'eh*) *n.*: (Can you read?) *savād dārīd?*
 Ready, *hāzīr*, *musta'idd*, *āmādeh*, *muhayyā*: (— money), *naqd*.
 Real, *ṣahīh*, *haqīqī*.
 Really, *haqīqatan*, *fi'lvāqī'*.
 Realm *mamlakat* (Ar. pl. *mamālik*), *mulk*, *kishvar*.
 Reap, *daravīdan*, *dirau k.*.
 Reaper, *dirau kunandeh*, *diravandeh*.
 Rear, *'aqab*, *pas*.
 Rear (to), *tarbiyyat n.*; (intr., of a horse), *sar i do pā istādan*.
 Reason, *'aql* (Ar. pl. *'uqūl*), *idrāk*, *fahm*: (cause), *sabab*, *bā'is*, *jihat*.
 Reasonable, *ma'qūl*.
 Rebel, *yāghī*, *baghī*, *mufsid*, *tāghī*, *fitneh-angiz*.
 Rebel (to), *yāghī shudan*, *baghāvāt n.*.
 Rebellion, *baghāvāt*; *ightīshāsh*, *fitneh*, *tughyān*.
 Rebuild (to), *ta'mīr n.*.
 Rebuke, *sarzanīsh*, *malāmat*, *taubikh*.
 Rebuke (to), *sarzanīsh* (etc.) *n.*:
 Receipt, *rasīd*, *qabz i rasīd*.
 Receive, *giriftan*, *qabūl k.*; *paṣṭruftan*.
 Recent, *tāzeh*, *nau*.
 Reception, *paṣṭirāi*, *qabūl*.
 Reckon (to), *shamurdan* (*shamār*), *hisāb k.*.
 Reckoning, *hisāb*.
 Recline, *takyeh zadan*.
 Recognise (to), *shinākhtan* (*shinās*).
 Recommendation (letter of) *sifārīsh-nāmeḥ*.
 Recompense, *'avāz*, *makāfat*, *muzd*, *ajr*; *sarā*, *kaifar*.
 Recompense (to), *ajr dādan*.
 Reconcile (to), *āshtī* (*ṣulḥ*) *kar-dan*, *muṣālaheh n.*.
 Reconciliation, *āshtī*, *ṣulḥ*, *muṣālaheh*.
 Recreation, *tafarruj*.
 Recruit, *sarbāz i jadīd*.
 Recruit (to), (health), *siḡhat yāftan*: (soldiers), *jam'-āvārī k.*.
 Red, *surkh*.
 Redeem (to), *fidā k.*.
 Redeemer, *fidā kunandeh*.
 Redemption, *fidyeh*.
 Redoubt, *qal'eh*, *ḡisn*.
 Reed, *nai*.
 Refer (to), *rujū' n.*: *bi*, *rāji' būdan bi*, *ishāreh n.*: *bi-sū-yi*.
 Reflect (to), *'aks n.*; (think), *ta'ammul n.*.
 Reformation, *islah*.
 Reformer, *muṣliḥ*.
 Refuge, *panāh-gāh*, *panāh*, *mal-jā*, *bast*.
 Refusal, *inkār*, *ibā*.
 Refuse (to), *ibā n.*; *inkār k.*.
 Refute (to), *radd n.*; *mujāb sakhtan*.
 Regarding, *dar bāb i*, *nisbat bi*, *dar bāreh*.
 Regeneration, *tavallud i tāzeh*.
 Regiment (infantry), *fauj* (Ar. pl. *afṣāj*): (cavalry), *hazāreh*.

- Register, *daftar*.
 Regret, *ta'assuf*, *andūh*: *pashī-mānī*.
 Regret (to), *afsūs khayrdan*.
 Regular, *bar hasb i qā'ideh*: (troops) *nizāmī*.
 Regularly, *bi-tartīb*, *bā-qā'ideh*.
 Regulation, *qā'ideh*, *qānūn*.
 Reign, *saltanat*, *pādshāhī*.
 Reign (to), *saltanat n*:.
 Rein, *jīlau*, *'inān*.
 Reject (to), *radd k*:, *daf' k*:
 Rejoice (to), *shād shudan*, *khayushī k*:.
 Rejoicing, *shādī*, *shādmānī*, *khayushvaqtī*.
 Relate (to), *āvardan*, *hikāyat n*:.
 Relation (relative), *khayish*, *qaum va khayish*, *qarīb*.
 Reliable *mu'tabar*, *mu'tamad*.
 Reliance, *i'timād*, *i'tiqād*: (on God), *tavakkul*.
 Religion, *dīn* (Ar. pl. *adyān*), *maẓhab* (Ar. pl. *maẓāhib*).
 Religious, *dīndār*, *muttaqī*, *īmāndār*.
 Remain (to), *māndan*.
 Remainder, *baqiyyeh*, *bāqī*, *mā baqī*.
 Remarkable, *gharīb*, *mashhūr*.
 Remedy, *chāreh*, *'ilāj*; *davā*.
 Remember (to), *(bi-)yād āvardan*, *yād dāshtan*.
 Remembrance, *yād-āvari*.
 Remind (to), *bi-yād āvardan*.
 Reminder, *yād-dāsh*.
 Remorse, *pashīmānī*, *nadāmat*.
 Remote, *dūr*, *ba'id*.
 Remove (to), *bar-dāshtan*, *naql k*:.
 Rend, *darīdan*, *chāk k*:.
 Renegade, *murtadd*.
 Renew (to), *tajdid n*:.
 Renewal, *tajdid*.
 Renewed, *mujaddad*.
 Renown, *shuhrat*, *āvāzeh*.
 Renowned, *nīknām*, *mashhūr*.
 Rent (house-), *ijāreh*.
 Rent (to), *ijāreh giriftan*.
 Renter, *mu*, *jir*, *must'ajir*.
 Repair (to), *ta'mīr k*:., *durust k*:.
 Repeat (to), *mukarrar k*:; *bāz guftan*.
 Repeatedly, *mukarraran*.
 Repel (to), *daf' n*:, *mudāfa'eh k*:.
 Repent (to), *taubeh k*:.
 Repentance, *taubeh*.
 Repetition, *takrār*.
 Reply, *javāb*.
 Reply (to), *javāb d*:.
 Report (on dit), *afvāh*: (of fire-arms) *shalik*, *sadā*.
 Report (to), *khābar d*:, *ikhbār n*:.
 Repose, *ārām*, *āsāish*, *istirāhat*.
 Repose (to), *ārām k*:, *istirāhat k*:.
 Reproach, *zajr*, *ta'zīr*, *sarzanish*, *malāmat*, *taubīkh*, *mu'ākhāzeh*.
 Reproach (to), *taubīkh n*:, *'itāb n*:.
 Reproof, *'itāb*, *taubīkh*.
 Reptile, *khazāndeh*, *hasharat*.
 Republic, *dawlat i jumhūrīyyeh*.
 Republican, *jumhūrī*.
 Reputation, *ābrū*, *nīknāmī*, *shuhrat*.
 Request, *darkhayast*, *tamannā*, *il-timās*.
 Request (to), *darkhayast k*:, *il-timās n*:.
 Requirements, *lavāzim* (Ar. pl. of *lāzimeh*).
 Requit, *mukāfat*, *mujāzat*.
 Resemblance, *mushābahat*, *shabāhat*, *shibh*, *miṣāl*.
 Resemble (to), *tashbīh dāshtan*, *bi*, *mānand būdan*.
 Reside, *sākin būdan*, *nishastan*, *sukūnat dāshtan*.
 Residence, *manzil*, *makān*, *khāneh*.
 Resident (political), *bālyūz*.
 Resign (to), *az dast dādan*, *isti'fa giriftan*, (*kardan*).
 Resist (to), *muqāvamat n*: *bā*.
 Resolve (to), *muṣammam sh*:, *tasmīm bastan*.
 Respect (to), *ihtirām k*:, *muhtaram dāshtan*.
 Respectable, *mu'tabar*, *ābrūdar*.
 Respected, *muhtaram*, *mu'azzam*.
 Respite, *muhlat*.
 Responsible, *mas'ul*: *zāmin*: *mu-kallaf*.
 Rest, *rāhat*, *istirāhat*, *ārām*: *ba-qiyyeh*.

- Rest (to), *istirāhat* k.; *ārām* k:
 Restive, *sarkash*.
 Restless, *mutazalzil*.
 Restore (to), *radd* n.; *pas dādan*: *ta'mir* k:
 Restrain (to), *vā* (*bāz*) *dāshtan*.
 Restraint (self-), *imtinā'*, *khyud-dārī*.
 Restrict (to), *ikhṭisār* n.:
 Result, *natiḡeh*, *ākhir*.
 Resurrection, *qiyām*, *qiyāmat*, *rastakhtz*.
 Retailer, *khurdeh-farūsh*.
 Retain (to), *nigāh dāshtan*.
 Retaliation, *qisās*, *intiḡām*, *'avaḡ*.
 Retinue, *khadam va ḡasham*, *mau-kab*, *qabqabeh*.
 Retreat (to), *pas* ('*aqab*) *nishas-tan* (*nishin*).
 Retribution, *jizā*, *pādāsh*.
 Return, *murāja'at*, *bāz-gasht*, *rujū'*.
 Return (to), *bāz-gasht* (*murāja-'at*) n: *rujū'* k.; *bar-gashtan*, *bāz āmadan*: (give back) *bāz dādan*, *radd* k.:
 Reveal (to), *izhār* n.; *kashf* n.; *makshūf* k.:
 Revelation, *kashf*; *mukāshafat*; *tanzil*.
 Revenge, *intiḡām*.
 Revenge (to) oneself, *intiḡām giriftan*.
 Reverence, *ta'zīm*, *takrīm*, *ihti-rām*, *ḡurmat*.
 Reverend, *muḡtaram*, *mukarram*.
 Reverse (disaster), *ḡudameh*, *shikast*.
 Review (military), *sān*.
 Review (to), *sān dīlan*.
 Revive (to), *iḡyā* n.; *zindeh* s: (trans.)
 Revolt, *fitneh*, *fasād*, *baghāvāt*.
 Revolve (to), *gardish* k.; *daur* k.:
 Revolver, *ṡapāncheh-yi shish lū-leh*.
 Reward, *ajr*, *in'ām*: (in next world) *ḡavāb*.
 Rheumatism, *bād*, *vaj'* i *mafā-sil*.
 Rhinoceros, *kargadan*.
 Rhubarb, *ribās*, *riwand*.
 Rhyme, *saj'*, *qāfiyeh*.
 Rib, *dandeh*.
 Ribbon, *navār*.
 Rice (growing), *shaltūk*: (for food) *birinj*.
 Rich, *daulatmand*, *ghanī*, *māldār*.
 Riches, *daulat*, *ghinā*.
 Riddle, *mu'ammā*.
 Ride (to), *savār shudan*.
 Rider, *savār*.
 Ridicule *maskhareh*, *istihzā*, *rish-khand*, *sukhriyyeh*.
 Ridicule (to), *istihzā* etc. k:
 Rifle, *tufang* i *shish khāneh*.
 Right, *durust*, *rāst*: *munāsib*; *sahīḡ*; *mustaḡim*.
 Righteous, '*ādil*, *sādiḡ*.
 Righteousness, '*adālat*, *rāstī*.
 Rigour, *shiddat*, *sakhtī*.
 Rind, *pūst*, *qishr*.
 Ring, *angushtar*; (signet) *khā-tam*.
 Ring (to), *zang zadan*.
 Ringlet, *zulf*, *ḡisū*.
 Riot, *ightishāsh*, *shulūk*, *shūrish*, *āshūb*.
 Ripe, *rastideh*.
 Rise (to), *bar khāstan* (*khiz*), *pā shudan*: (of sun), *tuḡū'* k.; *bar āmadan*.
 Risk, *khatar*.
 Rite, *rasm* (Ar. pl. *rusūm*).
 Rival, *ḡarif*.
 River, *rūd*, *rūdkhāneh*, *nahr* (Ar. pl. *anhār*).
 Road, *rāh*, *shāri'*, *shāhrāh*.
 Roam, *ācāreh gashtan*, *sargardan sh*:
 Roan, *surkhūn*, *qizil*.
 Roar, *bāng*, *ghurrish*.
 Roar (to), *bāng zadan*, *ghurri-dan*, *ghurrish* k:
 Roast (to), *kubāb* k.; *biryān* k:
 Rob (to), *duzdādan*.
 Robber, *duzd*, *rāhzan*.
 Robbery, *duzdī*, *rāhzanī*, *sarḡat*.
 Rock, *ḡakhreh*.
 Rocket, *mūshak*.
 Rod, '*aḡā*.
 Roe, *ahū*.
 Rogue, *ḡileh-sāz*, *daghā-bāz*.
 Roll, *lūleh*, *tūmār*.

- Roll (to), (intr.) *ghaltīdan*:
(trans.) *ghaltānīdan*: *pīchānīdan*.
- Roller (for roof), *bām-ghaltān*.
- Roman Catholic, *pāpāvi*.
- Roman, *rūmī*.
- Roof, *bām*, *pusht i bām*: (ceiling)
saqf.
- Rook, *kalāgh*.
- Room, *utāq*.
- Root, *rīsheh*: *aṣl* (Ar. pl. *uṣūl*).
- Root (to take), *rīsheh zadan*: (to
root up), *bar kandan*.
- Rope, *tanāb*.
- Rosary, *tasbīh*.
- Rose, *gul i surkh*.
- Rosy, *gul-gūn*, *gul-rang*.
- Rot (to), *pūsīdan*, *gandīdan*.
- Rough, *durushṭ*; *nā-hamvār*.
- Roughness, *durushṭī*.
- Round, *gird*, *mudavvar*.
- Rouse (to), *bar angīkhtan*, *taḥ-
rīk k*:
- Rout, *hazīmat*, *shīkast*.
- Rout (to), *shīkast dādan*.
- Row (line), *saḥf*; (tumult), *han-
gāmeḥ*, *shulūk*, *īghtīshāsh*, *ghau-
ghā*.
- Row (to), *pārū zadan*.
- Royal, *mulūkāneh*, *shāhī*, *sultānī*,
shahryārī, *humāyūnī*, *shāhan-
shāhī*.
- Rub (to), *mālīdan*; *sāīdan*, *mā-
lish k*:
- Rubbish, *ashqāl*, *khāshāk*.
- Ruby, *la'l*, *yāqūt i aḥmar*.
- Rudder, *sukkān*.
- Rude, *bī-adab*, *gustākḥ*, *vahshī*.
- Rudeness, *bī-adabī*, *gustākḥī*,
vahshīyyat.
- Ruffian, *lūtī* (Ar. pl. *alvātī*).
- Ruin, *talaf*, *tabāhī*; *kharābī*: *vī-
rāneh*.
- Ruin (to), *kharāb k.*
- Rule, *ḥukūmat*, *ḥukm-rānī qā'i-
deh* (Ar. pl. *quwā'id*) *qānūn*
(Ar. pl. *qavānīn*).
- Rule (to), *ḥukm rāndan*, *ḥukm-
rānī n*:
- Ruler (instrument), *mīstār*:
(governor), *ḥākīm*, *vālī*, *sultān*,
(Ar. pl. *salātīn*).
- Rumour, *afvāh*, *shuhrat*, *avāzeh*.
- Run (to), *davīdan*: (flow), *jāri
shudan*: (away), *gurīkhtan* (*gu-
riz*), *firār k*:
- Rupee, *rūpiyeh*.
- Rust, *zang*.
- Rusty, *zang-alūdeh*.
- Rye, *gandum i siyāh*.
- Sabbath (Saturday) *sabt*, *shan-
beh*.
- Sable (animal), *sammūr*: (black),
siyāh.
- Sabre, *shamshīr*.
- Sack, *javāl*: (in war), *takht va
tārāj*, *ghārat*.
- Sack (to), *ghārat n.*; *chapāu k*:
- Sackcloth, *palās*.
- Sacrament, *paimān* (*i muqaddas*).
- Sacred, *muqaddas*.
- Sacrifice, *qurbānī*.
- Sad, *dīl-tang*, *dīl-gīr*, *ghamgīn*,
mahzūn.
- Saddle, *zīn*
- Saddle (to), *zīn k.*
- Sadness, *ghamgīnī*, *dīl-tangī*, *dīl-
gīrī*, *ḥuzn*.
- Safe, *amīn*, *sālīm*, *ṣahīḥ va salā-
mat*, *salāmat*: (cupboard), *gan-
jeh*.
- Safety, *salāmatī*, *amniyyat*.
- Sage, *ḥākīm* (Ar. pl. *ḥukamā*),
khīradmand, *dānishmand*.
- Sail, *bādbān*, *shīrā'*.
- Sailor, *mallāḥ*.
- Saint, *vālī* (Ar. pl. *auliyā*), *pīr*.
- Salary, *mavājīb*.
- Sale, *furūsh*: *harrāj*, *ba'i*.
- Sallow, *zard*, *parīdeh-rang*.
- Salmon, *āzād-māhī*.
- Salt, *namak*: (adj.) *namakīn*,
shūr.
- Salt-cellar, *namak-dān*.
- Salutary, *mufīd*; *guvārā*.
- Salutation, *salām*, *taḥīyeh*.
- Salute (cannon), *shalīk*.
- Salute (to), *salām k*: (*guftan*):
shalīk andākhtan.
- Salvation, *najāt*, *rīhāī*.
- Same, *hamīn*, *hamān*.
- Sample, *namūneh*.
- Sanction, *iṣn*, *ijāzat*, *riṣā*.

- Sanctity, *taqaddus, qiddāsāt*.
 Sanctuary, *panāhgāh, maljā, bast*.
 Sand, *rig*.
 Sandals, *na'lain* (Ar. dual).
 Sanguinary, *khūn-khḡar, khūn-rīz*.
 Sapphire, *yāqūt i kabūd*.
 Sash, *shāl* (*i kamar*).
 Satan, *Iblīs, Shaitān* (Ar. pl. *shayāṭīn*).
 Satiated, *sīr*.
 Satin, *atlas*.
 Satisfaction, *razāmandī*: 'avaz.
 Satisfied, *rāzī, khḡushnūd*: *sīr*.
 Satisfy (to), *rāzī sākhtan, khḡush-nūd k*:
 Saturday, *shanbeh*.
 Saucer, *na'bakī*.
 Saucepan, *dīgcheh*.
 Savage, *vahshī*; (cruel), *bi-rahm*.
 Save (to), *rihānīdan, rihāī dādan, najāt dādan*: *hiḡz k*:; *maḡ-fūz dāshān*.
 Saviour, *najāt-dihandeh, munjī*.
 Savour, *mazeh*.
 Saw, *arreh*.
 Saw (to), *arreh kashīdan, bi-arreh burīdan*.
 Say, *guftan* (*gūy*): *farmūdan*.
 Saying, *qaul, sukhān*.
 Scabbard, *ghilāf*.
 Scales, *tarāzū*.
 Scandal, *tuhmat, buhtān, iftirā*.
 Scar, *dāgh*.
 Scarce, *kam, kam-yāb*; *qalīl*.
 Scarcity, *kamī*: *tangī, girānī*.
 Scarlet, *qirmizī*.
 Scatter, *pāshīdan, paksh k*: (vulgar): *parakandeh sākhtan; afshāndan*.
 Scavenger, *kannās*.
 Scent, *būy*; 'atr.
 Scented, *mu'attar*.
 Sceptre, 'asā.
 Schism, *shiqāq i dar dīn*.
 Scholar, *muta'lim, tālib* (Ar. pl. *ṭalabeh, ṭullab*): (learned man), 'alim (Ar. pl. 'ulamā).
 School, *madrāseh, maktab*.
 Schoolmaster, *mu'allim, akhḡund, ustād*.
 Science, 'ilm (Ar. pl. 'ulūm): *d*
- Scissors, *mīqrāz, qainchī*.
 Scold (to), *malāmat k*:; 'itāb n:
 Scorn (to), *taḡqīr n*:; *ihānat n*:
 Scorpion, 'aqrab, *kāzdum*.
 Scourge (to), *tāziyāneh zadan*.
 Scout, *jāsūs*.
 Scratch (to), *khāridān, khirāshīdan*.
 Scream, *gharīv*.
 Screen, *pardeh*.
 Screw, *pīch*.
 Scribe, *katīb, navīsandeh, khvush-navīs, muḡarrir*.
 Scriptures (Holy), *kutub i muqaddaseh*.
 Scroll, *tūmār*.
 Scull (oar), *pārū*.
 Sea, *daryā, bahr* (Ar. pl. *biḡār*).
 Seal, *muhr, khātām*.
 Seal (to), *muhr k*:; *makhtūm s*:
 Sealing-wax, *lak*.
 Seam, *darz*.
 Seaman, *mallah*.
 Search, *taftīsh, tafahḡus, justujū*.
 Search (to), *justān* (*jūy*), *justujū k*:; *taftīsh n*:; *tafahḡus k*:.
 Season, *faḡl* (Ar. pl. *fuḡūl*), *mausam*.
 Seat, *nishān*: (of government) *maqarr i ayāleh*.
 Seat (to), *nishāndan*.
 Second, *duvrum, dūyum, ḡānī*: (of time), *ḡāniyyeh*.
 Secret, *rāz, sirr* (Ar. pl. *asrār*): (adj.) *makhfi, panhān, nihān, pūshīdeh*.
 Secretary, *mīrzā, mustaufī, nāib*.
 Secretly, *dar khafā, sirran*.
 Sect, *firḡeh, tāifeh*.
 Secular, *dunyavī*.
 Secure, *amīn*; *imīn, maḡfūz, salāmat*.
 Security, *amniyyat, salāmati*: (person), *zāmin*.
 Sedition, *fitneh, baghāvāt*.
 Seditious, *fitneh-angīz, muḡsiḡid*.
 Seduce, *ighwā n*:; *farīstan* (*farīb*).
 See! (behold!) *ināk, hān*.
 See (to), *didān* (*bin*).
 Seed, *tukhm*.
 Seek (to), *justān* (*jūy*), *justujū k*:.

- Seem (to), *namūdan* (*namāy*).
 Seize (to), *giriftan* (*gir*); *giriftār* k.; *dastgīr* k.:
 Seldom, *kam*, *kamtar*.
 Select (to), *bar guzīdan* (*guzīn*), *ikhtiyār* k.; *numtāz* n.; *intikhāb* k.:
 Self, *khvud*, *khvīsh*, *khvīsh-tan*.
 Selfish, *khvudgharaz*.
 Sell (to), *furūkhtan* (*furūsh*).
 Send (to), *firistādan*, *irsāl* n: (— for), *talab dāshtan*, *khvāndan*.
 Sense, *hiss* (Ar. pl. *aḥsās*); 'aql, *fahm*, *hūsh*.
 Senseless, *bī-hiss*, *bī-havāss*: *bī-fahm*.
 Sensible, *bā-hūsh*, 'aql, *fahīm*.
 Sensual, *naf-ānī*, *shahvat-parast*.
 Sensuality, *nafsāniyyat*, *shahvat-parastī*.
 Sentence (gram.), *jumleh*, *faqareh*: (legal), *ḥukm*, *fatoā'*, *faiḡal*.
 Sentinel, *qarāvul*, *kashikchī*, *pās-bān*.
 Separate, *judā*, 'olā'haddeh.
 Separate (to), *judā* k.:
 Separately, *judāgāneh*, *fardan furd*.
 Separation, *mufāraqat*, *firāq*, *judāī*.
 September, *ailūl*.
 Sepulchre, *qabr* (Ar. pl. *qubūr*), *maqbareh*, *gūr*.
 Seraglio, *andarūn*, *haram*.
 Sergeant, *vakīl*.
 Sermon, *va'z*, *mau'izeh*.
 Serpent, *mār*.
 Servant, *naukar*, *khādīm*, *mulāzim*.
 Serve (to), *khidmat* k.:
 Service, *khidmat*, *khidmat-guzārī*.
 Session, *ijlās*.
 Set (to), (of sun), *ghurūb* n.; *furū raftān*.
 Several, *chand*, *chand tā*, *ba'zī*.
 Severe, *sakht*, *shadīd*.
 Severity, *sakhtī*, *shiddat*.
 Sew (to), *dūkhtan* (*dūz*).
 Sewer, *āb-rīz*.
 Sex, *jīns*.
 Shade, }
 Shadow, } *sāyeh*.
 Shake (to), (intr.), *takān* k.; *junbīdan*; *larzīdan*: (trans.) *takān dādan*, *junbānīdan*.
 Shame, *sharm*, *ḥayā*, *khajālat*, *sharmandagī*: (disgrace), *nang*, *rusvāī*, 'ār.
 Shameless, *bī-sharm*, *bī-ḥayā*.
 Shape, *shikl*, *ḡurat*, *ha'at*.
 Share, *qismat*, *bahreh*.
 Share (to), *taqīm* k.; *qismat* k: (intr.) *sharīk būdan*.
 Sharp, *tīz*, *tūnd*.
 Sharpness, *tīzī*.
 Shatter (to), *pāreh pāreh* k.:
 Shave (to), *tarāshīdan*.
 Shawl, *shāl*.
 Shear (to), *pashm burīdan*.
 Sheath, *ghūlaf*.
 Shed *kappār*.
 Shed (to), *rīkhtan* (*rīz*).
 Sheep, *gūsfand*, *mīsh*.
 Sheepfold, 'āghīl (*i gūsfand*).
 Sheet, *chādūr*: (paper) *varāq* (Ar. pl. *aurāq*).
 Shell, *ṣadaf*: (of nut), *pūst*, *qīshr*.
 Shelter, *panāh*, *maljā*.
 Shepherd, *shabān*.
 Shield, *sīpur*.
 Shine, *tābīdan*.
 Ship, *kashī*, *jahāz*.
 Shocking, *haulnāk*.
 Shoe, *kafsh*: (European) *arūsi*.
 Shoot (to), *gulūleh andākhtan*.
 Shop, *dukkān* (Ar. pl. *dakākīn*).
 Shore, *kinār*, *sāhīl* (Ar. pl. *savāhīl*).
 Short, *kūtāh*.
 Shot (small), *sāchmeh*.
 Shoulder, *shāneh*, *dūsh*, *kitf* (Ar. pl. *aktāf*).
 Shout, *bāng*, *ghirīv*.
 Shout (to), *bāng zadan*.
 Show, *tamāshā*.
 Show (to), *namūdan* (*namāy*), *nīshān dādan*.
 Shrimp, *maigū*.
 Shrine, *ziyarat-gāh*, *imām-zādeh*, *zāvīyeh*, *mazār*.
 Shroud, *kafan*.

- Shrub, *būteh*.
 Shun (to), *ijtināb* n: *az, parhiz k:*
 Shut (to), *bastan* (*band*), *bi-ham guzāshstan*.
 Sick, *bimār, nā-khūsh, marīz*: (to be —), *hāl na dāshtan*.
 Sickness, *maraz* (Ar. pl. *amrāz*), *bimārī, nā-khūshī*; *kisālat*.
 Side, *pahlū: jānib, taraf* (Ar. pl. *atrāf*), *sū*.
 Siege, *muḥāsareh*.
 Sieve, *ghurbāl*.
 Sigh, *āh*.
 Sight, *nazar, didār: bināi* (spectacle) *tamāshā*.
 Sign, *nishān, ishāreh, 'alāmat, aṣar*.
 Sign (to), *imzā navishtan*.
 Signal, *ishāreh, 'alāmat*.
 Signature, *imzā, shihheh*.
 Signet, *khātam*.
 Significance, *ma'ni, matlab* (Ar. pl. *matālib*): (importance) *a-hammiyyat*.
 Signify (to), *ma'ni dāshtan*.
 Silence, *khāmūshī, sukūt*.
 Silent, *khāmūsh, sākit*.
 Silk, *abrishum*.
 Silly, *bi-hudeh: nādan, bi-fahm*.
 Silver, *nugreh*: (adj.) *nugreh-i, simin*.
 Similar, *mišl, mānand, yaksān*.
 Similarity, *mišāl, mushābahat*.
 Simple, *basit: bi-riyā, sādeh-dil*.
 Simplicity, *sādeh-dilī*.
 Simply, *mahz, faqat*.
 Sin, *gunāh: quṣūr, taqṣir*.
 Sin (to), *gunāh k:*
 Since, *chūnkih, az bas kih, zānrū kih, zirā kih*: (from time that), *az ān vaqt kih, az hini kih*.
 Sincere, *khālis, sādiq, bi-riyā*.
 Sincerity, *ikhlas, sidq*.
 Sinew, *pai, 'aṣab* (Ar. pl. *a'ṣāb*).
 Sing (to), *sarāidan: khṣāndan*.
 Singer (musician), *mutrib, mu-ghannī*.
 Single, *mufrad, yak, yagāneh; farid, vahid*.
 Singular (gram.), *mufrad*: (strange) *gharīb*.
 Sink (to), *gharq sh:*.
 Sinless, *bi-gunāh, ma'sūm*.
 Sinner, *gunāh-kār*.
 Sir, *aqā, Ṣāhib*.
 Sister, *khṣāhar, hamshireh*.
 Sit (to), *nishastan (nishin)*: *ju-lūs n:*
 Site, *vaz'*.
 Size, *andāzeh, miqdār*.
 Skating, *yakh-bāzi*.
 Skein (of thread), *kilāfeh*.
 Skiff, *zauraq*.
 Skilful, *hunarmand, qābil, ḥāziq, zarang, zirak*.
 Skill, *hunar, qābiliyyat*.
 Skin, *pūst; charm, jild*.
 Skin (to), *pūst kandan*.
 Skirt, *dāman*.
 Skull, *kāseh-yi sar, jumjumeh* (Ar. pl. *jamājim*).
 Sky, *asmān, falak* (Ar. pl. *af-lak*).
 Slack, *sust, shul*.
 Slackness, *susti, futrat*.
 Slake (to), *nishāndan*.
 Slander, *buhtān, tuhmat, ghibat*.
 Slate, *lauh* (Ar. pl. *alvāh*).
 Slave, *bandeh, ghulam*.
 Slavery, *bandagi, 'ubūdiyyat*.
 Slay (to), *kushtan, bi-qatl rasān-idan*.
 Sledge, *kāliskeh-yi barfi*.
 Sleep, *khvāb, naum, manām*.
 Sleep, *khvābidan, khvāb raftan, dar khvāb būdan*.
 Sleeve, *āstin*.
 Slender, *nāzuk, ḥārik*.
 Slide (to), *laghzidan*.
 Slipper, *pāpūsh*.
 Slippery, *laghzandeh*.
 Slowly, *kund, yavāsh, ahisteh*.
 Small, *khṣurd, kūchik: rizeh*.
 Smallpox, *ābileh*.
 Smart, *zarang; (pain) dard, alam* (Ar. pl. *alām*).
 Smash (to), *shikastan (shikan)*.
 Smell (to), *shamidan, shanidan*.
 Smell, *būy*.
 Smile, *tabassum*.
 Smile (to), *tabassum k:*
 Smite (to), *zadan (zan)*.
 Smith, *ahingar*.

- Smoke, *dūd*.
 Smoke (to), *kashidan*.
 Smooth, *hamvār, sāf*.
 Smother (to), *khafeh k:*
 Snake, *mār*.
 Snare, *taleh, dām*.
 Sneeze 'atseh.
 Sneeze (to), 'atseh *zadan* (*kar-*
dan).
 Snipe, *nūkdarāz*.
 Snore (to), *klurkhur k:*.
 Snout, *pūz*.
 Snow, *barf*.
 Snow (to), *barf āmadan* (*bāri-*
dan).
 Snuff, *nushūq*.
 So, *chinīn, badīn taur: bi-nau'*
-i kih.
 Soap, *ṣābūn*.
 Society, *mu'āsharat, suhbat:*
 (company), *anjuman, sharākat*.
 Socks, *jurāb*.
 Sod, *kulūkl*.
 Soft, *narm, nāzuk: mulāim*.
 Sojourn, *iqāmat, tavaqquf*.
 Solace, *tasalli, dil-āsāi*.
 Solar, *shamsī*.
 Solder (to), *qal' k:, laḥim k:*
 Soldier, *sarbāz, sipāhī*.
 Solitary, *tankhā*.
 Solitude, *khalvat*.
 Solve (to), *hull k:*.
 Some, *chand, ba'zī: qadri*.
 Son, *pisar, valad* (A1. pl. *aulād*).
 Song, *surūd*.
 Soon, *zūd*.
 Sop, *luqmeh*.
 Sorcerer, *jādūgar, sāhir*.
 Sorcery, *jādū, jādūgarī, sihr*.
 Sorrow, *gham, andūh, ḥuzn, dil-*
tangī.
 Sorrow, *ghamgīn, ghamnāk, ḥazīn,*
mahzūn, dilgīr, diltang.
 Sort, *qism* (Ar. pl. *aqṣām*), *nau'*
 (Ar. pl. *anwā'*), *qabil*.
 Soul, *rūh* (Ar. pl. *arwāh*): *jān*.
 Sound, *āvāz, ṣadā, ṣaut:* (adj.)
durust, ṣaḥīh: (— sleep) *girān,*
sangīn.
 Sound (to), *navākhtan, zadan*.
 Soup, *shūrva, āb-gūsh*.
 Sour, *turush*.
 Source, *asl* (Ar. pl. *uṣūl*), *mas-*
dar, mabdā, yanbū' (Ar. pl.
yanābī'), *manba'*.
 South, *junūb*.
 Souvenir, *yādgār*.
 Sovereign, *sultān* (Ar. pl. *salā-*
tīn), *pādshāh:* (money) *līreh*.
 Sovereignty, *saltanat, pādshāhī*.
 Sow (to), *kāshitan* (*kār*).
 Sower, *kārandeh, baṣṣgar*.
 Space, *fāṣileh:* (time), *muddat*.
 Spacious, *vasī', farākh*.
 Spade, *bīl*.
 Span, *vajab*.
 Sparing, *kam-kharj*.
 Spark, *sharāreh, ātash-pāreh*.
 Sparrow, *gunjishk*.
 Speak (to), *guftan* (*gūy*), *ḥarf*
zadan, sukhān rāndan.
 Speaker, *qāil, gūyandeh*.
 Spear, *nūzeh*.
 Special, *khāṣṣ, makhsūs*.
 Specially, *khūṣūsan, 'alā'lkhusūs*.
 Species, *nau'* (Ar. pl. *anwā'*),
jins, qism.
 Speck, *lakkeh*.
 Spectacle, *tamāshā*.
 Spectacles, 'ainak.
 Speech, *kalām, guftār: nuṭq,*
tanuttuq, khatāb.
 Speed, *sur'at, shitāb, ta'jīl, 'aja-*
leh, tundī.
 Spell (to) *imlā k:*.
 Spelling, *imlā*. [talaf n:
 Spend (to), *kharj k:, ṣarf k:,*
 Spice, *adviyyeh*.
 Spider, 'ankabūt.
 Spill (to), *rikhtan* (*riz*).
 Spin (to), *rishtan* (*ris*), *risidan*.
 Spinach, *isfināj*.
 Spire, *manār, manāreh*.
 Spirit, *rūh* (Ar. pl. *arwāh*);
 (courage), *dilīrī, shujā'at:* (li-
 quor), 'arag: (Holy Spirit),
Kūhū'l Qudus.
 Spiritual, *rūhānī*.
 Spirituality, *rūhāniyyat*.
 Spit (instrument), *sikh*.
 Spit (to), *tuf zadan*.
 Spite, *kīneh, bad-khṣāhī:* (in
 spite of), *bā vujūdi kih, bi-*
raghm i 'anf.

- Spittle, *tuf*, *ab i dahān*.
 Splendour, *raunaq*, *jalveh*.
 Split (to), *shikāftan*.
 Spoil (to), *zāyī' k:*, (pillage),
ghārat n:.
 Sponge, *abr*, *isfanj*.
 Sponsor, *zāmin*.
 Spoon, *qāshuq*.
 Sport, *bāzi*, *tafarruj*: *shikār*.
 Sportsman, *shikār-chi*.
 Spot (mark), *lakkeh*: (place),
jāy.
 Spotless, *bi-dāgh*, *bi-'aib*.
 Spout, (on roof), *nāv-dān*.
 Spread (to), (trans.), *gustardan*,
pahn k:, *parākandeh k:*, *pā-*
shīdan: (circulate), *intishār*
dādan: (intr.), *shuyū' yāftan*,
intishār yāftan.
 Spring (season), *bahār*: (of
 watch), *fanar*: (water), *chash-*
meh.
 Spring up (to), *jastan (jah)*, *sar*
zadan; *rūidan*; *jūshīdan*.
 Sprout (to), *nimuvv k:*, *rūidan*.
 Spur, *mihmiz*.
 Spur (to), *mihmiz zadan*, *bar*
angikhtan.
 Spurious, *qullabi*, *qalb*, *magh-*
shūsh.
 Spy, *jāsūs*.
 Squadron, *dasteh*.
 Square, *murabba'*, *chahār-gūsheh*:
 (city); *maidān*, *chahār-sū*.
 Squeak (to), *mikh-mikh k:*.
 Squeeze (to), *afshurdan (af-*
shār), *chalāndan*.
 Stable, *tavīleh*, *ākūr*.
 Staff, *'asā*.
 Stag, *gavazn*, *marāl*.
 Stage (on journey), *manzil* (Ar.
 pl. *manāzil*).
 Stain, *lakkeh*, *dāgh*.
 Staircase, *pilleh*.
 Stale (food), *bayāt*, *shab-māndeh*.
 Stalk, *sāq*, *sāgeh*.
 Stallion, *naryān*.
 Stammer, *lukneh k:*.
 Stamp (postage), *tamr*.
 Stand (to), *istādan*, *pā shudan*.
 Standard (flag), *'alam*, *lvā*, *bai-*
raq.
 Star, *sitāreh*, *najm* (Ar. pl. *nu-*
jūm).
 Starch, *nishasteh*.
 Stare (to), *nik nigaristan*, *chashm*
dūkhtan.
 Start, *ravāneh sh:*, *kūch k:*, *ha-*
rakat k:, *rāh uftādan*.
 State, *hāl*, *hālat*, *ahvāl* (Ar. pl.
 of *hāl*) *kaifiyyat*: (nation), *dau-*
lat (Ar. pl. *duval*).
 Statement, *qazul*, *sukhan*; *tuza'ih*.
 Station, *makān*, *jāy*: *martabeh*.
 Statue, *mujassameh*.
 Stature, *qadd*, *qāmat*.
 Statute, *qānūn* (Ar. pl. *qavā-*
nīn).
 Stay (to), *māndan*.
 Stead (in-), *bi-'avaz*; *bi-jā-yi*.
 Steadfast, *ustuvār*, *pāyadār*, *rā-*
sikh, *sābit*, *bar-qarār*.
 Steal (to), *duzdīdan*, *duzdī k:*,
sarqah (sarigeh) k:.
 Steam, *bukhār*.
 Steamer, *kashī-yi bukhār*.
 Steed, *asb*, *markab*.
 Steer, *fūlad*.
 Steep, *sarāzīr*, *part* (vulg.).
 Steep (to), *khīsānidan*, *tar kar-*
dan.
 Stench, *bū-yi bad*, *gand*, *'ufūnat*.
 Step, *qadam* (Ar. pl. *uqdam*):
 (stair), *darajeh*, *pilleh*.
 Stern (adj.), *muta'abbis*: (of
 ship) *tafar*, *avākhir*.
 Steward, *nāzīr*.
 Stewardship, *nāzarat*.
 Stick, *chūb-dast*.
 Stick (to), (intr.), *chashīdan*, *pai-*
vastan, *mulhaq būdan*: (trans.),
chashānidan, *mulhaq s:*.
 Stiff, *sakht*, *khushk*, *sift*.
 Stiffnecked, *gardan-kash*, *sar-*
kash.
 Still (adj.), *sakit*, *sākin*, *āsūdeh*,
arām: (till now), *hanūz*, *tā*
hāl.
 Stimulate (to), *bar angikhtan*,
tahrīk n:.
 Sting, *nish*: (to sting), *nish*
zadan.
 Stink (to), *gandīdan*, *muta'afsin*
būdan.

- Stir (to), (intr.), *ḥarakat k*:: (trans.) *junbānidan*, *junbish dādan*, *bar ham zadan*, *bar angikhtan*.
- Stirrup, *rikāb*.
- Stockings, *jurāb*.
- Stomach, *mi'deh*; *shikam* (belly).
- Stone, *sang*: (of fruit), *khasteh*, *hasteh*, *tulkeh*.
- Stone (to), *sangsār n*:
- Stoop (to), *kham shudan*.
- Stop (to), (intr.), *istādan*, *vā istādan* (*ist*): (trans.), *bāz* (*vā*) *dāshitan*, *māmi' shudan*.
- Store, *zakhireh*: (— house) *makhzan*, *anbār*.
- Stork, *laqlaq*.
- Storm, *tūfān*: (in war) *yūrish*, *ḥamleh*, *hujūm*.
- Storey, *tabaqeh*, *martabel*.
- Story, *hikāyat*, *qiṣseh* (Ar. pl. *qiṣas*), *naql*.
- Stout, *qavi*, *tanūmand*: *farbih*.
- Stove, *bukhārī*.
- Straight, *rāst*, *mustaqīm*.
- Strait, *tangrah*.
- Strange, *gharīb*; *badī'*.
- Stranger, *gharīb* (Ar. pl. *ghura-bā*), *ajnabi*.
- Strangle (to), *khafeh k*:
- Strap, *tasmeh*, *charm*.
- Straw, *kāh*.
- Strawberry, *tūt i farangi*.
- Stream, *jūy*, *jūb* (vulg.); *sail*.
- Street, *kūcheh*, *rāh*.
- Strength, *quvvat*, *tavānāi*.
- Strengthen (to), *qavi sākhtan*, *mustahkam s*:
- Stress, *ta'kid*.
- Stretch (to), *darāz k*:; *kashidan*.
- Strife, *nizā'*, *munāza'at*.
- Strike (to), *zadan* (*zan*).
- String, *nakh*, *rismān*; *tār*.
- Strip (to), *bīrūn k*:; *kandan* (*li-bās*), *lukht k*: (vulg.)
- Stripe, *zarb*: *khatt*.
- Strive (to), *kūshidan*, *kūshish k*:; *jadd va jahd n*: (contend), *nizā' k*:; *mujādaleh n*:; *jangīdan*.
- Stroll, *gardish*, *tafarruj*.
- Strong, *qavi*, *tavānā*, *sūrāvar*.
- Struggle, *kashmakash*.
- Stubborn, *khṛudsar*, *sārkash*, *mu'ānid*.
- Student, *muta'allim*; *ṭālib* (Ar. pl. *ṭalabeh*, *ṭullāb*).
- Study, *dars*, *ta'allum*, *dirāsāt*.
- Stuffing, *hashw*.
- Stumble (to), *laghzidan*.
- Stumbling-block, *sang i taṣādum*.
- Stupid, *bi-fahm*; *aḥmaq*, *ableh*.
- Stupidity, *ablāhī*, *ḥimāqāt*.
- Stupor, *ghash*.
- Stutter (to), *lukneh k*:
- Style, *'ibarat*.
- Subdue (to), *muti' sākhtan*.
- Subject (matter), *maṭlab* (Ar. pl. *maṭālib*), *mauzū'*: (of king), *ra'yyat* (Ar. pl. *ra'yyā*) *tabī'*.
- Subjunctive, *mashrūt*, *muqayyad*.
- Sublime, *'alī*, *rafi'*.
- Sublimity, *'uluvv*, *rifat*.
- Submission, *inqiyād*, *iṭ'at*, *ib-tihāl*, *zarā'at*.
- Submit (to), *muti' sh*:; *farman burdan*.
- Subsistence, *guzrān*, *zindagāni*.
- Substance, *jauhar*: *aṣl i maṭlab*.
- Substantive, *ism i ḡat*.
- Suburbs, *navāhi*, *savād*.
- Succeed (to), *kāmyāb sh*:
- Successor, *jāy-nishīn*, *khalaf* (Ar. pl. *khulafā*).
- Succinct, *mukhtaṣar*.
- Succour, *madad*, *kumak*, *i'ānat*, *yāri*.
- Such, *chinān*, *chinīn*, *hamchinān*.
- Suck (to), *makidan*.
- Sudden, *nāgahān*.
- Suddenly, *daf'atan*, *baghtatan*, *nāgāh*.
- Suet, *pīh*.
- Suffer, *alam kashidan*, *dard didan* (*kashidan*): *taḥammul n*:; *mutahammil būdan*: (permit) *guzārdan*, *iḡn dādan*.
- Suffering, *dard*, *alam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *aujā'*).
- Sufficiency, *kifāyat*.
- Sufficient, *bas*, *kāfi*, *vāfi*.
- Sugar, *shakar*, (lump sugar) *qand*: (sugar cane) *nai yi shakar*.

- Suicide, *qatl i nafs i kh̄rud*.
 Suit (of clothes), *dast i libās*:
 (law —) *murāja'eh*.
 Suit (to), *bi-kār (bi-dard) kh̄rud-*
dan, farākh̄rud āmadan.
 Suitable, *munāsib, shāyisteh, bi-jā*.
 Suite, *khadam va hasham*.
 Sulphur, *gūgird*.
 Sultan, *sultān* (Ar. pl. *salātin*).
 Sum (of money), *mablagh*.
 Summer, *tabistān*: (— residence)
yailāq.
 Summit, *gulleh, sar*.
 Summons (written), *iḥzār*.
 Sun, *kh̄wurshid, shams*.
 Sunshine, *āftāb*.
 Sunday, *yakshanbeh*.
 Superior, *fāiq, a'lā', afzal*.
 Superlative degree, *tafzīl*.
 Supper, *shām*: (Lord's Supper)
'ashā-yi Rabbāni.
 Supplication, *iltimās, istid'ā,*
mas'alat, ibtihāl.
 Suppose (to), *farz k:, qiyās k:,*
pandāshtan.
 Sure, *yaqīn, muḥaqqaq*.
 Surety, *zāmin: zamānat*.
 Surface, *ṣafheh, sath, rūy*.
 Surgeon, *jarrāh*.
 Surgery, *jarrāhi*.
 Surname, *kunyah: laqab* (Ar. pl.
alqab).
 Surpass (to), *sibqat burdan bar*.
 Surprise, *'ajab, ta'ajjub, dihsat,*
ḥairat.
 Surprise (to), *bi-ḥairat andakh-*
tan: (to be surprised), *ta'aj-*
jub n: (*dāshtan*).
 Surrender (to), (trans.) *taslim*
n:, *sipurдан (sipār), havāleh k:*.
 Surround (to), *daur i — rā giriftan*.
 Surroundings, *atrāf* (Ar. pl. of
ṭaraf), *navāhi* (Ar. pl. of *nā-*
hiych).
 Suspicion, *shubheh, shakk, shāyi-*
beh.
 Suspicious, *bad-gamān: pur-shub-*
heh.
 Sustenance, *qūt, ghaḥā; guzrān*.
 Swallow, *parastū*.
 Swallow (to), *bal'īdan, furū bur-*
dan, bal' numūdan.
 Swamp, *mashileh, lajan-zār*.
 Swan, *ghau*.
 Sway, *hukm-rāni, farmān-farmāi,*
riyāsāt.
 Swear (to), *qasam (saugand)*
kh̄rudan.
 Sweat, *'araq*.
 Sweep, *jārūb k:, rūftan (rūb)*.
 Sweet, *shirīn*.
 Sweets, *shirīni*.
 Sweetness, *shirīni*.
 Swell (to), *bād k:*.
 Swelling, *varam*.
 Swift, *tund, zūd, tizrau*.
 Swiftly, *tundi, zūdi, sur'at*.
 Swim (to), *shinā (shināvari) k:*.
 Swindle (to), *farīftan (farīb),*
gūl zadan.
 Swine, *khūgān, khānāzīr* (Ar. pl.
 of *khūnzīr*).
 Swoon, *ghash*.
 Sword, *shamshir, suif* (Ar. pl.
suyūf).
 Syllable, *juz' i lafz*.
 Symbol, *'ālamat*.
 Sympathetic, *bā-riqqat, mushfiq*.
 Sympathy, *riqqat, shafaqat*.
 Symptom, *'ālamat, aṣar* (Ar. pl.
āṣār).
 Synagogue, *kanīseh* (Ar. pl. *ka-*
nāis).
 Synod, *majlis*.
 Syntax, *nahv*.
 Syringe, *āb-duzdak*.
 System, *intizām, nazm*.
 Table, *miz*.
 Tablecloth, *sufreh, kh̄pān*.
 Tablet, *lauh* (Ar. pl. *alvāh*).
 Tail, *dum, dunbāl*.
 Tailor, *khayyāt*.
 Take (to), *giriftan (gir)*; (away),
bar dāshtan: (— care) *bar*
ḥazar būdan, khabar dāshtan.
 Tale, *qiṣseh* (Ar. pl. *qiṣṣ*), *ḥi-*
kāyat, dāstān.
 Talent, *fazīlat, khaṣlat* (Ar. pl.
khīṣāl): *firasāt*.
 Talisman, *ṭilism*.
 Talk (to), *ḥarf zadan, sukhan*
rāndan, guftuḡū k:.
 Tali, *buland-qadd*.

- Tallow, *pīh*.
 Talon, *chang, changāl*.
 Tambourine, *dāireh*.
 Tame, *rām, khānagi*.
 Tank, *hauz, āb-anbār*.
 Tape, *navāreh*.
 Tar, *qir*.
 Tarantula, *rutail*.
 Target, *hadaf, nishāneh*.
 Tariff, *nirkl*.
 Tartar, *Tātār*.
 Taste, *mazeh; zauq, zāiqeh*: (good —) *saliqeh*.
 Taste (to), *chashīdan, mazeh giriftan*.
 Tavern, *sharāb-khāneh*.
 Tax, *bāj*: (taxes), *māliyāt*.
 Tea, *chāhī, chāi*.
 Teach (to), *āmūzānīdan, ta'lim dādan*.
 Teacher, *mu'allim, ustād*.
 Teapot, *qūrī*.
 Tear, *ashk*.
 Tear (to), *darīdan, chāk kardan*.
 Telegram, *talagrāf*.
 Telegraph, *talagrāf*: (to —) *talagrāf zadan*.
 Telegraphist, *talagrāfchi*.
 Telescope, *dūr-bin*.
 Tell (to), *guftan, ittīlā' dādan, muttālī' s*:
 Temper, *mizāj, khūy, tab', tabī'at*.
 Temperance, *i'tidāl, parhīz*.
 Tempest, *tūfān*.
 Temple, *quds, haikal*.
 Temporary, *muvaqqat*.
 Tempt (to), *tajrībeh k; āzmāish n*:
 Temptation, *tajrībeh, āzmāish*.
 Tenant, *musta'jir*.
 Tender, *narm, mulāim*.
 Tenderness, *narmī, mulāyimat*.
 Tenet, *'aqīdeh* (Ar. pl. *'aqāid*).
 Tense (gram.), *zamān*.
 Tent, *khāimeh, chādūr*.
 Tepid, *shīrgarm*.
 Termination, *akhlīr, itmām, 'āqibat, anjām*.
 Terrace, *sakkū*.
 Terrible, *haulnāk, hāil, mulūb*.
 Terrify (to), *tarsānīdan*.
 Territory, *marz o būm, mulk*.
 Terror, *haul, dīhshat, nihāb, haibat*.
 Testament, *vaṣīyyat-nāmeḥ*: (Old T.), *'ahd i 'atīq*, (New T.) *'ahd i jadīd*.
 Testify (to), *shahādat dādan*.
 Testimony, *shahādat, gavāhī*.
 Text (of book), *matn*: (verse), *āyeh*.
 Than, *az*.
 Thank (to), *shukr k; tashakkurn*:
 Thanks, *shukr*.
 Thanksgiving, *shukr-guzārī*.
 That, *ān*: *kīh*.
 Thaw (to), *āb shudan*.
 Theft, *duzdī, sarqeh* (*sariqeh*).
 Then, *pas, āngāh, ba'd az ān*: *dar ān sūrat, az ān jihat*.
 Thence, *az ānjā*: *az ān sabab*: *az ān zamān*.
 Theory, *ḥikmat i rūḥānī*.
 Theory, *qiyās, ḥads*.
 There, *ānjā*.
 Therefore, *lihāzā, banā bar ān, az ān jihat*.
 Thermometer, *garmā-namā*.
 Thick, *kuluft*.
 Thief, *duzd, sāriq*.
 Thigh, *rān*.
 Thimble, *angushtāneh*.
 Thin, *lāghir*: *barīk*.
 Thing, *chīz, amr* (Ar. pl. *umūr*), *shai* (Ar. pl. *ashyā*).
 Think (to), *fikr* (*tafakkur, ta'ammul, khīyāl*) *kardan* (about, *dar*): (fancy) *gamān k*: (*burdan*), *ingāshitan* (*ingār*), *pan-dāshitan* (*pan-dār*), *dānistan* (*dān*).
 Thirst, *tishnagi, 'atash*.
 Thirsty, *tishneh*.
 Thistle, *kangar khasak*.
 Thither, *bi-ānjā, ānjā*.
 Thorn, *khār*.
 Thorny, *khār-dār, pur-khār*.
 Thorough, *kāmūl, tāmm, tamām*.
 Thoroughbred, *aṣīl*.
 Though, *agarchīh, harchand kīh, bā vujūdī kīh*.
 Thought, *fikr, tafakkur, khīyāl, ta'ammul, ra'i*.
 Thoughtless, *bi-fikr*.
 Thread, *nakh, rishteh, rismān*.
 Threat, *tahdīd, va'id*.

- Threaten (to), *tahdīd*, *n*:.
 Threshing-floor, *kharman-gāh*.
 Threshold, *āstāneh*.
 Thrice, *sih bār*, *sih martabeh*, *sih daf'eh*.
 Throat, *galū*, *halq*.
 Throne, *takht*, *sarir*.
 Through, *az*, *az rāh i*; *bi*, *bi-vasīleh-yi*.
 Throw (to), *andākhtan* (*andāz*), *afkandan*.
 Thumb, *shast*, *ibhām*.
 Thunder, *ra'd*.
 Thunderbolt, *šā'iqeh*.
 Thursday, *panj-shanbeh*.
 Thus *chīnīn*, *badīn taur*.
 Tide (flood-), *madd*: (*ebb*-) *jazr*.
 Tidings, *khābar* (Ar. pl. *akhbār*), (*glad* —), *muždeh*.
 Tidy, *jā bi-jā*.
 Tidy (to), *jā bi-jā kardan*.
 Tie (to), *bāstan* (*band*).
 Tiger, *babr*.
 Tight, *tang*, *muhkam*, *sift*.
 Tile, *kāshī*.
 Till, *tā*, *hattā'*: *tā vaqti kih*.
 Timber, *chūb*.
 Time, *vaqt* (Ar. pl. *auqāt*), *zamān* (Ar. pl. *azmaneh*): *zamāneh*; *hīn*, *hīngām*: (*leisure*), *furšat*.
 Timid, *tarsān*, *kam-dil*, *khāif*.
 Timidity, *tars*, *kamdili*, *khāuf*.
 Tin, *halabī*.
 Tin-opener, *halabī-bur*.
 Tinder, *qau*.
 Tiny, *kūchik*, *khūurd*, *kūchūli* (*vulg.*).
 Tip, *sar*, *nauk*.
 Tipsy, *makhmūr*, *mast*.
 Tired, *khasteh*.
 Tithe, *'ushr*, *dahyak*.
 Title, *laqab* (Ar. pl. *alqāb*); (*of book*) *'unvān*: (*claim*), *iddi'a*.
 To, *bi*.
 Toast, *nān i birishteh*.
 Tobacco, *tūtūn*: (*coarse*) *tanbakū*.
 To-day, *amrūz*.
 Toe, *angusht i pāy*.
 Together, *bā-ham*, *hamrāh*.
 Toil, *mihnat*.
 Token, *ishāreh*, *'alāmat*.
 Toll, *rāh-dārī*.
 Tomato, *badīnjān i farangi*.
 Tomb, *qabr* (Ar. pl. *qubūr*), *maq-bareh*.
 To-morrow, *fardā*: *bāmdādān*.
 Tone, *ṣadā*, *navā*.
 Tongs, *anbur*.
 Tongue, *zabān*, *lisān* (Ar. pl. *alsaneh*): (*of fire*), *zabāneh*.
 Too (much), *ziyād*: (*also*) *niz*, *ham*.
 Tool, *alat*.
 Tooth, *dandān*: (*of saw etc.*) *dandāneh*.
 Toothbrush, *misvāk*.
 Top, *sar*, *qulleh*.
 Topaz, *zabarjad*, *yāqūt i zard*.
 Topsy-turvy, *sar-nigūn*, *vāzgūn*.
 Torch, *mash'al*.
 Torment, *'azāb*.
 Torment (to) *āzurdan* (*āzar*), *'azāb n*:.
 Torrent, *sail*, *sailāb*.
 Tortoise, *lāk-pusht*.
 Tossing (of waves) *talātūm*.
 Total, *majmū'*, *jam'*, *jumleh*.
 Totally, *tamāman*, *kullīyyatan*.
 Touch (to), *lams n*:; *dast burdan*.
 Touchstone, *mī'yār*, *'iyār*.
 Towards, *bi-taraf* (*sū*) *i*.
 Towel, *dastmal*.
 Tower, *burj*.
 Town, *qaryeh*: *shahr*.
 Toy, *bāzicheh*.
 Trace, *surāgh*, *aṣar* (Ar. pl. *āṣar*).
 Trade, *tijārat*, *kharid va farūsh*.
 Trade (to), *tijārat n*:.
 Trader, *tājir* (Ar. pl. *tujjār*): *bāzargān*.
 Tradition, *hadīṣ* (Ar. pl. *aḥādīṣ*), *khābar* (Ar. pl. *akhbār*); *ri'āyat* (Ar. pl. *ravāyā*): *tavātur*.
 Traffic, *āmad o shud*: (*trade*) *tijārat*.
 Train, *kāliskeh-yi bukhārī*.
 Traitor, *khāin*.
 Transcribe, *naql k*:.
 Transgress, *tajāvuz n*: *az*.
 Transitive (verb), *fi'l i mu-ta'uddī*.
 Translate, *tarjumeh k*:.
 Translation, *tarjumeh*.

- Translator, *mutarjim, tarjumān*.
 Transmigration, *tanāsukh, maskh*.
 Transport, *naql*: (delight), *vajd*.
 Trap, *dām, taleh*.
 Trappings, *yarāq*.
 Travail, *dard i zih*.
 Travel (to), *safar k*:.
 Traveller, *musāfir*: *sayyāh*.
 Traverse, *ṭai k*:.
 Tray, *sinī*.
 Treacherous, *khāin, bi-vafā, ghad-dār*.
 Treachery, *khīyānat, bi-vafāi*.
 Treasure, *ganj, khazāneh, khazīneh*.
 Treatise, *risāleh*.
 Treaty, 'ahd: (document), 'ahd-nāmeh.
 Tree, *darakht, shajareh* (Ar. pl. *ashjār*).
 Tremble (to), *larzīdan*,
 Trench, *khandaq*.
 Trial, *āzmāish*.
 Tribe, *tāifeh* (Ar. pl. *tavāif*),
qaum (Ar. pl. *aqwām*): *qabīleh*
 (Ar. pl. *qabāil*): *il* (pl. *ilyāt*).
 Tribunal, *mahkameh*.
 Tribute, *bāj*.
 Trickle (to), *chakīdan*.
 Trinity, *taslīs i oqdas*.
 Troop, *dasteh, risāleh*.
 Troops, *lashkar, 'asākir, qushūn*.
 Trot (to), *lukkeh raftan, yūrtmeh raftan*.
 Trouble, *zahmat, taṣdī', azīyyat, iztirāb*.
 Troubled, *muzṭarīb*: (water) *mu-kaddar*.
 Troublesome, *muzāhīm, muṣaddī'*:
mushkil.
 Trousers, *shalvār, zir-jāmeḥ*.
 Trousseau, *jahāz*.
 Trout, *qizil-āleh*.
 True, *rāst, haqiqī*.
 Truly, *bi-durustī, fi'haqiqeh*.
 Trumpet, *karranā, būq, ṣūr, shapūr*.
 Trunk (tree-), *taneh yi darakht*:
 (box), *ṣandūq*: (elephant's)
khurtūm.
 Trust, *'itimād, 'itiqād*: (in God)
tavakkul.
 Trust (to) *'itimād* etc. *n*: *bar*.
 Truth, *rāstī, haqq, haqiqat, haqqiyyat, ṣidq*.
 Try (to), *kūshīdan, kūshish k*:,
sa'ī n:; *tajribeh k*:; *āzmūdan*
 (*āzmāy*), *imtihān k*:
 Tube, *lūleh*.
 Tuesday, *sih-shanbeh*.
 Tulip, *laleh*.
 Tumbler, *shīsheh, finjān*.
 Tumour, *dunbal*.
 Tumult, *hangāmeḥ, ightishāsh, shūrīsh, shulūk* (vulg.).
 Tune, *navā, āhung*.
 Tunic, *qabū*.
 Turban, 'amāmeh.
 Turk, *Turk* (Ar. pl. *atrāk*).
 Turkey (country), *mulk i Rūm*:
 (bird), *bū-qalamūn*.
 Turn, *naubat, passā* (vulg.).
 Turn (to), (intr.) *gardīdan, bar gardīdan, gardīsh (daur) k*::
 (trans.), (bar) *gardānīdan*.
 Turner, *kharrāt*.
 Turnip, *shalgham*.
 TurnscREW, *āchār*.
 Turquoise, *firūzeh*.
 Turtle, *sang-pusht*: (-dove) *qumrī*.
 Tutor, *laleh; mu'allim*.
 Twice, *do daf'eh, do martabeh*.
 Twilight, *shafaq*.
 Twin, *tau'am*.
 Twine, *rismān*.
 Twinkle (to), *darakhshīdan (du-rukshīdan)*.
 Tyranny, *zulm, ta'addī, satam*.
 Tyrant, *zālīm, satamkār*.
 Tyro, *mubtadī*.
 Ugliness, *zishti*.
 Ugly, *zisht, bad-manzar, bad-gil*.
 Umbrella, *chatr*.
 Unanimity, *yagānagi, ittihād, ittifaq*.
 Unanimous, *yakdīl, muttafiq, muttahiḍ*.
 Unawares, *nāgāh*.
 Unbelief, *kufr*: *bi-īmānī*.
 Unbeliever, *kāfir* (Ar. pl. *kuffār*),
bi-dīn, bi-īmān.
 Uncircumcised, *nā-makhtūn*.

- Uncle (paternal), 'amm, 'ammū :
(maternal), khāl, khālū, dāi
(vulg.).
- Unclean, nā-pāk, najis: chirk,
chirkīn.
- Uncleanness, nāpākī, najāsat:
chirk.
- Under, zir, pāin, taht.
- Underneath, zir, pāin.
- Understand (to), fahmīdan, idrāk
n.: multafit sh:
- Understanding, 'aql, fahm, idrāk:
(agreement), ittifaq.
- Undoubtedly, bi-shakk, bi-shubheh.
- Undress (to), rakht (libās) bīrūn
k.: kandan.
- Unequaled, bi-miṣāl, bi-naẓir.
- Unexpectedly, nāgahān.
- Unfaithful, bi-vafā, namak-ḥa-
rām.
- Unfortunate, bad-bakht.
- Ungodly, bidīn.
- Ungrateful, nā-sipās, ḥaqq nā-
shīnās.
- Unhappiness, dil-tangi, dil-giri.
- Unhappy, dil-tang, dil-gir, musta-
mand, malūl.
- Uniform, libās i nizāmi.
- Union, ittihad.
- Unite (to), paivastan.
- Unity, yagānagi, ittihad.
- Universal, jāmi', kulli.
- Universe, 'alam, jahān, jumleh-
yi kāināt.
- University, dāru'lulūm, madra-
seh.
- Unjust, bi-inṣāf, zalim.
- Unlearned, ummī, bi-savād.
- Unleavened, fatīri.
- Unless, agarneh, varneh, illā,
magar, juz īn kih.
- Unlucky, badbakht.
- Unmarried, 'azab, mujarrad,
ghair i muzavvaj.
- Unmeaning, bi-ma'ni, bi-hudēh.
- Unmerciful, bi-rahm, bi-muruvat.
- Unofficial, ghair i rasmi.
- Unpaid, must, majjānan.
- Unpalatable, nā-guvar, bad-ma-
zeh.
- Unpleasant, nā-pasand, ghair i
maqbul.
- Unprofitable, bi-fāideh, ghair i
mufid.
- Unripe, nā-ras, nā-rasideh.
- Unspeakable, mā lā kalām.
- Unstable, bi-qarār.
- Unsuccessful, nā-kāmyāb, maḥ-
rūm.
- Unsuitable, nā-shāyisteh, nā-
munāsib
- Untie, ḥall k.: vā kardan.
- Until, tā; tū ān kih; ḥattā' ān
kih.
- Untrue, durūgh. nā-rāst, kāzīb.
- Untruth, durūgh, kiẓb.
- Unwary, ghāfil, bi-ihtiyāt.
- Unwell (to be) ḥāl na dāshtan,
kisālat dāshtan, nā-khūsh b.:
- Unwholesome, nā-guvarēh.
- Unwise, nā-dān, bi-fahm.
- Unworthy, nā-lāiq.
- Up, balā.
- Upon, bar, bar balā, bar sar, rū-yi.
- Upside down, vāzḡūn, zir-zabar,
sarnigūn.
- Upwards, balā.
- Urgency, zarūrat, luzūm; aham-
miyyat.
- Urgent, lāzim, zarūr; ahamm.
- Usage, ma'mūl, rasm (Ar. pl.
rusūm), 'adat: sulūk.
- Use, isti'māl; fāideh, maṣraf:
(to be of —) bi-kār āmadan,
bi-kār khūrdan, bi-dard khūrdan.
- Use (to), isti'māl k.: bi-kār bur-
dan: (be in habit of) 'ādī
būdan, 'adat dāshtan.
- Useful, mufid, bi-kār.
- Useless, bi-fāideh, bi-maṣraf.
- Usual, ma'mūl, ma'mūli.
- Usually, 'umūman.
- Utility, fāideh, manfa'ut.
- Utter, talaffuz dādan.
- Utterance, talaffuz.
- Utterly, tamāman, kullān, kul-
liyyatan, kāmīlan.
- Vacant, khālī.
- Vaccination, ūbileh-kūhi.
- Vaccinate (to), ūbileh kūbidan.
- Vague, mushṭabil, maghshūsh.

- Vain (fruitless), *bātil*, *bi-fāideh*, 'abaş: (conceited), *khṛudpa-sand*, *maghrūr*: (in vain), 'abaş, *bātilan*.
- Valet, *pish-khidmat*.
- Valiant, *dilīr*, *shujā'*.
- Valid, *bar-qarār*, *sohīh*.
- Valley, *darreh*, *julgeh*, *vādī*.
- Valour, *dilīrī*, *shujā'at*, *mardān-agī*.
- Valuable, *bish-qaimat*, *girān-bahā*, *girān-māyeh*, *qaimat-dār*.
- Value, *qaimat*, *arzhish*, *bahā*: (use), *maşraf*, *fāideh*.
- Value (to), *qaimat guftan*: (esteem), *qadr dānistan*: *ghanimat shamurdan* (*dānistan*).
- Van (of army), *talāyeh*.
- Vanguard, *muqaddamatū'l jaişh*.
- Vanish (to), *ghāib sh.*: *nā-padid āmadan*.
- Vanity (uselessness), *buṭlān*, *batālat*: (conceit), *ghurūr*, *ta-kabbur*, *khṛud-pasandī*.
- Vanquish (to), *ghālib sh.*: *ghalabeh yāftan bar*.
- Vapour, *bukhār*.
- Variance, *ikhtilāf*.
- Variegated, *gūnāgūn*, *rangārang*, *mulavvan*.
- Various, *mutafarriq*, *mukhtalif*.
- Varnish, *raughan i kamān*.
- Varnish (to), *raughan zadan*.
- Vary (to), *tafāvut dāshtan* (*bā*, from).
- Vase, *zarf* (Ar. pl. *zurūf*).
- Vast, *a'zam*, *bi-andūzeh*.
- Vault, *tāq*; *qabbeh*.
- Vaunt (to), *gilāf guftan*, *lāf zadan*, *fakhr k.*:
- Veal, *gūsh* *i* *gūsāleh*.
- Vegetables, *sabzījāt*, *tarakāri*.
- Vehemence, *tundī*.
- Veil, *rū-band*, *chādūr*, *izār*: *hijāb*, *niqāb*.
- Vein, *rag*, 'irq (Ar. pl. 'urūq).
- Velocity, *tundī*, *zūdī*, *sur'at*.
- Velvet, *makhmal*.
- Venerable, *muhtaram*, *mukarram*, *girāmī*.
- Venerate (to) *muhtaram* etc. *dāshtan*.
- Veneration, *ihtirām*, *ikrām*, *hur-mat*.
- Vengeance, *intiqām*.
- Venison, *gūsh* *i* *ahū*.
- Venom, *zahr*, *samm*.
- Venomous, *zahr-dār*.
- Venture (to), *iqdām n.*: *zahreh k.*; *jur'at k.*: *jasārat varzidan*.
- Venturesome, *jasūr*.
- Venus (planet), *zuhreh*.
- Verandah, *aitān*.
- Verb, *fi'l*.
- Verbally, *zabāni*: *lafzan*.
- Verdigris, *zangār*.
- Verge, *lab*, *dam*: (on verge of) *mushrif i bi*.
- Vermicelli, *rishteh*.
- Vermin, *jānivar*.
- Verse (poetry), *shī'r* (Ar. pl. *ash'ār*), *nazm*: *bait* (Ar. pl. *abyāt*): (of a song) *band*.
- Version, *tarjumeh*.
- Vertige, *sar-gardāni*.
- Very, *khalīl*, *bisyār*.
- Vest, *qaftān*.
- Vestige, *aşar* (Ar. pl. *aşār*).
- Vesture, *pūshāk*, *libās* (Ar. pl. *albaseh*), *rakht*.
- Veterinary surgeon, *baitār*.
- Vex (to), *ranjānidan*, *āzurdeh s.*:
- Vexation, *āzār*, *ażīyyat*, *ranj*.
- Vexed, *muẓtarīb*, *ranjīdeh*, *mu-kaddar*.
- Vice, *badi*, *sharārat*, *fasād*.
- Viceroy, *qāim-maqām*, *farmān-farmā*.
- Victor, *ghālib*, *fātih*, *muzaḥḥar*.
- Victory, *fath*, *zafar*, *nuşrat*.
- Victuals, *ghaẓā*, *āzūqeh*, *khṛurāk*.
- View, *nazar*, *manzar*: (opinion), *ra'i* (Ar. pl. *arā*, *ārā*), *khīyāl*.
- Vile, *furū-māyeh*, *khabiş*, *sifleh*.
- Village, *dih* (pl. *dihāt*): (adj.) *dihāti*.
- Vine, *tāk*, *mau*.
- Vinegar, *sirkeh*.
- Vineyard, *tākistān*.
- Violence, *zūr*, *jabr*: *shiddat*.
- Violet, *bināfsheh*.
- Viper, *af'i*.
- Virgin, *bākireh*, *dukhtar*, *dūshīzeh*.
- Virginity, *bikārat*.

- Virtue, *hunar*: 'iffat, 'asmat, *pāk-dāmani*.
 Virtuous, *tāhir*, *pāk-dāman*.
 Visage, *rūy*, *chāreh*, *sūrat*.
 Visible, *zāhir*, *huvaidā*, *āshkār*:
mar'i, *didani*.
 Vision (sight), *bināi*, *baṣārat*:
ru'yā, *khvāb*.
 Visit, *didani*: *dīd va bāz did*:
 (to sick) 'iyādat.
 Visit (to), *barāyi didani āmadan*.
 Visitor, *mūhmān*.
 Vocabulary, *lughat*.
 Voice, *avāz*, *saut*.
 Void, *khālī*, *tuhī*: (null), *bātil*,
mansūkh.
 Volcano, *kūh i ātash-fishān*.
 Volley, *shalik*.
 Volume, *jild*.
 Vomit (to), *qai k:*, *istifragh k:*.
 Vortex, *gird-āb*.
 Vow, *naḡr*.
 Vowel, *ḥarf i 'illat*, *ḥarakat*.
 Voyage, *safar i daryā*.
 Vulgar, 'āmm.
 Vulture, *lāsh-khḡur*, *karkas*.
 Wager, *shart*.
 Wages, *mavājib*; *ujrat*, *muzd*.
 Waggon, 'arrādeh, 'arrābeh.
 Waist, *kamar*, *mīyān*.
 Waistcoat, *jilakrḥ*.
 Wait (to), *māndan*; *intizār k:*
sabr k:.
 Wake (to), (intr.) *bidār sh:*.
 Walk, *gardish*, *tafarruj*.
 Walk (to), *piyādeh raftan*: *khar-*
āmidan; *gardish raftan*.
 Wall, *dīrār*.
 Walnut, *girdū*.
 Want, *ḥājat*, *ihtiyāj*; *kamī*: *bi-*
navāi, *mufliṣi*.
 Want (to), *lāzim dāshtan*, *ḥājat*
dāshtan.
 War, *jang*, *jadāl*, *ḥarb*, *muḥā-*
rabat.
 War (to), *jangidan*, *jang k:*.
 Warehouse, *makhzan*, *anbār*.
 Warlike, *jang-jū*.
 Warm, *garm*: (to warm) *garm*
s:.
 Warmth, *garmā*; *ḥarārat* (heat).
 Warn (to), *mutanabbih s:*, *āgāhi*
dādan.
 Warning, *āgāhi*, *tanbih*: 'ibrat.
 Warp and woof *tār o pūd*.
 Wash (to), *shustan* (*shūy*);
ghusl k:.
 Washerwoman, *rakht shūy* (*rakht-*
shūr vulg.).
 Wasp, *zandūr*.
 Waste (adj.), *virāneh*: (noun), *ta-*
laf, *isrāf*.
 Watch, *sā'at*: (night-), *pās*:
 (guard), *kashik*; *qarāvul*, *ka-*
shikchi.
 Watchword, *ism i shab*.
 Water *āb*: (to water) *sirāb k:*.
 Wave, *mavj* (Ar. pl. *amvāj*).
 Wax, *mūm*: (sealing —), *lak*.
 Way, *rāh*, *ṭariq* (Ar. pl. *ṭuruq*).
 Weak, *za'if*, *kamzūr*, *nā-tavān*.
 Weakness, *za'f*, *kamzūri*, *nā-*
tavāni.
 Wealth, *daulat*, *ghanā*.
 Wealthy, *daulatmand*, *ghani* (Ar.
 pl. *aghniyā*).
 Weapons, *aslaheh yi jang*.
 Wear (to), *pūshidan*.
 Weariness, *khastagi*, *darmān-*
dugi.
 Weary, *khasteh*, *darmandeh*.
 Weather, *havā*.
 Weave (to), *baftan*.
 Web (spider's), *tār* (*i 'ankabūt*).
 Wedding, 'arūsi; 'aqd, *nikah*.
 Wednesday, *chahār-shanbeh*.
 Week, *hafteh*.
 Weep, *girstan*, *giryeh k:*, *giryān*
sh:.
 Weeping, *giryeh*.
 Weigh (to), *sanjidan*, *vazn k:*.
 Weight, *vazn*.
 Weight, *sangin*.
 Welcome (to), *tarḥīb k*.
 Welcome! *khvush āmadid*.
 Welfare, *bih-būdi*, *salāmāti*.
 Well, *chāh*: (adj.) *chāq*, *ṣāhiḥ*
va salāmat: (adv.) *bi-khḡubi*.
 Well-wisher, *khair-khḡāh*.
 West, *maghrīb*, *gharb*.
 Westerly, *maghrībi*.
 Wet, *tar*, *nam*.
 Wet (to), *tar s:*.

- Whale *hūt*.
 What, *chih*: *ānchūh*.
 Whatever, *har ān chih*.
 Wheat, *gandum*.
 Wheel, *charkh*.
 When, *vaqtī kih*, *chūn*: *kai*?
 Whence, *az kujā*? *az jāi kih*.
 Where, *kujā*? *kū*?: *jāi kih*.
 Whether . . . or, *khvāh . . . va khvāh*: *chūh . . . chih*, *yā . . . yā*.
 While, *muddat*, *chundi*, *andakī*: *dar hini kih*, *mā dāmī kih*.
 Whip, *shallāgh*, *gamchī*.
 Whirlpool, *gird-āb*, *vaitel*.
 Whirlwind, *gird-bād*.
 Whiskers, *burūt*, *sibil*.
 Whisper (to), *bi-gūsh guftan*, *zēr i lab guftan*.
 Whistle (to), *sūt zadan*, *şafir zadan*.
 White, *safid*: (of egg), *sapideh yi tukhm*.
 Who, *kih*? *ān kih*, *kasi kih*.
 Whoever, *har kih*, *har ān kih*.
 Whole, *tamām*, *kull*, *hamagi*.
 Wholesome, *gurār*.
 Why, *chirā*, *az chih sabab*.
 Wick, *fatīleh*.
 Wicked, *bad*, *badkār*, *sharīr*, *fāsīd*.
 Wickedness, *fasād*, *sharārat*, *badī*.
 Wide, *gushādeh*, *farākh*, *vasī*, *pahnā*.
 Widow, *biveh zan*.
 Width *pahnāi*, *vus'at*, *'arż*.
 Wife, *zan*, *zaujeh*.
 Wild, *vahshī*.
 Wilderness, *biyābān*.
 Will, *irādeh*, *murād*: (testament) *vas'yyat*.
 Willow, *bid*.
 Win (to), *burdan* (*bar*), *hāsīl k*: .
 Wind, *bād*.
 Window, *panjareh*, *darīcheh*.
 Wine, *sharāb*, *khamr*, *mai*.
 Wing, *bāl*, *par*, *janāh* (Ar. pl. *ajnaheh*).
 Winter, *zamistān*.
 Wipe (to), *pāk k*: .
 Wire, *sim*, *maftūl*.
 Wisdom, *hikmat*, *dānish*, *khīrad*.
 Wise, *dānā*, *dānishmand*, *khīrad-mand*.
 Wish, *khvāhish*, *arżū*.
 Wish (to), *khvāstan* (*khvāh*).
 Wit, *fīrasat*: *latāfat*.
 Witchcraft, *jādūgarī*, *sīhr*.
 With, *bā*; *bi*.
 Withdraw (to), *kanār giriftan*, *bāz istādan*.
 Wither (to), *pažmurdeh sh*:
 Withhold (to), *vā* (*bāz*) *dāshtan*.
 Within, *dākhīl*, *darūn*, *tū yi*.
 Without, *bīrān*: *bī*, *bi-dūn i*.
 Withstand (to), *muqācamat n*: *bā*.
 Witness, *shāhid*, *garāh*: (evidence), *shohādāt*, *gavāhī*.
 Witty, *zarīf*.
 Wolf, *gurg*.
 Woman, *zan*, *za'ifeh*.
 Womb, *rahīm*.
 Wonder, *ta'ajjub*, *hairat*.
 Wonder (to), *ta'ajjub n*: .
 Wonderful, *'ajīb*.
 Wood, *chūb*: *hizum*, *himeh*: (for -est) *jangal*, *bīsheh*.
 Woodcutter, *tabarzan*, *hizum-kan*.
 Wool, *pashm*.
 Word, *sukhan*, *kalimeh*, *lafz* (Ar. pl. *alfāz*).
 Work, *kār*, *'amal* (Ar. pl. *a'māl*); *shughl*.
 Work (to), *kār k*: .
 Workman, *'amaleh*.
 Workshop, *kār-khāneh*.
 World, *dunyā*; *jahān*: *'ālam*: (this —) *dunyā*: (the next) *ākhirat*.
 Worldling, *dunyā-parast*.
 Worldly, *dunyavī*.
 Worm, *kirm*.
 Worn-out, *mundaris* (clothes).
 Worse, *badtar*, *kharābtar*.
 Worship, *'ibādat*, *parastish*.
 Worship (to), *parastīdan*, *'ibādat n*:; *parastish k*:
 Worshipper, *parastish kunandeh*.
 Worst, *badtarīn*, *kharābtarīn*.
 Worth, *qadr*, *qaimat*, *bahā*, *arżish*.
 Worth (to be), *arżīdan* (*bi*-).
 Worthily, *bi-taur i shāyisteh*.
 Worthiness, *līyāqat*.

- Worthless, *bi-fāideh, bi-mašraf.*
 Worthy, *sazāvār, laiq, mustahaqq, mustawjib, vājib.*
 Wound, *zakhm, rish.*
 Wound, *zakhm kardan, majrūh s.:*
 Wounded, *zakhm - dār, zakhm-khēsurdeh, majrūh.*
 Wrap (to), *pichīdan, malfūf k:*
 Wrath, *qahr, hiddat: ghaiz.*
 Wrecked, *shikasteh sh:*
 Wrestle (to), *kushti giriftan.*
 Wrestler, *kushti-gir.*
 Wrestling, *kushti.*
 Wretched, *mustamand, ghamgin, dil-gir.*
 Wrinkle, *chīn.*
 Wrist, *band i dast.*
 Write (to), *navishtan (navis), tahrir n.:*
 Writer, *navisandeh, katib, mu-harrir.*
 Writing, *khatt; raqam (Ar. pl. arqām).*
 Written, *maktūb, marqūm.*
 Wrong, *ghair i šakh: (injury), zarar.*
 Wroth, *khashm-nāk, ghazabnāk.*
 Yard (measure) *zar', gaz: (court) hayāt.*
 Yawn, *khamyāzeh k.:*
 Year, *sāl, saneh.*
 Yearly, *har sāleh, sālāneh, sanavi.*
 Yeast, *māyeh.*
 Yell (to), *bāng zadan, furyād k.:*
 Yellow, *zard.*
 Yes, *ball, āri.*
 Yesterday, *dīrūz: (day before —) parirūz.*
 Yet, *ammā, lakin, likin, magar, valī: (still), tā hanūz, hanūz, tā bi-hāl.*
 Yoke, *yūgh: (pair), juft.:*
 Yolk (of egg), *zardeh-yi tuklm.*
 Young, *kūchik; javān, khayurd-sāl: (noun), bachcheh.*
 Youth, *javāni, šughr i sinn: (young person). javān.*
 Zeal, *ghairat; ta'aṣṣuh.*
 Zealous, *pur-ghairat; muta'aṣṣib.*
 Zephyr, *nasim, bād i šabā.*
 Zero, *ṣifr.*
 Zinc, *rūi.*
 Zodiac, *mintaq'ul burūj.*
 Zone, *minṭaq: kamarband: min-tuqeh.*
 Zoroaster, *Zardusht.*
 Zoroastrian, *Zardushti, gabr.*



Contractions.

Besides the usual ones, e. g. *adj.* for *adjective*, *trans.* for *transitive*, *intr.* for *intransitive*, etc., the following are used:

<i>k:</i>	=	<i>kardan</i> (<i>kun</i>).
<i>s:</i>	=	<i>sākhtan</i> (<i>sāz</i>).
<i>b:</i>	=	<i>būdan</i> (<i>bāsh</i>).
<i>d:</i>	=	<i>dādan</i> (<i>dih</i>).
<i>sh:</i>	=	<i>shudan</i> (<i>shav</i>).
Ar. pl.	=	Arabic plural.
<i>n:</i>	=	<i>namūdan</i> (<i>namāy</i>).

It should be hardly necessary to remind the student that the various Persian words given in explanation of any English word must not be used indiscriminately. There are often very important differences between them, the English word having several different meanings. Accents have not been inserted in this vocabulary, as the student should now have no difficulty in knowing their places in Persian words.

خلاصه وارد خانه او شدیم خانه ساده است
 اما خیلی خوب است اردر که داخل شدیم جلو خانه
 داشت و همشایی در جلو عمارت بود که بمنزله
 فضا و حیاط خانه بود اما در مرتبه بالا واقع بود
 نواب لیعهد انگلیس و دوک دوچامبرلین و سیو
 دستون و لرد کراونیل و لارنون و مکنفرش
 معروفی و یک نقاش پر مرد بلند قامتی که یک
 پرده صورت کلاه دستون را خیلی خوب ساخته
 بود و در همین عمارت نصب کرده بودند که بهترین
 نقاشهای لندن است و جمعی دیگر از معارف
 و معتبرین شهر همه در اطراف استاده بودند
 تمام اهل مجلس مرد بودند زن هیچ نبود از این اطراف
 با طاق دیگر که میر شام چیده بودند رقه نشستم

برواسته با ثواب و لیعهد پائین آمدیم همان
 دالان کل که اول سیده بودیم آمده سوار کاسه
 راه این شده بلندن مراجعت کردیم در کار
 ثواب و لیعهد از ماجدا شده رفتند و با ما سر در
 سند و لف و ناظم الدوله سوار کاسه که شده بمنزل
 را آمدیم در ساعت شش و نیم بعد از ظهر باید
 سخانه لرد روزبری مهبانی و صرف شام بودیم
 در ساعت ^{یعنی} نایب است سلطان و سر در و مند و لف
 و ناظم الدوله و بعضی دیگر از ملنزمین رکاب
 خودمان سخانه لرد روزبری رفتیم روزبری از فرقه
 لبرال و اردسته و وزارت مسیو کلا دستون است
 که ضد باد سنه و زارت حالیه است جو امیت
 خوش رو و کوتاه قدریش و سپل رومی ترشد

یک نصف دوره اسب و ایند معش است
 اسب و تقریباً نصف دوره اینجا از نزدیک و تیره
 اگر آباد تا پای پله عمارت اسب دانی طهران است
 بعد گفتند فلان اسب پیش آمد ما برخواستیم چندان
 پله بالا تر رفتم و ارداطی شدیم که نه بار حاضر کرده
 بودند نه بار خوردیم نواب ولی عهد و اعظم رجال
 هم در سر نه بار بودند بعد از نه بار با طاق اول بر
 کشتم یک دوره دیگر اسب و اند بعد نواب
 ولی عهد گفتند برویم پایین از نزدیک اسبها را تماشا
 کنیم آمدیم پایین چاکب سوار با اسبها را از جلو
 ما گذرانند اسبها و مادیانهای خوب بود بعد از
 تماشا دوباره بالا رفتم یک دور دیگر هم دو اند
 باز دور باقی مانده بود چون ما خیال تمام داشتیم

باین این دیواروان دالان همه کلکاری است
 این دالان هم حینلی طولانی است و تمام طول
 این دالان را بیری زده اند مرتب نهارقم
 که رفتیم رسیدیم بایست وانی که اسم این محل
 دوانی (دکین فادک) است بالاخانه دیدیم که
 مخصوص مادرهمین ایام ساحه و در ظرف هجده
 روز با تمام رسانیده اند سایر بالاخانههای قدیم ساز
 هم در جلو تریب دیده میشد از لپها بالا رفتیم
 بالاخانه منظر بسیار خوشی به چمن با صفائی که
 در جلو است و اردارزن و مرد و اعیان و محرمین
 حینلی بایست وانی آمده بودند مردم متفرقه تماشائی
 هم بسیار بودند خصوصاً در آنجائی که سرسبها
 شرط می بسند جمعیت و فال و مقال عریبی بود

نزر سلطان و محمد الدوله هم دوسته تر انداختند
 خلی تا شاد داشت امروز یک ساعت قبل از ظهر با
 برویم با سب وانی و سنا را هم در آنجا بخوریم در
 وقت معین با سر در و سوز و لاف سوار کال کشید
 بنیم از دم پارلمنت گذشته بکار راه آهن که باید
 یارب وانی برود رسیدیم ترین حاضر بود تو اب
 ولی عمد و دوپیشان و لارنون هم در کار
 حاضر بودند ما هم ترین نشسته صحبت کنان رفتیم
 ترین حیندی تدمی رفت رسیدیم بقصبه ستر اری
 پس در آنجا قدری ترین زلیت کرد تو اب و بعهد می
 گفتند چرا ترین استاد بنا بنود توقف کند بعد از
 عوض کرده ترین بطرف اسب وانی آمد در کار
 پیاده شدیم دم کار یک دالان مسقفی بود که از
 دو سمت ستون داشت و یکدو ایر چوبی هم بود

بود که بنظر ما بر بندر فستیم تماشا کردیم تو پوی است که
 مخترع آن (مکسیم) نیکی دنیایی است و این تو پ
 هم با اسم همین شخص موسوم و معروفست تو پ
 بسیار عجبی است لوله دارد که در زیر آن لعنه
 کرده اند تا بواسطه تیر اندازی گرم نشود و در صفحه
 خارج چهار صد فشک میکند و در زیر تو پ
 خزانه دارد که آن صفحه را اینجا گذاشته و یک صد
 در پشت سر دارد که روی آن می نشینند قراول
 میرود یک جایی هم در پشت تو پ تعبیه کرده اند
 که جایی دوشت بزرگ است تو سخی روی صندلی
 می نشیند قراول میرود دست با اینجا تمیکه از متصل
 فشکهای فلزی که در صفحه زیر تو پ جا دارد خالی
 میشود و لاشتهای فشک از زیر میریزد فشکها هم
 مثل فشک مارتینی است و خودمان انداختیم

اما خسته شده بودیم چرا که قریب دو ساعت و نیم
 آنجا نشسته بودیم مثل نیاترهای دیگر نبود که بعد
 از افتادن پرده برخواستند بیرون برویم و سرت
 خورده راحتی کنیم متصل در یگان نشسته بودیم خلاصه
 بعد از اتمام تیاتر برخواستند از پنجه ها بالا رفتیم
 جانی بود وسیع و مدور در آنجا سوسو هها سوپه
 حاضر کرده بودند در وسط میز بزرگی بود ما با خانه واژه
 سلطنت آنجا نشسته ایم سایرین در سر میزهای
 مدور کوچک که در اطراف گذاشته بودند بنشیند
 تمام اشخاصی که در تیاتر بودند سوپه خوردند بعد از
 سوپه که مدتی از نصف شب گذشته بود منزل آمده
 خوابیدیم (روم جمعاً ششم) امروز صبح
 خیرال انکلیس در همین باب جلومنزل ما یک توفی کرده

هزار تومان خرج آنها شده بود هر دفعه که پرده می
 افتاد لباسها را عوض کرده لباسی بهتر و رنگین تر
 از اول میپوشیدند بسیار خوب متعجبند در یک
 پرده که رقاصها و بازیگرها با معلق میزدند لوطی با
 و بازیگرها بواسطه حضور خامنها می معتبر لباس
 حیابان پوشیده باقبای سیاه معلق میزدند
 حین غریب بود با این لباس سنگین انطور
 معلق زدن و در هیچ سیرک ندیده بودم بعدستوها
 بلند نصب کرده معلق آنها بشد زنها ی باری
 که آمدند از طناها با لایمیرفتند و چرخ میچوردند
 در همان بین طناب دیگر جستن کرده آن
 طناب را گرفتند و چرخ میزدند هیچ میمون
 نمیتواند اینکارها بکند چینی تماشا داشت

بلند میت و در ستون دارد و روبرو عقب جنبی
 جا دارد در حقیقت مثل اینست که سایر مترسبها مخلوق
 باشد آن زیر صندلهای زیاد که نشسته اند مرتبه
 های دیگر بالای این مرتبه است مرتبه تحتانی دیگر
 لرز دارد و دوره بهم متصل است مگر در بعضی جاها ارتخه
 فاصله و فیمابین ساحه اند جائی که مانسته ایم
 خیلی وسیع است عقب آن پلهها دارد که مردم پشت
 سر مانسته بودند تمام زن و مرد بنجا در آنجا بودند
 برای مادر جلو صندلی ها گذارده بودند که با نوآب
 ولی عهد و زوجه ایشان و شاهزادها بروی صندلیها
 نشسته بودند و با زنی است جنبی تماشا داشتند
 و ترتیب یکصد نفر فاص از دختر و پسر زن و مرد
 و دخترهای کوچک بودند که همه لباسهای بسیار
 فاخر مشغع زکات زکات پوشیده بودند و البته چهل پنجاه

مسیگردیم تا به تیارتر رسیدیم نو آیت لبعمد و زوجه
 ایشان و پسرها و دخترها ایشان و ویزا و عیان
 انگلیس و سفرای خارجه و معتبرین شهر ازن
 و مرد در آنجا بودند مجلس رسمی نبود اما لباس نیم
 رسمی پوشیده بودند زنها باز همان طور با لباس
 شب که سینه و ساعدشان باز بود و جواهر زیاد
 زده آمده بودند با کل و دستهای کل تمام لژها را
 معطر و مزین کرده بودند از ملهترین ما هم امین سلطان
 و عزیز است سلطان و جمعی دیگر حاضر بودند و صنع این
 تیارتر دخلی سایر تیارترها ندارد و حین زرکت
 و همه مطلقا است داخل آنهم جنلی مزین است و بعضی
 از جاها سنک مرمکار کرده اند با الکترو تیه
 روشن میشود پنجره تبه دارد مرسته اول از زمین

پالسنیه) را که صد ارشاهزادهای خانواده
 لوی فلیپ بادشاه فرانسه است و اسحال ارشاهزادگان
 اسپانیا محبوب میشود در آنجا دیدم جوان است
 اما عییل و صغیف البنیه بطوریکه نمیتوانست بستند
 پدرش اینجامدیت خمر (انویاپل) سکه سابق
 اسپانیول زن او است او هم حاضر بود با او صحبت
 کرده احوال ایزابل ملکه را پرسیدم بعد آمدیم منزل
 شبر ابا پدر ویم به بتیتر (امپیس) این جا بار
 ساوونها احابره کرده و اسباب تشریفات
 فراهم آورده و مخصوصا برای امشب که ما آنجا برویم
 سوپه حاضر کرده اند در ساعت نه و نیم رفتیم
 بتیتر باز در راه همان طور جمعیت از زن و مرد
 بود همورا سیکشیدند و ما با دست با مردم تعارف

بتفضیل بنویسم کتابی میشود بعد از او پسر نواب و لهجید
 قدری در باغ گردش کردیم مهندطور که از میان جمعیت
 میرفتیم زن و مرد راه وسیعی باز میکردند و میرزا مالکم
 خان ناظم الدوله که همراه ما بود بعضی برای ما معرفی
 میکرد و ما با بنهاد ستاده بعد در چادر کوچکی که در
 گوشه بود قدری نشستیم پس (گفت بیاری)
 لوزه لوی فلیب پادشاه فرانسه را که حالا در کلیس
 متوقف و پدرش بولس رفته است در اینجا دیدم
 آمد با بانست قدری صحبت کردیم بعد آمدیم نزد علی
 حضرت پادشاه پهلوی ایشان نشسته قهرمی
 با ایشان صحبت داشتیم بعد علیحضرت پادشاه
 بقصر و نیز در مراجعت کردند و ما هم گردش کنان
 نامم در باغ آمدیم که مرعوب کنیم پس (دو کفن

بنام زلف و صفت مسکونم قدری هم در صواب چادر
 نوزاد که عصر آنکه گاه نشسته بودند آنستاده

راحت کرده بعد کاس که حاضر کردند سوار شد باغ
 نواب و لعیهد رفتیم سیدیم سخانه نواب و لعیهد
 استقبال کردند با ایشان رفتیم علیحضرت پادشاه
 انگلستان را که در آنجا بودند ملاقات کردیم در چاه
 کوچکی که در میان باغ روی چمن زده بودند خانواده
 سلطنت هم آنجا بودند باغ بسیار با صفاست
 زمین چمن مثل محفل روی آن گل کارهای خوبی
 درختهای تک تک و در قطعات چمن چادرهای
 کوچک تک تک بجهت واردین و مهمانها زده بودند
 یک چادر بزرگی هم در کناری زده بودند که مهمانها
 در آنجا عصرانه بخورند میز بزرگی از عصرانه ترتیب داد
 بودند البته بقدر دو هزار زن و مرد و دختر از خانه
 واده شاهزادگان و نجبا و اعیان و وزراء و سوار
 بر حسب دعوت در این باغ حضور داشتند که اگر میخواهیم

کال که و اراده و آسبوس بقدرست که زین کوچ
 پیدایت و شخصت عجیب میکنی که چگونه اینها از
 یکدیگر میکنند و محال است در اینکو چاکال که
 بتواند تند برود با وجود آنکه هسته میروند اگر مهارت
 کال که چه میا و قدرت پلین این شهر نباشد
 روزی هزار حادثه روید بد قدرت پلین بطوری
 است که بیک اشاره دست جلو تمام رانگاه میداد
 و کال که هر کس باشد فوراً می آید در کوچ
 پیکا ولی هم جمعیت زیاد است آمانه بانقدر که در
 بجنس استریت دیدم تماشای اینجار شخص در
 کال که نباید بکند چرا که در کال که متصل جوش است
 که مبادا تضاد فی بشود و حادثه اتفاق افتد اگر آدم
 در کناری بایستد و تماشا کند سیاحت عریبی
 دارد از مانع وحش مراجعت کردم بمنزل قدسی

یک پیر مرد ریش سفیدی و دیگری مرد قد بلندی
 ریش سیاه و سفیدی دار و هر دو جلو ما افتاده
 جانور هارا نشان میدادند و معرفی میکردند
 چون باید در ساعت پنج و نیم بخانه نواب ولیعهد
 برویم حقیقتاً نتوانستیم تماشای کالی بکنیم حرکت
 کردیم این دفعه از کوچه ریجنس استریت گذشته
 بعد آمد بکوچه پیکادلی آنهم کوچه وسیع بزرگت
 مثل کوچه ریجنس استریت است کوچه ریجنس استریت
 خیلی وسیع است و پاکیزه در حقیقت باراری است
 از دو طرف دکانهای عالی با استغره زیاد دارد
 و جمعیت آینه و رونده بقدری است که حساب ندارد
 در جلوه دکانهای جمعیت زیاد استاده بودند در پیاده
 رو کوچه متصل بیاد هامی آیند و میروند و در وسط

و از روی هوا با آن درت و پای کوشتی می گرفت
 بعد ماهی را با لای خانه آنجا رده می گذاشتند شیرانی
 بالامی و ش و ماهی را خورده دو باره از هاجا توکی
 آب پتک میزد دیگر انواع میمونها و شکارها
 و مرغها و طوطیهای مختلف و سایر حیوانات مثل
 باغهای وحش دیگر که دیده بودیم زیاد داشت مار
 بزرگی در اینجا دیدیم که دراکواریم بر لبن همچنین باری
 مذیده بودیم قطرش ما اندازه ساقه چنار بزرگ
 و طولش ده زرع بود هیچ همچو اردمانی در هیچ جا
 دیده نشده بود یک شبانه یعنی میمون بزرگ
 هم داشت فذری کوچکی از شبانه که ج خلعی بود
 صورتی بعینه خواجهای سیاه چاق است تعاتی
 که با نهاد دارد است که حرف نمیزند رئیس این باغ وحش

باغ وحش برکن بود شبانه

این پارکت پارک بزرگیت اما در غزهای شهر
 و اعتت کسی از اهل شهر باین پارک نمی آید
 مگر اشخاصی که در غزهای شهر خانه دارند و بچه ها برا
 بازی زیاد باین پارک می آیند به خصوص بچگانی که با
 بزرگتر هستند بازی مخصوصی در این جا می کنند که اسمش
 کرگیت است بعد داخل باغ وحش شدیم زن و مرز زیاد
 در باغ بود و هر کجا ما می رفتیم دور ما جمع می شدند
 و حشرهای خوشکل بومی آنها خیلی بود نزدیک هفت
 سباع رفتیم هفت مہت شیر و پلنگ بود و
 فیل هم بود که روی آنها سحت زده اند و هر کس
 میخواست پول میداد سوار میشد تومی باغ میکشت
 بعد رفتیم مہلوی شیرآبی که در توی حوضی بود
 همینکه از دور ما ہی بان نشان می دادند می پرید

ساعت دیگر مشغول خواهند بود بسیاری از مهملان
 با هم تازه می آمدند و تا هوار و شن بود اینها می قصید
 (روز پنجشنبه کنده چنگبر) امروز پنج ساعت و
 نیم از ظهر گذشته باید بخار نواب و لعیب دریم
 هوای لندن غالباً ابر و تیره است و کمتر آفتاب دیده
 میشود امروز را تا بعد از ظهر ملاقات رساننده بدستیم
 هفتاد و نمره خورده بعد از هفتاد فرمودیم دو کالسه
 حاضر کردند که باغ و حش برویم چون در سفر اول
 هم که بلندن آمدیم بهمین باغ و حش رفته بودیم میخواستیم
 به بلنیم درین سفر تازه چه دازد من نا برد در خس مهملان
 دارد و می در یک کالسه گذشته بعضی ملتر منن هم
 در کالسه های دیگر سوار شده راندیم برای باغ
 و حش رسیدیم بریجنس پارک که باغ و حش نومی

این قصهائی که مشرب کردند و اس و پلکا و زورکا
 و کازیل بود بعد از ده دوازده مجلس تمام شد برخواست
 آمدیم با طاق دیگر که میری برای سوپه در آنجا چیده
 تمام مردم هم آنجا جمع شدند همین طور قدر استاده
 قدری چیز خوردیم و صحبت کردیم اش سواهی دو کدو
 بمرسج و خواهر ایشان دوشیس دو تک که مادرشان
 مرده است و درین مجلس حاضر بودند دیگر همه از آن
 و اما ظم و رجال دولت انگلیس از زن و مرد حاضر بودند
 خلاصه چون من خسته بودم باروجه نواب و لیعهد
 دست داده خود نواب و لیعهد هم تا در بپلکمشان
 ما آمده از آنجا با ایشان تعارف کرده بمنزل خودمان
 آمدیم و حواپدیم اما نواب و لیعهد و سایرین و با
 برکشید بهمان تالار بال که رخصتند و تا دو

و معتبرین رجال دولت انگلیس و وزراء محترم منصوب
 معزول از مردوزن حاضر بودند و تمام زنها سینه با
 شان تخت و مکشوف بود و همه خود را با لباسهای
 برلیان و جواهرهای نفیس زینت کرده بودند که تمام
 اطاق و تالار را برلیان پر کرده بود بالای این تالار
 یک شاه نشینی است دوسه پله میخورد در آنجا چند صندلی
 برای ماکه آمده بودند رفیتم نشستم تو آب و لعیهد
 روجه و لعیهد و پسرها و دخترهای ایشان و سایر
 شاهزاده خامنها برخواستند برای رقص قدری که
 رقص کردند آمدند نشسته خستکی گرفته دوباره برخاسته
 مشغول رقص شدند باز نشسته قدری خستکی گرفته باز
 برخواشد رقصیدند خلاصه بقدر دوازده مرتبه
 همین طور رقص کردند و نشسته هوای اطاق گرم
 بود و این تالار بزرگ هم از بوی عطر پر شده بود

و سایر شاهزادها و شاهزاده خانمها از عجب با حرکت
 کردند اطاق با طاق و تالار تالار از کوچکیان و صوف
 زن و مرد که نشسته تا رسیدیم بتالار بزرگ رقص
 این تالار بزرگ و سایر تالارها و اطرافها مملو از زن
 و مرد بود این بالارقص خیلی بزرگ است چراغها
 برقی زیاده دارد یک بالکنی هم دارد که آنجا موزیک
 میزدند یک ارک خیلی بزرگی هم در همین بالکن است که
 می گفتند پرنس آلبرت شوهر اعلیحضرت پادشاه
 انگلستان در حیات خود در شکرده است و از وقتی
 او فوت شده دیگر کسی این ارک را نزده است خیلی
 ارک بزرگی اما موزیک میزدند اگر بخواهم اسمی
 این اشخاصی که در این تالار حاضر شده اند بنویسم
 یک کتاب مخصوصی میشود همین قدر مینویسم که تمام عظیم

شده آمدیم منزل امشب در این عمارت که منزل ما است
 بقدر هزار و پانصد نفر زن و مرد از اعاظم و محترمین
 و وزراء و سفرای خارجه ببال و مدقص مهمان هستند
 که باید ما هم بآن مجلس برویم قدری که رحمت شدیم
 وزیر دربار و ایشیک آقاسی باشتی آمده عرض کردند
 که همانها حاضرند همان طور با عصاها جلو ما افتاده ما
 هم لباس تمام رسمی پوشیده بقدر پانزده نفر با هم
 از نهر اهان ما لباس رسمی پوشیده از پله ها بالا
 رفتیم تمام اطفا و تالارها بچراغهای برقی روشن
 و به سیلهای ممتاز آراسته و مزین بود نواب و لعید
 جلو آمده با همدیگر دست دادیم بعد رفتیم لوتی اطاق
 دیگری که روضه نواب و لعید هم آنجا بودند باز روضه
 و لعید تعارف کرده بعد دست بدست ایشان داده
 ایشیک آقاسی باشتی با از جلو ما و نواب و لعید

که سفیدت و رک سیاهی دارد اطاقهای بسیار خوب
 تو در توی عالی با سبلهای بسیار خوب داشت تو
 و لیعهد هم آنجا بودند دست داده تعارف کردیم کردیم
 بوری و بعضی از اعظم شهر هم باز نهایشان حضور
 داشتند قدری توی اطاق راه رفته صحبت کرده
 بعد آمدیم سر شام تمام اینهارت پرا از کل است اطاق
 شام هم بسیار خوبی چیده و بگلهای زیاده در نیت
 داده بودند بقدر سی نفر سر میز بودند هر یکت جای خود
 نشتم دست راست من زوجه لر و سالیز بوری دست
 چپ زوجه لر که و کان نشسته بودند زوجه لر
 سالیز بوری زنی کوتاه قد و بسیار محترم و پستیک
 دن و مثل وزیرک است خلاصه شام خورده بعد
 آمدیم با طاق دیگر فتوه خوردیم و سیکار کشیدیم و با
 یکان یکان صحبت داشتیم بعد پائین آمده سوگال که

شد

جلوشن باغچه پراز کل دارد محله یا صفائی است خندناکم
 الدوله خانه خوبیت باغچه پراز کل و انانهای خوب
 و اسبابهای ممتاز دارد عصرانه و میوه جات
 خوب حاضر کرده بود قدری میوه خوردیم زن و
 دخترهایش را بحضور آورده معرفی کرد در دختر
 دارد دختر کوچکش که شش ساله است حسینی خوش
 صحبت و باغزه است قدری نشسته بعد رحمت منزل
 کردیم قدری رحمت کرده بعد با این سلطان و
 زومند و لف بجاکه نشسته رفتم منزل (از کدگان)
 مهر دارا علی حضرت پادشاه انگلستان که در آنجا به
 صرف شام همان بودیم بعضی دیگر از ملتزمین ما هم
 همراه بودند رسیدیم منزل اردیپاده شدیم خود
 بازوجه اش نام در با استقبال آمده بودند دست
 داده رفتم بالاداخل عمارت شدیم تمام این عمارت
 از دیوارها کوپله ها ارنسک مرمر ایتالیائی است

پالس آمدیم اسم بزرگ که متصل به هاید پارک است
 کینضیک طین بادک) هت با زور محبت همان
 طور جمعیت مثل اول سیاده بودند وقت رفتن شبیه
 از چیلوی کلیسای سنت پل گذشتیم این کلیسای تقدیری
 بزرگ است که به بزرگی و ارتفاع کوه دوشان پشته طران
 بلکه قطرش از کوه دوشان پشته بیشتر به نظر میاید خلاصه
 رسیدیم به منزل بانواب ولیعهد دست داده خدا
 کردیم ایشان رفشه و ما آمدیم با طاق خودمان قدری
 رحمت کرده بعد با این سلطان و ناظم الدوله
 توی کال که نشسته را دیدیم برای سفارش خانه ایران
 که منزل ناظم الدوله است از هاید پارک (کینضیک)
 طین بادک) گذشتیم و از خیابان آخر محلات شهر
 رفشه رسیدیم سبانه میرزا مالک خان ناظم الدوله که منزل
 او در محله آخر شهر است اما محله پر کلی است تمام خانها

غیر بی درخواست بعد از اتمام خطبه با قدریکه گذشت
 برخواستیم با همان ترتیب اول باز درت زوجه لر در
 در دست ما بود و سایرین از عقب از تالار بیرون آمدیم
 و باز همان تشریفات و قضات و شراف در جلو ما بودند
 به علاوه چهار شیپور هم از جلو ما میزدند آمدیم با طاق اولی
 قدری راه رفته فتوه خوردیم و سیکار کشیدیم و با توالی
 ولی عهد آمدیم بیرون توی کال که نشسته را ندیم برای
 منزل راهی که امروز رفتیم و مراجعت کردیم از تعمیرات
 از عمارت بوکنیس کام به پارک سنت جمیس و (کوچه
 پل تل) که محل جمیع کلو سبهای مشهور لندن است و از آنجا
 میدان ترا فال کار و کوچه استرند تا بسته و کیلدال
 رسیدیم و در مراجعت از کیلدال به (ان نمیکنت که لب
 رودخانه است و کوچه نار نمبر لندن که محل همان خانه های بزرگ
 است و از آنجا به سنت جمیس پارک و از آنجا به بوکنیس کام

قدری که گذشت ما خوانستیم بر خیریم و سلامت اردو
 سینه و اباالی لندن شریقی بنویشیم شیپوچی شیپو
 زد و جارچی جابر کشید ما بر خوانسته لفظ مختصری
 کردیم و ناظم الدوله ترجمه کرد باز همه دست زدند و پا
 روی کتھا کوفتند و نشستیم دوباره جارچی جازد
 و شیپورچی با شیپور کشیدند نواب و لیعهد برخواست
 خطبه فصیح مفصل مشروحی در تهنیت و تحمید ما خوانده
 و مردم دست زدند و همه سلامت ما نوشیدند و ما هم
 جام شریقی سلامت ایشان خوردیم بار دیگر جارچی
 جازد و شیپوچی شیپور کشید گفتند لا رسالیز
 لوری صدر اعظم میخواند خطبه بخواند همه ساکت شدند
 لرد سالیز لوری بر خورست و از حفظ خطبه خواند مفصل
 مشروحی در پلستیک مودت آمیز بکلیس باد و اول خارج
 پان کرد در خطبه او جنیل مردم شادی کردند و همه

سر لرد میر بود و فریاد کرد که مردم ساکت شوند که لرد میر
 میخواست بد خطبه بخواند و نفر شیپورچی از طرف ما و نفر
 هم از آن طرف برای سکوت مردم شیپور کشید مردم
 که بودند تمام دست زده کار و چپکال با که در دست داشتند
 در روی میر باز زدند بعد همه ساکت شدند و لرد میر بخواند
 خطبه مفصل مشروحی در توصیف ما و اعلیحضرت پادشاه
 انگلستان و نواب و لیهمد و پیمان دوستی ما بین
 دولتین انگلیس و ایران قرائت کرد و مردم همه
 دست زدند ما هم برخوانستیم تا تمام مردم سلامت
 اعلیحضرت پادشاه انگلستان جام شکر خوریم
 و نشستم قدری که گذشت دوباره شیپورچی باشپور
 زدند و جابرجی جبار زده مردم دست زده ساکت شدند
 دوباره لرد میر بخوانست و مجدداً خطبه مفصل مخصوصاً
 در تمجید و رود ما خواند و باز همه اهل محل دست زدند
 و ما هم برخوانستیم و سلامت ملت کردیم و نشستم

جواب هم اهل مجلس دست میزدند و پاها بجهت هاو میزها
 زدند خطبه ها که تمام شد برخواستند همان ترتیب
 و تشریفات که آمده بودیم رفتم برای اطاق نهاس
 این تالار تا لاری بزرگ و جنبی که منته رفتم است باید پیچید
 هزار سال باشد که اینجا را ساخته اند پنجره های تالار کله ای
 کرده بکلیب یا شسته تراست تا تالار بعضی محبتهای مرمر
 هم در تالار بود رفتم سر میز منهار جای مخصوص خود مانستم
 دست راست ما زوجه الزم و دست چپ خود آوردن نشسته
 بودند هشتصد نفر مدعوین منهار از زن و مرد سر میز بنشسته
 بودند یک میز بنود چدین میز پهلوی یکدیگر که آورده و
 سر میز چهل پنجاه نفر نشسته بودند سیصد نفر پیشخدمت
 مشغول خدمت بودند که هر وقت راه میرشد صدای
 پامی آنها مثل صدای رعد بود دیگر جای خالی در این تالار
 نبود یک بالا خانه بود مشرف بر این تالار که مورچه
 در آنجا میزدند خلاصه قدریکه غذا خورده جارچی که پشت

لر در دست داده از جلومی رفیق و زوجه و لیعهد بانواب
 و لیعهد و سایر زنها و شاهرا ده خاعنها از عجب ما
 می آمدند و باین تفصیل واردتالار شدیم در بالای تالار
 چهارپله تالار میرفت و یک جانی بود که مشرف بتالار بود
 آنجا یک صندلی برای من گذاشته بودند و چندین
 صندلی و نیم تخته های دیگر هم بود که سایرین نشینند
 بعد از نشستن ما شرفا و قصات و نواب رومی صندلی
 های دیگر نشسته شروع بنوشتن کاغذها نمودند لر در
 خطبه رومی کاغذ نوشته بود از رومی صندلی برخاسته
 ای تاده قرینت کرده خطبه بسیار مفصل مضیع عزائی
 در تهنیت ورود ما بود و طول کشید تا قرائت شد
 وقت خواندن خطبه تمامی هالی محابس دست میزدند
 و تجمه ها و میزها پامی کوفتند بطوریکه صدای رعد
 میکرد خطبه که تمام شد لارنون که سابق در طهران
 وزیر مختار بود و حالا پیر شد است خطبه لر در را ترجمه
 کرد بعد ما هم جوانی در مقابل خطبه لر در تقریر کردیم
 که باز لارنون بر خوانسته جواب را ترجمه کرد درین

و شرفاً در مجلس مخصوصاً اینهار اشرفی می گویند به اینکه
 ما فارسی کرده باشیم و قضاة و اعیان سینه مالکها
 قدیم نجبا و خرفتمای قائم و زلفهای عاریتی که سفید
 و در روزهای مخصوص که لباس رسمی می پوشند این
 زلفهار البسه مسکیزا دارند همه جلو ما افتاده مارا به عمارت
 و تالار بزرگی بزد خود کرد و خرقة قسم بندی
 پوشیده بود که دوسه زرع طول داشت و از عقب او
 کشیده میشد و سایر نواب و قضات و عزیزه یا بزرین
 و عصاهای طلا در کمال شکوه جلو ما میروشنند تا وارد
 یک محوطه کوچکی شدیم که جلو آن قالیچه کشیده بودند
 زوجه لردم که زن کامله ایت بازن نواب و لیعهد و
 لنوان معروفه شهر و شاهزاده خانمهای محترم در
 آنجا حاضر بودند و صنع و قانون اینجا طوریت که در
 این موقع زوجه لردم مقدم بر زوجه نواب و لیعهد است
 چنان که ما هم وقت رفتن از آنجا تالار بزرگ بازن

عمارت ماخانه پیکر بیکی که در تیب بیکم سنک است
 دو طرف راه سر باز و سوار ز ناید با بحال نظم سحبه حیرم
 ایستاده بودند و در پشت سر آنها جمعیت زیاد
 از اهالی شهر از تماشائی و عیزه بودند از در و پنجره
 کوچها و مهر کجا که ممکن بود آدم با استند و تماشا کند
 آدم ایستاده بود که البته بقدر دولت سید مزار
 نفر حاضر بودند و تمام دکاکین و طرف در بار بازار کرد
 در عوض متاع و اسباب فروش آدم ایستاده و پسر قصاب
 زیاد با انواع کلها در پشت دکاکین و اطاقها و کوچها
 نصب کرده در بحال زینت و قشنگی همه جا راسته
 بودند طنابهای زیاد از کوچها آویخته و کل بسیار آنها
 بسته بودند که خیلی تماشائی بود و اسم مارادار اغلب
 پردها با لفظ مبارکباد نوشته بودند با این ترتیب
 و تقضیل وارد عمارت پیکر بیکی شدیم (لرد مر) با نواب

که با تکلیف آیدیم بهین جا آواز میخواندند حالاً هم بهمان
 طور میخواند دیگر (مادام ماریرز) بود که خیلی خوب خواند
 کو یا هم چه خوبم میاید که بهین ماریرز باشد که چهار
 سال قبل شوهرش در بالون نشسته بهوار رفت و دیگر
 اثری از او ندیدند و مالمه مفقود گردید خوانندهای
 دیگر از قتل (میس آلا رسل) و (مادام نوز دیکا)
 وغیره بودند تمام حرکات رقص با ساز موافق بود
 در آخر هم اجماعاً رقص خوبی کردند از انجام راحت کرده
 خواندیم (روز چهارشنبه چهل و چهارم)
 امروز بر حسب دعوت (لرد مر) پیکلزیکی شبیه
 شهر لندن رفته در آنجا منهار بخوریم در ساعت
 دوازده که وقت ظهر بود نواب ولیعهد بمنزل آمد
 ما را برداشته با هم سوار کالک شد ما بحال توفیر
 و احترام باین تفصیل روانه نشیته شدیم اولاً از درب

کل زیاد که البته قیمتا بقدر هفت هشت هزار تومان کل
 میشد در لثها بود تمام اهل تماشاخانه از معتبرین بودند
 آدم غیر معتبر نبود در لثها جایی که مشاد در سابق یک
 لیره میدادند و می نشستند شب بیدار میرسید بود
 تمام تماشاخانه بالکتر سیبیه روشن بود بسیار
 مجلس عالی یا شکوهی بود عطر کلهها تمام تماشاخانه
 را پر کرده بود تمام زنها و مردها که نشسته بودند در
 حقیقت غرق کل بودند جلور لثها و دست اندازها مملو
 از کل بود و هر خانمی هم یکدسته کل بزرگ در دست داشت
 که البته کمتر از دو تومان قیمت نداشت (تماشاخانه
 پر بود ساز و آواز خیلی مطبوع خوب بود خوانندهها
 خیلی خوب خواندند یکی از خوانندههای خوب (مادام
 البانی) بود که از اهل امریکاست سنم سابق هم که

می‌پسند و صحبت می‌کنند با گفتگوی پلپستی که پلنمانند
دیگر از میدان (ترافالکار که شتیم که میدان وسیع است
مجسمه نلیون در این میدان در روی پایه مرتفعی نصب است
چون او در جنگ ترافالکار کشته شده و فاتح آن جنگ بوده
محبوبه و وساحت و میدان اهرم با سم آن جنگ موسوم
کرده اند از آنجا که کشته و اردتیار شدیم در زیر
فرنی نشتیم نواب و لیعهد و زوج ایشان و حو
ها و پسرایشان و جمعی از شاهزادگان دیگر هم آنجا
بودند تبار بسیار عالی مرتفعی است پنج طبقه است
مطلقا کاری زیاد دارد اشب تمام بزرگان و نجباء
و عیان انگلیس آنجا هستند زنهای بالبا سهای سینه
باز فخر و انواع زینت و جواهر و مردها بالبا سهای
در تمام این طبقات نشسته بودند مجلس باشکوهی بود

یکدسته کلی سبزه قبر مرحوم پرنس البرت گذاشتیم
چون وقت حرکت راه آهن رسیده بود آمدیم
بکار سوار ترن شده آمدیم تا کار شهر از ترن به
کالک گذاشته راندم به عمارت (بوکنیسکا)
در ساعت مہت و نیم بعد از ظهر ہم باید به تیاتر
برویم کہ این تیاتر موسوم بہ اپرارد ایال دور (گنت
کاودن) است و ارکالک کہ شدہ بہ تیاتر رفتیم
جمعیت زیاد بود معا بروخیا ما بہنہا را چہ راغان ورت
کردہ بودند و مردم ہور میکشیدند از جلو کلوب
(کنسرواتو) و (الیبرال) گذاشتیم کہ یکی برای دستہ
توری و یکی برای ویک است ہر دو دستہ در انجا
جمع میشوند و ہر دستہ در کلوب حجب دشان شل
دستوران شام و چای و قہوہ دارند و یکدیگر

سوار با جلو و عقب ما بودند رسیدیم به مقبره مقبره
 بسیار عالی است سنگ سماق و سنگهای دیگر
 ساحه آند خرج نبای این مقبره را اعلیحضرت پادشاه
 انگلستان از خزانه شخصی خودشان داده و جنی
 بدولت و پارلمنت ندارد دختر پادشاه انگلستان
 (پولس الیس) و دخترهای دیگر که نوّه اعلیحضرت
 معظّمه باشد نیز در آنجا مدفونند نوّه پادشاه سال
 قبل بنا خوشی کلودرد (د نقیریت) مبتلا شده
 مادرش بی ثانی می کرد و نزدیک او میراث هر صانع
 کردند ممنوع شد چون دختر اخیلی دوست می داشت
 شخصاً پرستاری او را می کرد بعد از مردن دختر خودش هم
 مبتلا بدیفترتیش. هر مرد و در این مقبره دفن کردند
 مجسمه هر دو را هم از مرمر ساحه آند دختر کو حک
 مهلوی مادرش حالت حزن انیکیزی داشت

ما این السلطان و بعضی دیگر در سر میرزا نهار خوردند
 با علیحضرت پادشاه انگلستان خلی صحبت کردیم
 پادشاه دوسه نفر نوکر هندی دارند که با لباس
 هندی هستند و فارسی میدانند مسلمان بودند
 پادشاه انگلستان می گفت معلم آورده ام زبان
 اردو می آموزم بعد از نهار علیحضرت پادشاه انگلستان
 دسته کلی با دادند و از آنجا برخواستند آمدیم با طاق
 دیگر قدری باز نشستند صحبت کردیم بعد برخواستند
 دست با علیحضرت پادشاه ^{داده} مراجعت نمودیم علیحضرت
 معظمه نادم تپه مشایعت کرده آنجا با هم وداع نمودیم
 سوار کالسکه شده رفتم برای مقبره مرحوم پرنس (پرنس الیچ)
 شوهر علیحضرت پادشاه انگلستان پرنس کرستین
 پسر نواب ولیعهد و این سلطان هم با ما دکالک
 بودند پارک و مید زور حینی بزرگت از پارک گذشتیم

بود با طاقی که شانزده سال قبل هم آنجا رفتم وارد
 شدم و با علیحضرت پادشاه انگلیس در روی نیم
 تختی نشسته قدری صحبت کردیم بعد علیحضرت معظّمه
 چند نفر از اعیان رم معرفی کردند ما هم این اساطان
 و بعضی دیگر از وزراء و همراهان خودمان را که در آنجا
 حاضر بودند معرفی کردیم منهار حضرت شد رفتم سر منهار
 در همان اطاق که سفر سابق منهار خودیم منهار حاضر
 کرده بودند رفتم سر منهار نشستم دست چپ با علیحضرت
 پادشاه انگلستان نشسته و طرف دست راست
 (پولیس کرستینیا) بود و دیگر دختر علیحضرت
 پادشاه انگلستان (پولیس بیاطرلس) و شوهرش
 (پولیس فابن بوک) و پولیس کرستینیا و دختر او
 و پسر ثواب لیعهد و (لودسالیتر) و زوی
 و زوجه لردسالیز لوری و غیره و از ملقبین

ویند روز شهرت آن قدیم ترین شهرهای آنکلیس
 تقریباً هفتصد هشتاد سال است که این شهر نباشد
 است سربازهای کاروان علیحضرت پادشاه بکلیستان
 با سوارها و افواج طرفین راه صف کشیدند و بودند ^{علیت} حضرت
 پادشاه و دخترهای شان و دام و نورها) مقصود
 از دام ^{دو نوبت} رهنمایی معتبره مملکت بکلیستان هشد که محضر فحار
 خدمت علیحضرت پادشاه بکلیستان راجع کنند
 و ندیم ایشان هشد در پامی تپه عمارت و نید زور
 ایستاده بودند ^{پوشید} علیحضرت معظّمه لباس سیاهی پوشید
 و عصای سیاهی در دست گرفته محضر جوابهری هم
 بخود زده بودند پیاده شده با ایشان دست داده
 تعارف کردند بعد علیحضرت پادشاه بکلیستان
 دست را گرفته از پله ها بالا رفتیم از کارگری نگاهان
 و دالان بزرگی که پردهای نقاشی خوب در آنجا

صحت و فرمایش کردیم بعد مخصر شده رفتند هاجی
 وزیر هم بعد نوشته خواهد شد بعد کال که حضرت شد
 ما و نواب پرنس و مکتور آبرت که او وارد هم می شود
 پس بزرگ نواب و لیعهد در کال که نشت را ندیم
 برای کار و نیند زوران (هاید نالک) عبور کردیم
 بقدری جمعیت بود که حساب داشت و ما هم متصل با
 ما مردم تعارف می کردیم بسیدیم بکار و اکنهای
 آهن خیلی کوچک بودند کوبا و اکن بزرگ از این خط
 عبور نکنند از تراموه قدری بزرگتر بود سوار و اکن شده
 را ندیم در و اکن ما همان شاهزاده پس نواب و لیعهد
 و لارنون و این سلطان و ناظم الدوله نشسته بودند
 کال که خیلی شد میراث بقدر سمیاعت یا بیشتر که را ندیم
 تا رسیدیم بونید زور قلعه و نیند زور همان است که در
 روزنامه سابق نوشته شده است دیگر لازم نیست بسم

بزرگ رستم پاشا سفیر کبیر عثمانی که مرد بار باری کوچک
 اندامیت و موهای سفید دارد ارمنی است سابقاً کاهن
 بسنان و شامات بوده و خدمات و در آنجا کرده و
 معروف شده است یکی از جزاء رستم پاشا هم پسر
 خیر الله افندی است که خیر الله افندی سابقاً سفیر
 کبیر بود در طهران و در همانجا هم فوت شد با همه سفر
 صحت و اظهار لهقات شد از جمله سفر سفیر چین بود
 که غیر از زبان چینی هیچ زبانی را نمیداند یکی از نکلیسها
 زبان چینی میدانت سفیر چین زبان چینی حرف
 میزد و آن انگلیسی با نکلیسی ترجمه میکرد و دیگر سفیر ژاپون
 بود اسمی سفر را بعد خواهم نوشت بعد از رفتن سفر
 بغضله پنج دقیقه (رودار نوری) با بسته و زرا
 خودش که کیشتر و اتره شد کجطور آمدند (رودار
 نوری) مرد تنومندی است و زرا را همه معرفی کرد با همه

و نام الکتره برای مسافرین بود

و مہر اطرلس منہ و ستان کی ساعت قبل از ظہر باید برویم و
 نہار را در آنجا باید بخوریم صبح قبل از حرکت ہم باید وزرای
 محشار بحضور ما پانید ایشیک آقاسی باشی و ایشیک آقا
 ہای علیحضرت پادشاہ انگلستان و غیرہ جلو ما فہادہ ما
 بردند بطبقہ بالای عمارت در تالاری کہ ہمیشہ علیحضرت
 معظمہ سفر ارامی پذیرند و وزیر را بدمید ہند در آنجا نشیتم
 تالاری حینہ عالی ہت و مجسمہ ہای مرمر اعلی و زینت ہای
 زیاد وارد سفر ادرتالار بطور دارہ استیادہ لو ہند
 اول (سیوادی تیکتن) سفیر کبیر فرانسہ معرفی
 شد مرد معروف و فیو سیالہا است در لندن سفارت
 اقامت دارد میرزا مالک خان ناظم الدولہ وزیر محشار ما ہم
 ہمراہ ما بود و مترجمی میکرد بعد ما بدن استمال سفیر کبیر
 روس معرفی شد کہ مرد مقبولست و مدتہا است در لندن
 اقامت دارد بعد از ان کہ سفراء یکمیک معرفی شدند
 خود آہنہا ہم جزای خودشان را معرفی کردند از جملہ سفراء

ما را نشان داده رفشد این عمارت همان عمارت است که شانزه
 قبل هم منزل کرده بودیم یک کل خانه بسیار خوبی که سقف
 دیوارش تمام انشیشه است بهلوی اطاق ما است انواع ^{دستام}
 کلهما در اینجا موجود است و در حنگاه خوبی است بعد بلافاصله
 رفتیم بیابانی که جلو عمارت و هفت باغ و چمن بسیار
 خوب با صفاست غزرت سلطان هم همراه ما آمدیم
 ناکنار دریاچه این باغ که دریاچه بسیار بزرگی است فواره
 بسیار بزرگی هم دارد ناوهای لریک دراز روی دریاچه بود
 با مجدالدوله و غزرت سلطان و سایرین توی ناوها نشستیم
 پارو زنها هم حاضر بودند قوری پارو زدند توی دریاچه
 گردش کرده آمدیم پرون باز قوری توی باغ و گلکاری
 های قشنگ گردش کرده آمدیم با طاق خودمان شبرا
 شام خورده خوابیدیم اسم لپرزیک نوآب و سعید
 (پوشش د وارد) است در نرسه شنبه سوم
 امروز باید برویم به ونیز و رسیدن علیحضرت پادشاه بنگلستان

می آوردند که بالاتر و بهتر از آن نمی شود و این پذیرائی از روی
 آزادی و اختیار و بر حسب میل خاطر خود ملت بود چنان
 که نواب لعیهد هم می گفتند که ما نمی توانیم مردم را این
 طور برای پذیرائی مجبور کنیم خودشان به میل خود کرده
 خلاصه از جلو صفوف گذشته از دروازه (بوکینکا)
 داخل عمارت بوکینسکام شدیم آنجا هم جمعیت زیادی بود
 پای پله عمارت که سرباز و سوار ز نادمی در این جا ایستاده
 بودند پیاده شده داخل عمارت شدیم رزوجه نواب لعیهد
 و دخترهای ایشان تا در ب پله با استقبال آمده بودند
 با همه دست داده تعارف کردیم و آمدیم توی اطاق خیلی
 صحبت و شستنیم یکی از دخترهای نواب لعیهد را که همش
 (پولس لویز) است و پت و دو سال دارد برای
 (گنت دوفیف) که از اباالی کس نکلیس است نامزد
 کرده اند آن خرامم و آنجا حاضر بود با او نیز دست تعارف
 کردیم بعد نواب لعیهد و رزوجه ایشان آمده اطاقها و سالن

با جمعی دیگر از معتزین انگلیس با استقبال آمده بودند ما همه تعارف
 کردیم و از دالان مخصوصی که از کل و غیره ساخته بودند گذشته
 سوار کالسکههای سلطنتی شدیم رسیدیم بکالسکهها نهادیم
 معتبر و محترم زیادی توی این دالان استیاده بودند که با
 همه تعارف کردیم کالسکهها تمام کالسکه درباری و سلطنتی
 است و همه با اسبابهای مجلل و کالسکه چهریهای بالباها
 مزین هستند من با نواب و لعیمد توی یک کالسکه
 نشستیم سایرین هم در کالسکههای دیگر نشستند ما ندیم
 سواره کار در مخصوص اعلیحضرت پادشاه انگلستان
 بالباسهای ممتاز و سربازهای مخصوص پادشاه
 بالباسهای کلی و سوارهای دیگر و افواج دیگر از وسط
 کوچه صف کشیده و اشیک آفاسی باشیها و جلودارها
 از جلو ما میروند و ما از میان صفوف سرباز و سواره
 آهسته آهسته می رفتیم طرفین کوچه و بالا و پایین عمارتها
 نیز تماما مملو از جمعیت مرد و زن بود و متصل بهور میشدند
 و تعارف میکردند اتحی ملتهای پذیرائی و احترام را بعمل

این ناپایانم جمعیت مردم سیاه بود و معلوم بود که اینها از اناطولی
 و محترمین باشند و همه مور کشید شادی می کردند یک شتی
 ترسل همراه ما بود یکی هم بهما لظور از طرف لندن آمدنهای این
 که نزدیک شدند یکدیگر خورده کم مانده بود هر دو غرق شده
 حادثه غریبی روی دهد آنچه تدبیری نگرفته سالم از یکدیگر کشیدند
 از کوه پنج اناطولی که موزه و مدرسه بحری اینجا است که ششم از
 قلعه کهنه لندن که تاج و جواهرت سلاطین قدیم انگلیس در
 اینجا است و از کلیسای (سن پل) نیز عبور کردیم عمارت
 پارلمنت لندن و برج ساعت و بنای عالی آنهم از دور پدید
 رسید به مجاذی پارلمنت کشتی الیاد از کشتی بیرون
 آمدیم **دوک و کامیرج** (عمومی علیحضرت شاه
 انگلستان و پهلای کل قشون انگلیس) بولیتس
باتن بولک (داماد علیحضرت پادشاه انگلستان
 که شاهزاده خوش روی در بانی است و داماد دیگر اعلی
 حضرت معظمه که همش (مارکے دلون) است پیر می
 است و امیر آخورا علیحضرت معظمه که جوان خوش روی است

رسید در حقیقت (کری سندت) خبر شهر لذت
 از محاذی (دک) متعدد گذشته که حوضی است که دستی
 در کنار دریا ورود خانه برای تعمیر کشتی های بزرگ ساخته
 اما اصل دک پیدا نبود دکلهای کشتی از میان آن میدیم
 ساعت ساعت دقیقه دقیقه جمعیت زیاد ترمی شد
 هر جا که ممکن بود آدم باستد یا بنشیند از پشت پایها
 تا پائین مردم ایستاده و از هر روزن و دریکچه بود
 سر باو دستها بیرون آورده دستمال تکان می دادند
 و هو را می کشیدند و شاد باش می گفتند همانطور را ندیم
 تا از یک پل بزرگ گذشته رسیدیم که (که که) بعضی
 اهیت که مکیمت این روضه را دیوار بندی از سنگ
 کشیدند که حین محکم و معتبر است و در مانع کزانی هم
 خرج کرده است تا با اینطور رودخانه را منظم نموده اند و
 حقیقت شهر حسابی لندن از که با نظر است اینجا دیگر
 جمعیت زیاد تر شد از پلهای آهنی بسیار بزرگ دو مرتبه
 و یک مرتبه و پلهای آبی بزرگ متعدد گذشته روزی

نیم ساعت که معطل شدیم نواب لیعهدن کلیس پونس
 دکال) با کشتی (اوینرغ که با سم برابر نواب لیعهدن موسوم است
 آمدند کشتی مزبور را با کشتی ما متصل کرده نواب و لیعهدن آمدند
 توی کشتی ما با ایشان دست داده تعارف کردیم و لیعهدن همان
 صورتها و حالتی هستند که در شانزده سال پیش ایشان را دیده
 بودیم قدری غریبه تر شده دو پسرهای و لیعهدن که اسمی
 آنها بعد خواهم نوشت همراهِ ایشان بودند صاحب منصب
 و اجدان زنادی هم با ایشان آمده بودند و لیعهدن همراهِ
 خودشان را معرفی کردند با آنها تعارف کردیم ما هم تلزین
 خودمان را معرفی کردیم بعد نواب و لیعهدن و سایر همراهِان
 رفتیم با کشتی و لیعهدن کشتی بسیار مقبول است سالن طولانی
 باریکی دارد تمام
 این سالن را

با کله و پارچهای نفیس و نیت داده و سیزی چیده بودند
 که روی آن انواع خوراکی ها بود یک بالا خانه خوبی
 هم داشت که با نجاشنستیم کشتی را راندند از برای لذت
 هر چه میفرستیم روخانه شک تر میشد تا با اندازه طبعی خود

و استحکام این رودخانه ساخته اند و متصل از قلعه جات شیک
 لوت میگردند اطراف این رودخانه تمام کارخانه جات و عمارات
 و آبادیت و کشتی های بادی و بخاری و قایقهای کوچک است
 که مثل کرد و از دو طرف وی آب بکجیه بود و همه از مرد وزن و
 زنهای خوش کل و سوج آب سباب خطر قایقهای کوچک
 بود که کم مانده بود غرق شوند اما بجز سه تپی بکسی رسیدار کشتی ها
 و قایقها کل کشتی مامی انداخته چون کشتی باشد آمد و بعاتی
 که برای ورود و لیعهد معین کرده بودیم نیم ساعت مانده بود
 کشتی مادر (کو و زند) توفت کرد تا نواب و لیعهد سپاه
 مکنیز روزنامه نویسنده شام که انگلیسی است از سپاه همراه
 ما است و متصل صورت ما و همراهان را بطورهای مختلف می
 در یکی اطاقهای بالای کشتی که نشسته بودیم محض که زانند
 وقت فرمودیم شام قلم و کاغذش را آورد گرفتیم و در
 یک دقیقه صورت نیم رخ او را کشیدیم بقدری شبیه بود که
 اسباب تعجب خود او و تمام فرنگیها و همه تعریف کردند
 که باین زودی و خوبی ما صورت او را کشیدیم خلاصه بعد

پیر بود

چیزی دیگر پیدا نبود اسحق که از آنجا هم بلاست که نشتیم دلش
 که در یار تماشای کردیم بعضی ماهیهای ریزه دیدیم مثل
 حیوانات کوچک فوسف دار که در مازندران ایران بسیار است
 و در شب در میان برق میزنند این ماهیها هم توی دریا از زیر
 موج و کف آب که از زیر چرخ کشتی بیرون می آید زیر و بالا
 می شدند و مثل الکتریته در تاریکی شب برق میدادند
 خیلی تماشای داشت خلاصه را ندیم هنوز نرسیده بمقابل رُو
 خانه طمس کشتی جنگی رزه پوشش انگلیس استقبال ما آمده
 بنا کردند شلیک توپ نمودن و سلام دادن کشتیهای
 بخاری و بادبانی زیاد هم که پراز جمعیت و زن بود از
 انگلیس تماشای ما آمده بودند متصل به رومی کشیدند و در
 مکان می دادند بقدری جمعیت توی کشتی باز یاد که کم مانده
 بود بعضی از کشتی با غرق شود از سوراخهای زیر کشتی مردم در
 بیرون آورده و شمال مکان می دادند همگانه غریبی بود که
 کم کم از طرفین سواحل پیدا شد تا رسیدیم به (کو فوند)
 که رودخانه است اینجا قلعه جاب نظامی متعدد هم برای حفظ

که عمده جات این کشتی با کشتی های دیگر با دست و دویرق
 و علامات متصل بطور تلکراف که مرس نیز نزد مکالمات مفضل
 طولانی مینمایند که همه چیز بخوبی معلوم و مفهوم میشود دست
 خودشان را از این طرف با آن طرف بطورهای غریب
 حرکت و تکان میدهند چنان که از کشتی سواری ما کشتی
 از برن) که بعضی از ملترین ما سوار بودند بخوبی حرف میزدند
 خلاصه تفصیل از کشتی زیاد است که اگر بخواهم همه را بنویسم
 مفضل میشود همینطور که با هی در بالا و کاهسی در پایین کشتی کرد
 سیکردیم و کشتی های کوچک و بزرگ بخاری و بادبانی که در
 در طرف این کشتی از دور و نزدیک زیاد بود تا شامی کردیم
 کشتی هم خوب میرفت دریا هم در نهایت آرامی و ملائمت
 بود چنان که خود کاپتان هم اوآر داشت که سی سال است
 دریا را باین آرامی و ملائمت ندیده ایم همینطور که میرفتیم رسیدیم
 بوسط دریا که در آنجا دو کشتی خیلی بزرگ در دست راست چپ
 راه کشتی ما یکی در دو سال قبل و یکی دیگر سه سال پیش از این
 غرق شده بودند و سوای و کله های و ریسمانهای آن ها

خطر بزرگ عمده که درین دریای شمالی ورود خاکنهای ایجاب است
 اینست که اینجا باران زیاد میگیرد و حرکت کشتیهای کوچک
 و بزرگ از بس که زیاد است و مثل بازار متصل در آمد و رفت
 باشد همینکه هوا را میگرداند دیگر چشم چشم را نمی بیند و با
 میشود که دو کشتی بهم خورده غرق میشود برای رفع این خطر تازه
 اختراعی در تمام کشتیها کرده اند که در این کشتی بهم مهبت
 بکشی پوری است که صدای غمیب و غریب دارد و در وقت
 مه این شیپور را محض اخبار متصل میزنند که دو کشتی بهم نخورد
 خوانستیم هیضدای شیپور را بشنویم ابتدا بخاری بلوله های
 شیپور داده بعد بر حسب فاعده و رسی که دارند در لوله را نایز
 کردند یک صدای غریب عجیبی بیرون آمد که بکوشش خیلی
 رنجت میداد و نتوانستیم در اینجا بایستیم این شیپور را در وقت
 متصل میزنند و معلوم نیست که اهل سفاین بچاره ها چه حالت
 از شنیدن این صدای بهم میسرسانند آمده اند که در این دو روز
 هیچ هوا را نبود و ما این صدای شنیدیم کمی غریب دیگر هم مهبت

یک کار از بر بود دست گرفتیم بفاصله دو و جب مانده با آهن ربای
 قوه جاذبه مقناطیسی آهن از دست من کشیده و با شین
 چسپد بطوری که با بنایت زور آهن از آهن ربای با کتد میشد
 خیلی آهن ربای عربی بود بعد از آنجا بالا آمده قدری در سطح کشتی
 گردش کرده آمدم پائین در ساعت نه و نیم بعد از نصف شب
 که دو ساعت و نیم بظهر مانده بود لنگر کشتی را کشیده بطرف
 انگلیس حرکت کردیم طول و عرض کشتی از استقرار است
 یکصد و شصت قدم طول دارد همیجه قدم عرض آلات و شیا
 عربی و عجیب در این کشتی دیده شد در حقیقت این کشتی
 عمارت بحری اعلی حضرت پادشاه انگلیس است که همان طور که
 در خشکی عمارت دارند تومی دریا هم یکدست عمارت دارند
 که دارای همه چیز از اسباب و عملجات و حکیم و نوکر با وفادار
 متعدد داشته و اینها همیشه در همین کشتی منزل دارند صاحب
 منصب و امیرالین کشتی هم معتبر تر از دیگران هستند

خداوند را بجای آوردیم خلاصه صبح برخواستیم رخت پوشیدیم
 و قدری در کشتی گردش کردیم ابتدا از یک دالان بپای
 طولانی که نشسته رفتم با نطفه کشتی که جایی فرنیگها و
 بعضی از ملترین خودمان است و در حقیقت یک دستگاه
 دیگریت یکد و اطراف تماشاکرده بعد از پله ها بالا رفتم
 بعرشه کشتی رفتم و در اطرافهای عرشه که جایی کاپیتانهای کشتی
 قدری نشسته با کاپیتان صحبت فرمائش کردیم و دورین کشتی
 با طرف انداخته بعضی کشتیهای کوچک و بزرگ که از
 دور و نزدیک پیدا بود تماشا نمودیم بعد از عرشه
 پایین آمده یک پله چرخنی بود که میرفت بسبب
 ماشین هم برای روشنی چراغهای الکتریکی
 کشتی در آنجا دیدیم تمام قوه چراغهای برقی کشتی از این
 یک ماشین داده میشود و برای دستن انداز و حد قوه
 برقیه آن رباتی در و یکپارچه آهن بزرگ شکل

اینهاست که در کشتی بودیم

(دو روز و شنبه دویم) ساعت هفت ارضف

شب گذشته خواب برخواستم آنچه الله احوالم بهتر بود
 معلوم شد اینجا که در شب کشتی نگر انداخته وسط دریا
 هیچ دخلی بمقابل رودخانه طیمس ندارد و از سه ساعت و نیم
 ارضف گذشته الی حال این جانگر انداخته و از حالات او
 ساعت دیگر هم همین جا خواهد ماند و حجت توقف در اینجا نیست
 که چون نواب ولیعهد نکلیس باید در ساعت معین بمشعبات
 میایند و چند کشتی جنگی انگلیس نیز برای تشریفات ما جلو آمده
 سلام نظامی داده شلیک توپ کنند اگر شب میرسیم
 این تشریفات بعمل میآید یکجمله عمده دیگر هم نیست که اینجا
 غالباً مه غلیظ میگیرد و اغلب در هوای مه دو کشتی با هم
 تصادف میکنند و کشتی های بزرگ و کوچک زیاد هم
 متصل درین دریا در حرکت میباشند با بودن مه چینی با علم
 و استاد می باید حرکت نکنند و الا سبب خطر و حرکت
 خیلی مشکل است تا آنکه الله امر و زهوا در نهایت خوبی و آرامی
 و صاف و بی مه بود و دریا مثل موضع بی موج و آرام خیلی شکر

2. Extract from "The Shah's Third
Journey to Europe"

خانه خراب شده بود در تمام شهر جارچی فرستاد که هر کس که این سلم
اولد نوشته باشد بیاید و جواب خود را بدهد اما کسی از نرس جان
پا از خانه بیرون نمیگذاشت - روز دوم باز جارچی فرستاد که اگر آن
کس خود امروز حاضر شود ثقیبش عفو خواهد شد و الا برای
معت کفر نما خواهد آمد - ناچار آن فوج پسته آمد و گفت که من
نوشندام هر چه میخواهی بکن حاکم گفت که من ظالم نیستم بلکه صورت
شامت گناهان شما هستم که با انتقام آنها بر شما اذیت روا میدهم

حاصل مطلب - ایپات -

بقوی که بنی پسته خدای دهد حاکم عادل بنک رای
چو خواهد که ویران کند عالی خدماک در بنیۀ ظالمی

روی برآید و مرغ را همانجا بگذرانند تا نهر مسافر بیکه در آنجا وارد
 شود. مال خود را بآن مرغ ببندد و آسایش گیرد و این عمل موجب ثواب
 و ظنّه عام باشد. چون چندی برین بگذشت شخصی پیاده از
 شدت تشنگی بطرف چاه میرفت ناگهان پایش بآن مرغ بگرفت و راست
 بسر میفتاد فی الحال آن مرغ را برکنند ناد بگری باین بلا گریز نشود.
 بزرگ از ساکنان آنطرف بر این حال و خوف یافته گفت بشهر درو
بچه بوده است اگر چه عملشان خند بکند بگری باشد. حاصل مطلب
 بنای هر کار بر نیت است که اولین نیت نفع عام در سر باشد و
 دومین نیت دفع ضرر نمودن ثواب هر درگاه خالق پیمنازیگاست

حکایت سی و چهارم

حاکمی بود ظالم. دل رعایا از نعدی او در جوش و لب مردم از ستم
 او در خروش. شخصی وقت شب از خانه او بگذشت. و بر دیوار
 خانه اش نوشت که - خانه ظالم خراب شود. صبح چون حاکم این
 قسم نوشته دید خود نیز سطرهای بزرگش بنوشت که خانه ظالم خراب
 شود. و حکم کرد تا خانه های مردم را خراب کنند بعد از آنکه هزارها

نو مشروط ساخته و پیوسته سر صد هلاک تو می باشد پادشاه از این

معنی در غضب شده خواست که خون و زهر را بریزد اما دست عقل

دور بین مانع آمد روزی در خلوت با وزیر گفت که چرا اگر من طلب

خود را بر مرگ من مشروط میکنی - و کس صراحتاً از این بدخواهی خود

اخبار کرده و زهر کشت فریانت کردم نه چنانست بلکه بفای عمر و

دولت پادشاه را در پی معامله میخواهم زیرا که تمام رعیت شب و روز

در دعای بفای تو مشغول اند و در ازی عمر پادشاه را با بد و جان

میخواهند پادشاه را این سخن خوش آمده خلعت و نعمتش بخشید

و مسود را بجزا رسانید **حاصل مطلب** - دعای خیر

فقیران و بیچارگان در حق پادشاهان و دولت مندان سبب زیادتند

عمر و دولت است و عمل نیک باعث برکت در

دنیا و آخرت

حکایت سی و سوم

مسافری در اثناء راه بر سر چاهی رسید یعنی از چوب درست کرد

بر زمین کوفت و اسب خود را بآن میخ بستند با کل و شرب مشغول

گشت - بعد از آنکه از خوردن طعام فارغ شد بر اسب سوار شد

که در اندک زمان زلزله پدید آمد و از دامن کوه ناطقه بالا چنان صدمه
 رسد که چندین بروج قلعه بیفتاد - و آن کوه تا که در زمین فرو رفت
 فی الحال بملك اطلاع دادند آنها را بنخواست و گفت که این جواب پیغام
 شماست که دعای صد نفر کوهی را از یاد آورد - و عمرش را کوه شاه ^{طلعه} خشت
 پس پادشاه ظالم که بفرین هزاران هزار خلقه ظلوم گرفتار باشد چگو
 عمر او در نزی باید - و در ملك ساک آزاری بسیار است و این دو را برای
 درازی عمر کاخیت - **حاصل مطلب** - بر رعیت ظلم کردن
 بنیاد عمر و دولت خود کردن است - **پیٹ** -

پادشاهی که طرح ظلم نکند پای دیوار ملك خویش بکند

حکایت سی و دوم

در زمان پیشین پادشاهی بود عادل - و زبیری داشت صاحب فضل
 و احسان بفرمای رعیت بدون نفع فرض میداد و وعده ادای آن
 باین شرط مینمود که چون پادشاه ازین جهان جدا کند آنوقت هر کس
 فرض خود را داد آکند - یکی از ساعیان تمام پادشاه را ازین راز مطلع
 ساخت که این وزیر بدخواه دشت زیرا که وعده گرفتن الملب خود را بجز

که راه بالادفتن را از هر چهار جانب بشکستند که جانور وحشی هم نتواند
 بالارود - **حاصل مطلب** - چون عدالت ظاهری سبب
 زندگی نام و سالم ماندن اعضا از پوسیده شدن باشد - پس عدالت
 باطنی و دادگری حقیقی که عبادت از اعتدال هر امر و طریق معرفت الهی است
 بطریق اولی باعث حیات ابدی پادشاهی سرمدی خواهد بود

حکایت سی و یکم

یکی از سلاطین ترکستان ایلچی دانا را با صندسوار شجاع در ملک هند
 پیش ملک اجمیر فرستاد و پیغام داد که شنیده ام در ملک هند و سنا
 بناهای پیدای شود که از خوردن آن درازی عمر حاصل می آید اگر فدی
 از آن ارسال دارند بچند از دوستی نیست - ملکان اجمیر ایلچی را با هم
 در جانی حبس کردند و گفت که هر گاه این گوه بزرگ و قلعه محکم که پیش رود
 شماست بیفند آنوقت با جواب پیغام اجازت انصراف بجا خوا
 داد - آنها در تشویش افتادند که این قلعه که بر گوه بنا شده است
 تا چند مدت از یاد را آید - در این انتظار عمر ما با آخر خواهد رسید
 پس هر کدام صبح و شام بدعای خراب شدن قلعه مشغول شدند

حکایت سی ام

روزی در حضور مامون الرشید ذکر عدالت انوشیروان را میگویند
گفت بدختم او خواهم رفت - چون با صیقل فارس رسید بر سر کوهی
که مقبره انوشیروان بود با چند نفر بالا رفت شخصی را دید بالای تخت
مرصع نشسته - اما لباس او تماماً پوسیده شده حکم کرد تا لباس
دیگری او بپوشانند - در دست او سه انگشتر یافتند بر یکی نوشته بود
که با دوست و دشمن لطف و مدارا باید کرد - و بر دو مین رقم کرده
بپشاورت کاری نباید نمود و بر سومین نقش ساخته که برداشته خدا ^{عزت}
باید و زیند و زبر آن تخت صفحه از طلا یافتند که - مضمون بر آن گشته
بودند که بعد از دو پست سال یکی از پادشاهان اسلام بزیارت من
خواهد آمد و آن زمان ما طافت ضیافت و مهمانداری او را نخواهم ^{شد}
لهذا در فلان گوشه این عمارت عقب تخت گنجی بیفاس برای شریفان
مهمان و ضیافت او مخزون و مدفون ساخته ایم باید که آنرا قبول نماید
و بعد از آن راه آمدن این مقام را مسدود فرماید - میگویند که خلیفه
مامون الرشید آن گنج بپکر آنرا برداشت و پانین کوه آمده حکم نمود

بغفل رساند و بی ایمان شود - اکنون بسبب کشته شدن ایمانتر
 سلامت مانند و پدرش از مسئول شدن محفوظ - و این دیوار
 خرابه که فریب بافتادن بود ز پرش کنجی است که نصیب فلان پنجم
 میباشد - حال نغمش کردم که ناچند سال قائم باشد و چون آن
 طفل پنجم بزرگ شود با پنجانب برسد و پیش او دیوار بیفتند - پس وی
 مال خود را خواهد یافت موسی عم از این کیفیت فواید اخذ نمودند
 و بمانند خود مراجعت کردند - **حاصل مطلب** - هر
 کارهای حضرت آفریدگار موافق حکمت ازلی و برای اهل عالم سبب
 بهترین و مصلحت بنکوترین میباشد اگر چه در ابتدا آن کار بنظر مردم
 کرب و زشت نماید - اما پیش او تعالی عین صلاح و انجام آن بسیار
 خوب است زیرا ممکن است امری بنظر ناخوب نماید و آخر آن بد
 باشد یا آنکه چیزی در چشم آدمی زشت نماید و عاقبت آن نیک شود

فرد

رضا بداده دیده و ز جبین کره بگشا
 کد بر من و نو در اختیار نکشادند

مثل نفس کرده چه معنی دارد - خضرؑ جو ابداد که من اول باشم
 شهادت کرده ام که از کارهای من نباید پرسید و باید که صبر نمائید -
 حضرت موسیؑ گفتند که اگر بعد از این پرسم دیگر نکند از که من همراه تو
 باشم چون پیشتر رفتند نزدیک شهر رسیدند - و در خرابه فرو
 آمدند و تمام روز را بکار گل مشغول مانده دیواری از آن و برانند را که
 نزدیک بافتادن بودند تعمیر کردند - و شام همان در آنجا بسر بردند حضرت
 موسیؑ فرمودند که اگر مزدوری شخصی میکردی البته پول خوراک
 بهم میرسید و اینجاعت تمام روز زحمت شدید کشیدی و هیچ فایده
 بر آن مرتب نشد - خضرؑ گفت که حالا فرانت میان من و شما اما
 باعث آن کارهایی که کردم این است که در کنار دریا پادشاه ظالمی بود
 که کشتی غریبان را بغصب میکرد - و آن کشتی که نجاتش را بکشتم
 مال ضعیفی است که معیشت او از کرایه و وزین آن کشتی میکرد -
 اگر در دست ظالمی افتاد آن ضعیف بپاره از کرسنی هلاک میشد
 و الحال بسبب شکسته شدن فننه ملازمان آن ظالم مزاحم و منصرف
 نخواهند شد - و در کنار دریا آن جوان را این سبب کشتم که پدرش
 مردی صالح از دوستان خداست فریب بود که آن جوان پدر خود را

بدی بدی زیرا که دیشب بنا بود زخم پتزه بر پهلوی نوردسد - اما
 از برکت عبادت بیک نوك خاری از نودفع شد - و مقدر بود که
 خزانه بیکران بدست آن دیگری بیفتد - لکن از شامت معصیت
 بیک کیسه پول عوض گشت - **حاصل مطلب** - عبادت
 موجب دفع بلا و رفع عذاب دارین است و معصیت باعث تنگی رزق

و خسارت کونین

حکایت بیست و نهم

روزی موسی علیه السلام بر لب دریا پیش خواجه خضر آمدند
 و گفتند که چندی میجویم همراه تو باشیم خضر گفت که از کارهای
 من نباید پرسید و نباید که چون و چرا کنید - الغرض هر دو بر کتو
 سوار شدند - چون بوسط دریا رسیدند خضر آن نیش پیرون
 آورد و گفتند از آن کشتی بشکست موسی آن فرمودند که چرا در پی
 حرف کردن کشتی افتادی - خضر گفت عهد را نگاهدارید و خاموش
 باشید - چون بان کناره رسیدند جوانی زیباروی از پیش آمد
 خضر آن او را بیک ضرب شمشیر هلاک کرد موسی آن فرمودند که نانو

حکایت بدبست و هشتم

دو نفر از خانه در وقت شب بیرون شدند - یکی برای گذاردن عبادت و دیگری برای مرتکب شدن معصیت - چون صبح شد اولین در خانه بیمار افتاد - و آن یکی دیگر بعبادتش رفته پرسید که چه حال داری گفت - از لب دریا بعد از عبادت و بندگی بنانه مراجعت نمودم در اتشای راه خاری در پای من فرود رفت بفسطی که از زخم آن بیمار افتادم آن دیگر گفت که ثمره بنکی بدبست چرا عبادت رفتی که چنین بیمار شدی من دیشب را بچند کناه مشغول شدم وقت مراجعت در نصف شب از بازار گذر کردم صرافی کپسه پول سفید و سپاه بیرون دکان گذاشته و دکان را بسته بنانه خوش رفته بود و آن کپسه را در همانجا گذاشته - من آن پول بی ریغ را بردوش کشیده بنانه خود آوردم - اگر همراه من در پی معاصی می آمدم البته نصیبی ازین پول نبودم - مرد عابد ازین حرف تعجب کرده پیش یکی از داناها آن زمان رفت و در دلد خوشتر ایبان نمود دانا پس از ناامل بسیار سر بر آورد و گفت که ثمره بنکی بنکی است و نتیجه

حکایت بیست و هفتم

شخصی در خواب خود را در دوزخ دید - چونکه از بنکوکاران بود چیزی از آتش و غیره نظرش نیامد پرسید که این چه مکانست گفتند دوزخ گفت چرا اینجا آتش سوزان و مار و عقرب غمی بینم گفتند هر کس که در اینجا برای سکونت می آید از دنیا هزاران مار و عقرب و شعله های آتشین که اقسام کناهان اوست همراه خود می آورد و موافق عهد است ^{بیشتر} خود در آن می سوزد و عملهای بد او چون مار و عقرب او را عذاب میکنند و میگویند که نواز دنیا ما را همراه آورده حال سزایت این است باید بکشی - الغرض چون از خواب بیدار شد باد و ستان خود در میان نهاد که چنین و چنان در خواب خویش دیده ام - یکی از حاضرین گفت که من این قسم کناهان بسیار کرده ام چگونه از عذاب آخرت خلاص خواهم یافت دیگری گفت که از توبه کناهانزایا بد دور کرد - و از اعمال حسنه خرمین کلهای ثواب بایاندوخت - حاصل مطلب فطره اشک که از خوف خدا از چشم فرو ریزد برای خاموش ساختن آتش دوزخ کافی خواهد بود

و چنان خدمتش را معقول بجا آورد و هر دو دست او را بر کف بست
 بعد از آن رو بقیه کرد و گفت از کدام مسئله و دلیل ملک غیر را بر
 خود حلال ساختی و حال آنکه مثل این درویش محتاج نیستی که حتی
 بر ملک من داشته باشی اینرا بگفت و باو در آویخت فقیه فریاد بر آورد
 که اگر از اول ملک بفال و سر باز را میگردیم کار با اینجانی کشید درویش
 بجمال اینکه با او کار نخواهد داشت منحل گفتار فقیه نشد نا آنکه فقیه را
 نیز بر پیمانی محکم بست رو بسوی درویش آورد و گفت که اکنون از کثرت
 رجوع بوحده نمودم تا فهمت این بیوه ها ادا نشود برای همه کدام از
 شما خلاصی ممکن نیست صوفی پیچاره خرمنه و عامه رهن گذاشته
 رهائی یافت و آن سه نفر دیگر نیز فهمت واجبی ادا کرده خلاص شدند

حاصل مطلب - هرگاه دو دینفانی از گفتار مدعی در
 دماغ پاران پیچیده کدام در بلایی گرفتار خواهند شد - پس هرگز
 بر گفته دشمن اعتبار نباید کرد و رشتۀ انقاف را نباید برید که باعث
 هزاران فساد خواهد بود

حکایت بیست و هشتم

در باغی چهار نفر بطریق نفع در آمدند یکی صوفی دوم فقیه سومی
 سر باز چهارم بقال چون میوه های نر و نازه دیدند و باغبان را خوا^{بید}
 یافتند دست ناراچ کشاده بی نماشاوی با کانه در و پرانی باغ
 مشغول شدند میوه های شیرین رسیده را می خوردند و نرش و
 نارس را در مرزها و خیابانها می انداختند در این اثنا باغبان
 بیدار گشت و آن حالت را دید - چون نمی توانست که با هر چهار
 نفر مقاومت نماید گفت - که من مرید صوفی و شاگرد فقیه و رعیت
 سر باز هستم آنها هر چه کرده اند بیاست - اما بقال بی پروا چرا
 در باغ من دست نعدی دراز کرده است هیچ مرضی از او بر ذمه
 من نیست اینرا بگفت و بقال را بیجا با فر و کوفت باران از معاونت
 او خاموش ماندند تا آنکه دست و پا پشرا بسنه در گوشه پنداخت
 پس منوجه سر باز شد و گفت که در ویش مرشد من است و فقیه
 استاد من اما این سر باز بیچاره چه جرأت که بی اذن من میوه چند
 ببرد یک حبه مالکات شاهی از من طلب ندارد اینرا بگفت و باجو

و کفشک دراز عمر گفت که - باز بجهت ظلم و خونریزی کمتر زندگانی میکند
 و کفشک بسبب کم آزاری بیشتر زینت مینماید انوشیروان همانروز
 بحکام مملکت خود فرمانداد که - خون کسی بی اطلاع من نریزد و در
 بارگاه خود زنک برنجی آویخت و سر زنجیرش را در بازار بست تا هر مظلومی
 بواسطه اهل دربار زنجیر را مینمایند و شاه او را طلب داشته بنفس
 نفس خویش ببادرسی می پرداخت - روزی خرمی که پشت آن زخم
 بود کردنش را بان زنجیر مالیدی الحال بجز تهنیت شنیدن صدای زنک
 سرهنگان آمدند و آن خرم را پیش پادشاه بردند و صاحبش را پیدا کردند
 پادشاه فرمود که در رفتی که این خر جوان و نئومند بود بر پیشش بارها
 نمادی و کارها کردی حالا که پشت دیش شده است از گاه و آب
 او هم دست کشیده از آنسبب این بیچاره بر تو فریاد کرده است آنرا
 بیرون در این هنگام نانوایی در خانه خود نگاهدار و نادم زینت آب
 و گاه از آن دریغ مدار - بدت - چون بدلتو کردم جوانی خویش
 بمقام پیری مرا نتم ز پیش - حاصل مطلب - بر هر ^ت بیچاره
 نظر رحمت باید داشت و حق کسی را فراموش نباید ساخت

چهارمینجام پدر عروس جواب میدهد که اکنون چهار خرابه
 حاضر است من بعد اگر پادشاه این زمان بر همین منوال بپوشکار
 مشغول بوده از عدالت و ملک دانی چشم پوشی کند نه چهل خرابه
 بلکه هشتاد خرابه بدماد خود از زانی خواهم داشت - بیت -
 که ملک این باشد و این روزگار زین ده و پیران دهمش صد هزار
 - انوشیروان از شنیدن این سخن متأثر گشته بفضیلتش مراجعت
 نمود و بنیاد عدالت و انصاف را چنان حکم کرد که نامش نایب است
 بر فرزند ماند - فرد - زنده است زام فرخ نوشیروان بعدل -
 که چه بی گذشت که نوشیروان ماند - حاصل مطلب -
 عاقل است که از هر کلام پند گیرد و اثر آنرا بدو رساند - قطعه
 نکو پند از سر باز پیچ حرفی کزان پندی نکبرد صاحب هوش
 و که صد باب حکمت پیش نادان بخواستند آیدش باز پیچ در گوش

حکایت بیست و پنجم

آورده اند که انوشیروان عادل از یکی از حکام پرسید که چرا بازم عمرا

خیالها نگاه میداشت - حاصل مطلب - بره افسان
 لازم است که هواره نیت خود را از خطا و خیال خود بشیرا از بطران
 نکام دارد و در هر کار خود نظر انصاف بکار دنانگی و بدی بروی
 روشن و هویدا شود

حکایت بیست و چهارم

روزی انوشیروان کسری برای شکار در بیابانی رفت و در آن زمان
 بسبب عنفوان جوانی از سپهر و شکار بعدالک و ملک رانی کمتر
 می پرداخت دید که دو گروه بوم برد و جانب دشت صف کشید^{اند}
 و از هر گروه بومی برآمده باهد بکر بمباحثه و مناظره میپردازند -
 انوشیروان از معاينه اینحال فرین چهرت کشنده بوزیر اعظم خود
 بوزیر چهر گفت - که تو حکیم کاملی و از حالک و کیفیت حیوانات
 واقفی آبا میدانی که این بومان از دو جانب چراجمع شده اند و
 باهم چه نزاعی دارند - بوزیر چهر عرض کرد فریانت شوم اینها
 باهم مجاس عروسی دارند پدر داماد میگوید که چهل خرابه در عوض

حکایت بیست و سوم

روزی یکی از ملوک هند براسپی بادپا سوار شده بشکار مرفت
 در اثنای راه نظرش بر دختری بقالی افتاد که در حسن و جمال بسیار حد
 کمال بود بجز یک نگاه جان کاه طائر دلش اسپردام آن مشکین موی
 کردید چونکه خود شکار آن آهوی طناز شده بود عزم شکار از ترک
 گفته با پوان خودش مراجعت نمود و ارکان دولت و دانا پان مملکت را
 طلبیده صورت حال را با ایشان در میان نهاد و گفت که برای کفاره
 آن میخواهم خود را در آتش سوزان زنده بسوزانم دانا پان دولت گفتند
 که اگر چنین است - پس عدم نواز وجود بجز میبماند نارعبت از آفت
 بد نظری نبود رمان باشند - فی الحال آتش بسیار روشن کردند و
 ملک مسعد شد که خود را در آن آتش بیندازد - ارکان دولت
 دست او را گرفتند و گفتند که - برای تبدیل نیت و تحویل باطل این
 قدر سزا کافی است که بر سوزانیدن خودش مسعد شدی -
 بعد از آن ملک مذکور مبلغی از حد افزون در عوض سلامتی
 جان خود بر محاجان تصدق نمود و پیوسته نیت خود را از اینگونه

حکایت بیست و دوم

شخصی در راه بسفر اطبر خورد و پرسید که خانه سفر اطبر کجاست
 او دشان داد که در فلان محله میباشد - چون آن شخص در آنجا رفت
 و خانه سفر اطبر را یافت گفتند که بیرون رفته است آن شخص با انتظارش
 بیست چون سفر اطبر باز آمد معلوم شد که همان سفر اطبر بوده
 که در راه با او برخورد آن شخص اعراض کرد که تو سفر اطبر بودی چرا نگفتی
 - جواب داد که نواز خانه سفر اطبر پرسیدی و من مطابق سؤال تو جواب
 دادم - آن شخص گفت که من از تو سؤال می دارم که چرا همیشه بعزت
 و نهائی میگذرانی - سفر اطبر جواب داد که در نهائی حواس ظاهر
 و باطنی انجلا میساید و قوه در آنکه صیقلی پذیرد و غیر از این منافع
نهائی بسیار است اگر نوبدانی از خودم بگریزی - حاصل
مطلب - باید هر کس بگذر سؤال جواب دهد و اگر نداند
 از دیگری که از وی دانانز باشد پرسد - فرد -
 نایک ندانی که سخن عین صواب است باید که بگفتن دهن از من نکشای

همائی که در این ساعت حضرت آفرید کار چرم بکنند در رویش
 گفت که سائل بدرجهٔ ادنی و مجیب برزیهٔ اعلیٰ میباشد باشد اگر
 من بیاه و جلال بر تخت نشینم و خلعت شاهی در بر کنم و نوچون
 من لباس قلندرانه بردوش گرفته پیش من سؤال خود را عرض
 نمائی البته بجاوب شافی و کافی ترا کامران خواهم ساخت پادشا
 فی الحال از تخت خرد آمد رخعت شاهی و تخت و تاج بدرویش
 محتاج سپرد و خود بادلق حاکنری بخدمت ادب ایستاد و سؤال
 خود را اعاده نمود در رویش گفت که بخونریزی بی شمار و زحمت بسیار
 این تخت و تاج را بر نو فرار داد و بی رغبت من مرا طلب داشته با این
 درجهٔ رفیع که ثوی بینی رسانند اگر حال حکم کنم گردنت را بزنند چه ^{عذ}
 خواهی آورد و چه خواهی کرد - پادشاه از گفتهٔ خود خجل شد و دست
 و پای درویش را بوسه داد و از جسارت خویش توبه کرد - **حاصل**
مطلب - هر کادی که از انسان سر بپزند بنظر اول از جانب خدا ^{ست}
 که بچم او جل جلاله برك درخت حرکت نمیکند - اما بنظر ثانی از
 انسان میباشد که بر حسب ظاهر فاعل آنست

حکایت بیستم

آورده اند کہ روزی عثمان ابن عفان یکی از غلامان خود امر تکب
کنایہ دید۔ بجای فرمود نا اور اجزا رساند۔ چون خادم نازیبانہ
کشید آن غلام آہ سرد از دل بر آورد از اسماع آن ناثری در دل عثمان
پیدا شد و گفت۔ ترا بنام خدا بخشیدم و آزاد کردم نامالک من
نیز در روز سنجہ مرا بسا مرزد و از آتش آزاد کند۔ زہر اعداب آنروز
بنہایت سخت ترا ز عفویت این جمانت۔ حاصل مطلب
رحم دلی علامت بخشیدانت و سنگدلی نشان دوزخیان۔

بیست

نوم بردری ہستی امیدوار پس امید بردر نشینان بر آ

حکایت بیست و یکم

در روایتی خواجہ نام در خراسان بزہد و تقوی و خدا شناسی
مشہور بود پادشاہ آن عصر و ہر اطلبیدہ پرسید کہ نواز عارفان

درختان و بیخ کپاهان بزمیست - روزی برکنار موضعی چشمه آب شیرین یافت که به آمیزش گل ولای منقش و مکدر شده بود - مرد بدوی مدتی از آن آب بخورد و چون در همه عمر غیر از آب شور نچشیده بود آنرا چشمه آب حیات تصور کرده مشکی از آن پُر نمود و برای خلیفه بغداد که در آن نزدیکی بشکار آمده بود بطریق ندر پیش آورد و بفریفت و توصیف آن بسیار نمود - خلیفه دانست که حال چیست - فرمود نامشک آب از او بستانند و صرة هزار درهم بوی انعام دهند ناخنه خاطر و ماپوس نرود - و ذکر میکنند که خلیفه آدم همراه او کرد تا او بر از همان راهی که آمده بود برگردانند مبادا در جله راه بپسند و غفل شود - حاصل مطلب کسی را ماپوس و ناامید گردانیدن بدترین افعال مردم آزار است و پاس خاطر هر ضمیر و پیار و نگاه داشتن موجب هزاران بکنای و سبک و کار

بیت

دل شکستن بدترین جرمهاست زانکه دل منظور و انظار خداست

حکایت هجدهم

حضرت سلیمان علی نبینا وعلیه السلام که پادشاه جن و انس
 و سایر مخلوقات بود خواست که تمام مخلوقات را ضایف نماید - هزار
 هزار انبار خوردنی و ماکولات بر لب دریا گرد آورد - نگاه جوانی از دریا
 سر بر آورد و گفت که امر وز مهمان توام - پس تمام خوردنیها را از حمام
 و پنجه فرو برد و باز فریاد میکرد که هنوز نیم سپر نشده ام - حضرت سلیمان
 بر عجز خود اعتراف نمود که یک جوان ترا شکم سپر نتوانم خورایند ^{فت} پیشانی
 همه مخلوقات چه رسد - حاصل مطلب - قدرت الهی
 از عقل انسان ضعیف برتر است و در این مقام بی اعتراف عجز چاره نیست

بیت

ضعیفان به بدلت تو هرگز نغوی نگردند ترسم تو لاغر شوی

حکایت نوزدهم

یکی از اعراب بادپوشین پیوسته آب شوری چشید و زندگی بربک

Reading Lessons.

1. From the "Şad Hikâyat".

a (98)

FEB 20 1989

**PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET**

UNIVERSITY OF TORONTO LIBRARY

