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'HOD GASPEY-OTTO-SAUER.

MODERN PERSIAN

ONVERSATION-GRAMMAR

WITH

READING LESSONS, ENGLISH-PERSIAN VOCABULARY

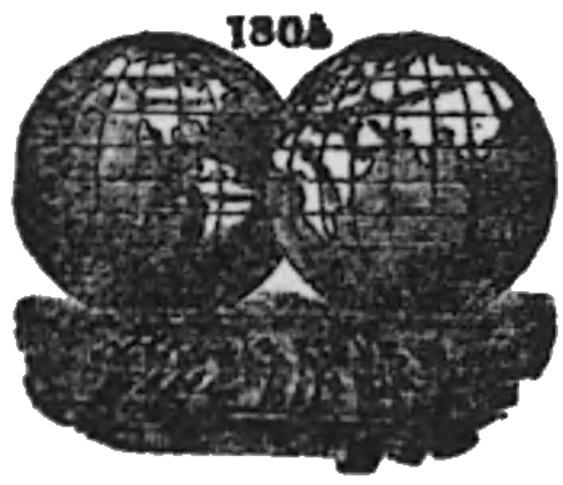
AND PERSIAN LETTERS

BY

THE REV. W. ST. CLAIR-ṬISDALL, M. A.

C. M. S. MISSIONARY AT IṢFAHĀN, PERSIA: AUTHOR OF GRAMMARS

OF THE PANJĀBĪ AND GUJARĀTĪ LANGUAGES.



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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 Shīrāzīs 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and idioms he had learnt from the pages of Sa'dī and other classical Persian authors have become obsolete and have been superseded by others in the modern language as spoken in Persia itself.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

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 Iṣfahān, 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

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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, '*Ásp i márā hidáyat kun.*' He doubtless meant to say 'Lead my horse' — in Modern Persian '*Ásbamrā jiláu bíkun*': 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 *Ṣad Ḥikayât*, 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 Mīrzā Asadu'llāh, 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* charakter 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'līq* 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 Ibrāhīm'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 Mîrzâ Ḥairat's Persian Version of Sir John Malcolm's History of Persia.

Bedford. *W. St. Clair-Tisdall.*

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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	ـا	ـا	ا	ʾ (or omitted)	(*Vide* § 5)
2	Bē	ب	ـب	ـبـ	بـ	b	As in English
3	Pē	پ	ـپ	ـپـ	پـ	p	" " "
4	Tē	ت	ـت	ـتـ	تـ	t	" " Italian
5	Ṣē	ث	ـث	ـثـ	ثـ	ṣ	" Eng. s
6	Jīm	ج	ـج	ـجـ	جـ	j	" " j
7	Chē	چ	ـچ	ـچـ	چـ	ch	" " ch in *church*
8	Ḥē	ح	ـح	ـحـ	حـ	ḥ	" " h
9	Khē	خ	ـخ	ـخـ	خـ	kh	" Scotch *ch* in *loch*
10	Dāl	د	ـد	ـد	د	d	" Italian d
11	Ẕāl	ذ	ـذ	ـذ	ذ	ẕ	" Eng. z
12	Rē	ر	ـر	ـر	ر	r	" Italian *r*
13	Zē	ز	ـز	ـز	ز	z	" Eng. z
14	Žē	ژ	ـژ	ـژ	ژ	ž	" French j in *jour*
15	Sīn	س	ـس	ـسـ	سـ	s	" English s
16	Shīn	ش	ـش	ـشـ	شـ	sh	" " sh
17	Ṣād	ص	ـص	ـصـ	صـ	ṣ	" " s

No.	Name	Final (separate)	Final (joined)	Medial	Initial	Transcription	Pronunciation
18	Ẓād	ض	ض	ضـ	ضـ	ẓ	As English z
19	Ṭā	ط	ط	طـ	طـ	ṭ	„ Italian t
20	Ẓā	ظ	ظ	ظـ	ظـ	ẓ	„ Eng. z
21	ʿAin	ع	ع	عـ	عـ	ʿ	(*Vide* § 5)
22	Ghain	غ	غ	غـ	غـ	gh	A guttural hard g
23	Fē	ف	ف	فـ	فـ	f	As Eng. f
24	Qāf	ق	ق	قـ	قـ	q	A guttural hard k
25	Kāf	ك ک	ك ک	کـ	کـ	k	As Eng. k
26	Gāf	گ	گ	گـ	گـ	g	„ „ g in *go, got*
27	Lām	ل	ل	لـ	لـ	l	„ „ l
28	Mīm	م	م	مـ	مـ	m	„ „ m
29	Nūn	ن	ن	نـ	نـ	n	„ „ n
30	Vāv	و	و	و	و	v (*vide* § 5)	„ „ v
31	Hē	ه	ـه ~	ھـ ۴	هـ	h	„ „ h
32	Yē	ی	ی	یـ	یـ	y (*vide* § 5)	„ „ consonantal *y*

(*Note* that the dots of ت, ق and ي, 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 ىٰ, 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 ا د ذ ر ز ژ و ط ظ. All but the two last of these nine letters are incapable (except in the *Shikásteh* 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 *Nastálīq*, and the *Shikásteh*.[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 ا, 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 *Nastaʿlīq*. The letters are in *Shikásteh*. 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* (ـٔ) 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 'Iṣfahā́n (اصفهان) is transcribed *Iṣfahā́n*. 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 خوِد, *Khv̇ud*. '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': *bi'gūy*, 'speak', often written and pronounced *jā*, *bi'gū*. But should the *yē* follow *hamzeh*, as in جائی 'a place', the second syllable begins with *hamzeh* and the *yē* is pronounced *ī* (*vide* § 19).

§ 6. *Tē* and *Ṯā* (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*, *Sīn*, and *Ṣād* (ث, س, ص) 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. *Ḥē* 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 *fatḥeh* (§ 7), except in دَه (*dah*), 'ten', and in cases in which the *fatḥeh* is used by contraction instead of *alif*, as مَه *mah* for ماه, *māh*, 'the moon'; شَه *shah* for شاه, *shāh*, 'a king'. Nor is the ه pronounced in كه, *kih*, 'who', 'that', چه *chih*, 'what', سه *sih*, 'three', بِه *bih*, 'to', (though it is in به *bih*, 'good'). Ẕāl, zē, ẓād, Ẕā (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 فقیر (*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 *fáṭheh* (ـَ), *kásreh* (ـِ), and *ẓammeh* (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 *bīst*, '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 مُهر *muhr*, 'a seal', مِهر *mihr*, '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. Whénever *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* [ـٓ] 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* (إنعام), 'a gift', pronounced *in'ūm* or even *an'ūm*. This ought not to be imitated but should be observed.

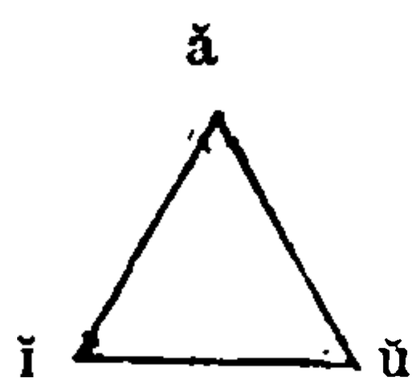
§ 9. V*āv* (و) preceded by *żámmeh* (expressed or understood) sounds like *ū* (Italian). When preceded by *fáṭheh* and not followed by another vowel, the two letters (*faṭheh* and *vāv*) together form a diphthong *au*, pronounced as the French *au* or the English long *o*. In all other cases *vāv* is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

§ 10. *Yē* (ی) when preceded by *kásreh* 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 بِیست than *biyst*, which latter would, strictly speaking, be a more exact transcription.) When *yē* is preceded by *fáṭheh*, 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 ont of this rule I am indebted to the Rev. W. A. Rice, M. A., of Shīrāz.

now, however, nearly obsolete, except in *áib* (عَیب), 'a fault', *Shaiṯán*, 'Satan' (شَیطان), and a few other words, mostly Arabic.

§ 11. The subjoined diagram shews all the



Simple vowels: ă, ĭ, ŭ: ـَ, ـِ, ـُ.
Lengthened vowels: ā, ī, ū: ـا, ـی, ـو.
Diphthongs, simple vowels combined: ai, au: ـَی, ـَو.

vowels and diphthongs recognised in Persian. The so-called *majhūl* or 'unknown' sounds of و and ی (*i. e.* ō and ē 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 *ĕ* as in *ġĕt*, *mĕt*, is heard in certain Persian words, but it has no proper sign to represent it and is therefore in some instances denoted by *fáṭheh* and in others by *kásreh*, as will be explained under those signs.

§. 12. The vowel *fáṭheh* 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 *fáṭheh* in transcription by *ă*, because when the sound is lengthened it becomes *ā*, but the *fáṭheh* has *never* exactly the sound of the English short *a* in *hăt*. It *approaches* this sound, however, in the following, cases: — (1) When followed by ح, ه, or ع, as in the first syllable of اَحمَد, *Áḥmad*, اَعمَال, *aʿmál*, or the last syllable of بَندَه *bándah*. (In Iṣfahán the last *fáṭheh* in words ending in ـَه is thus pronounced, but in Shīráz the *fatheh* in such cases is pronounced *ĕ*, hence in this book we shall write such words *bándeh*, etc.). (2) When the syllable containing the *fatheh* is open (*i. e.* does not end in a consonant), as مَلِکَه, *má-li-keh*, 'a queen'. (3) In a few words when followed by two consonants, as in رَشت, یَزد, *Rasht*, *Yazd*, especially when the latter of the two is *r*; as گَبر *gabr* (an impolite word denoting 'a Zoroastrian'), قَبر *qabr*, 'a grave', صَبر *ṣabr*, 'patience'.

But as a general rule ***fátḥeh*** *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 may of writing *cummerbund* for کَمَرْبَنْد — *kámarband* — shews how *fatḥeh* sounds to English ears.)

§ 13. In the Arabic words هٰذَا 'this', ذٰلِكَ 'that', رَحْمٰن 'merciful', and in the proper name إِسْحٰق 'Isaac', as well as in إِبْرٰهِيم 'Abraham', إِسْمٰعِيل 'Ishmael', إِلٰهِى *ilāhi* (Divine), etc. when thus written in Arabic style, one of the *fátḥehs* is pronounced *ā*, being written in the old Arabic fashion for *alif*. This is often shewn by printing the *fátḥeh* erect, as in the above examples, and calling it *alif i khanjari,* 'dagger-like alif'.

§ 14. *Kasreh* has generally the sound of short *ĭ* in *hit*. But (1) when immediately followed by ح, ه or ع, it assumes the sound of *ĕ;* as إِعْتِرَاف, *iʿtirāf* (pronounced *ĕʿtirāf*), إِحْتِرَام *iḥtirām* (pr. *ĕḥtirām*): (2) when coming between two words, as in كِتَابِ پَادْشَاه *kitāb i pādshāh* (pr. *kitāb-ĕ pādshāh*), it is also pronounced *ĕ*. 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 ـِىٔ and is pronounced *yi* or *i̇*, when it will be so transcribed (v. § 34).

§ 15. *Zámmeh* is usually and properly a short *u* pronounced as in Italian or as in the words *put, pull.* But before ح, ه, ع and ـُىٔ it has the sound of a short *o*, as in مُهْر, *muhr*, 'a seal' (pronounced *mŏhr*), مُؤْمِن *mu'min*, 'a believer', 'believing', (pronounced *mŏ'min*). It has the same sound at the end of all Arabic words where it is pronounced by the Persians at all, as اَلْحَمْدُ لِلّٰه *al-hámdŏ lillāh*, 'praise to God', *Allāho akbar*, اَللّٰهُ اَكْبَر, 'God is most great'.

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

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§ 20. *Jazm*, 'amputation', or *Sukūn*, 'silence' (ـْ) 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. سَلْطَنَتْ *sálṯanat*, 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' (ـّ), is a sign which denotes that the consonant above which it is placed is to be pronounced double, as تَلَفُّظ *talaffuẓ*, 'pronunciation', تَشَكُّر *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. *Váṣleh* (ـٱ), '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 ٱلْمُؤْمِنِين. *Amīru' lMu'minīn*, 'Commander of the Faithful'. It must not be confounded with *Madd* (ـٓ).

§ 23. *Tanvīn*, 'Nūnation', or *Nūnu'ttanvīn*, 'the *Nūn* of *Nūnation*', is the name given to the doubled short vowel signs (ـً, ـٍ, ـٌ) which sometimes occur at the end of Arabic words: the signs are then read *-ăn, -in, -ŭn* 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 صَد, *ṣad*, 'a hundred', شَصْت *shaṣt* 'sixty', and a few Arabicised proper names, as اصفهان 'Iṣfahā́n'. So also ط is sometims 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, ژ and گ 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 ث, س, ص 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	ظ	غ
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200	300	400	500	600	700	800	900	1000

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

٠	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠	١٠٠	١٨٩٩	١٩٠٠
0	1	2	3	4	5	6	7	8	9	10	100	1899	1900

The apparent strangeness ot 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 (ـٮ) 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, *málikeh* (ملکه) 'a queen', *sálṯanat* (سلطنت) 'a kingdom'; but *mī-namāyand* (مینمایند) 'they shew'.

2. When a word contains a vowel before two consonants or before a *tashdīded* (§ 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. *bándeh* (بنده), 'a slave', *tavānīst* (توانست), 'he could', *āfarīnándeh* (آفریننده), 'Creator', *muẓáffar* (مظفّر), 'victorious', *múntaẓir* (منتظر) 'expectant', *Khudāvánd* (خداوند) 'Lord'; but, *farmūd* (فرمود), 'he commanded', *'aṭṭār* (عطّار), 'a perfumer'.

3. The appended termination -*ī* (as *bádī*, 'wickedness (بدی) from (بد) *bad*, 'wicked', *'Árabī* (عربی), 'Arabic', from (عرب) *'Arab*, 'an Arab') and the pronominal affixes of nouns and verbs (*vide* §§ 46, 83), the *iẓāfeh* (§ 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. *nīkī* (نیکی), 'goodness', *shāhrī* (شهری), 'a city, citizen, belonging to a city', *dādand* (دادند) 'they gave', *dādīd* (دادید) 'you gave', *kitābashān* (کتابشان) 'their book', *ūrā* (اورا), 'him', *shīrīnast* (شیرینست), 'it is sweet'. But when -*ī* followed by *kih* is added with the meaning 'the . . . who', 'the . . . which', § 41, the -*ī* often has the accent, especially when the definite article in English is emphatic; as *kitābī kih dāram* (کتابی که دارم) '*the* book which I have'.

4. The particles *mī*, *bi*, *na*, *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. *mī-āvarand* (می آورند), 'they bring', *mī-diham* (میدهم), 'I give', *bī-dihīd*

(بدهید) 'give ye', *bi-rau* (برو), 'go thou', *má-kunid*, (مکنید) 'do not', *ná-kun* (نکن) 'do not thou': *mi-farmúd*, (میفرمود) 'he was commanding', *mi-gúftand* (میگفتند) 'they were saying', *bi-ráft* (برفت), 'he went': but *ná-mifarmūd*, 'he was not commanding', *ná-mi-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., *āgāhānid* (آگاهانید) 'he informed', *pādshāh* (پادشاه), 'a king', *pādshāhán* (پادشاهان) 'kings', *kitābhá* (کتابها), 'books', *badihá* (بدیها) 'wickednesses', *nikúr* (نیکتر), 'better', *niktarín* (نیکترین) 'best'. This rule does not hold in reference to particles, adverbs, etc., as *áyā*, *ámmā*, *ánjā*, *kújā*, *ḥálā*, *bálī*, *yá'nī*, *hárchand*, and a few others, including most compounds of *har*, 'every': so also in *nikū*, 'good', and words ending in *ū* generally: as *yábū*, *nirū*.

6. In compound words the accent of the latter of the two prevails: E. g. *āshpaz-kháneh* (آشپزخانه). 'cook-house', *ṣāḥib-zádeh* (صاحبزاده) 'gentle-born', *ṣāḥib-mánṣab* (صاحبمنصب) 'office-holder', *mir-gházab* (میرغضب) 'executioner', *Parī-rú* (پریرو) 'fairy-faced', *chahār-páy* (چهارپای) 'quadruped'.

7. In words of more than two syllables a secondary accent is often heard *as well as* the one above mentioned, as *sálṯanàt*, *málikèh*, *múntaẓìr*, 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 انبارِ پنبهٔ بُدزدی رفت — پنبه فروشان نزدِ پادشاه شکایت آوردند — پادشاه هرچند که تجسّس فرمود دُزد را نیافت — امیری عرض کرد که اگر فرمانِ سُلطان باشد دُزدان را میگیرم — پادشاه ویرا امر فرمود که — چنین بکُن — آن امیر به خانهٔ خود رفته خورد و بزرگِ

شهر را به بهانهٔ ضیافت طلبید — چون همهٔ مردمان جمع شدند امیر بآن مجلس در آمده بر روی هریك از ایشان نظر افکند و گفت چه بسیار بیحیا و احمقند اشخاصیکه پنبه دزدیده بدینجا آمدند و ریزه‌های پنبه در ریشهایشان جای گرفته است — چند نفر از حاضرین اینرا شنیده فی آلفور ریشهای خویشرا بدستهایشان پاك کردند و معلوم شد، که دزدان کدام اند

Transcription (with Accents).

Dar sháhrī anbár i pánbeh-ī bi-dúzdī raft. Pánbeh-farūshán názd i pādsháh shikáyat āvárdand. Pādsháh, hárchand kih tajássus farmúd, dúzd-rā ná-yāft. Amīrī ʿarẓ kard kih, Ágar farmán i Sulṯán báshad, duzdán-rā mī-gīram. Pādsháh vaírā amr farmúd kih, Chinīn bī-kun. Án amīr bih kháneh-y-i khṵúd ráfteh khṵúrd va buzúrg i sháhr-rā bih bahāneh-y-i ẓiyáfat ṯalabīd. Chūn hámeh-y-i mardumán jamʿ shúdand, amīr bi-án májlis dar ámadeh bar rū-y-i hár-yák az ishán názar afkánd va gúft, Chih bisyár bī-ḥayá va áḥmaq-and ashkhāṣī-kih pánbeh duzdīdeh badīnjā ámadand va rīzehhā-y-i pánbeh dar rīsh-hā-y-ishān jāy girīfteh ast. Chánd náfar az ḥāẓirīn, īn-rā shinīdeh, fi'lfaur rīshhá-y-i khṵīsh-rā bi-dasthá-y-i-shān pák kárdand, va maʿlúm 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:

Masc.	*Fem.*
Pídar, father.	*Mādar*, mother.
Písar, son.	*dúkhtar*, daughter.
Shīshak, wether.	*mīsh*, ewe.

Masc.	*Fem.*
asb, horse.	*mādiyān*, mare.
khurūs, cock.	*mākiyān (murgh)*, hen.
āqā, master.	*khānum*, mistress.

When this is not the case the distinction is denoted by adding the word *nar*, 'male', or *mādeh*, 'female', as *gāv i nár*, '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 *-rā* 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', *mardhā*, '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 *nīk*, 'good', *nīkān*, 'good people', *nīk-hā*, 'good things': *buzúrg*, '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 *iẓāfeh*[1] or particle *-i*; as, *mardān i nīk*, '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

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

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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 (*kūchik*). 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, ínjā'st.
(Áyā) pídar nīz ānjā ast?	Pídar ínjā nīst.
(Áyā) pídar mard i níkū ast yā nah?	Bálī, pídar mard i níkū'st, àmmā písar khaílī bad ast.
Pisarhā buzúrg and?	Khair, buzúrg nístand, khaílī kūchik and.
(Áyā) pídar va mādar pír and?	Bálī, pír and, ámmā khaílī pír nīstand.
Khvāhar ínjā'st yā ānjā'st?	Khvāhar ínjā nīst, ámmā mādar va dúkhtar ínjā hástand.
Zanhā va bachehhā va mardhā yi khvub kújā hástand?	Ínjā būdand, ámmā ḥālā nístand.

Second Lesson.

Nouns and Adjectives (continued). *Iẓāfeh.*

§ 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 *ī* [1], 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': *bádī 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 *ī* begins the second word, the *y* is inserted, but not if the *ī* begins an affix or enclitic: e. g. *riẓā-y-i īzadī*, 'the Divine approval'; but *shumā-īd*, '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 ـَی or ـَه (which is practically a vowel-ending, as the ه is not pronounced) the *y* is sometimes represented by a *hámzeh* and sometimes not written at all, though always pronounced, as بدئ شنیع or بدی شنیع, *bádī yi shanī*: خانهٔ خوب or خانه خوب, *khāneh yi khúb*. (*Vide* § 19). The euphonic *y* is *never* inserted before *ast*, 'is', but the vowel of that word is often omitted, as *kújā'st* (کجاست) for *kújā ast* (کجااست) In conversation too the *y* is not generally inserted before *and*, 'they are', though it is very frequently and correctly written, as کجایند, 'where are they?' the *alif* of the *and* (اند) then falling out. In the perfect of verbs the *y* is not inserted, as *āmadeh-am, ráfteh-and.*

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

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[1] In Arabic words which end in (اء) *Álif Hámzeh*, if the *hámzeh* is written in Persian (which is not always the case), the ی is not inserted but only the *kásreh*: as علماءِ اسلام (*'ulamā'i Islām*), or علمایِ 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 یٰ (*-ā'*) and is followed by the *izāfeh*, the یٰ is changed into ا (*-ā*) and the ی then inserted; as دعویٰ (*da'vā'*), but دعوایِ ایشان (*da'vā-y-i ishān*) "their claim". If the noun ending in یٰ be a Proper name, this is not allowable, but the *izāfeh* is represented by a *hámzeh*: as عیسیٰ (*'Īsā'*) "Jesus", موسیٰ (*'Mūsā'*), "Moses": but موسیٔ نبی (*Mūsā-y-i nabī*), "The Prophet Moses". Note that in this form the *alif i khánjarī* (or upright *hámzeh*) 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*).

abrū́,[1] 'eyebrow', *giyā́h*, 'grass', *ákhtar* '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 ـه and denoting animate beings change the ه to گ (*h* to *g*) before adding the plural termination *-ān*; as, *bachagā́n*, *bandagā́n* (from بنده *bándeh* 'a slave, servant'). The reason of this is that such words once ended in *k* in the singular (*bándak*), which was softened to *g* before the vowel *ā* of the plural termination. It is not therefore correct to write بندهگان, for the word should be بندگان, though when *-hā* is the plural termination both *hs* should be written (e. g. خانه‌ها).

§ 37. Adjectives form the Comparative by adding *-tar*, and the Superlative by adding *-tarī́n* to the Positive: as, *khụub*, *khụ́ubtar*, *khụubtarī́n*, 'good, better, best': *buzúrg*, *buzúrgtar*, *buzurgtarī́n*, 'big, bigger, biggest'. The Superlative is hardly used in ordinary conversation, the Comparative with *az hameh* (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 Kirmā́n dar ayyā́m i sā́biq yákī az mu'tabártar va pur-jam'iyyattarī́n sharhá yi Īrā́n 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,

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[1] So also other parts of the body, as: — *mūžagā́n* (pl. of *mū́žeh*), 'eyelashes' (though now *mużgā́n* is used as the singular and its plural is *mużgānhā́*): *angushtān* (fingers), *rukhān* (cheeks), *labān* (lips), *gisuvān* (curls), *zulfān* (curls), etc. But these are obsolete.

as *ān mard,* 'that man': *kudām shakhṣ?* 'which person?'. Superlatives, ordinals, and the adjectives *bisyār*, 'many', *dīgar*. 'other', *khụub*, '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 *iẓāfeh,* when it follows the noun the *iẓāfeh* is required. *Hámeh*, 'all', if regarded as a noun, requires *iẓāfeh* after it. as *hámeh yi mardumān,* 'all (of) men': but if regarded as an adjective it does not take *iẓāfeh*, as *hámeh mardumān,* 'all men'.

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

§ 40. The *Iẓāfeh* 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 kāneh* ***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. *ásb i márā dīdī?* 'Didst thou (did you) see my horse?': *Khair, Ṣāḥib, ānrā ná dīdam*, '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.
qáryeh, town.
deh, village.
-am, I am.
-i (*or* ˢ—), thou art.
ast, he, she, it is.

kudām, which?
chih, which? what?
chih nau', what kind of?
chigūneh, what sort of; how?
ángūneh, that sort of.
ingūneh, this sort of.
ánqadr, that much.
inqadr, this much.
chih qadr, how much?
har, every, each.
hámeh, all.
hich, no none: any.
nim, half.
ámad, he came (she, it).
ámadand, they came.
raft, he (she, it) went.
raftand, they went.
ū, he, she.
án qism, / *ān nau',* / *ān jūr* (*vulgar*), } that kind of.
fulān, a certain, such and such a.
in qism, / *in nau',* / *in jūr* (*vulg.*), } this kind of.
hamchinín, such as this, such a.
hamchinán, such as that.
Kháneh, house.
naúkar, servant.
láleh, child's manservant.
dáyeh, nurse.
khidmatkár, maidservant.
chiz, thing.
daryá, sea.
savár i, mounted on.
ṣáḥib, owner, master; Mr. (of Europeans).
bāgh, a garden.
rāh, a road.
kúcheh, a lane.
maidán, square of city.
bāzár, market, street with shops.
asb, horse.
khar, / *ulāgh,* } ass.
sag, dog.
gúrbeh, cat.
gāv, ox, cow, bull.
gūsfánd, a sheep.
qáṭir, a mule.
dar, in, into: a door.
bi (*bih*), to, for.
az, from, out of: than (*after Comparative*).
bā, along with.
bar, bar rúyi, on, on top of.
birún az, out of, out from.
bí-deh, give thou.
bí-dihid, give ye.
-im, we are.
-id, you are.
-and, they are.
hástam, I am.
hásti, thou art.
hást, he, she, it is.[1]
hástim, we are.
hástid, you are.
hástand, they are.

---

[1] *Hast* denotes he (she, it), is, *i. e.* exists; as *khudá hást,* '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 Shirāzī'. 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 ه, as بخانه: *bi-khaneh,* 'to the house', instead of به‌خانه *bih kháneh;* نرفت *na-raft,* 'he did not go', instead of نه‌رفت *nah raft. Az* is sometimes treated similarly and then becomes *zi* (ز), as *ziānrū* or *zānrū* instead of *az ān rū,* 'from that aspect', 'because' (زانرو

Exercise 3.

Īn qism khāneh khụub ast. Ān mard javān nīst. Bachehhā savār i qāṯirhā-y-i naukarhā-y-and. Ān dúkhtar dar sháhr nīst, dar déh ast. Īn chīh chīz ast? Pīdar i ān báchcheh -y-i nīkū kújā'st? Dar maidān i sháhr ast. Zamīn hást va daryā hást. Sag-hā -y-i shahr dar kūchehhā -y-and, ámmā dar bāgh. nīstand. Asbhā -y-i khụúb dar rāh būdand. Dúkhtar i kūchik īnjā'st? Khaír, īnjā nīst, dar sháhr ast. Gūsfandhā va gāvhā dar ān zamīn bisyār hástand. Dar khānehhā -y-i shahr kháili gúrbeh va ság būd. Kújā id? Dar bāgh i khāneh im. Chīh nau' bāgh ast? Bāgh khụub ast, ámmā kūchik 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 būd?	Dar kūcheh būd va bi-maidān āmad.
Ān chīh chīz ast?	Sag ast, ámmā khaili buzúrg nīst.
(Āyā) dúkhtar i fulān zan bi-sháhr āmad?	Báli, bi-shahr āmad, ámmā ḥālā dar déh ast.

---

for ازآن 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.

(Áyā) hár gúrbeh kūchíktar ast az har sag?	Khair, har gúrbeh az har sag kūchíktar nīst; hámeh-y-i sag-há buzúrg nīstand.
Zan i pídar i ān báchcheh az maidán ámad yā ná-y-āmad?	Ná-y-āmad, ámmā khidmatkár va dáyeh va dīgar naukarhá yi barádar i ān dúkhtar i kūchik ámadand.
Ásb i fulán shakhṣ dar kūcheh ast?	Bálī, ásb i án márd dar kūcheh ast, va qáṯir i barádar i ṣáḥib i ān bāgh dar maidán būd.
(Áyā) ān zan dúkhtar i ṣáḥib i īn ulāgh-há nīst?	Bálī, ṣáḥib i īn ulāgh-há pídar i ān zan ast.

Third Lesson.

Use of *-rā* (را) and *ī* (ی-).

§ 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 (را) *-rā* and (ی) *-ī*.

Rā is a *postposition*, the only one in ordinary use in modern Persian. In Pahlavī 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 gúftam*, 'I said to him'; *ūrā kitáb dádam*, '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, *Ṯahrán-rā dīdam*, 'I saw Ṯehrān': (3) is a noun qualified by *ān*, *īn* or some similar demonstrative adjective (§ 38); as, *ān, kitáb-rā gírīftam*, 'I took that book'; (4) is an adjective used as a noun and preceded by the definite article in English; as, *Khudá nīkán-rā nigáh mī-dārad*, 'God

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article *a* or *an*, as *kitābī*, '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 *-ī* 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 *-ī* may often be translated by 'the'; as, *mardānī kih mī-āmadand*, '*the* men who were coming'; *zanānī-rā kih ānjā būdand dīdand*, 'they saw *the* women who were there'.

When the word to which the *ī-* is to be attached ends in ه ـه or ی, the affixed *-ī* is written (ـئ) or merely a *hámzeh* is appended, but the long sound of the *-ī* is retained, as خانهٔ, *khāneh-ī*, a house: صوفیٔ, *Ṣūfī-ī*, 'a Ṣūfī'. When such words are immediately followed by *ast*, the *hámzeh* is dropped and ی is inserted after the *alif* of *ast*, as خانه‌ایست *khāneh īst*, 'it is a house': آنجاصوفی‌ایست *ānjā Ṣūfī īst*, 'a Ṣūfī is there'.

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

The student should bear in mind that not every *-ī* at the end of a word is the affix which is explained in this paragraph. For the final *-ī* may (a) be an adjectival termination (as *Iṣfahānī*, 'belonging to Iṣfahān, a native of Iṣfahān'); or (b) it may be the termination of an abstract noun, like *-ness* in English, (as *nīkī*, 'goodness'); or (c) it may be a verbal termination, (as *āmadandī*, 'they would come'; *gúftī*, 'thou didst say'; *to mard i nīkī*, '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 *ā́yā* (= Lat. *-nĕ*), which is placed at the beginning of the sentence: but this word is rarely used in ordinary conversation. *Mágar* 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 *Mágar ān kār khụ́b ast*, 'Is that a good action?'

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

Words.

Dā́r-am, I have.
dā́r-ī, thou hast.
dā́r-ad, he (she, it) has.
dā́r-īm, We have.
dā́r-īd, you have.
dā́r-and, they have.

Dīd-am, I saw.
dīd-ī, thou sawest.
dīd, he (she, it) saw.
dīd-īm, we saw.
dīd-īd, you saw.
dīd-and, they saw.

dāsht, he had.

Dā́d-am, I gave.
dā́d-ī, thou gavest.
dād, he (she, it) gave.
dā́d-īm, We gave.
dā́d-īd, you gave.
dā́d-and, they gave.

Bū́d-am, I was.
bū́d-ī, thou wast.
bū́d, he (she, it) was.
bū́d-īm, we were.
bū́d-īd, you were.
bū́d-and, they were.

girí́fteh, having taken.

safīd, white.
siyā́h, black.
nīl, *nīlrang* } blue.
zard, yellow.
sabz, green.
surkh, red.
nārás, unripe.
Khudā́, God.
nām, *ism* } name.
shāh, *pādshāh* } king.
malikah, queen.
ziyā́d, much, many: too much.
kih, who, that: who?
chih, which? what?

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

kīrā, whom?
chīrā, why?
kāliskeh, carriage.
kār, work, deed.
rūdkhāneh, river.
mámlikat, country, province.
gadā́, a beggar.
dast, hand.
ághlab, chiefly.
dīn } religion.
mázhab }
īmān, faith.
Īrān, Persia.

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

Exercise 5.

پادشاهِ ایران بشهرِ بُزُرگ آمد — کارِ آن مردها خوب نیست — درمملکتِ ایران رودخانهٔ زیاد نیست — درفُلانجا گاوهای سفید والاغهای سیاه وقاطِرهای بُزُرگ وبسیار بچه‌های کوچك را دیدیم — آن مردِ پیر قدری سیبِ زمینی بأین پسر داد — زنی در اصفهان بود که گُربهٔ دید وآن گُربه زرد بود وگوشهای سیاه داشت — همه‌شهرهایِ ایران از شهرهایِ مملکت‌های دیگر کوچك‌تراست — امّا طهران بزرگترینِ همهٔ آنهاست — (آیا) اسبهای شاه‌را دیدی — بلی آنها را در شهر دیدم — جوانهایِ آن دِه هُلّوهای نارس در دست گرفته اینجا آمدند وبأسبهایِ فلانشخص 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.

Question.	*Answer.*
آن رودخانه کُجاست	آن رود خانه در مملکتِ ایران است
(ایا) هُتوها و گُلابیهای خوب درآن زمین هست	بلی میوهٔ ایران بسیاراست وخیلی خوب نیز هست
(بر) سرِ پُل کرا دیدید	(بر) سرِ پُل شخصی سیاه دیدیم
اسمت چیست	اسمِ بنده حَسَنْ است
(آیا) تو پولِ سیاه داری	خیر پولِ سیاه ندارم پولِ سفید دارم
پدرِ آن پسر سیبی به برادرِ بزُرگِ آن دختر کوچك داد	در باغ بودم امّاحالا هیچکس آنجا نیست — میوهٔ آن باغ نارس است وبرای بچه‌ها خوب نیست

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, me
2nd Person, تو *tō*, thou, thee
3rd Person, او-وَی *vai*, *ū*, he, she; *ān*, it. him, her.

Plural.

ما *mā*, we, us
شما *shumā́*, you
ایشان *ishā́n*, they (persons): آنها *ānhā́*, they (persons and things). them. 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 gunāhkārā́n*, 'we sinners'; *shumāhā in i'tiqā́d-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 *izā́feh* 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 *márā* and *túrā* (مرا-تُرا). E. g. *Ū bi-man dād*, 'he gave to me': *shumā ūrā didid* 'you saw him': *kitāb i mán*, 'my book': *tō kitāb i márā bi-ishān dādi*, '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, *ásb 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 didam*, '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, *mān kitāb i* ***khvúdra*** *dādam*, '*I gave* ***my*** *book*', (*lit.*, 'book of self': *tō khāneh-y-i* ***khvūd***-*rā farūkhti*, '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, ámmā shumā īnjā 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, ـم *-am*, me, my,
2nd Person, ـت *-at*, thee, thy,
3rd Person, ـش *-ash*, him, his, it, her, its.

Plural.

ـمان *-amān* (*imān*), us, our,
ـتان *-atān* (*itān*), you, your,
ـشان *-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 ـه (*-eh*), an alif is inserted and the termination is written as in the following examples: خانه‌ام (*khāneh am*), 'my house': نوشته‌اش (*navīshteh ash*), 'his document': مرتبهٔ‌عالیه‌ات (*mártabeh-y-i 'āliyyeh-at*), 'thy exalted rank': لاله‌اتان (*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*, *buzúrg ast*, 'my book is large': *ásbat-rā dīdam*, 'I saw thy horse': *zádamash*, 'I struck him': *gíftandashān*, '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 *bĕ-ĕsh*), 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 *ānānikih*, 'those who'. In conversation *ānhāikih* 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-āsā-y-i áqdasat shávīm*, '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 hástand kih*, 'Your Majesty is aware that', etc. So also, *Ḥuzūr i mubārik 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 dīdid*, '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 *bándeh* ('your humble servant'),

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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.

Question.	*Answer.*
درویش به پادشاه چه‌گُفت	گُفت‌که درویش از پادشاه دولتمند تراست
چه‌چیز بربینئ آنشخص نشسته باو	من چیزی بر بینئ وی ندیدم امّا اگر پشهٔ بربینئ اوبود چگُونه‌چیزی گفت
گفت من‌ازتوبرترم	
که‌بودکه پادشاهِ اورا دید	گدائی بودوآن گدا درویش بود
آنشخص کُجا بود	من اورابرسرِراه نشسته دیدم
(آیا) شُماکِتابِ خودرا به‌پسرِآن گدا دادید	خیرآنرابوی ندادم به‌گدایان چیزی ندادم
اسبِ مرا درمیدانِ شهرندیدی	بلی اسبِ ترا آنجادیدم امّا قاطِرِ خودرا درشهرندیدم زیرا درکوچهٔ‌دِه بود
پدرتان حاجت بچه‌کتاب دارد	اوحاجت بهیچ کِتاب ندارد زیراخیلی کتاب دارد امّاحاجت به‌پول‌دارد

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 اوّل (*ávval*) is used; but for 21st, 31st etc. the regular Persian form یکم (*yákum*) 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 (*chahār*) *chār* in said; هیجده (*hijdah*) is pronounced *hijdah*, or even *hizdah; chahārdah* is pronounced *chārdah; hifdah* is pron: *hivdah:* and the vulgar but very usual pronunciation of *pānzdah* and *shānzdeh* is *pīnzdah* and *shūnzdah* (*vide* § 8, *fin*). So also *pūnṣad* is said not unfrequently for *pānṣad:* also *sīnzdah* for *sīzdah*, 'thirteen'.

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
1	اوّل	یك	۱	23	بیست و سوّم	بیست و سه	۲۳
2	دُوّم دوُیم	دو	۲	24	بیست و چهارُم	بیست و چهار	۲۴
3	سِوّم سِیُم	سِه	۳	25	بیست و پنجُم	بیست و پنج	۲۵
4	چهارُم	چهار	۴	26	بیست و ششُم	بیست و شش	۲۶
5	پنجُم	پنج	۵	30	سی امُ	سی	۳۰
6	شِشُم	شِش	۶	31	سی و یکُم	سی و یك	۳۱
7	هفتُم	هفت	۷	40	چِهلُم	چِهل	۴۰
8	هشتُم	هشت	۸	50	پنجاهُم	پنجاه	۵۰
9	نُهُم	نُه	۹	60	شصتُم	شصت	۶۰
10	دهُم	دَه	۱۰	70	هفتادُم	هفتاد	۷۰
11	یازدهُم	یازده	۱۱	80	هَشتادُم	هَشتاد	۸۰
12	دوازدهُم	دَوازده	۱۲	90	نوَدُم	نوَد	۹۰
13	سیزدهُم	سیزده	۱۳	100	صَدُم	صَد	۱۰۰
14	چهاردهُم	چهارده	۱۴	101	صدو یکُم	صدو یك	۱۰۱
15	پانزدهُم	پانزده	۱۵	102	صدو دوّم	صدو دو	۱۰۲
16	شانزدهُم	شانزده	۱۶	103	صدو سوّم	صدو سه	۱۰۳
17	هفدهُم	هفده	۱۷	104	صدو چهارُم	صدو چهار	۱۰۴
18	هیجدهُم	هیجده	۱۸	110	صدو دهُم	صدو ده	۱۱۰
19	نوزدهُم	نوزده	۱۹	111	صدو یازدهُم	صدو یازده	۱۱۱
20	بیستُم	بیست	۲۰	112	صدو دوازدهُم	صدو دوازده	۱۱۲
21	بیست و یکُم	بیست و یك	۲۱	120	صدو بیستم	صدو بیست	۱۲۰
22	بیست و دوّم	بیست و دو	۲۲	130	صدو سی ام	صدو سی	۱۳۰

English	Ordinals	Cardinals	Ciphers	English	Ordinals	Cardinals	Ciphers
140	صدوچهلم	صدوچهل	۱۴۰	400	چهارصدم	چهارصد	۴۰۰
150	صدوپنجاهم	صدوپنجاه	۱۵۰	500	پانصدم	✓ پانصد	۵۰۰
200	دَوِیستم	دَوِیست ✓	۲۰۰	600	شِشصدم	شِشصد	۶۰۰
300	سِیصدم	سِیصد ✓	۳۰۰	700	هفت‌صدم	هفت‌صد	۷۰۰

Higher numbers are:

English	Ordinals	Cardinals	Ciphers
800	هشت‌صدم	هشت‌صد	۸۰۰
900	نُه‌صدم	نُه‌صد	۹۰۰
1,000	هزارم	✓ هزار	۱۰۰۰
1,200	هزارودویستم	هزارودویست	۱۲۰۰
2,000	دوهزارم	دوهزار	۲۰۰۰
3,000	سه‌هزارم	سه‌هزار	۳۰۰۰
10,007	ده‌هزاروهفتم	ده‌هزاروهفت	۱۰۰۰۷
100,212	صدهزارودویست‌ودوازدهم	صدهزارودویست ودوازده	۱۰۰۲۱۲

'Ten thousand' is sometimes called لک (*lak*), five hundred thousand کرُوْر (*kurūr*), and the word *milyūn* 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 *lāk'h* means 100,000 and *karōr* denotes ten millions.)

The words *ṣad*, 'a hundred', *hazār*, 'a thousand', may take the plural terminations *-hā* and *-ān* when required: as, *ṣadhā náfar kúshteh shúdand*, '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, — *chandīn hazārhā '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 árba'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 ثانى (*Yazdijīrd i ṣānī*) 'Yazdijird the Second'. In numbering the heads of a discourse etc. they are also used in an adverbial form with the Arabic case-termination اً (pronounced *-ăn*) appended, as ثانيًا (*ṣāniyyan*) 'secondly'. These ordinals are.

سابع	— سادس	— خامس	— رابع	— ثالث	— ثانى	— اوّل	
sābi'	— *sādis*	— *khāmis*	— *rābi'*	— *ṣāliṣ*	— *ṣānī*	— *ávval*	
7th	— 6th	— 5th	— 4th	— 3rd	— 2nd	— 1st	

عاشر	— تاسع	— ثامن	—
'āshir	— *tāsi'*	— *ṣāmin*	—
10th	— 9th	— 8th	—

§ 51. 'Once', 'twice', 'thrice', 'four times', etc., are translated by *yak bār, yak dáf'eh, yak mártabeh; dō bār, dō dáf'eh, dō mártabeh, etc. Bār i dúvvum, bār i sívvum* 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 پنج شش تا سى تا (*panj shīsh tā sī tā*), the word ميشود (*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.	نيم nīm.	nisf. نصف
One third.	سه يك sih yak.	ṣulṣ. ثلث
One fourth.	چهاريك chahār yak.	rub'. ربع
One fifth.	پنج يك panj yak.	khums. خمس
One sixth.	شش يك shish yak.	suds. سدس

One seventh	هفت‌یك haft yak.	sub'. سُبع
One eighth	هشت‌یك hasht yak.	ṣumn. ثُمن
One ninth.	نُه‌یك nuh yak.	tus'. تُسع
One tenth.	دَه‌یك dah yak.	'ushr. عُشر

The word *nīm* is not used in counting, *niṣf* 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 ṣuls*. The same applies to the other fractions: e. g. 'five eighths', *panj ṣumn;* '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 pisar būd,* 'to a certain man there were (was) two sons' ('a certain man had two sons'): *ān ṣad gūsfánd 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 *náfar* ('person') is usually inserted between the numeral and a word denoting persons: as, *shish nafar savār,* 'six horsemen'. *Dáneh* or *tā* is similarly used with all other words; as *panj tā sīb*, '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 fīl, 'five elephants': (*zinjīr* = 'chain').

dō árrādeh (*'arrābeh*) *tūb,* 'two guns': (*árrādeh, árrābeh* = 'a waggon').

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

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

do dast libás, 'two suits of clothes': (*dast* = 'hand').

yak ṣaub ábā (*qabā*), 'a single coat: (*ṣaub* = 'garment').

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

chahār jild kitāb, 'four books': (*jild* = 'volume').

shish qábẓeh tūfáng (*shamshīr*), 'six rifles (swords): (*qábẓeh* = 'hilt').

haft ḥálqeh angúshtar, 'seven rings': (*ḥálqeh* = 'link').

In reference to *houses* in legal documents the word *bāb* ('gate') is used; as, *dō bāb khāneh,* 'two houses'. But in ordinary speceh or writing *dast* ('hand') takes the place of *bāb,* 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 shīsheh āb, yak pāreh nān* (cf. *ein Glas Wasser; ein Stück Brot.*)

Words.

Tūtī, a parrot.
qadr, a quantity.
qádrī, a little.
Fārsī, Persian.
āmūkhteh būd, had learnt.
javāb, answer.
su'āl, question.
chirā, why? why not? certainly.[1]
jángal, forest.
pursīdeh, having asked.
parándeh, bird.
bāzār, market.
burd, he carried off.
búrdeh, having carried off.
qaímat, / *qīmat,* } price, valne.
tūmān, a *tōmān* (10 Krāns).
biyābān, desert.
bī, without, devoid of.
bī-fáhm, without understanding, foolish.
mī-arzī, art thou worth?
khushnūd, pleased.
shud, he became.
mī-dānad, he knows.
va bás, only, and no more, merely.
pashīmān, regretful.
jíhat, cause, reason.
khandīd, he laughed.
āzād kárd, he set free.
Házrat i Ádam, 'His Excellency Adam'.
Havvā, Eve.
Ba'd az ān, after that.
qísmat, a portion.
barādarāneh, brotherly, of a brother, a brother's.
mī-gúft, he used to say.
pūl i siyāh, a black coin, a copper.
mī-tavānand, they can.
Ai, O!
bī-y-āmūzand, they may learn.
bi-āsānī, with ease, easily.
mī-dihī, thou givest.
hárgiz ... na, never (*ne ... jamais*).
dar bāreh-y-i, about, concerning.

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

shudeh, having become.
āngāh, then, thereupon.
gamān búrd, he fancied.
kharīdam, I bought.
kharīd, he bought.
chūn, since, when.
ḥarf mī-zanad, he speaks.
juz, except.
bi-khṷúbī, well.
lafẕ, a word.
alfāẕ (Ar. plur.), words.
ghulām, servant, slave.[1]
māl, property.
daúlat, wealth: a state.
ma'nī, meaning.
khāmūsh, silent.
bāsh, be thou.
ágar bī-fahmand, if they understand, (if they get to know about.)
mī-rasad, it arrives.

Exercise 9.

قصّه

شخصي طوطئ داشت كه قدرى فارسى آموخته بود ودرجوابِ هرسؤآل ميگفت — چرا — روزى صاحبش آنرا بهبازار بُرد وقيمتش را سى تومان گفت — شخصي دولتمندِ بى فهم ازطوطى پُرسيده گفت — آيا توبهسى تومان مى ارزى — گفت چرا — آن دولتمند خوشنود شُده طوطى را خريد وبخانهٔ خود بُرد — امّا چون ديد كه طوطى جُزآن يك لفظ هيچ چيزِديگر نميداند پشيمان شُده گفت — آيا من خرنه بودم كه تُرابسى تومان خريدم — در جوابِ اوگفت چرا — آنشخص خنديد واورا آزادكرد

Translation 10. — A Tale.

A beggar saw a king and said to him (that), 'O king, thou are very wealthy and hast houses and horses, (and) lands, (and) servants, and very much money; but I (*bándeh*) 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)'.

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[1] Now often applied to a telegraph messenger!

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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 *who* came hither was rich'.
(*b*) 'The woman *whom* you saw' (*lit.* '*who* you saw *her*').
(*c*) 'The child *to whom* you gave the book' (*lit.* 'that to him').
(*d*) 'The person *whose* child they took' (*lit.* '*that his* child').
(*e*) 'The people *whom* I saw were blind' (*lit.* 'that I saw them').
(*f*) 'The men *to whom* you gave the money were beggars' (*lit.* 'that to them').
(*g*) 'The robbers, *from whose* hands (*lit.* 'that from their hand') he took the swords, fled'.

(*a*) Márdī *kih* ínjā ámad daulatmánd būd.
(*b*) Zánī *kih* ūrā dīdīd (*or, kih* dīdīd*ash*).[1]
(*c*) Báchcheh-ī *kih* kitāb-rā *bi-vai* dādīd.
(*d*) Shákhṣī *kih* báchcheh-*ash*-rā giríftand.
(*e*) Ashkhāṣī *kih ishān-rā* dīdam kūr būdand.
(*f*) Mardhāī *kih* pūl*ashān* (*or kih* pūl-rā *bi-ishān*) dādīd gadā būdand.
(*g*) Rahzanānī *kih* shamshīrhārā *az* dast i *ishān* girift gurīkhtand.

§ 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,

'From what (that which) he said I understood'. *Az ánchih ū guft, fahmīdam.*

Ánchih 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*) *Ánchih shinīdīd rást ast:* or *Ánchih-rā kih shinīdīd, etc.* (*a*) 'What (that which) you heard is true'.

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

(*b*) *Anchih*(*-rā kih*) *gúftīd, 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 *in* before it, and may

[1] Even good native scholars now use sentences like the following; — Márdī-*rā* kih ámrūz dīdīd tājir 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; as, in answer to the question, *Chih kitāb gúftid*, 'What book did you say?', it may be replied, *Ánkih dar dast i naúkar búd*, '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*, *hárānkih*, *hárkaskih*, *harkásī kih*, *hárkas*, *har shakhṣī kih*, *har kudám kih*: as,

Hárkih bi-vaī kitábī dádī mamnūn i to gasht (or in ordinary language, *Hárkih bé'sh yak kitáb dádī 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 án kih, har kudám kih*; as, 'Take whichever you please'; *Har kudám kih bī-khvāhid bī-girid.*

Similarly *hárchih, harānchih, harānchih kih, har chīzī kih,* are used to express, 'whatever', 'whatsoever', 'everything that', etc.

§ 59. *Interrogatives.* The simple Interrogative pronouns are *kih* (formerly, and still in vulgar speceh, *kī*, whence the plural *kiyán*), 'who?', and *chih*, 'what?' When *-rā* is added to these words the final *h* is dropped; as *kirā*, *chirā* (چرا کرا)[1]. But as the latter word *chirā* means *'why?'* (*'why not'*?), the compound *chih chīz*, (*lit.* 'what thing?' vulgarly *chih chī*) is used instead (often without *-rā*) as the interrogative.

Examples.

(*a*) 'Whose book is that?'	(*a*) *Ān kitābi kist* (= kih ast), or *ān kitāb māl i kist?*
(*b*) 'Whom did you see?'	(*b*) *Kirā dīdid?*
(*c*) 'To whom did you give it?'	(*c*) *Bih kih dádid(ash)?*
(*d*) 'Who are they?'	(*d*) *Īshán kiyán and?*

§ 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 *ān, īn* etc., ihe *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*) *Kudám* khāneh-rā dīdīd?
(*b*) 'Has *any one of them* done that?'	(*b*) Āyā *hich kudám i ishán* (*or hich kudámashān*) ánrā kárdeh ast?
(*c*) '*How much* did you give for that? (*lit.* for how much did you buy that?')	(*c*) Ánrā *bi-chánd* kharīdīd? (here the *bi* is generally omitted in conversation).
(*d*) '*How many* people were present?'	(*d*) *Chánd* nafar ḥāẓir būdand?
(*e*) '*When* do you go?'	(*e*) Shumā *kai* mī-ravīd?
(*f*) '*Where* did you go?'	(*f*) *Kújā* ráftīd?
(*g*) '*Where* is that hammer?'	(*g*) Án chákush *kū*?
(*h*) '*Why* are you weeping?'	(*h*) *Chírā* gíryeh mī-kunīd?
(*i*) '*How* do you do that?	(*i*) Ánrā (*bi-*) *chíh ṯaur* mī-kunīd?

Note that *chand*, besides its interrogative meaning, has also the signification of *some*; as *tánī chánd*, 'some persons', — in more modern style *ashkhāṣī chand* or *chand náfar*.

Words.

Parīrūz, day before yesterday.
dīrūz, yesterday.
ámrūz, to-day.
fárdā, to-morrow.
pas-fárdā, the day after to-morrow.
ṣubḥ, morning.
kalágh, a crow.
bī-bīnī, thou mayest see.
khábar, news, information.
khábar díh, inform thou.
khábar kúnad he might (may, should) inform.
tā, in order that.
bī-bīnam, I may see.
fāl, omen.
bī-yābam, I may get.
yáftīd, you got.
tamám, the whole.
nīkanjám, lucky.
khváhad shud, shall become.
díhad, he may give.
parváz kárdeh, having flown.
firistád, he sent.
dīdeh, having seen.
mabádā, lest.
rasīd, it arrived, befell.
janáb i 'álī, (the lofty doorstep, =) your Honour.
bī-rasad, it may (might, should) arrive, befall.
filfaur, at once, instantly.
baqqál, fruiterer, greengrocer.
dukkán, shop.
dukkāndár, shopkeeper.
zaḥmat, trouble.
bī-kharad, he may (might) buy.
zūd, soon, quickly.
(*bar*) *rāh andákht*, he (cast him on the road, =) let him go his way.
átáb kard, he reproached, found fault with.
fuḥsh, abuse.
siyásat, government, punishment.

parīdeh būd, he had flown.
ráfteh būd, had gone away.
auqātash talkh shud (his times became bitter, *i. e.*) he was displeased.
sakht, hard, severe.
davīd, he ran.
ámadeh, having come.
bar ámadeh būd, had come up.
dar ān baín, mean-while.
áqā, master.
khashmnāk / *khashmgīn* angry.
tanbīh, warning, punishment.
shúdeh būd, it had become.
gardīdeh, having become.
dūst, friend.
ta'árúf, present, gift.
khudā ná-kunad, (May God not do it =) God forbid.
mī-kunīd, you do, make.
nazd i, near to.
āvárd, he brought.
āvárdand, they brought.
hīn, time.
kárdeh ī, thou hast done.
zad, he struck.
kafsh, a shoe.
zádī, thou struckest.
shikāyat, complaint.
namūd, he shewed, made.
pīsh i, before.
qāzī, judge.
ṭalabīdeh, having summoned.
javāb dād, he replied.
kār, deed, work, action.
bad, evil, bad: badly.
faqīr, poor, a poor man.
qirān, a krān (Persian coin).
bírau, go, away with thee!
jīb, pocket.
inṣāf, justice.
bidū, to him.
bar dārīd, take up, keep.

Exercise 11.

قصه

(۱) شخصي به نوكرِ خودگفت (۲) فردا صُبح اگر دوكلاغ دريك جا نشسته به بيني مرا خبرده تاآمده آنهارا به بيم وفالِ خوب بيابم پس كارِمن درتمامِ روزنيك انجام خواهدشُد (۳) نوكرش (در) صُبح دوكلاغ دريك جا نشسته‌ديد ودويد تاآقاى خودرا خبركند (۴) چون آقايش آمديكى ازآنها پروازكرده رفته بود (۵) اوقاتِ انشخص تلخ شُد وبر نوكرِ خود خشمناك گرديده اورا تنبيه سخت كرد زيرا فالش بدبرآمده بود (۶) درآن بين دوستِ آن آقابراى اوتعارُفى فِرستاد (۷) چون نوكر آنرا ديد گفت (۸) اى آقاى من شُما يك كلاغ ديديد تعارُف يافتيد خُدا نكند كه دوكلاغ باهم به بينيد كه مبادا آنچه بمن رسيد بجنابِعالى نيز برسَد

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 (*ūrā 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.

سؤآل	جواب
درآن حکایتِ آقا وکلاغ آن نوکر چه‌چیزدید	اوّلاً دوکلاغ در یك‌جا نشسته‌دید امّا چون آقایش رسیدیکی از آنها پریده بُود
آیا آن فالِ خوب بُودیابد برای نوکر بدبود زیرا صاحبش اورا بسختی زد امّا آیابرای آقایش خوب نبُود که یك کلاغ‌دیده بُود	فالِ خیلی بد بُود آقاالتبة گمان بُرد که این فال بداست امّاخوب بُود بجهةِ آنکه‌در همان حین‌تعارُفی برای اوآوردند
کیست که بدُکّانِ بقّال رفت برای چه کاررفت	درویشی بدُکّانِ وی رفت برای اینکه چیزی بخرَد
درویش از چه جهة بقّال‌را عتاب‌کرد آن دُکّان داربعد از آن چه‌کرد	زیرا که اورا زودراه نیَنداخت بقّال بنزدِ قاضی‌رفت وازآن درویش شِکایت کرد
آیا قاضی بخوبی اِنصاف کرد یانکرد	درویش گمان بُرد که قاضی بخوبی انصاف‌نکرد
چرا آیاقاضی درویشرا تنبیه نکرد پس درویش بقاضی چه گفت	بلی اوراتنبیه‌کرد امّا بقّال‌راتنبیه‌نکرد گفت که توبخوبی اِنصاف نکردی — وباکفش اورا زد

Seventh Lesson.

The Reflexive Pronoun.

§ 61. The Reflexive Pronoun *khụud* or *khụ́ish*, '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. Khụud* 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 *iẓā́feh*) and the postposition *-rā:* it may also (e) be used as a noun and have the separate pronouns with *iẓā́feh* 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 *khụud* alone and then with *khụ́ish* separately.)

§ 62. When *khụud* 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. *Khụud* (or *man khụud*, now more usually *man khụudam*, *khụud i man* or *khụudam*) *bi-shá́hr mī́-ravam*, 'I myself am going to the city'.

2. *Khụud* (*to khụud*, now *tō khụudat*, *khụud i to*, or *khụudat*) *ū́rā dī́dī*, 'Thou thyself didst see him'.

3. *Khụud* (*ū khụud*, now *ū khụudash*. *khụud i ū*, *khụudash*) *ā́nrā guft*, 'He himself said that'.

Similarly are used: — *khụud (mā khụud*, now *mā khụ́idamān*, *khụ́id i mā*, or *khụ́idamān): khụud (shumā́*

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[1] *Khụud* is from *khvu* (found as late as the *Maṣnavī* of Maulā́nā-yi Rū́mī) + *ta* (cf Skt. — *tas* termination = *from*): *khụ́ish* from the same root + *ash*, affix of 3rd sing. = *his*. [Pahlavī *khūt* and *khvêsh*]. *Khvu* is Avestic *hvā* (Akhaemenian *uvā*), Skt. *sva*, Lat. *se*, *suus*: Gk. σφέ, ἑ: Russ. *svoy*, etc. In Russian and in the Greek of the Hellenic period (cf. ἑαυτοὺς, Luke XVII., 14 for ὑμᾶς αὐτοὺς) the reflexive pronoun, as in Persian, refers to both numbers and to all three persons.

khụud, now *shumā khụ́dātān*, *khụud i shumā*, or *khụ́da -tān)*: *khụud (ishā́n khụud*, now *khụ́dashān*, *ishā́n khụ́dashān*, or *khụud i ishā́n*). Only in vulgar speech does the *khụud* take the plural termination *-hā* (the *h* in this termination is frequently omitted by the uneducated), and *khụudhā́mān (khụudā́mūn)*, *khụudhā́tān (khụudā́tūn)*, *khụudhā́shān (khụudā́shūn)* are then used.

§ 63. When *khụud* is (a) the direct or (b) the indirect object of a verb, or (c) is governed by a preposition (including *iẓā́feh*) 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*) *Man khụ́drā sárzanish kárdam.*	(*a*) 'I reproached myself'.
Tō kitā́b i khụ́drā bi-vaí dā́di.	'Thou gavest thy (own) book to him'.
Mā bi-khā́neh-y-i khụ́d mí-ravīm.	'We are going to our (own) house'.
(*Ā́yā*) *shumā́ ásb i khụ́d-rā giríftid?*	'Did you take your (own) horse?'
Ishā́n dar dil i khụud gamā́n ná-burdand.	'They did not imagine (fancy) in their hearts (heart)'.
(*b*) *Shumā́ khụ́drā* (or *bi-khụ́d*) *khaíli záḥmat dā́deh id.*	(*b*) 'You have given yourself a great deal of trouble'.
(*c*) *Ū dar bā́reh-y-i khụud guft.*	(*c*) 'He (she) spoke about himself (herself)'.

§ 64. Foreigners often make mistakes in the use of *khụud* 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 *khụud* (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 kitā́b i* ***márā*** *(bar) rū́-y-i mīz vā guẓā́rdam*, which is ***utterly wrong,*** one should say *man kitā́b i* ***khụ́d-rā*** *(bar)rū́-y-i mīz vā guẓā́rdam.*

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

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were not used, the meaning would probably be 'mounted on *your* horse' (§ 63). But the phrase is really a contraction for, *Shumā Ḥásan-rā dīdīd kih savār i ásb i khṷúd-būd.*

Words.

Bakhīl, a miser.
mī-bāsham, I am.
mī-bāshad, he, it is.
bāyad bāshad, it must be.
iltifāt farmūdeh, (having commanded attention, notice, =) kindly, please.
shab, night.
ámshab, to-night.
'āriyeh / *'āriyatan* } as a loan.
bī-ravam, I may go.
bi-ráft, he went.
ráfteh būd, he had gone away.
naqd, cash, ready money.
mī-dānam, I know.
kih . . . ānjā, where.
panhān, hidden.
bī-kunam, I may make.
bi-khṷúshī, with pleasure.
makhfī, hidden, secretly.
uftādeh ast, has fallen (out)
dandān, a tooth.
bayān, explanation.
aulād, children (*Ar. pl.*)
khṷāhand murd, they shall die.
pīsh i rū, before the face.
āgāh (*az*), aware (of).
ashkhāṣ (Ar. pl. of *shakhṣ*) persons.
farzánd, child.
rafīq, comrade.
sipúrd. he handed over.
bī-sipārīd, hand over.
az āqab i, behind.
shitāfteh, having hastened.
guzāshteh būd, he had placed.
mī-guzārd, he was placing.
nihād, he put.
bi-dīd, he saw.
duzdīd, he stole.
duzdīdeh, having stolen.
bāz, back, again.
bi-búrd, he carried off.
andīshīd, he thought out.
bi-názar āvárdeh, having (brought to sight. =) devised.
rasīdeh ast, has arrived,
dast, hand.
mī-khṷāham, I wish.
dáfn kúnam, I may bury.
mamnūn i, grateful to.
zindān, prison.
afkánd, he cast.
'umr, life.
khṷāhad būd, shall be.
darāz, long.
khṷāhīd zīst, you shall live.
farmūd, he commanded.
mulāzim, attendant.
bīshtar, more.
aqrabā (Ar. pl. of *qarīb*) relatives.
khāyin, treacherous.
khiyānat, treachery.
hamchinān, thus.
qabl az, before.
umīd, hope.
taḥṣīl, attainment.
mā báqī, the remainder.
maẕkūr, mentioned.
bar gardānīd, he returned (*trans*).
tadbīr, plan.
khṷushdil, delighted.
gardīd, he became.
ba'd az, after.
bar ḥáẕar, on (his) guard.
bī nihāyat, / *bī-nihāyat*, } extremely.
mu'ábbir, interpreter of dreams.
ta'bīr, interpretation of a dream.
ṭálab kárdeh, having summoned.
khṷāb, sleep, dream.
dānishmánd, wise, sage.
in'ām, a gift.
durúst, right, correct.
tafāvut, difference.
tā, so that.
rīkhdeh būd, had (been) poured out.

yāft, he found.
múltafit, attentive, comprehending.
ḥīleh, a trick.
rahā namūd, he let go.
ghaẓabnāk, angry.
bad-shukūn, ill-omened.
ḥikāyat, a story, narative.

Exercise 13.

قصه

بخیلی بدوستِ خود گفت — هزار تومان نزدِ بنده میباشد التفات فرموده امشب اُلاغ خویشرا بمن عاریهً بدهید تا برآن سوار شده ازشهر بیرون بروم وآن نقدرا درجائیکه میدانم پنهان بکنم — دوستش بخوشی اُلاغ خودرا برفیقش سپرد امّامخفی از عقبِ وی شتافته آنجائیرا که بخیل پولِ خویشرا درآنجانهاد بدید وچون بخیل رفته بود تمام پولرا بیرون آورد وببرد — روزِدیگر آن بخیل در آنجا رفته پولِ خودرا نیافت مُلتفت شد که آن بایدکارِ دوستش باشد — پس حیلهٔ بنظرآورده نزدِ دوستِ خویش برفت و گفت — ای دوستِ من امروزنیزپولِ زیادی بدستم رسیده است میخواهم آنرا در همانجا دفن کنم لهذا اگر فردادروقتِ شب اُلاغ خودتانرا باردیگر بمن بسپارید خیلی ممنونِ شمامیباشم — دوستِ خائنش همچنان کرد امّا قبل ازآن به اُمیدِ تحصیلِ ما بقیٔ پولِ بخیل آنچه‌را که ازپیش دُزدیده بود بجای خود برگردانید — چون بخیل بآنجا رسید نقدِ خودرا یافت واز تدبیرِ خویش بی نهایت خوشدل گردید وبعد ازآن از خیانتِ اینگونه اشخاص برحذربود

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.

سؤآل	جواب
کِ بود که نقدِ خودرا پنهان کرد	بخیلی بود که نقدِ خویشرا در زمین پنهان کرد
آیا بکسی دیگر خبرداد که آنرا کجا گذاشته بود	خیر ایدوستِ من به هیچکس خبرنداد
پس آیا هیچ شخصِ دیگر ازآن کار آگاه شد	بلی کسِ دیگر آگاه شد زیرا ازعقبِ بخیل رفته آنجائیرا که در آنجا پولِ خودرا میگذارد بدید
بخیل بر چه چیز سوار شد	اُلاغِ رفیقِ خویشرا عاریةً گرفته سوارِ آن شد
(آیا) دوستِ وی خائن بود یا نه	بلی خیانت کرده پولِ ویرا دزدید
بخیل بچه طور نقدِ خودرا باز یافت	حیلهٔ اندیشید که در آن قِصّه مذکور شد
بعد ازآن چه شد	بعد ازآن اوازخیانتِ دوستانِ خائنِ خود برحذر بود
درقِصّهٔ پادشاهی که خواب دید چه فالِ بد مذکور است	فالِ بد این بود که تمامِ دندانهایش ریخته بود
(آیا) آن فال بد بُود یاخیر	یك نفر گفت که بداست دیگری گفت که خوب است
(آیا) تعبیرِ کدام شخص دُرست بُود	در تعبیر هر دو شخص هیچ تفاوُتی نبود امّا یکی از ایشان دانشمند تر ازآن دیگر بُود
پادشاه بآن شخصِ دانشمند چه چیز داد	بملازمانِ خود فرمود تا ویرا انعامی دادند
وبآن مُعَبِّرِ دیگر چه کرد	اورا عتاب نموده رها 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 *iẓāfeh*, 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 shishum ilā' āyeh-y-i hifdahum*, 'from the sixth to the seventeenth verse').

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

fi, = *per* as used in English (as, *shákar*, *hijdeh man fi 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 *Shirāz* 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* (بدين), *bidishān* (بديشان). 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 ṣandūq*, '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': *Bí-dih man* for *bí-dih bi-mán*, 'give to me'. *Shamshīr (dar) dást i savār būd*, '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, *Nardubān (bar) sár i dīvār būd*, 'the ladder was on the top of the wall'; *báchcheh (dar) bághal i pídarash ast*, 'the child is in its father's arms (embrace)'; *Ū kújā'st? (Dar) khāneh-y-i baiṭār ast.* 'Where is he? He is at the veterinary surgeon's (house); *Ān shakhṣ (bar) dāman i kūh uftād*, 'that person fell at the foot of the mountain'; *Ān ṣandūq (dar) pā-y-i darákht ast*, 'that box is at the foot of the tree'; *A'sb i man (dar) pāīn i dīvār yāft shud*, 'my horse was found under the wall'; *Ān sháhr (bar) láb i daryā vāqi' 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 *iżāfeh* 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.

Bīrūn az shahr, out of the city.
Bīrūn i shahr, outside the city.

(dar) andarūn i khāneh, } within, inside the house.
dākhil i khāneh, }

(dar) bain i rāh, on (amid) the way.

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

(bar) sár 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 Abūsháhr, *via* Bushire.

az rū-y-i } *javānmárdī*, from, by way of, generosity.
az rāh-i }

dunbāl i ū, behind him (*vulgar*).

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

az qarār i ānchih maktūb ast, according to what is written.

bi- ḥádd i imkān, as far as possible. Lattā 'l ;

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

(bi)- ghaír i ū, except him.

ghaír az ān, besides that, other than that.

pāīn i kūh nishást, he sat at the foot of the mountain.

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

pás az ān }
ba'd az ān }
ba'd i ān } after that, afterwards.
az ān bi-bá'd }

pas i párdeh } behind the curtain.
(dar) āqab i párdeh }

(dar) písht i dīvār, behind the wall.

(bar) písht i bām, on the roof.

písht i sár i naíkar āmad, he came up behind the servant.

qábl az ān váqt, before that time.

pīsh i ḥakīm āmad, he came to the doctor.

pīsh i qāẓī īstād, he stood before the judge.

pīsh i rū-y-i vaí, in front of him (before his face).

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

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

(*dar*) *muqābil i másjid*, in front of the mosque.
dar muqābileh-y-i Qur'ān, in comparison with the Qur'ân.
(*bar*) *rū-y-i mīz*, on the table.
názd i vaí, near him: in his opinion.
(*bi*)- *názd i vaí raft*, he went to him.
az názd i ḥākim, from the governor.
az jānib i Khudā. from God.
az ḥuzūr 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*
(*bar*) *khilāf i*
} *ān ḥúkm*, contrary to that command.

muvāfiq i
bar vifq i
muṯābiq i
(*bar*) *húsb i*
} *ān qaúl*, according to that statement.

dar bāb i īmān, in reference to belief, in the matter of faith.
dar bāreh-y-i ān máṯlab, in reference to, concerning that matter.
(*bar*) *sar i ū rīkhtand*, they fell upon (attacked) him.
(*bar*) *sár i súfreh*, on the table (cloth).
bālā-y-i sár i ū īstādand, they stood close beside him.
(*dar*) *miyān i ṯāifeh*, among the people.
miyāneh-y-i ān dū náfar ṣúlḥ shúd, peace was made between those two persons.

bi-jā-y-i ū,
(*bi*)-*ávaz i ū*
} in place of, instead of him.

(*bi*)-*sámt i*
(*bi*)*ṯáráf i*
(*bi*)-*sū-y-i*
} *Bādkūbah*, towards Baku.

ṯáraf i shām, towards evening.
(*bar*) *ān dást i rūdkhāneh*, on that side of the river.
(*bi-*)*ān sū-y-i* (*ṯárafi*) *rūdkhāneh*, across the river.

hamrāh i īshān,
bi-hamrāhī-y-i īshān,
} along with them.

jilaí i man bī-rau, go in front of me.
daír i ūrā girīftand, they surrounded him.

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Continue

ham . . . ham, both . . . and.
nīz, also.
ágar, *hargáh*, *hargáh kih* } if, since.
ham, even, also.
hárchand kih, however much.
pas, then, accordingly.
ḥālánkih, whereas, since.

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

Words.

Naqqāsh, a painter.
yak dīgar, one another.
gúftand, they said.
taṣvīr, a picture.
bí-kashim, let us draw.
bí-kashad, he may (might) draw.
mī-kashad, he draws.
kashīd, he drew.
kashīdeh, having drawn.
kashīdam, I drew.
kashīdi, thou drewest.
bí-bīnim, let us see.
bí-bīnand, they may (might) see.
khūsheh, cluster, bunch.
angūr, grape.
dar, a door, gate.
darb, large gate, gateway.
āvīkht, he hung.
minqār, beak.
mí-zádand, they were striking.
gamān mībúrdand, they were fancying.
mīveh, fruit.
mardumān, people.
pasandīdand, they approved of.
pursīdand, they asked.
párdeh, a curtain.
pīsh, forward.
pas, back, backward.
āmadeh, having come.
darāz, long.
darāz kárd, he stretched out.
ma'lūm, known.
dar páy-i, in search for.
dīdeh, having seen.
'azīz, respected, dear.
kāmil, perfect.
farīfteh shúd, he was deceived.
farīfteh shúdand, they were deceived.
chandī, a little (time).
gurīkht, he fled.
gurīkhtī, thou fleddest.
gurīkhtehī, thou hast fled.
dāmán, hem of a garment.
zádéh, having struck.
bálkih, but, on the contrary.
ḥālā, now.
yāftam, I found.
sazā, punishment.
mī-diham, I (shall) give.
ākhiru'lámr, finally.
ḥākim, governor.
har dú, both.
khvāstand, they asked-for.
darīcheh, window.
vā dāshteh, having stationed.
amr farmūd, he commanded.
bīrūn kúnand, they should put out.
ḥālat, state, condition.
ḥúkm kárdeh, having ordered.
shamshīr, sword.
gárdan, neck.
bí-zan, strike thou.
súkhan, a word.
tarsīd, he feared.
fi'lfaúr, at once.
áṣlā, at all (*with neg*).
ḥárakat, movement.
fahmīd, he understood.
tāziyāneh, scourge, bastinado.
tā, in order that.
múmkin, possible.
sāzád, he may make.
mī-būd, it would be, was.
naqsh, a picture.
iqrār kárd, he confessed.
fáqat, only, merely.
rihāī escape, deliverance.
gūl khvúrd (he ate deceit), he was deceived.

Exercise 15.

قصه

دو نقاش بیکدیگر گفتند که ما هر دو تصویر بکشیم به بینیم که کدام یك از ما بهتر میکشد نقاش اول خوشهٔ انگور کشید وآنرا بربالای درب باغ خود آویخت وپرنده‌ها آمده برآن منقار میزدند زیرا گمان می‌بردند که فی الواقع میوه است — مردمان آن تصویر را بسیار پسندیدند وبآن نقاش بخانهٔ نقاش دیگر رفتند وازاو پرسیدند که تصویر تو کجاست — گفت عقب آن پرده است — نقاش اول پیش آمده دست خویش‌را دراز کرد تاپرده را پس بکشد آنگاه معلوم شد که آن پرده همان تصویر است که درپی 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 وتو 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.

سؤآل	جواب
کدام یکی از آن دو نقاش تصویر کشید	هر دو نفر تصویر کشیدند اما یکی بهتر از دیگری بود
مردمان چه چیزرا بردرباغ نقاشِ اوّل دیدند	ایشان آنجا نقش خوشهٔ انگوردیده آنرا خیلی پسندیدند
درپئ چه چیز پیشِ نقّاشِ دیگر رفتند	نزدِوی رفتند تا به بینند که اوچه قِسم تصویر کشیده است
بچه طور معلوم شد که نقّاشِ دوّم از نقّاشِ اوّل کاملتراست	خودِ نقّاشِ اوّل آنرا اِقرار کرد چون گفت که تو مرا که نقاش هستم فریفتی اما من فقط پرنده هارا فریفتم
(آیا) آقا غُلامِ خودرا یافت	بلی اورادر فُلان شهر یافته گِرفت
آن غُلام چرا بارِدیگر نگریخت	زیرا گمان بُرد که بطورِدیگر مُمکِن است که خویشتن‌را آزادسازد
آیا خودرا نفریفت	بلی گوُلِ خودرا خورد ورهائی نیافت

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 Shīrāz 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 word: e. g.

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

Shīrāz: — *nimūdan*, *shinīdan*, *ribūdan*, *gimān*, *gilū*, *chinān*.

Iṣfahān: — *namūdan*, *shanīdan*, *rabūdan*, *gamān*, *galū*, *chanān* (?).

Somewhat similar are the cases of such words as:

Shīrāz: — *imrūz*, *imsāl*, *imshāb*; *zīndeh*, *zīndagī*, *khājil*, *irreh*, *khishm*.

Iṣfahān: — *amrūz*, *amsāl*, *amshāb*; *zándah*, *zándagī*, *khājil*, *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 *báchcheh* is *bachchā́*. 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 *sāmā́n*, etc.), to be completely forgotten. Moreover the Persian words *dih*, 'village' and *farmā́yish*, 'a command', always take the plural in the Arabic form *dihā́t*, *farmāyishā́t* (*vide* Part. II., § 152).

Shāhzā́deh, 'prince', is in conversation shortened into *Shā́hzdeh*. When prefixed to a proper noun with the meaning of 'Mr.', the word آقا is often pronounced *ā*, as *Āqā́ Muhámmad Alī*, often called *Ā́md Alī*. The *ā* heard at the end of a short sentence, e. g., *bi-shumā́ mī-gūyam-ā* is shortened from *hā*, another form of *hān*, 'behold', 'lo!'

Nouns are sometimes popularly used in an incorrect sense: e. g. *máḥkameh*, properly 'place of judgment', 'tribunal' (court of a *ḥā́kim* or governor), popularly means 'a dispensary', 'a doctor's consulting room' (from *ḥakī́m*, properly 'a sage', popularly 'a physician'.) So also the word *naql* popularly means 'cleverness', or even 'cuteness'; as, *Ā́n shákhṣ khaīlī náql dā́rad*, 'that's a very clever fellow'. So *duʿā́*, 'a prayer', often means 'a charm': *tasbī́ḥ*, 'ascription of praise', means 'a rosary': *taʿmī́r* 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: — *gī́lleh*, complaint; *gūl*, 'deceit'; *gaud* (*gaudā́l*), 'a pit'; *khārsū́*, 'mother-in-law'; *ā́shtī*, '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 *nīk* or *nī́kū*. 'good' (though it is used in compounds, as *nīknā́m*, *nīkanjā́m*). Others are constantly *said* but not *written*: e. g. *ghulā* and *nāghulā*: as, *Īn chī́z khụub ghulā́ ittifāq uftād*, 'this

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[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 hazā́r*, 'two krāns', because a *krān* contains a thousand *dīnā́rs* (an imaginary coin).

thing happened *easy*', *i. e.* 'came cheap': *ān shakhṣ khaïlī nāghulā ast*, 'that fellow is very deceitful': *īn rāh nāghulā ast*, 'this road is rough'. Others change their meaning: as, *jāhil*, 'ignorant', is often used (especially by women) as meaning 'young': *nā khṭush* now means 'ill, sick, unwell', even in writing. *Khaïlī* as an adjective or adverb is hardly ever written, while the book word *bisyār*, its equivalent, is rarely used in conversation: *qasháng*, 'pretty', is now allowed in books because the late Shāh used it in his diaries. The popular form of *zīrak*, 'clever', is *zaráng*, but this often means, 'sharp', 'quickwitted', — not always in a good sense. Popularly *maqbūl*, '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 hameh* 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 bïdeh* for *kitābī bi vai bï-dih*, 'give him a book'. Occasionally both are used together, as *yēy pūlīsh bï-deh*, 'give him a single copper'.

§ 77. *Pronouns, Prepositions, etc.* The popular form of the pronominal affixes is: *-im*, *-id*, *-ish*; *-imūn*, *-itūn*, *-ishūn*. These are attached to the *simple* prepositions as well as to other words: thus we get, e. g., *bĕ'm*, *bĕ't*, *bĕ'sh*, *bĕ''mūn*, *bĕ''tūn*, *be''shūn*, for *bidū* or *bi ū* or *bi 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 ṣandūq*, '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'. *Pïsh i* is used instead of *nazd i*, 'near', 'to', 'at': and instead of the obsolete *marā kitābī 'st*, (mihi est liber), is said, *kitāb pïsh i man ast*. Thus a servant, if asked, *kalīd kújā'st?* 'Where is the key?', will probably reply, *Pïsh i man ast*, = 'I have it'.

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

zīn kun for *asb-rā zīn kun*, 'saddle the horse'. In Shīrāz *-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 khụub-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.

Shústan, '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 bi-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 *rasāndan*, 'to cause to arrive, to bring'. *Mīred* for *mī-ravad*, *mī-shĕd* (*mī-shavad*), *mī-ded* (*mī-dihad*) are common contractions.

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

§ 80. The followîng 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.

Asbāb, (Ar. pl. of *sabab*) goods.
pīr i zan, old woman.
bāham, together.
ūmidim (*āmadīm*), we came.
ūmid (*ámad*), he came.
amvāl (Ar. pl. of *māl*), goods, property.
ŭn (*ān*), that.
ŭnā (*ānhā*), those, they.
khūneh (*khāneh*), house.
ūno (*ānrā*), it, him.
ō (*va*), and.
máno (*márā*), me.
sharīk partner.
bóro (*bī-rau*), go, off with you!
bī-ssūn (*bī-sitān*), take thou, get.
bī-ssūnī, mayest thou get, take.
mī-tūnī (*mī-tavānī*), thou canst.
pái kārish raft (*páyi kárash*), he went about his business.
ahvāl (pl. of *ḥāl*), state.
sharīf, noble.
alḥamdŏ lillāh, thanks to God.
iltifāt, attention, kindness.
janāb i 'ālī, your honour.
mī-ravīd, you go.
mánzil, dwelling, resthouse.
nān, bread, a loaf.

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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.

Su'ál.	*Javáb.*
Aḥvál i sharíf (chíh ṯaur ast)?	Alḥámdŏ lillāh az iltifát i janáb i 'álī.
Kújā mírid (= mí-ravid)?	Mánzil míram (= bi-khāneh-y-i khvud mí-ravam).
Ai Yúsuf, nūn (nān) bí-yār.	Āvúrdam (āvárdam), Ṣáḥib. (*vide* note to § 138).
Qalyún (qalyán) mail mí-farmāid?	Khair, āghá (āqá), qalyūn-kásh nístam.
Bíbakhshid, chih farmúdid? ... Farmúdid ... (*vide* § 232).	Bándeh a'rz kardam ... [ham. ... kih hárgiz qalyún námí kas-
Sáḥib tashrif dárand?	Bálī, ṣáḥib, tashrif dárand.
Chih gúftī? Birún ráftand?	Bálī āghá, al'án tashrif búrdand.
Khailī zaḥmat dádam, bíbakhshid: ḥālā murákhkhaṣ bífarmáid (*at end of visit*).	Khaílī khvùsh (ámadid) úmadid: inshā' Allāh zúd barāyi bázdid bi-khidmat i shumá mí-rasam (*Said by host*).
Amrúz mí-khvāham savár shúdeh (bi-)sháhr bí-ravam: mí-shĕd (mí-shavad)?	Bálī, ṣáḥib; ásb-rā ḥázir mí kunam: (*or*) Khair, ṣāḥib; námí-shĕd; asb nākhvúsh ast: gaúndilī (váram) rū pushtash dárad.

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 Sanskṛit, 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: *-īm.*
2nd Person: *-ī.*	2nd Person: *-īd.*
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 *ī*, but is retained before the others: e. g. *mī-farmā-īd*, 'you command' (root *farmāy-*), but *mī-farmāyand*, '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 *mi* 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.

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

(*b*) Imperfect Indicative.

	Singular.	*Plural.*	
1st P.:	*mī-davīdam* (میدویدم) I was running.	*mi-davīdim* (میدویدیم) we	were running.
2nd P.:	*mi-davīdi* (میدویدی) thou wast running.	*mi-davīdid* (میدویدید) you	
3rd P.:	*mī-davīd* (میدوید) he was running.	*mi-davīdand* (میدویدند) 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, (*or*, 'on running').	*davīdagān* (§ 36) (دویدگان) *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, *gufteh*, 'a saying, speech'; *farmūdeh*, 'a command'. Only when used as a noun has it a Plural: as, *guftehhā*, 'sayings'; *kushtagān*, 'the slain'.

(*d*) Perfect Indicative.

Singular.	*Plural.*	
1st P.: *davīdeh am* (دویده‌ام) I have run.	*davīdeh īm* (دویده‌ایم) we	have run.
2nd P.: *davīdeh-ī* (دویدهٔ) thou hast run.	*davīdeh īd* (دویده‌اید) you	
3rd P.: *davīdehast* (دویده‌است) he has run.	*davīdeh and* (دویده‌اند) 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.*	
1st P.: *davīdeh būdam* (دویده‌بودم) I had run.	*davīdeh būdīm* (دویده‌بودیم) we	had run.
2nd P.: *davīdeh būdī* (دویده‌بودی) thou hadst run.	*davīdeh būdīd* (دویده‌بودید) you	
3rd P.: *davīdeh būd* (دویده‌بود) he had run.	*davīdeh būdand* (دویده‌بودند) they	

With Transitive verbs the Perfect and Pluperfect are formed in precisely the same way: *e. g.* from *kúshtan*, '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 *dāshtan*, '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 *mī-bāshad*, *hast*, etc., the *ast* etc. of the first of the perfects is elegantly omitted; as, *az ān vaqt tā aknūn ṯáifeh-i̇ búdeh va hástand kih*, etc., where *búdeh* stands for *búdeh and*.

Words.

sipúrdan, to entrust (*sipār*).
ráftan, to go (*rav*).
ṯalabídan, to demand, summon.
ṯálab dāshtan, to demand.
dāshtan, to have, hold (*dār*).
inkār kárdan, to deny.
kárdan, to do (*kun*).
gúftan, to say (*gūy*).
dādan, to give (*dih*).
namūdan, to shew, do (*namāy*).
'arẓ namūdan, to represent.
pursīdan, to ask, enquire.
būdan, to be (*bāsh*).
búrdan, to carry off (*bar*).
khẓāstan, to wish, demand (*khẓāh*).
nihādan, to put (*nih*).
khẓúrdan, to eat.
guẓārdan, *guẓāshtan* } to place (*guẓār*).
varzīdan, to act, do.
zádan, to strike (*zan*).
tarsīdan, to fear.
khiyānat, deceit.
durūgh, a lie; false,
bāk, fear, scruple.
shanī', shameful.
mī-tarsam, I fear.
bī-tarsad, he should fear.
vaqt, time.
amānat, *nihādan* } to entrust, deposit.
biyābān, desert.
dāram, I have.
faúran, at once.
bi-y-āyad, it may come.
mabādā, lest.
amr, a command.
muhr, a seal.
nishān, a sign.
nishān bī-dih, shew.
tabássum, a smile.
khāmūsh, silent.
ravāneh shud, he departed.
áḥmaq, a fool.

---

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

rádd kárdan, to give back.
radd mí-kuní, thou givest back.
[1]) *nishástan,* to sit down (*nishín*)
ámadan to come (*áy*).
farmúdan, to command (*farmáy*).
mándan, to remain.
rasídan, to arrive.
giríftan, to take, get (*gír*).
faríftan, to deceive (*faríb*).
kharídan, to buy.
andákhtan, to throw away (*andáz*).
mí-andázam, I throw away.
fahmídan, to understand.
yáftan, to find (*yáb*).
daryáft kúnam, I may discover, get.
qásam, an oath.
qásam dádan, to put on oath.
qásam khvúrdan, to take an oath.
sáfár, a journey.
máblagh, a sum of money.
javán, a youth.
báz, back.
chigúnagí, the state of affairs.
mí-dihí, thou givest.
bí-dihad, he may give.
ḥázir, present.
sháhid, a witness.
shahádat, evidence.
kháyin, deceitful.
hanúz, as yet.
fáideh, advantage.
albátteh, certainly.
qaul, saying, word.
záhir, evident.
barḥáqq, true.
zánrū, he cause.
faríbándeh, deceiver.
khájil, ashamed.
khijálat, shame.
nigáh dáshtan, to keep.
ávaẓ, an exchange, return.
qarẓ, debt.
mādarzán / *khārsū* } mother -in -law.
ṭufūlíyyat, childhood.
adá kárdan, to pay.
adá, payment, performance of duty.
pírí, old age.
bí-zanad, he may (might) strike.
ṭáfreh rávad (*zánad*), he may get off (with a false excuse).
qabáleh, title-deed.
tuhí dást, empty-handed.
qarẓ mí-diham, I lend.
váẓiḥ, clear, evident.
bayán namá, explain.
rahn, guẓárdan, to pledge, give in pledge.
tamám i, the whole of.

Exercise 19.

قصّه

(۱) جوانی مبلغ صد تومان به پیرمردی سپرده بسفر رفت — (۲) چون بازآمد پولِ خودرا ازوی طلب داشت پیر مرد انکار کرده گفت که تو بمن هیچ نسپردهٔ (3) جوان نزدِ حاکم شهر رفته چگونگی را عرض نمود (4) حاکم آن پیرمردرا پیش طلبیده وازوی پرسیده گفت (5) این جوان میگوید که پولِ خویشرا بتو سپرده است چرا

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[1] Hence *nishásteh búdí*, 'thou hadst sat down' = 'thou wast seated', '*thou wast sitting*'. So also *istádan*, 'to stand up', *istádeh am*, 'I have stood up' = '*I am standing*', (Cf. Latin *novi*, 'I have ascertained' = 'I know'.) The same thing applies to *khvābídan* 'to lie down'.

بوی ردّ نمیکنی (6) گفت بمن هیچ نداده‌است (7) پس حاکم ازآنجوان
پرسید که آیا هیچکس حاضر نبود وقتیکه آن پول را بوی سپردی
که اوشهادت بدهد (8) گفت خیرآقاجزخدا هیچ شاهدی ندارم (9)
حاکم میخواست بآن پیرمرد قسَم دهد امّا آنجوان عرض کرد که
این شخصِ خائن ازقسَم دروغ خوردن هیچ باکی‌ندارد کسی که بدان
طورِشنیع خیانت ورزیده‌است چگونه از قسَم خوردن بترسد (10)
حاکم بآنجوان گفت وقتیکه پول‌را نزدِ وی امانت نهادی کجا نشسته
بودی (11) گفت زیرِدرختی دربیابان نشسته‌بودیم (12) حاکم درجوابش
گفت پس چرا گفتی که هیچ شاهد ندارم (13) برو آن درخت‌را
حکم بده که فوراً نزدِمن بیاید (14) جوان عرض کرد که ای آقا می
ترسم که مبادا درخت از حکم جنابعالی نیاید (15) حاکم گفت که این
مُهرِ مرا بآن درخت نشان بده خواهدآمد (16) آن پیرِخائن تبسّم کرد
وخاموش ماند (17) جوان روانه شد — بعد ازقدری وقت حاکم
ازآن پیرمرد پرسید که آیا آن احمق به آن درخت رسیده است (18)
گفت خیر آقا هنوزنرسیده است (20) بعد ازاندکی آنجوان بازآمده
گفت ای آقا مُهرِ سرکاررا بدرخت نشان دادم هیچ فایده‌نداشت (21)
حاکم گفت چرا البته فایده داشت زیرا آن درخت بر قولِ توشهادت
داده‌است (22) پیرمرد پرسید چگونه (23) گفت وقتیکه‌تو جواب دادی
که آن احمق هنوز بدرخت نرسیده است ظاهر شد که قولِ وی بر
حق‌است زانرو که اگرتو زیرِآن درخت نقدرا ازوی نگرفته
بودی چرا نگفتی که کدام درخت‌را میگوئی (24) آن فریبنده از
خجالت خاموش ماند وپول‌را بازداد

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

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Infinitive.	*Root.*
Davīdan, to run:	*dav.*
māndan, to remain:	*mān.*
kúshtan, to kill:	*kush.*

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. *Davīdan,* to run: Root *Dav* (دَو).

(*a*) **Imperative.**

Singular.	*Plural.*
2nd P. *dav* (دَو), 'run thou'[1]	*dáv-īd* (دَوِید), 'run ye'.

(*b*) **Subjunctive Present.**

Singular.	*Plural.*
1st P. *dáv-am* (دَوَم), I may, might, shd., wd., run.	*dáv-īm* (دَوِیم) we may, *etc.*
2nd P. *dáv-ī* (دَوِی) thou mayest, *etc.*, run.	*dáv-īd* (دَوِید) you may, *etc*
2rd P. *dáv-ad* (دَوَد) he, she, it, may, *etc.*, run.	*dáv-and* (دَوَند) 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 *shinau* (*shinav*), *rau* (*rav*), etc.

(c) Present Indicative.

	Singular.	*Plural.*
1st P.	*mī-davam* (میدَوَم) I am running.	*mī-davīm* (میدَوِیم) me are running.
2nd P.	*mī-davī* (میدَوِی) thou art running.	*mī-davīd* (میدَوِید) you are running.
3rd P.	*mī-davad* (میدَوَد) he is running.	*mī-davand* (میدَوَند) 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 *Fárdā bi-sháhr mī-ravam*).

(d) Present Participle.

Davān (دَوان), running.

(e) Agential.

Singular.	*Plural.*
Dav-ándeh (دوندہ), a runner.	*Davandagān* (دَوَندَگان) 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 *gúftan* (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.*
2nd P.	*bī-dav* (*bī-dau-* بدَو), run thou.	*bī-davīd* (بدویِد), run ye.

(*b*) **Strengthened Present Subjunctive.**

	Singular.	*Plural.*
1st P.	*bi-davam* (بدَوَم) I may, let me, run.	*bi-davim* (بدَوِیم) we may run.
2nd P.	*bi-davi* (بدَوِی), thou mayest run.	*bi-david* (بدَوِید) you may run.
3rd P.	*bi-davad* (بدَوَد), he may, let him, run.	*bi-davand* (بدَوَند) they may 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] (بیُفتد), 'he may fall', The *y* is also inserted when *na* or *'ma* are prefixed to such verbs; as *náyāmūzad* (نیاموزد) 'let him not learn'.[1]

§ 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, — خ, ف, س, ش — 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.

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[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, *ṭálab-*, infinitive, *ṭalabīdan*, '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. *dāshtan*, '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. *súkhtan (sákhtan)*: New Infin. *sanjīdan*, 'to weigh'.

R. *sunb-*: Old Infin. *súftan*: 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)*, *āvárdan*, 'to bring'; *(c)* *bīn*, *dīdan*, 'to see'.

[1] Very rarely also *ž*.

Words.

Duzdídan, to steal.
shanídan (*shanav*), to hear.
khvābídan, to lie down, to sleep.
gúftan (*gūy*), to speak, say.
namūdan (*namāy*), to shew, do.
guzáshtan (*gúzar*), to pass by.
guzárdan (*guzár*), to permit.
guzáshtan (*guzár*) to leave.
dídan (*bín*), to see.
bar dáshtan (*bar dár*), to carry.
shúdan (*shav*), to become.
bákhtan (*bāz*), to lose (*a game*).
báyad, ought.
farāmūsh kardan, to forget.
arzídan, to be worth (*bi-*).
pasandídan, to approve of.
dānístan (*dān*), to know.
afráshtan (*afrāz*), to raise aloft.
barkhástan (*barkhíz*), to rise.
pazīrúftan (*pazír*) to accept.
az ṭáraf i / *az jánib i* } on the part of.
bídár, awake.
míhtar, groom.
i'timád, reliance.
nigáhbání, watching, act of guarding.
izn, permission.
ijázeh, *ijázat*, leave.
pās, a watch in the night.
pāsbání, act of keeping watch.
páhin kárdan, to stretch out.
lázim, necessary.
zūd, quick; early.
nísh, prick, sting.
āftáb, sunshine.
nísh i āftáb, (at) the first ray [of dawn.

bām, the roof.
qaṣr, a palace.
dīvár, wall.
murgh, a fowl.
ishāreh, a sign.
kih gویā, as if.
bází kardan, to play, to gamble.
ṣadá zadan, to call.
ḥuzúr, presence.
sharṭ, condition, wager, stake.
khushnúd, pleased.
āshpazkháneh, kitchen.
dáhineh, bridle, bit.
kas, person, fellow.
zárár, injury, loss.
zín, saddle.
umíd, hope.
afsár, halter, headrope, headstall.
a'lā' ḥazrat ('most lofty presence' =), your Majesty.
makkár, deceiver, deceitful.
hazār chandān, 1000 times as much.
ákhir, last; end.
vujūd, existence, person.
qaímat / *qímat* } price, value.
khāṭir, the heart.
khāṭir jam' dāríd ('keep the heart together' =), be of good cheer.
pishkásh, present (*from an inferior*).
áqdas, most sacred.
humāyúní / *shāhanshāhí* / *shahryári* } royal, imperial.
qumár bází, dice-playing, gam- [bling.

Exercise 21.

قصه

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

بخوابم وآقایم بیدار مانده‌اسب‌را نگهبانی کُند — اگر اذن بفرمائید بخوبی پاسبانی خواهم کرد — آقایش (به) خواب رفت — بعد ازآنکه یك پاس ازشب گذشته بود بیدار شده ازمهتر پُرسید که چه میکنی — گفت درفکرِ این‌هستم که خُدا بچه طور زمین‌را بربالای آب پَهن کرده‌است — گفت ازفکرِتو می ترسم که مبادا دزدها بیایند وتو ایشانرا نه‌بینی — جواب داد که ای آقا خاطرجمع دارید من برحذر هستم — درنصفِ شب آقایش باردیگر بیدار شده گفت آیاتودرخوابی — گفت خیر آقا بلکه در فکرِآنم که آیاخدا بچه‌طور آسمانرابی‌ستون افراشته است — گفت خَبَردار که چون‌تودرفکر هستی دُزدها اسبم‌را نبرند — گفت خیر آقا نمی‌شوَد — آقایش گفت اگربخواهی حالابخواب من‌بیدار میمانم — گفت لازم نیست خوابم نمی‌آید — آنشخص بازبخواب رفت وچون صُبح زود در نیشِ آفتاب بر خاست پُرسید که حالاچه میکنی — نوکرش گفت درفکرِ این‌هستم که امروز آیا زین برسرِبنده بایدباشد یا برسرِجنابعالی زیرا دزدیکه اسب‌را بُرد زین‌را 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[1] 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.

سؤآل	جواب
آن سوار از چه چیز ترسید	ترسید که مبادا دزدها اسبش را ببرند
پس چه کرد — آیا کسی را نداشت که اسب را نگهبانی کند	بلی داشت و آن نوکرِ او بود و گفت که بنده تمام شب بیدار میمانم و نمیگذارم که کسی اسب را ببرد
آیا اسب را بخوبی نگاه داشت یا نه	در فکر چیزهای دیگر بود و ندید چون دزد آمده اسب را برد
آیا زین و دهنهٔ اسب را هم برد	خیر زین را نبرد امّا اسب را با افسار و دهنه برد
در آن حکایت دیگر آیا پادشاه قمار بازی آن شخص مکّار را پسندید	البتّه آنرا در اوّل پسندید — امّا چون در آخر ضرر زیاد از آن کار برد امر فرمود که آن مرد بعد از آن از طرفِ پادشاه هرگز شرط ننماید
آن مرغ و گوسفند تقریباً چندی ارزید	نمیدانم امّا اینرا بخوبی میدانم که به هزار تومان نمی ارزید
شاید آن شخصِ مکّار آنها را بیک تومان خریده بود	پس هزار چندان از دستِ پادشاه بیرون رفت

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(*g*) **Perfect. Indicative.**

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

(*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.*	
1st P.: *mī-bāsham,* I am.	*mī-bāshim,* we	are.
2nd P.: *mī-bāshi,* thou art.	*mī-bāshid,* you	
3rd P.: *mī-bāshad,* he, she, it, is.	*mī-bāshand,* they	

(*n*) **Future Indicative.**

Singular.	*Plural.*
1st P.: *khvāham būd,* I shall be; etc.	*khvāhim būd,* 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 *bāshándeh* — there pronounced *bāshindeh* — 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.*
1st P.: *khvāstam,* I wished.	*khvāstim,* we wished.
2nd P.: *khvāsti,* thou wishedst.	*khvāstid,* you wished.
3rd P.: *khvāst,* he, she, it, wished.	*khvāstand,* they wished.

(*b*) **Imperfect Indicative.**

Singular.	*Plural.*
1st P.: *mī-khṷāstam*, I wished, was wishing; etc. (§ 85, *b*.)	*mī-khṷāstīm*, we wished, etc.

(*c*) **Past Participle.**

khṷāsteh, having wished.

(*d*) **Perfect Indicative.**

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

(*e*) **Pluperfect Indicative.**

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

(*f*) **Perfect Subjunctive.**

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

(*g*) **Gerundive.**

khṷāstanī, to be desired, desirable.

(*h*) **First Present Indicatlve.**

Singular.	*Plural.*
1st P.: *khṷāham*, I shall.	*khṷāhīm*, we shall.
2nd P.: *khṷāhī*, thou wilt.	*khṷāhīd*, you will.
3rd P.: *khṷāhad*, he will.	*khṷāhand*, they will.

(*i*) **Second Present Indicative.**

Singular.	*Plural.*	
1st P.: *mī-khṷāham*, I wish.	*mī-khṷāhīm*, we	wish.
2nd P.: *mī-khṷāhī*, thou wishedst.	*mī-khṷāhīd*, you	
3rd P.: *mī-khṷāhad*, he wishes.	*mī-khṷāhand*, they	

(*j*) **Imperative.**

2nd Sing. *khṷāh*,[1] wish thou. 2nd Plur. *khṷāhīd*, wish ye.

(*k*) **Present Participle.**

khṷāhān, wishing (*Obsolete*).

(*l*) **Agential.**

khṷāhándeh, wisher.

(*m*) **Future Indicative.**

khṷāham khṷāst, I shall wish, ask, etc. (§ 100.)

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

§ 97. When the verb *khẓāstan* 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 *bī-khẓāham*, 'I may wish', etc. (§ 91, *b.*) So also the strengthened Imperative is always used (§ 91, *a.*), *bī-khẓāh*, *bī-khẓāhīd*, '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 bī-davam*, I wish to run (*lit.* 'I wish I may run').

b) *Khẓāham davīd*, I shall run.

c) *Qálam-rā dást girīfteh būdam va mī-khẓāstam kāghaẓ-rā bī-navīsam, kih shumā āmadīd*, 'I had taken pen in hand, and *I was just about* to write, when you came'.

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

(*a*) Preterite Indicative.

Singular.	*Plural.*
1st P.: *shúdam*, I became.	*shúdīm*, we became.
2nd P.: *shúdī*, thou becamest.	*shúdīd*, you became.
3rd P.: *shud*, he became.	*shúdand*, they became.

(*b*) Imperfect Indicative.

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

(*c*) Past Participle.

shúdeh, having become.

(*d*) Present Participle.

Wanting.

(*e*) Agential.

shavándeh, one who becomes (*rare*).

(*f*) Perfect Indicative.

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

(*g*) Pluperfect Indicative.

shúdeh búdam, I had become, etc. (§ 85, *e.*))

(*h*) Imperative.

Singular.	*Plural.*
2nd *shau* (§ 9), become thou.	2nd *shávīd*, become ye.

(*i*) Present Subjunctive.

Singular.		*Plural.*	
1st P.: *shávam*, I may	become.	*shávīm*, we may	become.
2nd P.: *shávī*, thou mayst		*shávīd*, you may	
3rd P.: *shávad*, he may		*shávand*, they may	

(*j*) Present Indicative.

Singular.	*Plural.*	
1st P.: *mī-shavam*, I become.	*mī-shavim*, we	become.
2nd P.: *mī-shavī*, thou becomest.	*mī-shavīd*, you	
3rd P.: *mī-shavad*, he becomes.	*mī-shavand*, they	

(*k*) Future Indicative.

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

(*l*) Perfect Subjunctive.

shúdeh básham, I may have become, etc. (§ 102.)

(*m*) Gerundive.

shúdanī, about to become, that ought to become.

In this verb the strengthened forms with *bi-* are very frequently used, as *bī-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 *shúdan*.

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 *Davīdan*, 'to run'.

	Singular.	*Plural.*
1st P.:	*khẓāham davīd* (خواهم دوید).	*khẓāhīm davīd* (خواهیم دوید).
2nd P.:	*khẓāhī davīd* (خواهی دوید).	*khẓāhīd davīd* (خواهید دوید).
3rd P.:	*khẓāhad davīd* (خواهد دوید)	*khẓāhand davīd* (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 khiyālāt i buzirg* ***khẓāhad namūd***, 'It is not strange that a youth *should conceive* great projects'.

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

Davīdanī (دویدنی), 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, *kushtanī*, '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* (نا) 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, *khẓurdanī* (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* (دویده باشم)	*davīdeh bāshīm* (دویده باشیم)
2nd P.:	*davīdeh bāshī* (دویده باشی)	*davīdeh bāshīd* (دویده باشید).
3rd P.:	*davīdeh bāshad* (دویده باشد)	*davīdeh bāshand* (دویده 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 *buvād.*

(*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 īn āyeh chīzhā-y-i gharīb padīd mī-āyad kih bi-názar ná-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-ī kih dar másjid īstādeh Qur'ān* ***mī-khvāndeh*** *va sár i khvīdrā pāīn* ***mī-āvárdeh*** *va buland* ***mī-kárdeh 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 *mi-āvárdeh*, 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-āmad* and *dīdeh būdī*), we may then change the other verbs, now in the Continuative Perfect, into the Continuative Pluperfect, thus: *mī-āmadeh būd*, ... *mī-khvāndeh* (*būd*) ... *mī-āvárdeh* (*būd*), ... *mī-kárdeh 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-*ī* to all the persons of the Preterite (§ 85, *a*) *except* to the 2nd Person Singular.

	Singular.	*Plural.*
1st P.:	*davīdamī* (دویدمی)	*davīdīmī* (دویدیمی).
2nd P.:	*davīdī* (دویدی)	*davīdīdī* (دویدیدی).
3rd P.:	*davīdī* (رویدی).	*davīdandī* (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 biráft,* '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* (Pahlavī *hamāī*), and it meant 'always, ever', as is seen from

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has *farā́ mī-girad, farā́ khwāhad girift, farā́ bi-gir, farā́ má-gir,* etc.

Such verbs as *pazīruftan* 'to accept'; *āvárdan*, 'to bring', *ámadan,* '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 uncompounded.

Words.

Gáshtan } *(gard)*, to become.
gardīdan }
navíshtan (navīs), to write.
shitā́ftan (shitā́b), to hasten.
pūshīdan, to conceal.
rasānīdan, to cause to arrive.
sitūdan (sitāy), to praise.
pandā́shtan (pandā́r), to consider, fancy.
bar dā́shtan (dār), to take up, carry off.
firistā́dan (firíst), to send.
tavānístan (tavā́n), to be able.
nishā́n dā́dan (dih), to shew.
bā́var kárdan, to credit.
míntaẓir, expectant.
mulāqā́t, interview.
múddat, period of time.
maqrū́n, near.
kisā́lat, ill health.
fúrṣat, leisure, opportunity.
áqsar -i auqā́t, oftentimes.
bārhā́, times, often.
sharaf-yā́b, honoured.
ẓā́f, weakness.
yavā́sh, slowly.
rāh ráftan, to walk.
bī-īmā́n, without faith, infidel.
dānā́, wise.
múttaqī, pious.
más'aleh, question, problem.
su'ā́l, a question.
su'ālā́t (Ar. pl.), questions.
'ulamā́ (Ar. pl. of *'ā́lim*) learned men, religious authorities, doctors of the law.
Islā́m, Muḥammadanism.
Ta'ā́lā' ('may He be exalted', =) Most High (of God).
nā́ẓir, viewing, beholding.
khā́liq, Creator.
khair, good.
sharr, bad, evil, wickedness.
gunā́h, sin.
múrtakib i, engaged in.
qudrat, power.
iẓn, permission.
mashghū́l-i(bi), busy with.
Shaiṯā́n, Satan.
ā́tash, fire.
Jahánnam, hell.
'uqū́bat, torture, punishment.
ta'lī́m, doctrine, teaching.
'uqalā́ (Ar. Pl. of *ā́qil*), sages.
sirísht, composition, nature.
múmkin, possible.
áṣar, impression, effect.
qaul, saying, speech.
khāmū́sh, silent.
kham, bent.
kulū́kh, a clod.
giriyā́n, weeping, tearful.
ahámm (Ar. Superlat.), most important.
'ājiz, helpless, unable.
umū́r (Ar. pl. of *amr*), matters.
ḥaqī́r, humble, contemptible.
chinā́n, such, so.
hanū́z, still, as yet.
ziyā́d, very much.
dard, pain.
tabássum, smile.
ghairi már'i, invisible.
ḥuẓū́r, presence.
sarkā́r, lordship: Sir.
mustáujib i, liable to, deserving [of.
mákhfī, concealed, hidden.
khā́k, clay, soil, earth.
chinā́nkih, just as.
durūghgū́, liar.
súkhan, a word.
ḥíkmat, wisdom.
tafárruj, pleasure, amusement, (a walk).
ṣádr i á'ẓam, Premier.
vazī́r, a minister of state.

tajvíz, permission, sometion.
kishtzár, a field.
gándum, wheat.
bulánd, tall, high.
bulándí, height.
qadd, stature.
ádam, a man (*person*).
sāq, leg, stalk (of corn).
Qíbleh-y-i ʿĀlam, ('Cynosure of the World' =) Your Majesty.
salámat, safety: safe.
salámatí, safety.
mutavájjih, attentive, careful.
mutaʿájjib, surprised.
vátan, native land.
fíl, elephant.
báʿzí, some.
mufíd, beneficial.
aqárib (Ar. pl. of *qaríb*) relations,
ṭabíb, a doctor, physician.
dásteh, handful: handle.
kághaz, paper: a letter.
ahl, a people.
darkhvást, request.
máusam, a season.
ákhir i kár, finally.
iṣbát, a proof; substantiation.
ṣábit kárdan, to prove.
ṣíḥḥat, correctness: health.
ijázeh, *ijázat*, leave.
takállum, conversation.
hamāná, indeed.
qaúm va khvísh, relatives.
āshná, an acquaintance.
iltifát, attention, kindness.
tashrís, honour.
guftugú, conversation.
ḥarf, a letter, a word.
ḥarf zadan, to speak.
ʿázim i, bound for.
sharíf, noble.
mániʿ, prohibitive.
aknún, now.
táb va lárz, fever and ague.
āb va havá ('water and air'), climate.
māh, moon, month.
taváqquf, delay, sojourn.
tájir, a merchant (Ar. pl. *tujjār*).
shadíd, severe.
dúchár shúdan, to meet with; to be attacked by (a disease).
zamán, time.
rafʿ, rejection, a shaking off.
chāq, healed, well.
umíd, hope.
gāhgáhí, from time to time.
muzáḥim, troublesome, troubler.
yaqín, certain (it is certain).
tijárat, commerce.
shughl, business, calling.

Exercise 23.

قصّه

(۱) شخصی بی ایمان پیش درویشی دانای مُتّقی رفته ازوی جوابِ سَه مسئله خواست (۲) اوّل آنکه عُلمای اسلام چرا میگویند که خُدای تعالی هرجا حاضِر و ناظِر است بنده اورا در هیچ جا نمی بینیم بنما که او کجاست (۳) سُؤالِ دُوّم آنکه چون عُلمای ما گفته اند که خُدا خالِقِ خیر و شرّ است پس انسانرا بسبب گُناهی که مُرتکبِ آن بشوَد چرا سزا میدِهند چونکه انسان هیچ قُدرت ندارد و بدونِ اذن واجازهٔ خُدایتعالی نمیتواند مشغولِ هیچ کاری بگردد (۴) سُؤالِ سِوم آنکه خُدا شیطانرا در آتشِ جهنّم چگونه بتواند عُقوبت نماید زیرا

که بر حسب تعلیم خودِ علما سرشتِ شیطان از آتش است وچگونه
ممکن میباشد که آتش برآتش اثر کند چون درویش این قولِ
(ویرا) شنید خاموش مانده خم شد وکلوخی بزرگ از زمین برداشته
برسروی زد — آن بی ایمان گریان شده نزدِ حاکم شتافت وگفت —
ای آقا بنده ازفلان درویش سه مسئلهٔ اهمّ پرسیدم وچون از
جواب دادن عاجز گردید کلوخی بر سرِ حقیر چنان زدکه سرِ من
هنوز دردِ زیادمیکند حاکم آن درویشرا طلبیده بوی گفت —
چراکلوخ برسراین مردزدی و هیچ جواب سؤآلهایش رانادادی
— درویش تبسم کرده گفت — آن کلوخ جوابِ سؤآلاتِ وی است
— پس درویش آن سه سؤآلرا بیان کرده گفت — این شخص
میگوید که سرم درد میکند پس آن درد را بمن نشان بدهدتامن
(نیز) خدای غیرِ مرئیرابوی نشان بدهم وچه مناسبت دارد که
او در حضورِ سرکارِ شما برمن شکایت بیاورد وبخواهد که مراسزا
دهید چونکه خودِ وی گفته است که هرچه انسان میکند خدا کرده
است ومن چه قدرت داشتم که اورابدونِ اذن واجازهٔ خدا بزنم
پس بچه طور مستوجبِ سزامی باشم وبرجنابِ عالی البته مخفی وپوشیده
نیست که سرشتِ انسان ازخاك است چنانکه سرشتِ شیطان ازآتش می
باشد واگر آتشِ جهنم برشیطان اثر نمیکند پس چگونه ممکن است که
کلوخ که ازخاك است باین دروغ گو ضرری رسانیده باشد —
چون آن شخصِ بی ایمان این قول درویشرا شنید خجل شده
هیچ خواب نداد حاکم سخنانِ درویشرا بنهایت پسندیده حکمتِ
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 wheat[1] 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.

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إنشاء الله اکنون حالتِ شما مقرون بصحت وسلامتئ تمام می باشد

الحمد لله امّا هنوز قدری ضعف دارم وازآن سبب خیلی یَواش راه میروم

بفرمائید چه کسالتی داشته بودید

دوماه قبل به تب ولرزِ شدید دوچار شدم تا اینزمان که رفع آن شد — امّا حالا که چاق شده امّ امیددارم که إذن خواهیدداد گاهگاهی مزاحم اوقاتِ شریف بشوم

البتّه هر وقتیکه فرصت دارید برای خدمتِ شما حاضرم — انشاء الله اکثر اوقات تشریف خواهید آورد تادربارهٔ بعضی اُمورِ مهمّ گفتگو نمائیم

التفاتِ جنابعالی زیاد ولکن اینرا فراموش کرده بودم که به تجویزِ طبیب عازم طهرانم وشاید اگر آب وهوای آنجا برای من مفید شود تاچند ماه آنجا توقّف خواهم کرد

یقین که سرکار درطهران قوم وخویش دارید

خیردر طهران هیچ اقارب ندارم امّاچون شغلِ تجارت دردست دارم البتّه میانِ اهلِ آنجا بی دوست وآشنا نخواهم ماند

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 *shúdan*, 'to become' (§ 99). As the verb *davīdan* can have no Passive, being an intransitive Verb, we take as our

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[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 kúshtand*, (*lit.* 'they killed him'): "He was given a present"; *inʿāmī 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 mī-shavad*, 'it is being found'.

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

§ 111. *Kúshtan* (کُشتن), to kill: Past Participle, *kúshteh*.

Passive Voice.

A. Indicative Mood.

(*a*) **Present Tense.**

	Singular.	*Plural.*
1st P.:	*kúshteh mī-shavam* (کُشته میشوم).	*kúshteh mī-shavīm* (کُشته میشویم).
2nd P.:	*kúshteh mī-shavī* (کُشته میشوی).	*kúshteh mī-shavīd* (کُشته میشوید).
3rd P.:	*kúshteh mī-shavad* (کُشته میشود).	*kúshteh mī-shavand* (کُشته 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.*
1st P.:	*kúshteh mī-shídam* (کُشته میشُدم).	*kúshteh mī-shídīm* (کُشته میشُدیم).
2nd P.:	*kúshteh mī-shídī* (کُشته میشُدی).	*kúshteh mī-shídīd* (کُشته میشُدید).
3rd P.:	*kúshteh mī-shíd* (کُشته میشُد).	*kúshteh mī-shídand* (کُشته میشُدند).

'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.:	*kúshtehshúdam* (کُشته شُدم).	*kúshteh shúdīm* (کُشته شُدیم).
2nd P.:	*kúshteh shúdī* (کُشته شُدی).	*kúshteh shúdīd* (کُشته شُدید).
3rd P.:	*kúshteh shúd* (کُشته شُد).	*kúshteh shúdand* (کُشته شُدند).

'I was killed', etc. (cf. § 99, *a*).
Literally, 'I became killed', etc.

(*d*) Perfect Indicative.

	Singular.	*Plural.*
1st P.:	*kúshteh shúdeh am* (کُشته شُده‌ام).	*kúshteh shúdeh īm* (کُشته شُده‌ایم).
2nd P.:	*kúshteh shúdeh ī* (کُشته شُده‌ٔ).	*kúshteh shúdeh īd* (کُشته شُده‌اید).
3rd P.:	*kúshteh shúdeh and* (کُشته شُده‌است).	*kúshteh shúdeh and* (کُشته شُده‌اند).

'I have been killed', etc. (cf. § 99, *f*).
Literally, 'I am having become killed', etc.

(*e*) Pluperfect Indicative.

	Singular.	*Plural.*
1st P.:	*kúshteh shúdeh būdam* (کُشته شُده‌بودم).	*kúshteh shúdeh būdīm* (کُشته شُده‌بودیم).
2nd P.:	*kúshteh shúdeh būdī* (کُشته شُده‌بودی).	*kúshteh shúdeh būdīd* (کُشته شُده‌بودید).
3rd P.:	*kúshteh shúdeh būd* (کُشته شُده‌بود).	*kúshteh shúdeh būdand* (کُشته شُده‌بودند).

'I had been killed', etc. (cf. § 99, *g*).
Literally, 'I was having become killed', etc.

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'I may have been killed', etc. (§ 99, *l*).
Literally, 'I may be having become killed', etc.

C. Other Moods.

(*a*) Imperative.

Singular. 2nd P.: *kúshteh shau* (کُشته شو).

Plural. 2nd P.: *kúshteh shávid* (کُشته شوید).

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

(*b*) Infinitive Present.

kúshteh shúdan (کُشته شُدن), 'to be killed' (cf. § 99).

(*c*) Infinitive Perfect.

kúshteh shúdeh būdan (کُشته شُده بودن), 'to have been killed'.

(*d*) Past Participle Passive.

kúshteh shúdeh, 'having been killed' (کُشته شُده).

§ 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) "Pādshāh i nīkū (2) bā khushī (3) ān khàl'at-rā (4) bi sartīb i dilīr (5) 'atā farmūd", *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 begining with such words as *ágarchih, harchánd kih, bā vujūdī kih,* etc. occurs, it *must* be inserted *before* the main portion of the principal sentence and be followed by *ámmā* 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 shúhrat i sardár ḥásad mī-bírd,* ***ámmā*** *khál'at-rā bi-vaí 'aṯá farmúd.* 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"; *Náukar guft kih 'Ṣáḥib tashrīf ná-dārad'*. This, of course, changes the tense of the verb in the latter clause.

Words.

Āvardeh and, (they have brought —) they relate.
Irán, Persia.
Kayūmárṣ, *Iṣṯákhr*, *Siyámak*, *Hūsháng*, *Ṯahmúriṣ*, *Balkh*, *Shirásb*, *Bísitún*, *Ibráhím i Adham* } (Proper Names).
Firdáusí (Author of *Shāhnámeh*).
Pishdādiyán (name of a line of mythical Persian kings).
parástish, worship.
parastídan, to worship.
Musalmán, a Musalmān.
jahálat, ignorance.
bahímiyyeh, bestial.
rihái, deliverance.
vaz', act of placing.
qá'ideh, a rule.
qānún, a law.
sar-sílsileh, beginning of line (chain).
qabíleh, tribe.
iṯá'at, obedience.
gárdan, neck.
nihádan. (*nih*), to place.
bar khástan (*khīz*), to rise.
muḥárabat, war.
anjám, end.
anjāmídan, to end (*intr.*).
jang, battle, war.
but, an idol.
butparástí, idolatry.
'ahd, covenant: fixed time.
-bimárí, sickness.
múhlik, destructive.
shuyū', prevalence.
khalq, people.
kaṣír, numerous.
várṯeh, whirlpool.
fanā, destruction, death.
lājáram, unavoidably.
'azíz, dear, honoured.
dar guzáshtan, to pass away.
tasállí, consolation.
sákhtan (*sāz*), to make.
ráfteh rafteh, gradually.
shi'r, verse.
maktúb, written.
'ibárat, style.
iṣláḥ, correction.
isti'māl, use.
muḥávareh, idiom.
nísbat bi-, in reference to.
'aib ná-dārad, it matters not
Farangí, European.
Farangistán, Europe.
yaqínan, surely.
ṣaff, line, rank.
kārvānsará, caravansarai.
mulázim, attendant.
nāgáh, suddenly.
dalq, beggar's robe.
kashkúl, beggar's bowl.
'aṣā, staff.
dákhil shúdan, to enter.
jadd, grandfather.

kúshtan, to kill.
banā namūdan, to build, to begin.
mukhālafat, opposition.
intiqām, vengeance.
kámar, waist, loins.
bástan (*band*), to bind.
láshkar, army.
farāham, together.
shīr, a lion.
paláng, a panther.
yūz, a leopard.
shikást, defeat.
dīv, a demon.
dúshman, an enemy.
uftādan (*úft*), to fall.
ma'rikeh, field of battle.
tāftan (*tāb*), to turn (*tr.*).
pā-y-i tákht, capital.
sáltanat, kingdom, reign.
sultān, ruler, Sultān.
murāji'at, return.
tāj, a crown.
shāhī, royal.
pādshāhī, reign.
paidā, discovered.
nūr, light.
ilāhī, Divine.
zāhid, a hermit.
ātash, fire.
zamān, time.
isti'ānat, aid.
dānish, wisdom.
vāfir, abundant.
záfar, victory.
khvāndan, to read.
navīshtan (*navīs*), to write.
habs, captivity.
farā giriftan, to learn, acquire.
vāsiteh, method.
qaid, bond.
asīrī, captivity.
bakhshīdan, to bestow.

az ān i kīh / *māl i kīh* } whose?
mukhātab, person addressed.
mutakállim, speaker.
ádab, courtesy.
shimúrdan (*shimār*), to reckon, account.
ra'y, thought, opinion.
rāst, true, right, straight.
durúst, correct.
hingām, time.
ishtibāh, mistake.
kunūn, aknūn, now.
ḥāl / *al'ān* } now.
múndarij, recorded.
shu'arā, (Ar. pl. of *shā'ir,* a poet.).
mubāligheh, exaggeration.
shakk, doubt.
aṣl, root, origin.
tārīkh, history (Ar. pl. *tavārīkh*).
qadīm, ancient.
'āqil, intelligent: a sage (Ar. pl. *'uqalā*).
kūh, mountain.
muvárrikh, historian.
afsāneh, fable.
Sar Jān Málkam, Sir John Malcolm.
musámmā' bi-, named.
qabūl dāshtan, to accept.
ráqam (Ar. pl. *arqām*), inscription.
mīkhī, cuneiform.
ṣákhreh, rock.
bīshtar, more.
ittilā', information.
tāifeh, race, people.
ta'āqub, pursuit.
ustukhvān, a bone.
māhī, a fish.
árreh, a saw.

Exercise 25.

تاریخِ قدیمِ ایران

آورده اند که اوّل پادشاهِ ایران کیومرث بوده است — دربارهٔ
وی مُسلمانان میگویند که او اوّل کسی است که مردُم را ازجهالتِ
بهیمیّه رهائی داده وضع قاعده وقانون درمیانِ ایشان کرد —

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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 Sulṯān, 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 Sulṯān said, "My grandfather's". He said, "When thy grandfather passed away, whose did it become?" The Sulṯān said, "My father's." The mendicant said, "When thy father died, to whom did it pass (arrive)?" The Sulṯān 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	فرنگی
بلی صاحب من قدری از آنرا خوانده ام وشعرهای فردوسی را بینهایت پسندیده (ام)	آیا شُماشاه نامه خوانده‌اید
اِذن بدهید که عبارت سرکار را اِصلاح نمایم — اهلِ ایران اِستعمالِ آن محاوره (یعنیِ گمان بردن) را در گفتگو نسبت بمُخاطَب برحسب اَدَب نمیشمارند امّا عیب ندارد که مُتکلّم ازروی اَدَب آنرا نسبت بخود بگوید	شنیده‌ام که تابحال همهٔ اهلِ ایران گمان می‌برند که آنچه در آن کِتاب نوشته است راست ودُرُست میباشد
البتّه ما آنهارا باور میکنیم بأینمعنی که اگرچه هر شخص میداند که فردوسی برسم شُعرا قدری مُبالغه کرده است امّا شکّی نداریم که اصلِ آن تواریخ دُرُست میباشد	به‌بخشید اشتباه کردم میخواستم بگویم که بنده گمان می‌برم که اهلِ ایران تاکنون آن حِکایتهائیرا که درشاه نامه مُندَرِج است باور میکنند

یقیناً برهر عاقلی مثل سرکار شما مخفی نیست که مورخان فرنگستان همهٔ آن قصه‌ها را افسانه میشمارند

خوب ما می بینیم که سرجان ملکم در کتاب مسمّی 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

بلی اما الآن ما آن ارقام میخی را که برصخره‌های کوه بیستون واصطخر یافت میشود خوانده وترجمه کرده ایم وازتاریخ قدیم ایران بیشتر اطلاع داریم از آنچه سرجان ملکم داشته است

پس بدانطور عقلای فرنگستان الآن میتوانند اشتباه‌های سرجان ملکم را اصلاح نمایند — خیلی خوب — اما میخواهم بپرسم که آنانیکه آن رقمهای میخی را نوشته اند از کدام طایفه بودند ازاهل ایران بودند

پس اهل ایران اشتباه‌های فرنگیانرا اصلاح نموده‌اند

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.

[*Ājīdan, ājīn*], *ājīdeh,* to stitch, make raised stitches, *e. g.* for ornament.

[*ākhtan, ākh*], *ākhteh,* to draw out.

ārāstan [*ārāy*], *ārāsteh,* to [adorn.

[*āzúrdan, āzār*], *āzúrdeh,* to annoy.
āzmūdan, āzmāy, to test, try.
R. [*āždan, āž*], to stitch (= *ājīdan,* q. v.).
[*āsūdan, āsāy*], *āsūdeh,* to repose.
[*āshúftan, āshūb*], *āshúfteh,* to disturb.
R. [*āghīshtan* } *āghār*], *āghīshteh,* [*āghārīdan* } to steep, (*in blood*).
[*āghīshtan* } *āghīsh*], to em- [*āghīshīdan* } brace; to cut.
āfarīdan, āfarīn, to create.
āgándan, āgan, to stuff.
[*ālūdan, ālāy*], *ālūdeh,* to defile.
[*āmādan, āmāy*], *āmādeh,* to prepare.
āmadan, āy, to come.
āmūkhtan, āmūz, to learn, (to teach, *old.*).
āmīkhtan, āmīz, to mix.
afrākhtan, to exalt } *afrāz,*
afrāshtan, to hoist } to raise.
afzūdan, afzāy, to increase (*trans.*).
R. *afshāndan, afshān,* to sprinkle.
afshúrdan, afshār, to squeeze.
uftādan, uft, to fall.
[*andūdan, andāy*], to smear.
[*anbāshtan, anbār*], *anbāshteh,* to heap up.
andākhtan, andāz, to throw.
andūkhtan, andūz, to store, lay up.
ingāshtan, ingār, to deem.
[*āghāshtan, āghāsh*(?)], to accumulate.
[*āghūshtan* } *āghūsh*] to em- [*āghūshīdan* } brace.
āfrūkhtan, afrūz, to kindle.
angīkhtan, angīz, to stir up.
āvárdan, } *āvar,*
vulg. and old, *āvúrdan* } *ār,* to bring.
āvīkhtan, āvīz, to hang (*tr.* and *intr.*).
īstādan, īst } to stand up.
obs. *istādan, īst* }

Bākhtan } *bāz,* to play, to
Bāzīdan } lose (a game).
R. *bāftan, bāf,* to weave.
bāyístan, bāy, ought, to be, proper (*impersonal*).
búrdan, bar, to carry off.
bástan, band, to bind.
būdan, buv, bāsh, to be.
bīkhtan, bīz, to sift.
[*Pālūdan, pālāy*], to strain.
[*pāīstan* } *pāy*], to be firm.
[*pāīdan* }
púkhtan, paz, to cook.
pazīrúftan, pazīr, to accept, receive.
pažmúrdan [*pažmīr*], *pažmúrdeh,* 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.
[*pīrāstan, pīrāy*], *pīrāsteh,* to adorn.
paimūdan, paimāy, to measure.
paivástan, paivánd, to unite (*tr.* and *intr.*).
[*Tākhtan*] } *tāz, tākhteh,* to
tāzīdan } twist, to gallop.
táftan, to twist, turn } *tāb,* to
tābīdan, to shine } shine, turn.
[*tūkhtan, tūz*], to collect.
[*tanūdan, tanáv*], to twist, spin.
tavānístan, tavān, to be able.
Jāīdan, jāv, to chew (*vulg.* for *khāīdan*).
jástan, jah, to leap.
jústan, jūy, to seek.
Chīdan, chīn, to pluck.
KHāstan, khīz, to rise.
khusbīdan } *khusb* } to lie
khúftan } } down, to
R. *khvābīdan, khvāb* } be asleep.
Dādan, dih, to give.
dāshtan, dār, to have, possess.
dānístan, dān, to know (*savoir*).

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

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R. *gazīdan, gaz,* to bite.
gusístan / *gusíkhtan* / *gusilīdan* } *gúsil,* to break (*trans.*, e. g. a thread). (Vulg. strengthened imperat. *bísgul* for *bígusil*).
gushādan / *gushūdan* } *gushāy,* to open, loosen.
gáshtan / *gardīdan* } *gard,* to become.
gúftan, gūy, to say, speak.
gumāshtan, gumār, to appoint.
[*gándan*] / *gandīdan* } *gand,* to stink.
R. *Māndan, mān,* to remain.
[*mānístan*], *mān,* to resemble.
múrdan, mīr, to die.
Nigarīstan, nígar, to look at.
[*nishāstan*] / *nishándan* } *nishān,* to set, seat, plant.
nishástan, nishīn, to sit down.
namūdan, namāy, to show.
navākhtan, navāz, to sound (*tr.* and *intr.*); to receive with honour; to pet (a child).
navíshtan (old *nabíshtan*) } *navīs,* to write.
nihādan, nih, to put, lay down.
[*nihúftan, nihúft*(?)], *nihúfteh,* to hide (*trans.*).
Híshtan / *hilīdan* } *hil,* to move (*trans.*) (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 *giriyān mīshavad etc.* substituted: for *ārāstan, ārāsteh kárdan:* for *zistan, 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 *ă* in the root: *cf.* *i-stā́-dan* and Lat. *stă- re*): e. g. *ist-ā-dan*, (older *istā́dan*), *firist-ā́-dan* (same root with prefixed *fra*, [Greek *προ-*, Lat. *prō*, Skt. *pra*]).

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

III. Many verbs, the roots of which end in *-ār*, change the *ā* into *ŭ* before appending the *-dan*: e. g. *shamā́r* (old *shúmur*), *shamúrdan*.

IV. Other roots in *ar* and *ār*, if they take the older ending *-tan*, change the *r* into *sh* before it: as *gúẓar*, *guẓáshtan*; *guẓā́r*, *guẓāshtan*; *dār*, *dā́shtan*: but if they take *-dan* they retain the *r*, sometimes changing the preceding vowel of the root: as, *guẓā́r*, *guẓā́rdan*: *bar*, *búrdan*.

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

VI. Roots ending in *z*, *s*, *sh*, change their final consonant into *kh* before *-tan*; as, *andā́z*, *andā́khtan*; *shinā́s*, *shinā́khtan*; *dū́sh*, *dū́khtan*. (Some exceptions are found, e. g. *āgūsh*, *āgū́shtan*.)

VII. Roots ending in *v*, *b*, *īy*, change these letters into *f* before *-tan*: as, *rav*, *ráftan*; *rūb*, *rū́ftan* (*rúftan*): *gū́y*, *gúftan*.

VIII. Roots ending in *in*[1] often omit the *n* before the termination *-dan* or *-tan*: as *chin*, *chidan*; *guzīn*, *guzīdan*.

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

[1] The *n* is no original part of the root in such verbs: e. g. *kun* (root of *kárdan*) is contracted from the Avestic *kerenav* (cf. *nu* class of verbs in Sanskrit, Greek *δεικ-νύ-ω*, Latin pōno for pŏs-n-o. So *chin* fr. √chi.) In *nishīn* (*ni* = Russ. *na-*, Lat. *in*: *shas* (*sh* for *s* after *i* = *sed*, [Lat. *sedēre*]) the *n* is for *d* or *nd*.

vowel, and *s* for euphony, before *-tan*): as, *nigarīstan (nigar); tavānistan (tavān); dānistan (dān).*

X. When a preposition is prefixed to strengthen the verb, the conjugation is unchanged thereby: as *khāstan, khiz; barkhāstan, barkhiz.* Only when the prepositional nature of the prefix is forgotten is a slight change allowed; as, *pazīriftan, pazīr* (from *pazi* = Avestic *paiti,* Greek πρός, and *raftan;* cf. vulgar *r-ĕd* for *rav-ad,* contracted); *āvárdan, ávar* (from *ā* + *bírdan, 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: — *Dídan* is from the √*dhi*, 'to separate, distinguish, discern'; *bīn* is the Avestic *vaén,* to see'. *Āmadan* = *ā* + √*gam,* while *āy* = *ā* + √*i.* The original Persian form of the root of *giriftan* is the Avestic *girew,* which became *giriv,* hence the infinitive *giriftan* (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 *āgāhānidan,* 'to inform', from *āgāh,* which now exists only as an adjective, 'aware'.

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Auxiliary.	*Compound Verb.*
Kárdan (*kun*), 'to do'.	*mádad kárdan*, to help.
namūdan (*namāy*), 'to shew'.	*ṯálab namūdan*, to demand.
dādan (*dih*), 'to give'.	*taghyīr dādan*, to change (*trans.*).
zádan (*zan*), 'to strike'.	*ḥarf zádan*, to speak. [ed.
khẓúrdan (*khẓur*), 'to eat'.	*zakhm khẓúrdan*, to be wound-
búrdan (*bar*), 'to carry off'.	*gamān búrdan*, to fancy.
sākhtan (*sāz*), 'to make'.	*rāẓī sākhtan*, to satisfy.
farmūdan (*farmāy*), 'to order'.	*mulāḥiẕeh farmūdan*, to peruse.
dīdan (*bīn*), 'to see'.	*tadāruk dīdan*, to make preparation.
khashīdan, 'to draw'.	*záḥmat kashīdan*, to take trouble.
dāshtan (*dār*), 'to have'.	*dūst dāshtan*, to love.
dānīstan (*dān*), 'to know'.	*máṣlaḥat dānīstan*, to approve of.
gardānīdan, 'to render'.	*narm gardānīdan*, to soften, crush.
āmadan (*āy*), 'to come'.	*padīd āmadan*, to become evident.
shúdan (*shav*), 'to become'.	*marqūm shúdan*, to be written.
gáshtan (*gard*), 'to become'.	*ẕāhir gáshtan*, to become clear.
yāftan (*yāb*), 'to get'.	*tabdīl yāftan*, to be changed.
varzīdan, to act.	*jasārat 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 ḥukm kárdand*, 'they commanded him'; *ān kitāb-rā khẓāndid*, or *ān kitāb-rā mulāḥiẕeh-farmūdid*, 'you read that book'. So also *ishān-rā mulāqāt-kárdim*, 'we met him': *ān kāghaẓ-rā taḥrīr-namūd* (or *navísht*), 'he wrote that letter'. In some Compounds more than one auxiliary may be used without materially changing the sense: *e. g. ṯálab-kárdan* is the same as *ṯálab-namūdān*. But in others no change can be made: e. g. *tabdīl-kardan* (or *-namūdan*) 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 *-ī-dan:* the chief of these are *ṭalab-ī-dan,* 'to demand'; *fahm-ī-dan,* 'to understand'; *raqṣīdan,* '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 āvárdan, to bring *out* (*az*); to bring in (*bi*).
dar kasīhdan, to draw out (*az*).
dar āvīkhtan, to grapple with.
nidā dar dādan, to utter (give *out*) a cry.
dar māndan to be destitute, weary.
vā guẓārdan (*guẓāshtan*) to leave behind.
vā īstādan, to stop, come to a stand: to stand up.
vā dāshtan, to hold back: to station.
vā (or *bāz*) *kárdan*, to open.
bāz āmadan, to come back.
bāz īstādan, to desist from (*az*).
bar gáshtan (*gardīdan*), to return, turn back.
dar guẓáshtan, 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 bírdan, to swallow up: to force down (as a needle into cloth).
farā girīftan, to acquire, learn.
bar dāshtan, to carry off.
bar khṛírdan, to meet with (*-rā*, or *bi-*).[1]
dar uftādan, to occur: to fall in with (*bi-*).
dar yāftan, to find *out*, discover.
var[2] *shikástan*, to become bankrupt.
pīsh girīftan, to assume, take upon oneself (*the government*, etc.).

---

[1] *Bar khṛírdan (az)* also means 'to profit by': as, *az ta'līm i ū bar khṛírdam,* '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 dāshṛtan* for *bar dāshtan.*

vil kárdan (vulgar for *rahā́ kárdan*), to let loose.
bar kám zádan, to confound.
bīrūn kárdan (*rakht az khud*) to put off (one's clothes).

Words.

Vafāt, death, decease.
Jamshīd, *Zaḥḥāk*, *Shaddād*, *Rústam* — proper names of fabulous people.
Banbaī, Bombay.
Shīrāz, *Kāzarūn*, *Fārs*, *Sistān* — Names of places.
Būsháhr, *Abūsháhr* — Bushire.
Hind, India.
Chīn, China.
Iṣṭakhr, Persepolis.
takht, throne: bed.
sharāb, wine.
paidā, discovered.
mashhūr, well-known.
banā nihādan, to build: to begin.
bar ān and, they assert.
khalq, people.
ṭábaqeh, class, grade.
qismat, share, division.
kātib, scribe, writer.
sipāhī, soldier.
arbāb (Ar. pl. of *rabb*, Lord), masters.
ḥiraf (Ar. collective form of *ḥirfat*), occupations.
ṣanāyi' (Ar. pl. of *ṣanā'at*), a trade, calling.
arbāb-i ḥiraf va ṣanāyi', artisans.
ahl, people.
falāḥat, agriculture.
zirā'at, husbandry.
ahli f. va z. husbandmen.
tujjār (Ar. Pl. of *tājir*), merchants.
saudāgar, a trader.[1]
shámsī, solar.
gárdish, turn, wandering.
afsāneh, fable.
asāmī (Ar. pl. of *ism*), names.
dām, net, trap.
muḥábbat, love.
giriftār, captive.
záujeh, spouse.
lākin, but.
gumāshteh, agent.
dastgīr, captured.
farmān, command.
qatl, execution, murder.
zahr, poison.
halāk, destroyed.
álāvch bar, over and above.
ẓāmin, a surety.
ẓamānat, security.
taváqquf, delay.
murákhkhaṣ shúdan, to take leave.
bi-shūkh, jokingly.
ṭálab, a demand.
siyāheh, a list.
shinākhtan (*shināس*), to recognise.
ta'ájjub, surprise.
muta'ájjib, surprised.
taftīsh, enquiry. search.
máḥv kárdan, to erase.
ṣábt kárdan, to insert.
tashrīf āvárdan, to come.
tashrīf dāshtan, to be in, to be at home, to remain.
vārid shúdan, to arrive.
chāpār (vulg. *cháppar*), postal courier.
chāpārī, postal service.
áḥmaq, a fool.
múmkin, possible.
rāh uftādan (*uft*), to start, set out.
kútal, steep mountain ascent.
qāfileh, caravan.

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

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جمشیداست برانگیختند تابر ایران لشکر کشید (7) جمشید چون طاقتِ
مقاومت درخویش ندید گُریزان گشته سر بصحرا نهاد (8) حِکایتِ
گَردِشِ جمشید از افسانه‌های مشهورِ ایرانست (9) اوّل سفرِاو به
سیستان‌است (10) در آنجادُخترِ حاکِم اورادیده دردامِ مُحبّتش گرفتار
شُده بالأخره زوجه اش گشت (11) لکن چون گُماشتگانِ ضحّاك اورا
تعاقُب کردند ازسیستان گُریخته به‌هِند وازهِند به چین رفت تاآخرالأمر
ویرا دستگیر نموده نزدِضحّاك بُردند واوفرمان دادتاویرا بااُستخوانِ
ماهی ارّه‌کرده بدو نیم ساختند فردوسی سلطنتِ اوراهفتصد سال
مینویسد وهم اومیگوید که چون خبرِقتلِ او به‌سیستان رسید زنِ
وی زَهرخورده خودرا هلاك ساخت ویك‌پسر ازوی ماند که
رُستم ازنسلِ اوست

Translation 28. — A Tale.

Some merchants presented themselves (having become present) before (*bi-ḥuẕūr 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.

ایرانی	فرنگی
چند سال است که سرکارِ شما در ایران تشریف دارید	شش‌سال میشود که بنده واردِ اصفهان شده‌ام
وقتیکه تشریف میآوردید ازکدام راه آمدید	ازراهِ بوشهر آمدم‌زیرا که درهند بودم
بچه طورسفر کردید چاپاری یا با قافله	از بوشهر تا شیراز (را[1]) با قافله آمدم زیرا راه‌بربالای کتلها میرود پس هرکس باید با قافله سفر کند
بلی اینرا شنیده ام امّا بعضی بمدّتِ شش‌روز مسافتِ مابین بوشهر و شیرازرا طی کرده اند که نزدیکِ بسرعتِ چاپارهاست	راست میفرمائید امّا بنده تنها نبودم زیرا عیال همراه داشتم ونیزروزِ یکشنبه‌را لنگ نمودیم پس دوازده روزه واردِ شیراز شدیم
(آیا) باهمان قافله که ازبوشهر تا شیراز آمده بودید بازباصفهان آمدید	خیرزیرا که قاطردارها از اهل کازرون بودند ونمیخواستند همراه مابیایند تااِصفهان امّا بآسانی تمام دیگرانرا یافته حرکت کردیم وبعداز پانزده روزِ دیگر باصفهان رسیدیم
درکدام موسم سفر کردید آیا در تابستان یا در پائیز	وقتیکه واردِ بوشهر شدیم زمستان بودودر فکراین بودیم که آنجا تابهار توقّف کنیم امّا آخر کاردر زمستان راه افتاده براحت سفر کردیم وچون هواخوب بود الحمدلله صحیح وسلامت بمنزلِ مقصود رسیدیم

[1] If the *-rā* 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* (نَیَم), I am not.	*ná'im* (نَئیم), we are not.
2nd P.:	*na'i* (نَهٔ), thou art not.	*ná'id* (نَئید), you are not.
3rd P.:	*nist* (نیست), he is not.	*náyand* (نَیَند), 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 *Tó ságí* (تو سگی), 'thou art a dog'. If the preceding word end in ـه (not if it end in ـاه), this part of the verb is written merely *hámzeh*, with or without *kásreh* (ء or ئ), but this is still pronounced *-í*; as *to ableh í* (تو ابلهٔ), '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. *ín khāneh-y-i tust* (این خانهٔ تُست), 'this is thy house', (where تُست 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* (مَنَم) for *mán am* (من ام), 'I am'. So also *ūst* (اُوست) for *ū ast* (اواست) *kitābast* (کِتابست) for *kitāb ast* (کِتاب است); *áḥmaqíd* (احمقید) for *áḥmaq íd* (احمق اید): *ín kitāb māl i māst* (این کِتاب مالِ ماست), etc.

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

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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 āvárd*, '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. *Tavānīstan* (*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 námī-tavānīm ān kār-rā bī-kunīm, 'We cannot do that work'. *An kār-rā ná(mī-)tavān kárd*, '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': *ūrā ḥukm kard kih kitāb-rā bī-khvānad.*

'He went to look for his rifle', *Raft tā tufáng i khvid-rā bī-jūyad*, or *Barāyi justujū kárdan i tufáng i khvud 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 *izāfeh* after it. So also, *Bi-sábab i* ***tābīdan*** *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, *kitābī 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-diham*, '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 ásb-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 vaīrā ámr farmūd kih khazāneh-rā maḥfūẓ* (*bī*)-*dārad*, 'the king commanded him to protect the treasure'.

[1] Words (Notes).

Ḥāṣil i mátlab, moral (of a tale).
jáhd va sáʿī, effort[2].
ṣighar i sinn (= smallness of tooth), youthfulness, youth.
kuhūlat va kibar i sinn, middle and advanced age (*not* 'old age').
Ispāniyā, Spain.
Shārl, Charles.
khádam va ḥásham, retinue.
darkhvúr i mán ast, it suits me.
kándan, to strip off from (*az*).
shākhnafīr i shikārī, hunting-horn.
bīrūn āvárdan, to take off.
bi-áṣar i ān rasīdand, they followed it (the sound) up.
girīfteh, overcast (of the sky).
chánd sāl i qábl, some years ago.
ṭāʿūn, 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.
kappar (vulg. *chappar*), a hut.
hizumkán, woodcutter.
hanūz fārigh ná-shudeh būd, hardly had he finished.
bi-kār i mán mī-khurad, it is useful to me.
bi-quvvat i hárchih tamámtar, with all his might.
shāneh, shoulder, comb.
sarāyat kúnad, it may infect.
jūy (vulg. *jūb*), watercourse.
rám kárdan, to shy.
sar i dō pā ístádan, to rear (*intr*).
bi havā-y-i ān ámadan, to follow his example.
dast (of a horse), front foot.
chīzī nīst, it's nothing (= "don't, mention it pray").
bar dār kashīdan, to execute.

Exercise 29.

حکایت اوّل

(۱) شخصی نزدِ بزرگی ازاهلِ عِلم وفضل رفت وگفت که خوبیٔ دُنیا وآخرت را میخواهم ـــ گفت که عِلم بیاموز تا خوبیٔ هر دوجهانرا یابی ـــ آنشخص گفت که ازخواندن ونوشتن بهرهٔ ندارم وازآن سبب درتحصیلِ عِلم عاجز واز تعلّم محروم هستم ـــ آن بزرگ مُدّتِ دوسال به تعلیم وتربیّتِ او مُتوجّه گشت تاآنکه ویرا درخواندن ونوشتن داناساخت وجهالتِ اورا بأخلاق وخِرد مُبدّل گردانید ـــ پس آن شخص چون لذّتی از عِلم یافت بهاِستکمالِ آن رِغبت نمود تاآنکه از برکتِ عِلم وتربیّت بأندك زمان خوبیٔ دُنیا وآخرت نصیبِ او شُد و بمرادِ دلِ خود رسید ـــ حاصِلِ مطلب ـــ هر که جَهد وسعی درتحصیلِ عِلم نماید فایدهٔ هردوجهانرا میابد خُصوصاً که ازایّامِ طِفلی به جُستجوی آن مشغول شَوَد تا نتیجهٔ آن زودتر بدو رسد و دیگر آنکه گفته‌اند ـــ عِلم که درطفولیّت وصِغرِ سِنّ آموزند چون نقشِ برسنگ است که سالهای دراز بماند و عِلمی که درکهولت وکِبَرِ سِنّ آموزند مانندِ نقشِ برگِل است که بأندك آفت برطرف گردد[1]

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[1] This and the following Stories are taken from Āqā Mīrzā Asadu'llāh's revision of the *Ṣad Ḥikāyat,* 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.

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شنیده Iم که در ایران Iگرچه باران کم است اما برف زیاد میباشد

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

Iگر باران امروز بیاید برای ما که سفر میکنیم بد است

لکن برای زمین خوب میباشد والبته باران بخشش خداست

شاید شنیده باشید که چند سال قبل در هند قحطی سختی شد و امسال هم اهل آنجا خیلی میترسند که اگر باران بزودی نیاید اشخاص بسیار یقیناً از گرسنگی خواهند مرد

خیر اینرا نشنیده بودم اما شنیدم که طاعون در بعضی جاها مثلاً در بمبئی بشدت شیوع یافته است و میترسند که مبادا (خدای نخواسته) بایران هم سرایت کند

الآن ابرها گذشت و آفتاب بینهایت گرم است

بلی زیرا ممکن نبود که این باد شدید که میوزد آنها را بزودی براند

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

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

حالا اینقدر رم میکند و سر دو پای ایستد که اگر کوشش کنم که ویرا بر روی این یخ برانم البته می افتد و خود را ضرر میرساند

خوب اسب بنده آرام و مطیع است اگر اذن بفرمائید من جلو شما میروم و شاید بعد از آن اسبتان بهوای آن بیاید — یخ روی این آب خیلی کلفت نیست و حالا اسبم بدست خود آنرا شکسته است

خیلی ممنون شما هستم خیر صاحب چیزی نیست

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. *Mī-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 ṯibb-rā múddat i dáh sāl dar Inglistān mī-khvānd.* (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 *ḥālā, ilḥāl, 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 farmūdīd*** *rāst ast.*[1] (*b*) The Preterite is also used to denote an *uncertain* future, where in Latin the Perfect Subjunctive might be used. E. g. *Dar hár sháhrī kih* ***ráftīd*** *va shumā-rā* ***pazīrúftand,*** '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. *Ḥázrat i Muḥámmad Qur'ān-rā az jānib i Khudā bi-mā* ***rasānīdeh ast:*** 'Muḥammad brought (*lit.* ***has brought***) us the Qur'ān from God': *Ardashīr ān sháhr-rā dar ḥālat*

---

[1] A remarkable use of the Preterite of *Āvárdan* 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, *Āvárdam* (*āvúrdam*), *Ṣāḥib;* but this means "I am just *about to bring* it", not "I have brought it".

i kharābī yāfteh ta'mīr ***kardeh ast,*** 'Ardashīr, 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 Ardashīr is said to have rebuilt *still exists.*

§ 140. The Subjunctive Present is used after *qábl az* (*pīsh az*) *ān* (*īn*) *kih,* where in English we should use the Preterite Indicative: as, (*a*) *Qábl az ānkih bi-shahādat* ***rásad,*** *vaīrā 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'lām* ***dihand,*** *ulamā-y-i Turk fatvāhā navīshteh 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* ***dīdam*** (or ***dīdeh bāsham,*** or ***bī-bīnam***), *kitāb-rā bi-vaī mīdiham* (*khvāham dād*). 'After I see (may have seen, have seen) him, I shall give him the book': (2) *Ba'd az ānkih ūrā* ***dīdam,*** *kitbā-rā bi-vaī dādam,* '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 úmmat vāqi' ná-***shavad,*** *shamshīr az ghilāf ná-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 qabīleh-y-i khvīdrā biyak dīgar múttafiq va bā khvīd yak-dil va yák-zábān* ***sākht;*** 'The king exerted

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be in the *plural* and must agree in *person* with the intervening plural word: as, *hár yák az mā ānrā* ***dīdīm;*** 'every one of us saw (*we* saw) it'. Similarly, *har kas* (*az ishān*) *bi-khāneh-y-i khụud* ***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 īd*, 'you are afraid': so also *giriyān shud*, 'he became tearful', 'he wept'.

Notes.

Iskándar i Rūmī, Alexander of Macedon (Greece).
Arisṭū, Aristotle.
az pídar = *az án i pídar.*
khiradāmūz, teacher of wisdom.
hamān, so much (and no more =) only.
dastgīr, helper, ("every one's helper in affairs of this world and the next").
bi-cháng āvárdan, to get possession of.
musállaḥ, armed.
tār, a spider's web.
ṣamīm i qalb, bottom of his heart.
pōst (Eng. word.), post.
talagrāf-khāneh, telegraph station.
ʿáqab uftādan, to be late.
ahámm (Superl. of *muhimm*) very important.
kāghaẓ, a letter.
chāpār i daúlat i Inglīs, English Government (Consular) courier.
tākhtan (*tāz*), to rush upon, attack.
básteh, a parcel.
iḥtimál i kúlli dárad, it is very probable.
bi-náuʿī, somehow or other.
radd namūdan, to restore.
bā ádab va murúvvat, polite and kind.
kāvīdan (to dig =) to search, 'go through'.
júr'at kárdan, to dare, venture.

Exercise 31.

حکایتِ دوم

۱۱ چون مُلکِ دنیا وعقلِ بینا بدستِ اِسکندرِ رومی افتاد ارسطو اُستاد ومُعلِّمِ خودرا وزیرِ اعظم ساخت واختیارِ کلِّ اُمور بقبضهٔ کِفایتِ اونهاد وهرروز در تعظیم وتوقیرِ اومی افزود ۲ گفتندش چرا چنین کردی که اِحترام اُورا ازپدرگذرانیدی — گفت که پدرگویا مرا از

آسمان برزمین آوَردو این خردآموز مرا از زمین بآسمان افراشت یعنی
پدر همان باعثِ وجودِ پسراست وسَبَبِ پرَوردَن وبرآوردنِ جِسم وتنِ
او وخرد آموزموجبِ ظهورِ عقل ومعرفت میباشد که دستگیرِ دُنیا
وآخرتِ هرشخص خَواهد گردید حاصلِ مطلب قوتِ تحصیلِ
عِلم وادب درروح پیدا می آید وآن ازقوتِ جِسمی برَتر 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.

سؤال	جواب
درشهرچه خبربود	چیزی قابلِ عرض نبود
(آیا) شنیده اید که پوست (چاپار) هنوزرسیده است یاخیر	وقتیکه ازشهر بیرون می آمدم غلامِ تلگرافخانه‌را دیدم که به‌پوستخانه میرفت امّا نمیدانم شاید اوکارِ دیگر داشته است ولکن ممکن است که‌در پیِ کاغذها میرفته است
دراین هفته پوست خیلی عقب افتاده است خصوصاً اگر تاحال هم نرسیده باشدومن‌در انتظارِ کاغذهای اهمّ میباشم	میگویند که هفتهٔ گذشته دزدان دراثنای راه برچاپارِ دولتِ انگلیس تاخته اورا لخت نموده اندوهمهٔ کاغذها و بسته‌هائیرا که اومیآورده است بُرده‌اند
بلی‌این راست است امّا احتمالِ کلّی دارد که بعدازآن که بسته‌هارا بازکنند وآنچه‌را که بکارشان بخورد بردارند کاغذهارا بنوعی پس‌میدهند	میشود زیرا قبل ازاین پارهاشده است که چون دزدها فهمیده بودند که همراهِ چاپارچیزی ازطلا یانقره میباشدآنرا از وی گرفته هرچیزدیگررا بوی ردّنموده اند
البتّه دزدهای ایرانی بنهایت باادب ومروّت هستند — امّاشکّی ندارم که قبل ازآنکه شخص رارها کنندحتّی جیب وبغلِ اوراهم بخوبی میکاوند که مبادادرجیب وبغلِ وی چیزی قیمت‌دار باقی مانده باشد	یقیناً عادتِ ایشان همانست که فرمودید — امّا اگرکسی جرأت کند که با ایشان بجنگد اورا میکشند و اسبابش را می برند

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§ 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 اوست[1]. 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 ه at the end of Arabic words used in Persian, ه 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 اَل (*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): والِد *(genitor)*, a male parent, a father.

Plural.	*Dual.*	*Singular.*	
—	—	(*vālid*) والد	— Nom.
(*vālidīn*) والِدين	(*vālidaïn*) والِدَين	(*vālidan*) والداً	— Acc.

§ 151. A Feminine Noun or Adjective is regularly formed from the Masculine by affixing to the Masculine the termination ـَة (*-atun*), which in Persian becomes ـه (*eh*): as والِد (*vālid*) 'a father' (*genitor*), والِدَه (*vālideh*), 'a mother' (*genitrix*): ثانِى (*ṣānī*), 'second', *m.*; ثانِيَه[1] (*ṣānīyyeh*)

[1] All Arabic nouns and adjectives ending in ـِى (*ī*), in Persian properly have this letter *tashdīded*, so that *sānī* should

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

Plural.	*Dual.*	*Singular.*	
—	—	والِده (*vālideh*)	— Nom.
والِدات (*vālidāt*)	والِدَتَین (*vālidataïn*)	والِدَةً (*vālidatan*)	— Acc.

§ 152. The feminine plural termination ات (*āt*) is sometimes appended to purely *Persian* nouns, the chief of which so treated are: دِه (*dih*), plural دِهات (*dihāt*) 'a village'; فرمائش (*farmāish*), 'a command', plural فرمائشات (*farmāishāt*); نوشته (*navishteh*), 'a document', plural نوشتجات (*navishtajāt*)[1]; نگارش (*nigārish*), 'an epistle', plural نگارشات (*nigārishāt*); کارخانه (*kārkhāneh*), 'a factory', plural کارخانجات (*kārkhānajāt*); میوه (*mīveh*), 'fruit', plural میوجات (*mīvajāt*); باغ (*bāgh*), 'a garden', plural باغات (*bāghāt*); روزنامه (*rūznāmeh*), 'a journal', 'newspaper', plural روزنامجات (*rūznāmajāt*). So too, by false analogy, the Arabic (broken) Plural word عمله (*ámaleh*), which in Persian has a Singular meaning and denotes 'a workman', often forms its plural عملجات (*ámalajāt*). 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 (*jáuhar*)[2], 'a gem', broken

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be *ṣānīyy*. 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 ک, 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, *gáuhar*) Arabicised, and then taken back into Persian with one or more

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

Comparative.				Positive.			
Fem.		*Masc.*		*Fem.*		*Masc.*	
(*úzmā*)	عُظْمیٰ	(*á'zam*)	أَعْظَم	(*ázīmeh*)	عَظِیمَهٔ	(*ázīm*)	عَظِیم (great)
(*kubrā'*)	کُبْریٰ	(*ákbar*)	أَکْبَر	(*kabīreh*)	کَبِیرَهٔ	(*kabīr*)	کَبِیر (big)
(*ūlā'*)	اُولیٰ	(*ávval*)	أَوَّل	—		—	(first)
(*ukhrā'*)	اُخْریٰ	(*ákhar*)	آخَر	(*akhīreh*)	أَخِیرَه	(*akhīr*)	أَخِیر (last)
(*kuṣrā'*)	کُثْریٰ	(*ákṣar*)	أَکْثَر	(*kaṣīreh*)	کَثِیرَه	(*kaṣīr*)	کَثِیر (much)
(*'ulyā'*)	عُلْیا	(*a'lā'*)	أَعْلیٰ	(*'ālīyyeh*)	عالِیَهٔ	(*'ālīyy*)	عالِی (high)

[In Persian *ūlā'* is hardly ever used in the sense of 'first', as fem. of *ávval*, 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 عُظْمیٰ (*Bānū-y-i úzmā'*) 'Greatest Lady' (a title). But this usage is of extremely rare occurrence.

Whenever any Arabic noun or adjective which ends in ـیٰ (*ā'*) is followed by the *izāfeh*, the said ending is changed in ا (*-ā*), and ی takes the place of the *izāfeh*: as, عُلُوم عُظماى ایشان (*úlūm i úzmā-y-i ishān*), 'their greatest sciences'. But this does not apply to Proper names of Persons, as *Yaḥyā'-yi ta'mīd -dihandeh* (یحییٰ تعمید 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 *ŭ* (ـُ), unless it is governed by an *Arabic* preposition, in which case the said vowel becomes *-ĭ* (ـِ). Thus we have حُبُّ الوطن (*ḥúbbu'l váṭan*), 'love of one's native land' (*amor patriae*), 'patriotism'; ظِلُّ السلطان (*Ẓillu's Sulṭán*), 'Shadow of the Sovereign',

(a title); رُكْنُ ٱلْمُلْك (*Rúknu'l Múlk*), 'Pillar of the kingdom', (a title): and on the other hand مِنْ جَانِبِ ٱللّٰه (*min jānibi 'llāh*) '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 ـِينَ (*-īn*), the *n* (ن) is dropped when it is "in construction" with a word following: as بَنِي اِسْرَائِيل (*Banī Isrā'īl*), 'the Children of Israel'.

Notes.

Abū Bakr (the first Caliph).
khilāfat (vulg. *khalāfat*), Caliphate.
farmūdeh, a command.
ālaihi'ssalām, Peace upon him.
maḥkūm kárdan, to command.
dah sālagī, age of ten years.
rāst, straight.
khurdī, smallness, youth.
buzúrgī, bigness (manhood).
bait, verse, poetry.
pīch, bend thou (Imperative).
ná-shavad = *námī-shavad* (§ 107).
abnā (Ar. pl. of *ibn*), sons (§ 167).
māyān (§ 45), we.
vuḥūsh (Ar. pl. of *vaḥsh*), wild beasts.
ájz, weakness: *ájzī*, a weakness, an infirmity.
gūshzad i to, (ear-struck of thee =) heard by thee.
mīkh mīkh kárdan, the grunting.
kūh-andām, (mountain-bodied =) as big as a mountain.
ság-i tāzī (Arabian dog =) greyhound.
sā'at i chahār, four o'clock.
(bar) cháshm, (on the eye =) most obediently.
chārvādār (animal owner =) caravan leader.
ḥárakat kárdan, to set out, start.
nāshtā, early breakfast.
mail farmūdan, to desire, wish.
muyássar, obtainable, to be got.
tukhm i murgh, hen's egg.
biryān kárdan, to fry.
āb pāz kárdan, to boil.
kibāb kárdan, to roast.
uṭāq, a room.
shūr, brackish.
laḥāf, padded quilt.
dūshákk (pron. *dŭshákk*), mattress.
púshtī (*bālish*) *vulg.*, pillow.
rakht i khvāb, bedclothes, bedding.
aivān, porch.
khurjīn, travelling-bag.
sháb bi-khaír, good night.
Khudā ḥāfiẓ (*i shumā*), (God be your Protector =) goodbye

Exercise 33.

حکایت سوم

ابوبکرِ صدّیق درزمانِ خلافتِ خود موافقِ فرمودهٔ نبیّ علیهِ ٱلسّلام مردمْ را حُکم کرد که فرزندانِ هفت سالهٔ خویشرا به تعلیم گرفتنِ عبادت وآموخته شدْن اخلاقِ حُسنهٔ محکوم کُنید وچون عمُرشان بده سالگی رسد بتأکید وتنبیه پردازید زیرا که چوبِ ترِرا بهرِقسم که میخواهند می پیچند امّا چون خشُك شوُدْ بغیرِ آتش راست نمیگردد — حاصلِ مطلب — درخرُدی

اثر تربیت بیشتر میشود از آنکه در بزرگی (چنانکه این بیان در حاصل مطلب حکایت اول این کتاب نیز ذکرش شده است) — بیت —

چوب ترا چنانکه خواهی پیچ — نشود خشک جز بآتش 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 *(mákhfí níst)* 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).

صاحب	نوکر
(ای) حسن اینجا بیا	بلی صاحب حاضرم
فردا صبح زود ساعت چهار یا قدری قبل از آن مرا بیدار کن زیرا باید بزودی از اینجا روانه شویم	چشم بنده امشب هرچیز را حاضر میکنم و به چاروادار میگویم که صاحب میخواهد صبح زود حرکت کند
خیلی خوب امّا فراموش نه کن	خیر صاحب فراموش نمیکنم — برای ناشتا چه چیز را میل میفرمایید
قدری قهوه با شیر وشکر وهرقسم گوشت که پیدا کنی واگر گوشت بدست نیاید (میسر نشود) پس چند تخم مرغ باید به پزی	خوب شاید میشود که گوشت بزه یا گوشت گوسفند یا گوشت بز بستانم — امّا میخواهید که گوشت را بریان یا آب پز کنم

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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 ـَة (or ـَت) 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 (*tashdīded*).

	Singular.	*Plural.*
(1)	حَدّ (*ḥadd*), limit, bound:	حُدود (*ḥudūd*).
(2)	سِرّ (*sirr*), a secret, mystery:	اَسْرار (*asrār*).

(As these classes of nouns have really *three* consonants [since حَدّ is a contraction for حَدَد and سِرّ for سِرْر], 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)	اَمْر (*amr*), a command, matter.	اُمور (*umūr*), matters (*v.* § 167).
(2)	حُكْم (*ḥukm*), an order.	اَحكام (*aḥkām*).

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. يَوم P. اَيّام (for اَيوام); S. باب, P. اَبواب (for اَبْأاب); S. مال, P. اَموال (from √مول).

Less usual forms falling under this model are: —

	Singular.	*Plural.*
(3)	بَحْر (*baḥr*), sea, ocean.	بِحار (*biḥār*).
	(So also with the termination ـه or ـت)	
	خَصْلت (*khiṣlat, khaṣlat*), peculiarity.	خِصال (*khiṣāl*).
(4)	اَرْض (*arẕ*), the earth, a country.	اَراضِي (*arāẕī*).
	(So with the termination ـه).	
	لَيْلَه (*laïleh*), night.	لَيالى (*layālī*).
(5)	نَبِى (*nabī*), prophet.	اَنْبِياء (*anbiyā*).
(6)	صَبِى (*ṣabī*), lad.	صِبْيان (*ṣibyān*).

§. 161. Model III. Nouns of *four* consonants, of which the *second* is *alif*.

	Singular.	*Plural.*
(1)	عامِل (*ʿāmil*), agent, factotum.	عَمَلَه (*amaleh*),[1] عُمّال (*ummāl*). [§ 170]
(2)	كاهِن (*kāhin*), priest, magician.	كَهَنَه (*kahaneh*).
(3)	شاعِر (*shāʿir*), a poet.	شُعَراء (*shuʿarā*).
	Less usual are the following measures:	
(4)	صاحِب (*ṣāḥib*), owner (Ar. companion.)	اَصْحاب (*aṣḥāb*, companions of Muḥammad, etc.)
(5)	قاضى (*qāẕī*) ecclesiastical judge.	قُضاة (*quẕāt*).
(6)	راهِب (*rāhib*), monk.	رُهْبان (*ruhbān*)[1].
(7)	ساحِل (*sāḥil*), shore, coast.	سَواحِل (*savāḥil*).
	(So also the latter form with ـه or ـت added: —	
	لازِمه (*lāzimeh*), *adj.*, f., necessary.	لَوازِم (*lavāzim*), n. f. necessaries.
(8)	واقِعه (*vāqiʿeh*), an occurrence.	وَقايِع (*vaqāyiʿ*).

[1] In Persian used in the sense of a singular.

§ 162. Model IV. Nouns of *four* consonants, of which the *third* is ى.

	Singular.	*Plural.*
(1)	حكيم (*ḥakīm*), sage: doctor	حُكَماء (*ḥukamā́*).
(2)	طبيب (*ṯabīb*), physician.	أَطِبّاء (*aṯibbā́*).
Adj. (3)	كَريم (*karīm*), kind, gracious.	كِرام (*kirā́m*).
(4)	طَريق (*ṯarīq*), road, way.	طُرُق (*ṯúruq*).

§ 163. Model V. Nouns formed of *four* consonants, of which the third is *alif*.

	Singular.	*Plural.*
(1)	كِتاب ((*kitā́b*), a book.	كُتُب (*kútub*).
(2)	لِباس ((*libā́s*), a garment, raiment.	أَلْبِسه (*álbiseh*)

§ 164. Model VI. Nouns formed of *four* consonants, but of other than the measures mentioned under the three last models.

	Singular.	*Plural.*
(1)	مَسْجِد (*másjid*), a mosque.	مَساجِد (*masā́jid*).

This method of forming the plural is used even when the feminine termination ـه or ـت 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.

نَصيحَت (*naṣīḥat*), advice.	نَصايِح (*naṣā́yiḥ*).
دَعْوي (*da'vī*) or دَعْوَى (*da'vā́'*), claim.	دَعاوي (*da'ā́vī*).
رِساله (*risā́leh*), a tractate.	رَسائِل (*rasā́il*).

Very rare are the following formations:

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qūt, food.
bándagī, service of God.
Īzad, God (old Persian).
sáir all the rest (of).
Hunūd, Indians (pl. of *Hindū*).
'ala'lkhuṣūṣ, especially.
har chih zūdtar, as quickly as possible.
ta'ārūf, a present (to an equal).
bār (jeweller's word), alloy.
ābdār (of a jewel), of the first water.
ẓárar kárdan, to suffer loss, to lose.
sigār, cigar.
qāb, a thing for holding, case.
qúṭī, a small box.
kibrīt matches (sulphur).

[*Note*: Articles of gold and silver are sold by weight, one *kirān* a *miṣqāl* for silver, *plus* about at least half as much again for the carving, etc.]

Exercise 35.

حکایت چهارم

چون نوبت خلافت بعمر ابن الخطاب رسید جناب سلمان فارسی رحمة الله علیه را حاکم شهری از بلاد شام گردانید و برای او پنجهزار درهم وظیفه مقرر ساخت — جناب سلمان از برگ خرما زنبیل میبافت و از آن قوت خود میکرد و پول وظیفه را بنام خدا خیرات میداد — پرسیدند چرا از پول وظیفه نمیخوری — فرمود می ترسم که چون آنرا صرف خوراکهای لذیذ کنم بقدر لذت آنها نتوانم بندگی نمایم و برحساب دادن آن توانائی نداشته باشم — حاصل مطلب — ترس ایزد کمال ایمانست و خیرات نمودن جمال آن

Translation 36. — A Tale.

Some of (*az*) the historians of ancient Greece have related (*ḥikāyat kárdan*) 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 (*bī-ābī*) 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 (*sáir 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 (*kúrreh*) 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 (*ṣíbqat jústan bar*), they may flee, lest those ants, having run after them, should tear them in pieces (*pāreh pāreh kárdan*). Having thus got possession of (*bi-chang āvárdan*) the gold, they sell it to foreign merchants.

Conversation.

مُشتری	جواهری
امروز میخواهم دوسه چیزِ کوچك بخرم که برای تعارف کردن خوب باشد	خیلی خوب صاحبِ بنده خیلی چیزها دارم که امیداست سرکارِ شُما بعضی ازآنهارا به پسندید
امّا باید قیمتِ چیزهای خودرا ارزان بگوئید زیرا مُدّتی است که دراین مملکت بسر میبرم وقیمتِ چیزهارا بخوبی میدانم	بنده هرگز نمیخواهم که جنابعالیرا بفریبم — خیر صاحب قیمتِ دُرُستِ هرچیز را بیان میکنم — به بینید مُرواریدهای این گُل یکُنه همه شاهوار است وطلای آن نیز خالص است وبی آمیزش (بار) — ملاحظه فرمائید که چه‌قدراین لؤلؤها آب‌دار است
عیب ندارد امامن پادشاهِ ایران نیستم پس نباید ازبنده قیمتِ عظیم بخواهید	خیر صاحبِ قیمتِ زیاد نمیخواهم بنده فقط قدری نفع میخواهم — این گردن بُند صدتومان می‌ارزد امّا آنرا بسرکارِ شُما هشتاد تومان میفروشم
ممنونِ شُما هستم — مگرنمیدانید که	بجانِ صاحبِ خودم آنرا به هفتاد

چیزی مثل آن چهل تومان نمی ارزد

وپنج تومان خریده ام امّا چون این اوّل دفعه است که سرکار اینجا تشریف آورده ایدپس آنرا به هفتاد تومان بردارید — هرگز آنرا باین قیمت نمی فروختم جُز اینکه حالا حاجت به پول دارم (پول لازم دارم)

خیر بهیچوجه امّا اگر بخواهید پنجاه تومان میدهم

نمی شود زیرا اگر آنرا به شصت تومان میفروختم ضرر عظیم میکردم

پس پنجاه وپنج تومان میدهم امّا بیشتر نمیدهم — وآن قدر پول نمیدادم جُز اینکه میخواهم چیزی بگیرم بجهة سوغات از برای دوستی که دروطن خود دارم

بیشتر می ارزد صاحب نمیتوانم باین قیمت بفروشم — امّا این قاب سیگار را به بینید از طلاست واگر بخواهید چندتای دیگر از نقره هم دارم

قیمت این دست بند چیست واین قوطئ کبریت را

آنرا کمتر از ده تومان نمی فروشم دوتومان می ارزد امّا یکتومان ونیم میگیرم

وزن آنرا به بینید چه قدراست — وزنش پنج مثقال است ومثقالی یك قران ونیم میباشد — تمام قیمتش هفت قران ونیم میشود

خوب به یکتومان میدهم — التفات سرکار زیاد

Nineteenth Lesson.

Irregular and double Plurals.

§ 166. Some Arabic nouns which form their Plurals irregularly occur in Persian. The chief of these are: —

Singular.	*Plural.*
إنسان (*insān*), man (*homo*).	ناس (*nās*), human beings.
* أخ (*akh*), brother.	إخوان (*ikhvān*), brethren.
* أُخت (*ukht*), sister.	أخوات (*akhavāt*), sisters.
* فَم (*famm*), mouth.	أفواه (*afvāh*), rumour.

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دُوا (*davā́*), medicine.	دُواجات (*davājā́t*), medicines. ادُویه (*ádviyeh*), spice: *pl.* اَدویجات (*adviyajā́t*), spices.
نُور (*nūr*), light.	اَنْوار (*anvā́r*), lights; نیران (*nīrā́n*), a fire.
خادم (*khā́dim*), a servant.	خُدّام (*khuddā́m*), servants: خدم (*khádam*), retinue.

§ 168. Some Arabic nouns end in what is known as 'the ـه 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.*
شَعْره (*shá'reh*), a single hair.	شَعْر (*sha'r*), the hair (of the head).	شِعار (*shi'ā́r*), شُعور (*shu'ū́r*), اَشْعار (*ash'ā́r*) — hairs.

Often, however, such words have not in Persian any plural form, but use the general form as a plural.

Singular.	*General form.*	*Plural.*
حِرْفت (*ḥirfat*), an industry.	حِرَف (*ḥiraf*), industries.	—
شَجَره (*shájareh*), a tree.	شَجَر (*shájar*), trees (in general).	اَشْجار (*ashjā́r*), trees.
بَلَده (*báladeh*), small town.	بَلَد (*bálad*), town.	بِلاد (*bilā́d*), a country, region. بُلْدان (*buldā́n*), towns.

Singular.	*General form.*
مِلّت (*millat*), a sect.	مِلَل (*milal*), sects, communities.
دَوْلت (*dáulat*), a state, wealth.	دُوَل (*dúval*), states.
اُمّت (*úmmat*), a people, religious community.	اُمَم (*úmam*), communities.
نِعْمت (*ni'mat*), favour.	نِعَم (*ni'am*), favours.

All such words in all their forms are feminine: e. g., "The Great Powers of Europe", دُوَلِ مُعَظَّمهٔ اُرُوپ (*dúval i mu'ázzameh-y-i Urúp*): "The United States of America", دُوَلِ مُتَّحِدهٔ ینگی دنیا (*dúval i muttáḥideh-y-i Yángí Dunyá*).

§ 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,

اُمورِ سِیاسِیّه (*umúr i siyāsíyyeh*), political affairs.
وُقایعِ مُهِمّه (*vaqāi' i muhímmeh*), important events.
سُلاطینِ ساسانیّه (*Salāṭín i Sāsāníyyeh*), the Sāsānian kings.
ملوکِ مزبوره (*mulúk i mazbúreh*), the kings aforesaid.
ملائکهٔ مقرّبه (*malāikeh-y-i muqárrabeh*), 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,

انبیاءِ اطهار (*anbiyá-i aṯhár*), the pure prophets.
حکّامِ کرام (*ḥukkám i kirám*), 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 *iżáfeh*, 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, اناجیلِ اربعه (*anājíl-i árba'ah*), 'the Four Gospels'. Contrast the Persian equivalent چهار انجیل (*chahár Injíl*), in which the numeral *precedes* the noun and the latter is in the *singular*.

---

[1] Yángí Dunyá, 'the New World': *yángí* is Āzarbāijání Turkish for 'new'. The United States are also in Persian newspapers often called آتازونی, 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 ـان (*ān*) or ها (*-hā*) is then added. Examples: —

Singular.	*Ar. Plural.*	*Persian Plural.*
رَبّ (*Rabb*), Lord (used of God only).	اَرباب (*arbāb*), a peasant proprietor, *or* the headman of a village.	اَربابات اَربابان اَربابها (*arbābhā, arbābān, arbābāt*).
نایب (*nāib*), vice-gerant: policeman.	نُوّاب (*navvāb*), *a title.*	نُوّابان نُوّابها (*navvābhā, navvābán*).
عامِل (*'āmil*), agent.	عَمَله (*ámaleh*), a workman, labourer.	عَمَلجات عَمَلها (*ámalajāt, ámalahhā*). (§ 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.

Bi-sár búrdan, to spend time, live.
súrmeh, collyrium (to brighten eyes).
pai búrdan, to follow, turn to.
Khudā-rasīdeh, (one who has) attained to (a knowledge of) God.
dam zádan, to cavil, ask why and how.
dárajeh, (spiritual) rank, degree.
ujrat, wages.
tukhm, (seed), egg; *t. āvardan* to lay an egg: *(fully, tukhm i murgh).*
murgh, a hen, a fowl.
nasīyyat, on credit.
bāmdādān, on the morrow.
chándī, (for) some time.
adā námī-kard, would not pay.
kadkhudā, headman of a village.
āshpaz, a cook.
Ḥázrat i Vālā, His Royal Highness.
hamshikār, hunting-companion.
bildarchīn / *kaukarák* } a quail.
va'deh khvāstan, to invite.
sabzijāt / *tarakārī* } vegetables.
sīb i zamīnī (pomme de terre), potato.
kálam i Farángī, cauliflower.
bādinjān, egg-plant fruit (in India *Brinjal.*) (— *Farangī,* tomato).
shūrvā, soup.
turúbcheh, radish.
'ainu'nnās (*ananas*), pineapple.
purtuqāl, a lime.
azgīl, a medlar.
ālūbālū, sour cherry.

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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 (*shúdan*) all right (*durúst*)". The labourer, having thanked him (*izhār i mamnuníyyat kárdan*), 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*

áḥmaq), 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.

پیش‌خدمت	آقا
آقا امروز برای شام چه‌قسم گوشت میل میفرمائید	(آیا) گوشتِ آهو پیدا میشود
خیر آقا پیدا نمی شود زیرا گوشتِ آهو در اینجا نمیآورند وبدستِ هیچکس نمیرسد جُزاینکه حضرتِ والا یا یکی ازهمشکارانِ او آنرا بطورِتعارُف برای کسی بفرستند	خوب گوشتِ خرگوش یا چند اُردك (اُرد) یا کبوتر یا بلدرچین (کوکرك) یا هرقسم گوشتِ حیوانِ شکاری بدستت بیاید دُرُست کُن — بایدامروز شام خیلی خوب و فراوان باشد زیرا چند نفراز دوستان خودرا وعده خواسته‌ام
خیلی خوب بآشپز خبر میدهم — وچه‌قسم سبزیجات (تَرکاری) باید به پَزَد	سیبِ زمینی لازِم است و نیز اگربتواند بهتراین است که گلم فرنگی یا گلم عام و زردك وَ شلغم و بادِنجان و لوبیای سبز و عَدَس برای شوروا و پنیر آماده کُند
دیروز دربازار تُربچه وکِرفَس وپیاز ونُخودِ فرنگی وبادِنجانِ فرنگی میفروختند آنهارا می پسندید	بلی جُزاینکه ازپیاز وسیر نفرت دارم ازاینجهة که‌بوی آنها خیلی بداست — امّا آیاهیچ قسم میوه پیدا میشود
بلی آقامیوه فراوانست مثلاً شِفتالو و شَلیل و هُلّو و اناروعینُ آلناس وبِهِ وگُلابی وزردالو و نارنگی و مَدَنی و پرتقال و ازگیل و خربوزه و هندوانه و سیب و بادام و آلوبالو و گیلاس و توتِ فرنگی و نرجیل در بازار دیده‌ام	دراین موسم هرچیز باید نه فقط فراوان بلکه ارزان هم باشد — دوستانِ من خرمُا و انجیر و انگور و آلو و آلوچهٔ سبز (گوچه) وگردو و فندق و پسته رابهتراز آن انواعی که ذکر کردی می پسندند
خیلی خوب آقا آنهارامیستانم — آیاچاهی و قهوه و قلیان و گز و	بلی لازِم است و نیزقابِ سیگار مرادر آن‌خانهٔ میزپیداکُن وآنرا

هرقسم مربا و شیرینی نیزلازم نیست
باکبریت و سوخته دان توی سینی حاضرکُن تا هر وقتیکه میگویم هرچیزرا بتوانی بزودی بیاوری
خوب آقا هرچیزرا ازپیش حاضرمیکنُم که موجود باشد
الآن سُفره را پهن کُن (بینداز) زیرا باید بزودی تشریف آورند

Twentieth Lesson.

Voices of the Regular Arabic Triliteral 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 verbes 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 *Kátaba*, 'he wrote' (كَتَبَ).[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).

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§ 175. The prefixed or inserted تَ is the remnant of a word meaning *self*. The سَ of Voice X. is a weakened form of the prefix of Voice IV. (originally in the Semitic tongues سَ and meaning 'to make', then weakened to سُ, هُ and أ). The doubling (*tashdīding*) 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 كَتِيب) derived directly from Voice I. and having sometimes an Active and sometimes a Passive Participial meaning: to this adjective the تَ 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 ا 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 *kātib* or writer'. Voice VIII. inserts the تَ 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 triliteral root, as أَسْوَدُ, *ásvad,* 'black'; *áḥmar,* 'red'): and the verb denoting to produce that effect, to grow of that colour, is made by merely *tashdīding* the last radical: as *aḥmárra* (أَحْمَرَّ), '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* (ـِ), sometimes *u* (ـُ) instead of being, as here, *a* (ـَ): 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 Triliteral 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 قبل [Infin. I. قَبْل], علم

[Infin. I. عِلم: Pret. I. عَلِمَ], عمل [Infin. I. عَمَل]) 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 إِسْتِقْبَال (*istiqbál*) is قبل, and *istiqbál* is Infin. X. of that root.

Notes.

Ḥabíb, a man's name.
Ḥajjáj, a tyrannous governor of Arabia under Caliph 'Abdu'l Málik.
Báṣrí, native of Baṣreh.
Khvájeh Ḥásan, a man's name.
ishán, = he, she (said out of respect).
'alaihi'rraḥmah, on him be mercy.
raḥmatu'lláh 'alaíh, God's mercy on him.
'Ájamí, non-Arabian; Persian.
ṣáuma'eh, hermit's cell.
namáz, Muḥammadan stated prayers (offered 5 times daily).
daur i úrā giríftan, to surround him.
chandán kih . . . kámtar, the more . . . . the less.
qadímu'l ayyám, ancient times.
Lándan, London.
sanjáq, a pin.
inshāa'llāh, please God.
ṣarfelijú, saving, careful, economical.
bachcheh-gúrbeh, a kitten.
tashríf biyávarid tú, come in.
b'ismi'llāh, (in God's name), — said in inviting one to enter, to sit down, to eat, etc.
rub' bi-chahár mándeh, a quarter to 4 o'clock.
gardūn(í)dan, taking (a horse) out for exercise.
davándan, making (a horse) gallop.
qádam ráftan, to walk (of a horse).
yúrgheh ráftan, to amble.
yúrṭmeh ráftan, to canter.
lúkkeh ráftan, to trot.
damágh dáshtan, to be somewhat fresh.
sarkásh, obstinate, stubborn, hard-pulling.
Hān, see! lo!
kabúd (nílelh), grey.
būr, brown.
káhar, bay.
tází, Arabian (not in use).
aṣíl (najíb), wellbred, blood-.
kúran, chestunt-coloured.
yábū, pack-horse.
tatimmeh dārad = to be concluded.

Exercise 39.

حکایتِ ششم

حجّاجِ ظالم حُکم کرد که خواجه حَسَنِ بصری رحمة الله علیه رابکُشند — ایشان بصومعهٔ حبیبِ عجمی علیه الرحمة پنهان شُده بنماز مشغول گشتند — سپاهیانِ ظالم دَورِ حبیبِ عجمی را گرفتند و پُرسیدند که حَسَنِ بصری کجاست — ایشان گفتند که درصومعهٔ من است و نمازمیگذارد — سپاهیان داخلِ صومعه شُدند چندانکه جُستند کمتر یافتند — باز از حبیبِ عجمی پُرسیدند که حَسَن کجاست

– ایشان باز بصومعه اشاره کردند – سپاهیان گفتند که تو زاهدِ معروفی چرا دروغ میگوئی درصومعه کسی نیستِ – ایشان گفتند که شمارا خدا نابینا کرده است چون سپاهیان برگشتند خواجه بیرون آمدند و گفتند که ای حبیب از راست گوئی تو خدا مرا نجات داد – حاصلِ مطلب – راست گوئی درهمه وقت بهتر است و شخصِ راست گو در هر دوجهان 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 tijāratī*), 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-tartīb 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).*

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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 — ى — 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 — ى — or و, it is represented by *hámzeh* (ء) in the Present and Past Participle of Voice I.: as, from √قول, Pres. P. Act. قائِل, Past P. Pass. مُقؤل; from √سأل, Pres. P. Act. سائِل, Past P. Pass. مَسْؤل; from √ميل, Pres. P. Act. مائِل, Past. P. Pass. مُؤل.

§ 179. In Voice II., if the third radical be one of these three weak letters, the Infinitive adds ـه: as, from √قوى the Infin. of Voice II. is تَقْوِيَه (in Persian usually تَقْوِيَت *taqviyyat*).

§ 180. In Voice IV. if the third radical be و or ى it is dropped in the Infinitive: as from √اغو, Infin. IV. إِغَاء. But if the 2nd radical be و or ى it is dropped in the Infinitive IV. and ه is added at the end of the word: as, from √عون IV. Infin. اعَانَه (Pers. إِعَانَت).

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 √حيط, Pres. P. Act. IV. مُحِيط, Past. P. Pass. IV. مُحَاط (contracted from مُحْيِط and مُحْيَط respectively). If the first radical be ا or و, in Infin. IV. its place is taken by ي: as, from √وضح, Infin. IV. ايضاح.

§ 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 √وحد comes Infin. VIII. اِتِّحَاد (for اِوْتِحَاد); Pres. P. Act. مُتَّحِد (for مُوْتَحِد).

If the first radical be ص or ض, the letter ط is inserted throughout in Voice VIII. instead of ت: as, from √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 √طلع, Pres. P. Act. VIII., مُطَّلِع, Infin. VIII. اِطِّلَاع (*iṯṯilā'*).

If the first radical be ز, a د is inserted in Voice VIII. instead of ت: as, from √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 √ذكر, Pres. P. Act. VIII. مُذَّكِر.

§ 182. In Voice X., if the 2nd radical be و or ى, it falls out in the Infinitive, and the ending ه is appended: as, from √عون, Infin. X. اِسْتِعَانَه (in Persian اِسْتِعَانَت).

§ 183. In verbs which have ا for their first radical, this letter is changed to ؤ after the prefix مُ *(mu)*: as, from √اخذ, Infin. III. مؤاخذه (*mu'ākhaẓeh*, sometimes pronunced *muvākhaẓeh* or even *muvākhiẓeh*, 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 √اذى, Infin. IV. ايذاء (*Vide* § 180); from √وقى, Infin. VIII. اِتِّقَا (*Vide* §§ 181, 180).

§ 185. The Arabic words ذُو (Irreg. genitive Sing. ذِي, used as Nom. in Persian: Plural ذَوِي), '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: ذُوالجلال, 'possessed of glory, glorious, Lord of Glory' (said of God); ذي‌شأن 'possessed of grandeur', 'grand', 'eminent': عَدَم‌معرفت, 'nothingness of knowledge', 'ignorance'; عَدَم‌قُوَّت, 'nothingness of power', 'powerlessness': غيرمعلوم, 'othér than known', 'unknown'; غيرمرئي (*ghaïr i máïr'i*), 'other than seen', 'unseen', 'invisiblé'; غيرمحدود, '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.

فى الجمله (*fi'ljúmleh*) on the whole.
فى الحقيقة (*fi'lḥaqīqeh*) in truth.
بالفعل (*bi'lfi'l*) in fact.
بَعْدَهُ (*bá'dahu*) after it (him).
بَعْدَها (*bá'dahā*) after her (them, *of things*).
امّا بَعد (*ámmā ba'd*) but next.
عَنقريب (*án qarīb*) soon, shortly.
القصه (*alqiṣṣeh*) in a word, finally.
هَكذا (*hākazā*) thus.
لهذا (*lihāzā*) therefore.
مَعهذا (*ma'hāzā*) besides this.
مابقى (*mā báqī*) the remainder.
فى الفور (*fi'lfaur*) instantly.

على الدوام (*ála'ddavām*) continually.
على الخصوص (*ála'lkhuṣūṣ*) especially.
الى الأبد (*ila'lábad*) for ever.
ابدالآباد (*abadu'lābād*) ever and ever.
فوق العاده (*fauqu'l'ādah*) extraordinary.
حاصل الكلام (*ḥāṣilu'lkalām*) finally, in short.
وغيره (*vaghaïreh*) etc.
ماجرا (*mā jarā*) what occurred, event.
فى مابعد (*fī mā ba'd*) for the future.
معهذا القياس (*ma'hāza'lqiyās*) on this supposition.
مُشارٌ اليه (*mushārun ilaih*) the person indicated.

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sovereign (*sulṯāni*) 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 (*ṯalā*), and in that manner that orphan became rich.

Conversation.

مُتعلِّم

حیف است که اگرچه چند تا کتاب فارسی خوانده ام و معنیٔ الفاظِ کمی میدانم امّا هنوز نمیتوانم بخوبی و بآسانی بزبانِ فارسی حرف زنم

مُعلِّم (میرزا)

البتّه اگر کوشش کنید بعداز چندی ترقّی کرده میتوانید بخوبی فارسی حرف بزنید — امّا شاید زبانِ فارسی را درهند آموخته اید زیرا می بینم که تلفّظ شما مغشوش است

بلی اوّلاً فارسی را درهند آموختم امّا حالا یکسالست که درایران هستم

آیا نمی شنوید که چه قدر تفاوُت هست مابین زبانِ فارسیٔ ایران و آنچه درهند آنرا فارسی میگویند

البتّه تفاوُتِ عظیم است خُصوصاً ازاین سبب که تلفّظِ این مملکت

شاید تبدیل شده است مِثل تلفّظ زبانِ انگلیسی و هرزبان دیگر

رفته رفته تا این ایّام تبدیل شده است

و لکن هرشخص باید فارسی حرف بزند بطوریکه اهلِ زبان میزنند

راست میگوئید امّا هرقدربیشتر کوشش میکنم که محاوراتِ فارسی را بیاموزم کمتر آنهارافرا (یاد) میگیرم

میانِ ما ضربُ المثل میباشد که جوینده یابنده است واگر شما توانسته اید درهند تا اینقدر فارسی بیاموزید پس بطریق اولی درخودِ ایران میتوانید آنرا بزودی وبآسانئ تمام تحصیل کنید

اُمیدِ کلّی دارم که به مددِ (کمکِ) شما روزبروز چیزی بیشتر حفظ کنم و بتوانم بعدازچند وقت بخوبی گفتگو نمایم وتلفّظ وعباراتِ خودرا اِصلاح کنم

اِنشاء الله مُشکِل نیست زیرا قواعد وقوانینِ صرف ونحوِفارسی خیلی آسان میباشد — آیاچیزی از زبانِ عربی آموخته اید

خیلی کم امّا میفهم که آن زبان بینهایت مُشکِل میباشد

خیرهیچ اِشکال ندارد جُزاینکه مردمُ اکثر اوقات درآموختنش تنبلی میورزند وازآن سبب ترقّی نمی کنند

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 Triliteral 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* (مِفْتَاح)

so formed from √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 √صرف 'to turn, to change', comes صَرَّاف (*ṣarrā́f*), 'a money-changer': from √قصب, 'to cut up, dissect', comes قصَّاب (*qaṣṣā́b*), 'a butcher': from √بقل 'to sprout', (بَقْل vegetable), comes بقَّال (*baqqā́l*), 'a greengrocer'.

§ 189. Nouns denoting the *place where* anything occurs are formed by prefixing *ma* to the Root: as, مَكْتَب (*máktab*), 'a school', from √كتب 'to write': مَسْجِد (*másjid*), 'a mosque', from √سجد 'to worship'. Nouns sometimes add ـه to this form; as مَحْكَمَه (*máḥkameh*) 'tribunal' (in vulgar use in Persian in the sense of 'a doctor's consulting room', from *ḥakīm* in the sense of 'a doctor') from √حكم '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 (*miqrā́ẓ*), 'scissors', from √قرض, 'to cut': مِسْوَاك (*misvā́k*) 'tooth-pick', 'small piece of wood for rubbing and cleansing the teeth', from √سوك 'to cleanse the teeth': مِعْيَار (*mi'yā́r*) 'touchstone', from √عير, which in Voice II. means 'to verify a weight', 'test a coin'.

§ 191. Many nouns and some adjectives are formed by inserting و before the third radical (such nouns are forms of the Infinitive of Voice I., of which there are 24 possible forms): as دُخُول (*dukhū́l*), 'act of entering', 'entrance', from √دخل 'to enter': ضرور (*ẓarū́r*) 'necessary', from √ضرّ, originally 'to press', 'to con-

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Voice I. we have nouns feminine in ـَه; as فائده (*fāideh*), 'benefit'; قاعده *qā'ideh*), 'a rule': (from √فيد and √قعد).

§ 196. Many other nouns are formed (Infinitives of Voice I.) by the addition of various short vowels to the radical consonants: as عِلم (*'ilm*), 'science'; حُسْن (*ḥusn*), 'beauty'; طَلَب (*ṭálab*), 'request', 'demand'; هُدیٰ (*hudā'*), 'guidance', قُدْس (*qúdus*), 'holiness'. Adjectives are also formed by means of the insertion of the short vowels: as, حَسَن, 'handsome'; نَجِس (*nájis*), 'defiled'.

§ 197. Some nouns add یٰ— to the root (this in Persian sometimes becomes ـِي): as دَعویٰ (*da'vā' da'vī*), 'claim', from √دعو; فتویٰ (*'fatvā'*), 'decree'.

§ 198. The Arabic diminutive rarely occurs in Persian: its formation will be understood from the following examples: رُجَيل (*rujaïl*), 'a mannikin', from رَجُل (*rájul*), 'a man'; حُسَين (*ḥusaïn*), 'goodlooking', from حَسَن (*ḥásan*), 'handsome' (a proper name).

§ 199. Attributives, nouns and adjectives, are formed in great numbers by adding *ï* (fem. *-ïyyeh*), to the original noun: as مِصری (*Mïṣrï*), 'Egyptian', from مِصر (*Miṣr*), 'Egypt'; اِصفهانی (*Iṣfahānï*), 'a native of Iṣfahān'; ضروری (*ẓarūrï*), 'necessary'; طِفلی (*ṭïflï*), 'childish'; بابی (*Bābï*), 'follower of the Bāb', etc. If the noun ends in ـَه or یٰ—, these letters may be dropped or changed into و before the addition of the *-ï*: as, بصری (*Báṣrï*), 'a native of Báṣreh; عیسوی (*'Īsavï*) 'belonging to Jesus', from عیسیٰ (*'Īsā'*), 'Jesus': سنوی (*sánavï*), 'annual', from سَنَه (*saneh*), 'a year'. The feminine *singulars* of nouns (and adjectives) in *ï* are often used with the significance of the plural and instead of the latter: e. g. بابیه (*Bābïyyeh*), بهائیه (*Bahāïyyeh*), 'the Bābïs', 'the Bahāïs'. (This is owing to the omission of the noun مِلّت (*mïllat*), 'a people, sect', or امّت with the same meaning).

Notes.

(The key to the explanation of the following Story is the Muḥammadan 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.
'Uṣmán ibn i 'Uffán, afterwards Caliph.
dah bist = fi dah bist, twenty in ten, = 200 per cent.
(fi)yak dah, ten in one = 1000 per cent.
dunyá, this world.
ákhirat, 'uqbā', the world to come.
kimiyá, the philosopher's stone.
dar har ṣúrat, however that may be.
'āmil, an official (head of taxation department).
ḥidáṣat i sinn, youth, youthfulness.
ittiṣáf dáshtan, to be endowed [with.
pishgāh, vestibule.
qáim maqám, lieutenant, substitute.
muvásiq uftádan, to turn out well, succed.
khváhad namúd = should form, conceive.
mutafakkireh, reflective: *quvvat i mut:* reflective power = power of reflection.
murtasim sākhtan, to paint, depict.
máfrash, portmanteau, travelling-bag.
gumrúki, liable to Customs duty.
khúrdeh rízeh, small articles.
gumrúk, Customs dues.
ṭáraf i shám, towards evening.
Khudá ḥáfiẓ (Khudá hamráh), Goodbye.

Exercise 43.

حکایتِ هشتم

در زمانِ خلافتِ ابوبکرِ صدّیق گرانئ سخت پدید آمد — در آن اثنا قافلهٔ ازشام وارد شُد که در آن پانصد شُتُربار گندُم مالِ عثمان ابنِ عُفّان بود — دلّالان آمدند و نفع ده بیست مقرّر کردند — عُثمان گفت که نفع مضاعف قبول نمیکنم بلکه بنفع یك ده میدهم — و فی الحال آن غلّه را بر غریبان و مِسکینان تقسیم کرده نفعِ ده دردُنیا و هفتاد در آخرت حاصِل نمود — حاصِلِ مطلب — سخاوت تجارتیست که نفعش ده در دُنیا میرسد و هفتاد بلکه هفتصد در عُقبیٰ عاید میشود — بیت

سخاوت مِسِ عیب را کیمیاست سخاوت همه دردها 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 Isfandiyār. 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) Pīrī, 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 Pīrī'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.

رئیس گُمرُکِ خانه (گُمرکچی)	مُسافِر
آیا در صندوقها و بسته های خود چیزی ندارید که گُمرکِ آنرا بدهید (چیزی ندارید که گُمرکی باشد)	دُرست نمیدانم اما گمان میکنم که چیزی از آن قسم ندارم — اما کلیدِ همهٔ صندوقهای من اینها است اگر بخواهید بفرمائید تا آنهارا باز کُنند و به‌بینند
آن خیلی طول میکشد و نمیخواهم جنابعالی را زحمت دهم (جنابعالی مُعطّل شوید) — اما بهتر این	آن صندوقهائیرا که سنگین است اینجا میگُذارم اما این بسته‌ها واین مفرش واین کیسه واین

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(*c*) *-andeh*, formed from Verbs (§ 89, *e*), denotes the Agent: as, آفریندہ (*Āfarīnándeh*), 'the Creator'; کنندہ (*kunándeh*), 'the doer'.

(*d*) *-gar*, denotes one working in or engaged in something; as, آهنگر (*āhíngar*), 'one working in iron' (*áhin*), 'a blacksmith'; زرگر (*zárgar*), 'a goldsmith' (*zar*, 'gold'); سوداگر (*saudágar*), 'a trader'.

(*e*) *-ār* denotes (1) the agent: as, خریدار (*kharīdár*), 'purchaser'.

(2) an action: as, دیدار (*dīdár*), 'vision' (of God).

(3) hence (concrete) a thing: as, مُردار (*murdár*), 'carrion'.

(*f*) *-dān* denotes a receptacle: شمعدان (*sham'dán*), 'a candlestick'; چراغدان (*chirāghdán*), 'a lampstand'; قلمدان (*qalamdán*), 'a pencase'.

(*g*) *-istān*, *-stān*, *-bār*, *-zār*, *-sār*, *-lakh*, *-shan*, denote a place abounding in the thing named: گلستان (*gulistán*), 'a rosegarden'; هندوستان (*Hindūstán*), 'India'; جویبار (*jūybár*), 'a place abounding in streams'; گلزار (*gulzár*), 'flowerplot'; سنگسار (*sangsár*), originally 'a place abounding in stones' (now used with the verbs *namūdan* or *sākhtan* to mean 'to stone to death'); کوهسار (*kūhsár*), 'a mountainous district'; سنگلاخ (*sanglákh*), 'stony ground'; گلشن (*gúlshan*), 'a flowerbed'.

(*h*) *-ī* forms abstract nouns and corresponds to *-ness* in English: نیکی (*nīkī*), نیکوئی (*nīkūī*), 'goodness'; بدی (*bádī*), 'wickedness'; روشنی (*raúshanī*), 'brightness', 'light'; روشنائی (*raushanáī*), 'light' (from obsolete adjective *raushaná*); دانائی (*dānáī*), 'wisdom'. If added to a word ending in ـَـ (originally *-ak* and then *-ag*, *vide* § 36), it changes the *h* to *g*; as بندگی, 'service', 'worship' (from بندہ *bándeh*).

(*i*) *-ish* (an older form of *-ī*), *-āk*, *-ā*, *-ān*, *-eh*, form verbal nouns: as, فرمائش (*farmáish*), فرمان (*farmán*), 'a command'; سوزاک (*sūzák*), 'a burning'; *garmá* (گرما),

'heat'; لرزه (*lárzeh*), 'a trembling', *shamāreh*, 'a number', 'reckoning', 'computation'.

(*j*) *-ak*, *-akeh*, *-eh*, form diminutives denoting *persons*, implying littleness and either contemptibleness or affection: as دُخترک (*dúkhtarak*), 'a little girl', 'a little daughter' also دُختره *dúkhtareh*); پسرک — پسره (*pisarak*, *pisareh*), 'a little boy'; مردک (*márdak*), مردکه (*márdakeh*), 'a mannikin', 'a contemptible little man'.[1]

(*k*) *-cheh* (rarely *-ĭcheh*) forms diminutives denoting *things*: as باغچه (*bāghcheh*), 'a little garden'; دریچه (*darĭcheh*), '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 *chĭ* or *-jĭ* (the latter after *n*, *r* or a vowel) to denote the Agent: as تلگرافچی (*talagrāfchĭ*), '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 (*daulatmánd*), 'wealthy'; خردمند (*khiradmánd*), 'wise'; دانشمند (*dānishmánd*), 'possessed of knowledge'; حاجتمند (*ḥājatmánd*), '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'lehvár*), '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

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[1] (This explains the formation and use of the word پیره (*pĭreh*), denoting an old person of either sex, which has *mard* or *zan* attached: as *pĭreh mard*, 'an old man', *pĭreh zan*, 'an old woman'. But Persians, not aware of this, write پیرمرد (*pĭr i mard*), پیرزن (*pĭr i zan*), which can hardly be correct.

(*māhvish*), 'like the moon'. But اُمیدوار (*umīdvār*) means 'hopeful'.

(*d*) *-sā* and *-āsā* denote 'likeness': as, عنبراسا (*ánbarāsā*), 'like amber'; جواهرآسا (*javāhirāsā*) 'jewellike'.

(*e*) *-sār*, *-andeh*, *gīn*, denote 'full of' (Latin *-osus*); as شرمسار (*sharmsār*), 'bashful', 'modest'; شرمنده (*sharmándeh*), 'ashamed'; غمگین (*ghamgīn*), 'sorrowful'.

(*f*) *-īn* denotes 'made of': as زرین (*zarīn*), 'golden', سیمین (*sīmīn*) '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 ـه is sometimes merely attributive: as in the phrase دُعاهای 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 (*dīvāneh*), 'like an evil spirit (*dīv*)', hence 'mad': مُحبّتانه (*muḥabbatāneh*), 'loving', 'affectionate'.

(*i*) *-ī* forms adjectives denoting 'belong to': as, جنگلی (*jángalī*), 'belonging to a forest', 'wild'; شهری (*shāhrī*) 'belonging to a city', 'urban', '*bourgeois*', 'a citizen'; کُجائی (*kujāī*), 'of what place' (cf. the meaning of the Latin *cuias*). Cf. the similar Arabic affix in § 199.

(*j*) *-nāk* denotes 'productive of': as دردناک (*dardnāk*), '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 (*shanavā*), 'able to hear', 'hearing'; گویا (*gویā*) 'able to

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Notes.

Chínavad, (Ar. *Ṣirāṯ*), bridge over which the dead pass at Judgment.
rastākhīz (Ar. *qiyāmat*), resurrection.
alghárazz, finally.
dil i pur-khūn, heart full of blood (sorrow).
'arsh, the throne (of God), highest Heaven.
bi-pā va sar (here =) devout.
āháng va farr, (music and pomp =) internal dignity and grandeur.
baqíyyatu'l úmr, remainder of life.
mardum-āzárī, tyranny, oppression.
Ardaván, Artabānus IV., king of Persia.
mustáulī gáshtan bar, make oneself master of.
rujhán dádan, to prefer.
Shāpūr, Sapor.
vafát yáftan, to die.
bar sár i, upon, against.
bi'listiqlál, absolute, autocratic.
tanẓím, arrangement, regulation.
muhimmát (Ar. Pl.), important affairs.
taskhír kárdan, to seize, take possession of.
taṣárruf, grasp; power.
'Irāq, the region about Kirmān.
manqúl, stated, related.
az miyán bardáshtan, to get rid of, do away with.
az — kinárch giríftan, withdraw from, resign.
az dást ráftan, to be left undone.
chaughān-bázi, polo-playing.
atta'jilu min'ash Shaiṯāni va'ttā'-anníyyu mina'r Raḥmān, "haste is from Satan and patience (taking it easy) from the Merciful One (God)".

Exercise 45.

حکایتِ نُهُم

شخصی میدانِ قیامت را درخواب دید که زمین گرم و آفتاب نزدیك رسیده و خلایق در جوع و عطش (گُرُسنگی و تِشنگی) مُبتلا و بارِ گُناهانِ خویش را برسرگرفته محاسبهٔ کِردارِ خُودمی دهند — واز چِنَوَد پُل (پُلِ صراط) گذرمیکُنند و بعضی به نشیبِ دوزخ سرنگون می افُتند — و میزانِ بُزُرگ در میان است که نیکی وبدی درآن وزن میشود — و هریك ازشاه وگدا و قوی و بینوا بکارِ خود در مانده — و هر پیغمبری امُتِ خودرا خطاب میکُند که — در دُنیا حُکم خُدارا بشُما رسایندم و ازاین روزِ رستخیز خبردادم و باعمالِ نیك امر نمودم واز افعال بدمنع کردم و بعبادت و بندگیِ حضرتِ پروردِگار تأکید و بشناسائی و معرفتِ او تعلیم بجاآوردم — پس شُماکدام حُکم مرا قبول کردید و کدام فرمانمرا بجا آوردید — الغرض درآن روزِ پُر هوَل و دِهشت هرکس

با دلِ پُرخون و چشمِ پُرنَم نادِم و پشیمان میبُود — درآن اثنا یکیرا دید که لباسِ مینوی دربَر و تاج بهشتی برسردرسایهٔ عرشِ اعظم مقام دارد — این‌شخص پیش او رفت وپُرسید که دردُنیا چه‌عملِ نیك کردی که نتیجهٔ آنراچنین یافتی — گفُت که چاهی برسرِراه ساخته بودم و درختی بر کنارِآن نشانده باین نیّت که هرمسافِر وغریبی ازآن چاه آب خوُرد و زیرِسایهٔ آن درخت آسایش گیرد — روزی یکی از فقیرانِ بی پا و سر و ژِنده پوشان باهنگ و فقر در آنجا رسید و ساعتی درزیرِآن درخت آرمَیده دُعا کرد که‌ای پروردگار ساعتی دردُنیا بزیرِ درختِ فلان کس آسائیش گرفته ام اورا از عذابِ قیامت خلاصی‌ده — تا آنکه گناهانِ من آمرزیده سُد و بسببِ ان نیکی امروز باین درجه رسیدم — ان شخص چون ازخواب بیدار شُد از خوف و هِراس رنگش زرد گشت — چاهی و مهمانسرائی برای آسائیشِ مردُم بنانهاد و بقیّةُ العُمر در خِدمتِ زیردستان و غریبان میکوشید وازدل آزاری احتِراز مینمود — حاصلِ مطلب — برای انسان بهترازاین کاری نیست که بآسائیشِ دلِ هرغریب و فقیر بکوشد و ازمردُم آزاری بازماند و کمرِهمّت درخدمتِ خاکساران و مُسافران بندد — بیت —

خوُرش ده بدُرّاج وکبك وحمام که یك روزت افُتد همائی بدام

Translation 46.

The first person who helped Ardashīr 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 governer of (placed on him the name of the government of) Fārs, and after a short time died. Ardashīr, 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 Ardashīr, 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 *Jábal* (= Mountain) near Hamadān and Kirmānshāhān until the victories of Ardashīr compelled him either to get rid of Ardashīr or himself resign the sovereignty.

Conversation.

رئیس دفترخانه	میرزا
امروز قدری دیرتشریف آورده ایدمُدّتی است مُنتظِرِ شُما میباشم وعده کردید که صُبح زود قبل ازساعتِ پنج تشریف بیاورید و الآن نزدیك است بساعتِ هفت	به بخشید گرفتارئ داستم که مانِع شرفیابی شُد — امّا حالاهم صُبحَ زوداست زیرا هنوز دو ساعتَ از روز بر نیامده است
بلی امّا میدانید که مایان فرنگیان اوقاتِ خودرا بنوعی تقسیم میکنیم که برای هر ساعت کارِ مخصوص داریم پس اگر هر چیزدروقتِ معیّن کرده نشود تماماً ازدست میرود زیرا بعدبرای آن هیچ فرُصت نداریم	البتّه این عادتِ شُما بنهایت خوب و پسندیده است و از آن سبب است که شهرتِ مُستعِدّ و مُوقّت بودن راحاصِل کرده اید — حیف است که این رسمِ مُفید در ایّام ما در ایران رواج ندارد و امّا در قدیم ما نیز چنین عادت داشته بودیم
امّا حالا در ایران ضربُ المَثَل است که اَلتَّعجیلُ مِنَ ٱلشَّیطانِ وَ ٱلتأنّی مِنَ الرَّحمَنِ	بلی ودرحدیث است که کسی نباید جزُ در سه چیز عجله کُند یعنی دردادنِ دخترِخود بشوهر و دردفن کردنِ مَیّت و در آوردن طعام پیشِ مهمانان
امروز چه ساعت در میدان چوغان بازی میکنند	دوساعت ونیم ازظهُر گذشته (بعداز ظهُر) که هشت و نیم‌از دسته گذشته باشد

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(a) By simply placing two nouns in juxtaposition with one another; as شاه‌راه (*shāhrāh*), 'royal road', 'the king's highway'; روزنامه (*rūznāmeh*, 'day-letter'), 'journal', 'newspaper'; تلگرافخانه (*talagrāf-khāneh*), 'telegraph office'; خوابگاه (*khvābgāh*), 'sleeping-place', 'bedroom'.

(b) By uniting two nouns together by *izāfeh*: as رختِ‌خواب (*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 میرغضب (*mīrgházab*, for *amīr i gházab*), 'executioner' (*lit.* 'master of wrath'); میرآخور (*mīrākhūr*) 'chief of the stable', 'head groom'; *mādarzán*, 'wife's mother', 'mother-in-law'; *ṣāhibmánṣab*, 'an official'; *mīrshikār*, 'chief huntsman', 'master of the hounds (hunt)'; *mīrpánj* (= *amīr i panj hazār*), commander of 5,000 horse'; *ṣāhibkhāneh*, 'householder', 'head of the house'; *sarsīlsileh*, 'head of the line' (founder of a family); *shākhnafīr*, 'horn' (for blowing); *bachchehgúrbeh*, 'kitten'. The plurals are formed as in the following examples: *ṣāḥibmanṣabān*, *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'; *āshpaz*, 'a cook'; *sārbāz*, 'a soldier' (*lit.* 'one who stakes his head'); *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, *guftugū́y*, 'conversation'; *justujū́*, 'search'.

(e) By uniting the preterite stems of two verbs by means of the conjunction *va*(*ŏ*): as آمدورفت (*āmad-o-ráft*), 'coming and going'; گفت‌وشنید (*guft va shanīd*), 'talk', 'conversation'.

(f) By uniting together two nouns by *va* (*ŏ*) to express a single idea: as, آب‌وهوا (*āb va havā*, 'water and air') 'climate'; *marz ŏ 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'; *parīpaïkar,* 'of fairy-form', fairy-like'; *māhrūy,* 'moon-faced'; *karamshi'ār* (from *kāram,* 'generosity', and *shi'ār,* 'habit'), 'generous'.

(b) Similarly an adjective and a noun may be compounded together: as نیکبخت (*nīkbákht*), fortunate', 'lucky'; *khushbūy,* 'sweetsmelling'; *badakhlāq* (بداخلاق), 'immoral'; *siyāh cháshm,* 'blackeyed'.

(c) Other compound adjectives are formed by attaching to a noun the root of a verb: as دلسوز (*dilsūz*) 'heart-consuming'; *rāḥatāmīz,* 'rest-giving', 'restful'; *dilāsā,* 'heart-consoling', 'comforting'; *jahānārā,* 'world-adorning'; *jahāngīr,* 'world-seizing'; *gītīafrūz,* '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'); *Khudārasīdeh,* 'having-attained to (a knowledge of) God'; *jahāndīdeh,* 'experienced', 'travelled' ('having seen the world'); *kārāzmūdeh,* 'experienced' ('having been tried in work'); *sālkhūrdeh,* 'aged', 'advanced in age'.

(f) The prepositions *bā,* 'with', and *bī,* 'without' are often compounded with a noun to form an adjective; as باشقاوت (*bā-shaqāvat*), 'miserable'; *bā-ṣafā,* ('with purity =) 'nice'; *bī-murúvvat,* 'unkind'; *bī-fáhm,* '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 *-tarīn.*

(g) The prefix *nā-* (نا) with an adjective, participle, or root of a verb following equals the English *un-* or the Latin *in-*: as ناپاک (*nāpák*), 'unclean'; *nādīdeh,* 'unseen', 'invisible'; *nā-dán,* 'ignorant'; *ḥaqq-nā-shinás,* 'ungrateful'; *nā-dīdanī,* '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* (هم), 'together' [Lat. *con, co-*; Greek συν-] is frequently compounded with a noun following, and the adjectives so formed are freqently used as nouns: as, هموطن (*hamvátan*), 'of the same country', 'a compatriot'; *hamsháhrī,* 'belonging to the same city', 'fellow citizen'; *hamshāgírd,* 'fellow-disciple', 'schoolmate', 'fellow-apprentice'; *hamāháng,* 'harmonious'; *hamráng,* 'of the same colour'; *hamshīreh,* 'partaker of the same milk', 'sister'.

(i) The noun *gúneh,* 'kind', 'sort', is often compounded with the demonstrative adjectives and the interrogative *chih*: as, *ingūneh,* 'like this', 'such': *chigúneh,* '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 *surkhfám,* 'redcoloured'.

(j) Many adjectives are formed by repeating a noun twice and placing *ā* between: as *gūnāgún* (from *gúneh*), 'of different sorts', 'diverse'; *barābár* ('breast to breast'), 'equal', 'level'; *sarāsár,* ('head to head'), 'wholly' (used adverbially); *labāláb* ('lip to lip'), 'brimful'; *kashākásh,* 'pulling against one another'; *mālāmál,* 'completely full'. Sometimes different nouns are united by *ā*, or various prepositions may come between them instead of *ā*: as, *labbarláb,* 'lip to lip'; *sarāpá* (*sartāpá*), 'cap à pie', 'from head to foot', completely' (used adverbially); *sarāzīr,* 'sloping'.

Notes.

Ḥaqq, the truth (one of God's titles).
miyán, the loins.
taláqī shúdan, to meet (in battle).
bar mā muḥáqqaq ast, we know for certain.
iḥtimál dáshtan, to be probable.
'ālī-miqdár, mighty, powerful.

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Translation 48.

Accordingly Artabānus bound up (his) loins for the contest. The two armies met in the plain of Hurmuzán. 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*) Khvārázm. 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 Madáin (Seleucia-Ctēsiphōn), they have fancied that he is the builder of this city: but we know for certain that long (*muddathá*) before Ardashīr's reign that city was (has been) in-existence (*maujúd*). It is probable that this fancy is on this (that) account because (*kih*) Ardashīr, having found that city in a state of ruin, repaired (has repaired) it. In short, Ardashīr's renown became great (*bulánd*), and he subdued the neighbouring-countries (*atráf*). 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.

طبیب (حکیم)	مریض (ناخوش)
(آیا) شُما نا خوشید (حال ندارید)	بلی صاحب خیلی ناخوشم (حالم بد است) تب دارم و سرم خیلی درد میکُند
چندروز است که ناخوش شُده اید	یك هفته است که یك روزباران می آمد و بیرون رفتم — رختِ بنده ترشُد — گمان می برم که چاهیده شُدم واز آن روزتب و لرز میکُنم
(آیا) دردِ دیگر دارید	بلی هر یکی از اُستخوانهای من درد میکُند و ازدردِ دندان صورتِ بنده باد کرده است

قبل ازاینکه پیش من بیائید پیشِ کدام حکیم رفته اید
پس آیا هیچ دوا نخورده اید

تاحال پیش هیچ کس نرفته ام زیرا پول نداشتم
خیر صاحب هیچ نخورده ام امّا اُمیدوارم که سرکارِ عالی بمن دوا بدهید و ازآن انشاء الله چاق بشوم

بگذارید که نبض شُمارا به بینم و زبانِ خودرانشان دهید — شکی ندارم که جگرتان عیبی دارد

چندروز است که هیچ نخورده ام غیر ازقدری آب گوشت (نان وپنیر) زیرا هیچ اشتها بغذا ندارم و گاهی هم درپهلوی من درد پیدا میشود

جای آن دردرا بنمائید — حالا اینجارا که دست میگذارم درد میکند

بلی صاحبْ درد میکند امّا خیلی سخت نیست

خوب حالا این دوارا میدهم اُمید است که بفیضِ خدا فایده بکند
امروز سه دقعه میخورید هر دفعه سه مثقال بعدازغذا

خیلی ممنونِ شُماهستم امّا چند دفعه باید آنرا هر روزه بخورم
چشم — امّا آیا نباید مخصوصاً از هیچ قسم خوراك پرهیز کنم زیرا اطبّای ما میگویند چیزی که گرم باشد درتب مُضِرّ است

لازم نیست — بازفردا اینجا بیائید تا شُمارا به بینم چه طورهستید

خوب انشاء الله فردا صبح بازخدمتِ شُمامیرسم

Twenty-fifth Lesson.

Turkish Compounds: Use of *Iżāfeh* 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 ـِ *iñ* 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 ـه (*-eh*). This *-i* or *-si* means *his, hers, its, theirs.* For example, from the

Āẓarbāijāni Turkish مین (*mīn*), which in Ottoman Turkish is بیک (*bīñ*), 'a thousand', and باش (*bāsh*), 'a head', is formed مینباشی (*mīnbāshī*), 'commander of 1,000 men', 'a colonel'. From یوز (*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 *ḥakīm* and *bāsh*, حکیمباشی (*ḥakīmbāshī*), 'chief physician'. Proper names are also formed in a similar way, e. g. علی‌قلی (*'Alī qúlī*), 'slave of 'Alī (from *qul*, 'a slave'). Very seldom does the former of the two nouns take the Turkish plural termination لر or لار (*ler* or *lār*), as in بیگلاربیگی (*bēglārbēgī*), 'chief *bēg*'.

When a Turkish adjective occurs it is prefixed to its noun, as in ینگی دنیا (*Yángī Dunyā*), 'the new world', 'America': قزل‌باش (*Qizil-bāsh*), 'red-head' (a tribal name).

The terminations چی (*chī*) and جی (*jī*) are Turkish, as already stated in § 200, *l.*: as, تفنگچی (*tufángchī*), 'a man armed with a gun', 'rifleman'; میانجی (*miyānjī*), 'a middleman', 'an arbitrator', 'an intercessor'.

§ 208. It has been explained in § 40 that the *Iẓāfeh* is a shortened form of the Avestic *yo, yat* ('who', 'which'), in Pahlavī shortened into *ī*. 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 *Iẓāfeh* 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. *Iẓāfeh* is often employed not only to unite together two nouns which are in apposition to one

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کردن) وزن چشم بر پشتِ پای خود دوخته بود — گفتند چرا بر و نگاه نمیکنی — گفت ازجهةِ آنکه خدایتعالی بر و نظر نمیکند — حجاج گفت ازکجا میگوئی که خدایتعالی برمن نظر نمیکند — گفت اگر برتو نظرداشتی ترا بدین ظلم نگذاشتی — حجّاج خجل شد و اورارهائی بخشید — حاصلِ مطلب — خداوندِ عالم ظالم را مُهلت و فرصت میدهد تا شاید روزی بفهمد و تائب گردد و چون انتباه نیافت لاجَرم بآخرچنان اورا درشکنجهٔ عقوبت میکشد که عَوَضِ آنهمهٔ مُهلت و سزای بدعتهائیرا که نهاده است بیکبار میابد — بیت —
لب خشکِ مظلوم راگو بخند که دندانِ ظالم بخواهند کند

Translation 50.

When Ardashīr 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. Ardashīr 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 (*buzúrg*) kingship (*sálṯanat*); and the alteration which he brought about (*dād*) in the state of his realms (*mulk*) is a marvellous exploit (*az ájāib i kār*). The historians of Persia assert that the monarchy (*mulk*) of Persia was founded (*pāy girift*) by Cyrus (*kaï khúsrau*) and (that) Darius overthrew it (*az dast dād* = lost it), and Ardashīr restored it (*bāz bi-jāyi khyúd āvárd*). 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 (*rá'iyyat*) 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.

دربیان ترتیب مُراسله

فرنگی	ایرانی
کاشکه طرز و طور نوشتنِ کاغذِ فارسی را میدانستم زیرا اکثر اوقات میخواهم چیز محرمانه بدوستان ایرانیٔ خود بنویسم و امّا حالا بدونِ مددِ میرزا نمیتوانم	طریق مُراسلهٔ فارسی فنّ خاصّ است امّا مُشکل نیست که شُما آنرا بیاموزید — اوّلِ همه چیزلازم است که القابِ آن کسی را که باوکاغذ مینویسید بخوبی دانسته باشید و الّا اوازشُما می رنجد
امّا خواندنِ کاغذهای فارسی اشکالِ کلّی دارد و صورتِ حُروفِ آنها از حُروفِ نسخ و نستعلیق خیلی تفاوُت دارد	بلی ازاین سبب که ما کاغذهای خودرا بخطِ شکسته مینویسیم امّا آن خطّرا اگر قدری مشق کنید میتوانید بزودی بیاموزید زیرا تفاوُتی که ازخطّی که چاپ میکنند دارد خصوصاً ازتعجیلِ در نوشتن پیدا میشود
بچه طور باید کاغذرا شُروع کنم	این نیزاز خواندنِ کاغذها معلوم میشود امّا عیب ندارد که بدینطور شُروع کنید — خِدمتِ دوستِ عزیزِ مُفخّم مُحترم مهرَبان عرض میشود (زحمت میدهد)
بعداز آن آیا نباید بدینطور نوشت — اِنشاء الله احوالِ شُمامقرون بصِحّت و سلامتیٔ تمام بوده و میباشد (یا امید که مِزاجِ بهّاجِ شریف را نهایتِ صِحّت و سلامتیَ حاصِل است)	بلی امّا اگر کاغذِ شُما در جوابِ کاغذِ دیگری باشد آنگاه بایدگفُت — رقیمهٔ شریفهٔ سرکار (جنابعالی) رسید و آنرا زیارت نمودم واز اطّلاع بر صِحّت و سلامتیٔ آن دوستِ مُحتَرَم مهرَبان نهایتِ بهجت و مسرّت رُخ نمود (روی‌داد) — یاچیزی دیگر از آن قبیل

آیا نباید صیغهٔ ماضئ بعیدِ فعلها را دربارهٔ آنچه درکاغذِ دوستِ خود مذکور است باستعمال آورم

بلی ونیز در بارهٔ خود خصوصاً در شروع کاغذ باید ماضئ قریب یا ماضئ مُطلق استعمال کرد

و در آخرِ کاغذ بعد از اینکه مطلب خودرا نوشته باشم بچه طور بایدَ آنرا ختم نمایم

باید باینطور باشد که — زیاده چه تصدیع دهد و السّلام — یا همواره مُترصّدِ فرمایشات و اطّلاع بر سلامتئ حالات (یا بر چگونگئ حالاتِ) شما بوده و هستم ایّامِ مودّت مُستدام باد

آیا لازم نیست که اِسمِ خودرا در آخرِ کاغذ بنویسم

بلی اگرکاغذ برای خارج است لازم است و آنرا صِحّه میگویند چنانکه مثلاً مینویسند — اقلّ الحاجّ ابو القاسِم کازرونی

ونیز فهمیدم که نباید لفظِ من را بنویسم بلکه بجای آن بنده دوستدار دعاگو مُخلِص فدَوِی جان نِثار بحسبِ مقام

راست میگوئید امّا در صورتیکه بخواهید بطورِ ادب بنویسید ازبرای خودباید ضمائر را بصیغهٔ غایب نوشت چنانکه مثلاً — دوستدار مطلبی راکه فرموده بودید انجام داد — و همچنین ازبرای مخاطَب — مطلبیکه عرض کرده ام اُمید که (بندگانِ عالی) انجام خواهند رسانید

برسرِ لفافه (پاکت) چه باید نوشت

عُنوانش باید بدینطور باشد — در اصفهان خدمتِ ذی مسّرت جناب جلالت مدار سرکار آقائی آقافُلانَ مُشرَّف و مفتوح گردد (یا جنابِ مُستطاب فضایل مآب آقائی آقافُلانَ مُشرَّف شُده مطالعه فرمایند)

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

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dar āmadan bi (*dar*), to enter (a house).

dar āmadan az or *bīrūn az*, to come out of (a house).

az sálṯanat kināreh giriftan, to abdicate the throne.

az mánṣabī isti'fā namūdan (*khvāstan*), to resign (ask to be permitted to resign) a post.

az taqṣīrī dar guzáshtan, to pass over an offence, fault.

az ān khāneh guzáshtan (*'ubūr kárdan*), to pass by that house.

ān chīz-rā az ū darkhvāst kárdan, to ask him for that thing.

ūrā (*bi-vai*) *ḥúkm kárdan* } to order him.
ūrā (*bi-vai*) *ámr farmūdan* }

pādshāh ūrā (*bidū*) *ḥukm dād*, the king gave him a (written) order.

az 'áqab i shakhṣ uftādan (*āmadan*, *ráftan*), to follow a person.

mashghūl i (*dar, bi*) *kārī shúdan*, to busy oneself with a task.

az kásī mamnūn or *mamnún i kásī būdan*, to be obliged to a person.

ighmāz namūdan az } to wink at (anything).
chashmpūshī kárdan az }

bi-kārī pardākhtan, to engage in a work.

az kārī pardākhtan, to give up a task.

múrtakib i (*bi*) *ámal i* **bad** *shúdan*, to engage (be implicated) in an *evil* deed.

mubtalā-y-i (*bi, dar*) *āfat shúdan*, to fall into (be involved in) misfortune.

taṣḥīḥ i akhbār i muvarrikhīn i Īrān namūdan, to correct the statements (traditions) of the historians of Persia.

(*ān kāghaz-rā iṣlāḥ*[1] *kárdan*, to correct that letter).

iḥtiyāṯ kárdan az, to beware of.

qādir bar ān būdan kih (*pres. Subjunct.*), to be able to.

ūrā mutāba'at kárdan } to follow him (*lit.* or
mutāba'at i ū kárdan } *figuratively*).

īmān āvárdan bi (*bar*), to believe in (a person).

súkhanī (*rā*) *bāvar kárdan* (*taṣdīq namūdan*), to credit a statement.

---

[1] Or *taṣḥīḥ*, but *iṣlāḥ* implies more need of correction than *taṣḥīḥ*.

tavákkul dáshtan bi (bar) Khudá, to trust in God.

i'timād kárdan bar } to put confidence in.
i'tiqād dáshtan bi }

mushtáq i mulāqát i shumá hástam, I am anxious for an interview with you.

kharīdan, farūkhtan, bi, to buy at, for (a price).

arzīdan (bi), to be worth (such a price).

ishán bahám barkhẓúrdand, they met one another.

uṯāqrā az márdum khālī (ṯíhī) kárdan, to empty the room of people.

ūrā bi-iftirá nisbat dádan, to attribute forgery to him, to accuse him of forgery.

az án chīz mutamátti' shud, he enjoyed that thing.

ūrā bi-án kalám mukhāṯab sākhtan (dáshtan) } to address that speech to him.
ūrā bi-ān kalám khaṯāb namūdan }

ḥájat bi-chīzī dáshtan } to have need of, be in need of, a thing.
muḥtāj i (bi-) chīzī būdan }
iḥtiyāj bi chīzī dáshtan }

libás i fákhir bar vai pūshānīdan, to clothe him in gorgeous attire.

gházab (khashm) namūdan bar, to get angry with (one).

gúftan bā khẓud, to say to oneself.

(*bi-vai (ūrā) gúftan*, to say to him).

az názar i pādshāh árīẓeh -ī guẓarānīdan, to bring a petition to the king's notice, lay it before the king.

shikáyat āvárdan bar (kárdan, namūdan az, bar), to bring an accusation, lodge a complaint, against.

iṯṯilā' yáftan az (bar), to gain information about.

khandīdan az, to laugh *at*.

Notes.

Ra'āyā (Ar. pl. of *ra'iyyat*), subjects.

māl khẓúrdan, to devour (swallow up) property.

a'ẓā (Ar. pl. of *'uẓv*), members, limbs.

khaṯṯeh, a county.

aẓlā' (Ar. pl. of *ẓil'*), districts.

ma'mūr, built, made up of.

ḥāẓir-javābī, quickness of retort.

maṯālib (Ar. pl. of *máṯlab*), matters.

muẓāyaqeh nist, it does not matter.

mamālik (Ar. pl. of *mamlikat*), provinces.

ta'līf, composition (compilation).

Exercise 51.

حکایتِ دوازدهُم

گروهی پیشِ مأمون فریاد (شکایت) بُردند که فُلان عامِل (حاکِم — ضابِط) خیلی بر رعایا ظُلم میکنُد و مالِ مردُم را میخوُرَد ا و را تغییرده — مأمون گفُت مِثلِ او عادِل و دینداری نیست همهٔ اعضای او از عدل و اِنصاف معمور است یکی ازآن گروه گفُت اگرچنین است پس همهٔ اعضای ویرا ازهم جُدا کرده یك یك را در تمامِ خِطّه ها و اضلاع بفرستند تا تمام مُلك از اِنصاف و عدالت معمور شوَد مأمون ازاین سُخن بخندید وَ آن عامِل را معزول کرد — حاصلِ مطلب — حاضر جوابی پیشِ دانایان قدرِ عظیم دارد امّا بطوری که مُناسِب باشد والّا خاموش بودن صد بار ازآن بهتر است

حکایتِ سیزدهُم

شخصی کاغذی مینوشت و رازهای پنهان درآن درج میکرد — کسی درپهلویش نشسته بود و برآن نظر میانداخت آن شخص نوشت — که مردکی نادان درکاغذِ من نگاه میکرد و ازآن سبب (مطالبِ مستورهٔ) رازهای خودرا ننوشتم آن کس خشمناك شُد و گفُت کهمن در کاغذِ تونِگاه نکرده ام آنشخص گفُت — منهم چیزی برای تونوشته ام — حاصلِ مطلب — درخطِّ کسی نگاه نباید کرد اگرچه دوست و برادر باشد امّا اگ اِذن 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 (*vaẓ' 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

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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. *Khẓúrdan* (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. *zákhm khẓúrdan* (to eat a wound), 'to be wounded': *takā́n khẓúrdan* (to eat a push), 'to be pushed', 'to receive a push': *gū́l khẓúrdan* (to eat deceit), 'to be deceived'. Other idioms are: — *zamī́n khẓúrdan*, 'to fall to the ground', 'to be knocked down'; *ghám khẓúrdan*, 'to grieve'; *afsū́s khẓúrdan*, 'to regret'; *qásam khẓúrdan*, 'to take an oath', 'to swear'; *ān chīz bi-dárd i man ná-mī-khẓúrad*, 'that thing is of no use to me'; *gulū́leh bi-shikā́r khẓurd*, 'the bullet hit the game'; *bi-kā́r i vai mī-khẓurad*, 'it comes in useful for him'; *múhr bālā́-y-i pā́k shúdeh khẓúrdeh 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, *dárd dīdan*, 'to suffer pain'; *máṣlaḥat* (*salā́ḥ*) *dīdan*, 'to deem advisable'; *tadā́ruk dīdan*, 'to make preparations'; *sā́n dīdan*, 'to review (troops)'.

§ 216. *Farmū́dan* (*farmā́y*) (فرمودن-فرمای), 'to command', is in courtesy used of any action, not only of a superior but of an equal, in place of *kárdan*, *namū́dan*, etc. E. g., *mulā́ḥiẕeh farmū́dan*, 'to peruse'; *amr farmū́dan*, 'to command'; *bi-farmā́īd*, 'say, speak; enter; sit down', etc.: *iltifā́t bi-farmā́īd* (*luṯf bi-farmā́īd*), 'please'.

§ 217. *Āvárdan, ā́var, ā́r* (آوردن آور-آر), 'to bring', is used in various phrases; *e. g.*, (*bi-*) *khā́ṭir* (*yād*) *āvárdan*, 'to recall to memory', 'call to mind'; *bi-kār* (*bi-jā*,

bi-ámal) *āvárdan*, 'to perform, execute, carry out'; *ḥujūm āvárdan bar*, 'to make an attack upon'.

§ 218. *Kashīdan*, 'to draw' (کشیدن); *záḥmat kashīdan*, 'to take trouble', 'to suffer inconvenience'; *álam kashīdan*, 'to suffer pain'; *intiẓār kashīdan*, 'to expect', 'look out for'; *dást kashīdan az*, 'to withdraw from (any business)'; *láshkar kashīdan bar*, 'to lead an army against', 'march against'.

§ 219. *Bástan, 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 bástan* (now *kárdan*), 'to suppose', 'fancy' 'imagine'; *kār bástan* (now *bi-itmām rasānīdan*), 'to accomplish a task'; *na'l bar asb bástan* (now *ásb-rā na'l kárdan*) 'to shoe a horse'; *ḥīleh bástan* (now *ḥīleh kárdan*) 'to devise a trick'; etc. Besides these we have: — *ṣūrat bástan*, 'to take shape', 'come about' (of a purpose or plan); *kámar bi-* (or *barāyi*) *kārī bástan*, 'to gird up one's loins for (a task)'; *miyān* (or *kámar*) *bi-* (or *barāyi*) *muqātileh bar bástan*, 'to gird up one's loins for the contest (battle)'; *'ahd bástan*, 'to make a covenant'; *sharṯ bastan* (*kardan*), 'to make a bet', 'lay a wager'.

§ 220. *Ámadan, āy* (آمدن-آی), 'to come', is sometimes used in the sense of 'to become', taking the place of *shúdan*: as, *dīdeh mī-āyad* (*mī-shavad*), 'it is seen', 'it is evident'; *padīd ámadan*, 'to be evident', 'to be found'; *bar ū ghālib ámadan*, 'to overcome him'; *ágar án ámr dar názar i shumā pasánd āyad*, 'if that matter commend itself to you'; *bi-zānū dar ámadan*, 'to kneel down': *bi-khāṯir ámadan*, 'to come to mind' (also *bi-yād ámadān*); *khúsh ámadīd*, 'welcome!' (said when a guest is going away!); *gīr námī-āyad*, 'it cannot be got'.

§ 221. *Girīftan, gīr* (گرفتن-گیر), 'to seize', 'to take': *dunbāli ūrā girīftan*, 'to follow him'; (*bi-án súkhan*, or) *ān súkhanrā gūsh girīftan* (or *dádan*) 'to give ear to (listen to) that statement'; *surāgh-i ūrā girīftan* (or *surāgh giriftan ūrā*), 'to seek out, follow him up'; but *az ū surāgh girīftan*, 'to ask him to direct one to someone's house'; *kúshtī girīftan*, 'to wrestle'; *gúftan girift* (also *āghāz namūd*, or *banā namūd bi-gúftan*), 'he began

to say, speak'; *qarār giriftan*, 'to get fixed', to be conceived' (of a child); *ta'mīd*, *ta'līm*, *giriftan*, 'to receive baptism, teaching'.

§ 222. *Búrdan*, *bar* (بُردن-بر), 'to bear away', 'carry off': *gamān búrdan* (*kárdan*, *dāshtan*) 'to fancy', (said from courtesy of oneself, rudely of anyone else); *ránj búrdan*, 'to be vexed'; *ān kitāb-rā ism búrdan*, 'to mention (quote) that book'; *az miyān búrdan*, 'to put out of the way' (often = 'to kill'); *bi-sár búrdan*, 'to spend (time)', intransitively, 'to abide', 'sojourn', 'live'; *tashrīf búrdan*, 'to go away' (said in courtesy); *pai búrdan*, 'to follow up (*bi-chīzī*) a thing', 'to understand'; *ḥámleh búrdan*, 'to attack (*bar*)'.

§ 222a. *Uftādan* (*úft*) (اُفتادن-اُفت), 'to fall', 'happen': *muvāfiq uftādan*, 'to turn out well, successfully'; *āqab uftādan*, 'to be late', 'to fall back'; *az āqab i shákhṣ uftādan*, 'to follow a person'; *ittifāq uftādan*, 'to occur', 'happen'; *jiláu 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: *jángī ṣáb rūy* (*rúkh*) *namūd*, 'a fierce battle took place'; *márā shādī rūy* (*rúkh*) *namūd*, 'I was glad'; *ijtināb namūdan az*, 'to avoid', 'refrain from'; *bar ṭáraf* (*kināreh*) *namūdan*, 'to set aside'.

§ 224. *Jústan*, *jūy* (جُستن-جُوی), 'to seek': *sibqat jústan bar*, 'to be beforehand with', 'to anticipate (one in)'; *kināreh jústan az*, 'to avoid', 'fight shy of'.

§ 225. *Zádan*, *zán* (زدن-زن), 'to strike', 'beat', 'hit': *bāng zádan*, 'to shout aloud'; *faryād zádan*, 'to cry out', 'make a lamentable noise'; *ḥárf zádan*, 'to speak'; *tufáng bar ū zádan*, 'to shoot at him'; *zānū zádan*, 'to kneel'; *záng zádan*, 'to ring a bell'; *lāf zádan*, 'to boast'; *gūl zádan*, 'to deceive'; *bar-hám* (*bi-hám*) *zádan*, 'to throw into confusion'; *khaïmeh zádan*, 'to pitch a tent' (i. e. to erect it, the exact opposite of the English 'to

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qāil bar īn hástand, they assert this (that . . .), they acknowledge.

tāj-rā bā sár az dást dād, he lost both his crown and his life.

fúrṣat ghanīmat shamúrdan (*dānístan*) to take advantage of the opportunity.

sáfaratān khụush guẓásht? did your journey turn out well?

ūrā qarār dādan, to appoint him, station him (at a place).

bā ū qarār dādan, to make an agreement with him.

ārẓ i bándeh-rā bī-rasīd, listen to what I wish to say.

(*pas* or) *āqab nishástan*, to retreat (said of troops).

(*pas* or) *āqab nishāndan*, to repulse (an army).

ātash (*tishnagī*) *rā furū nishāndan*, to quench a fire (thirst))

riẓā bi-īn dād kih, he consented to this, that.

zabān gushūdan, to open one's mouth, begin to speak (*polite*).

dahān gushūdan (*bāz kardan*), to open one's mouth (*rude*).

(*dar*) *khụāb būdan*, to be asleep.

(*bi-*) *khụāb ráftan* (*tashrīf búrdan*), to go to sleep.

súkhan hanūz bar zabānash būd kih, while he was yet speaking.

hanūz az ḥárf zádan fārigh ná-shudeh būd kih, he had hardly finished speaking when . . .

ān súkhan-rā bar zabān i khụúd hárgiz jārī ná-mī-sāzam, I never permit myself to use that expression.

cháshm dūkhtan bar, to fix one's eyes on.

rákht az khụúd bīrūn kárdan, to put off one's garments.

súkhan rāndan (= *ḥárf zádan*), to speak.

futūḥāt ūrā dást dād, he gained some victories.

ān shákhṣ īn chīz-rā āsh i dar hamjūsh sākhteh ast, that fellow has made a hash of this matter.

ḥárakat kárdan, to set out, start on a journey.

ʿāzim i Tahrān būdan, to be bound for Tehrān.

tavállud yāftan, to be born.

kām rāndan, to flourish, prosper.

ḥúkm rāndan, to rule, govern.

ūrā barāyi kasī ʿaqd bastand, they betrothed her to some one.

Notes.

Gúl i gulāb (now *gúl i súrkh*) a rose.
badr, the full moon.
ẓarīr, blind.
'ajūzeh (for Ar. *'ajūz*), an old hag: (here the world is so called).
farīfteh, deceived = enamoured.
maqbūlān, persons accepted (by God).
kúnamat = *turā mī-kunam*.
ṯarīqat, religion.
pīr, a religious guide (father-confessor).
mashāhīr (Ar. pl. of *mashhūr*) eminent persons.
ṣalāḥ dānistan (*dān*), to see fit.
mutavállid, born.
kaifīyyat, state of affairs.
má'nī, design: statement.
iqdām namūdan, to venture.
Jazīratu 'l'Árab, Arabia, Mesopotamia.
maqárr i ayālah, seat of government.
júr'at, daring, a daring deed, presumption.
bi 'ishq giriftār, 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.

حکایتِ چهاردهم

زنی بودگریه منظر و بنهایت زِشت روی — اورابرای کوری عقد بستند و بمناکحتش در آوردند (اورابکوری دادند) روزی زن بشوهرِ خود گفت افسوس که این صورتِ من چون آفتاب و رخسارهٔ من چون گُلِ گُلاب ازچشم توپوشیده است — جمالی دارم بی نظیر و جبینی چون بدرِ مُنیر — آلغرض اورا نابینا دانسته لافِ حُسْنِ خود میزد — مَردِ ضریر (کور) جوابش داد که اینقدر گزاف وبیهوده مگوی اگر توجمالی داشتی دردستِ منِ نابینا نمی افتادی — حاصلِ مطلب — عجوزهٔ دُنیارا چون مردم بینا (ازقبیلِ انبیا و اولیا) ازنظر انداخته اند ناچارپیشِ کوران (کوردِلان) لافِ حُسْنِ خود میزند و دلِ ایشانرا فریفتهٔ خویش میسازد — اگر جمالی میداشت پیغمبرانِ راهبر و مقبولانِ صاحبِ نظر آنرا قبول مینمودند — قطعه —

نصیحتی کنمت یاد گیر و درعمل آر — که این حدیث زِپیرِ طریقتم یاداست

عجوزهٔ دُرستیٔ عهد ازجهانِ سست نِهاد — که این عجوزه عَروسِ هَزار 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 Ardashīr in revenge for (of) her father. Ardashīr, having obtained information of this design, handed over the young woman to a minister (*vazīr*) 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 (*kamā yánbaghī*), in taking care of him (*bi-ta'áhhud i ḥāl i ū*). After a time, when Ardashīr 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 (*hamsāl i ū*) into his presence, they should engage in a game-with-balls (*gūybāzī*). 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 (*qádam i jalādat pīsh nihādeh*) carried off the ball. The king, glancing towards the minister, knew that that-very-one (*hamān*) was (is) the prince. Finally, the first war that Sapor undertook (*kard*) was with Ẓaizan, one of the chiefs of the Arabs. While Sapor was in Khurāsān, taking advantage of the opportunity, Ẓaizan, having seized upon Arabia, fortified the fortress of Kháẓar and made it his seat of government. When Sapor became aware of this daring-deed and marched an army in that direction, Ẓaizan's daughter, having become enamoured of Sapor, through a promise of (becoming) a princess of the king's *ḥáram*, plotted treachery against (*bā*) her father and brought his life and rule to destruction (*má'raz i halāk*). The treachery of this vile-deed (*khibāṣat*) having [become (*āmadeh*) forbidding] hindered Sapor from keeping (*īfā-y-i bi-*) his agreement, instead of (that that he should seat) seating the damsel on the throne and (in) the palace (*kākh*), he handed her

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ā́mad; 3rd. Sing. pret. Indic. Act. intrans. of *ā́madan* (*āy*), agreeing with *ū* understood (referring to *shakhṣ*).

va; conj.

gúft; 3rd. Sing. pret. Indic. Act. trans. of *gúftan* (*gūy*), agreeing with *ū* understood.

kih; conj.

ágar; conj.

Khudāvánd; noun, nom. Sing., subject of *'inā́yat kúnad.*

i; *iẓā́feh* (prep., gov. *'ā́lam*).

'ā́lam; noun, obj. Sing. (Ar. pl. *'ālamī́n*, regular), gov. by *iẓā́feh.*

amrū́z; adv. (*in*+*rūz*), qualifying *'inā́yat kúnad.*

yák; numeral (cardinal) Adj., qualifying *áshrafī.*

áshrafī; noun, obj. Sing., gov. by (*or* direct object of) *'inā́yat kúnad.*

bi-; prep.

man; Pers. Pronoun, obj. Sing., gov. by *bi-* (*or* indirect object of *ditto*).

'inā́yat; noun in composition with *kúnad* (Ar. pl. *'ināyā́t*, regular).

'inā́yat kúnad; Compound Verb, trans., 3rd Sing. Pres. Subj. Act. of *'inā́yat kárdan*; agreeing with its subject *Khudāvánd* (subj. after *ágar* denoting uncertainty).

kúnad; 3rd Sing. Pres. Subj. Act. trans. of *kárdan* (*kun*) etc. (*as above*).

do; numeral (Cardinal) Adj., qual: *qarā́n.*

qirā́n; noun, obj. Sing., gov. by (part of direct object of) *khairā́t mī kunam.*

i; *iẓā́feh*, prep.

ā́nrā { *ān*; demonst: Adj., obj., sing., gov. by *rā* (*or* part of direct object of *khairā́t mī kunam*). *rā*; Postposition.

dar; prep.

rā́h; noun, obj. Sing., (gov. by *dar*).

i; *iẓā́feh* (prep.).

ū; Pers. Pron., obj. Sing., gov. by *iẓā́feh.*

khairā́t, noun (Ar. Pl. of *khaïreh*, regular), in composition with *mī-kunam.*

khairāt mī-kunam; Compound Verb., trans., 1st Sing. Pres. Indic. Act., (in future sense), agreeing with *man* understood.

mī-kunam; 1st Sing. Pres. Indic. Act. trans. of *kárdan* (*kun*), etc. (as above).

Exercise 55.

حکایتِ پانزدهم

شخصی بود حیله سازِ دغاباز روزی از خانه بیرون آمد و گفت که اگر خداوندِ عالم امروز یك اشرفی بمن عِنایت کند دو قِرانِ آنرا در راهِ او خیرات میکنم ناگاه در اثنای راه یك اشرفی بدستش افتاد خوشنود شد چون خیرات دادنِ دو قِران در دِلش گذشت رو بسوی آسمان کرد و گفت — عُجَبْ مردِ بی اعتباری بوده‌ام که از اوّل اشرفئ بدسِکهٔ قلب که دو قِران کمتر می ارزد مرا داده اند و عوضِ خیرات وضع نموده این را بگفت و پئ کارِ خویش رفت — حاصلِ مطلب — بدترین حیله و دغابازی آنست که بخالقِ خود نمایند و روزئ اورا بخورند و بازناسپاسی کنند — بیت — شکرِ نعمت نعمتت افزون کند — کفر[1] نعمت از کفت 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 (*qál'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 (*'ájiz shúdeh*) commanded his army with-one-accord to ask help and assistance from the Creator (*Ḥázrat-i Bárī*). 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 (*ūrā dást dād*). He took the Emperor of Byzantium (*Qaïṣar 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 (*Anṯākiyyeh*), 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 tārāj dād*): and he returned with immense booty and many slaves (*sarārī*). But a serious reverse (*ṣádameh*) came upon his army through (*az*) 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 (*jumleh*) he built- and-called (*banā nahād*) by his own name; one *Nishābūr* in *Khurāsān*, which is still among (*az*) 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 (*nishást va barkhāst*) 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

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kār ma'mūr sākhtam, "I commanded him to do that." The use of *ḥúkm kárdan* 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 *fahmīdīd*, "Did (= do) you understand?" is not permitted by courtesy. The proper word to employ is *míltafit* (literally "attentive"); as, *Áyā ārẕ i bándeh-rā míltafit shúdīd?* "Do you understand what I say?" The expression (*āyā*) *yāftīd?* 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 *Murákhkhaṣ mī-farmāīd?* or *Murákhkhaṣ am?* The proper reply to this is *Bi-īn zūdī tashrīf mī-barīd?* or, to a man of great importance, *Bi-panāh i Khudā.* The guest, when actually going, says, *Khaïlī záḥmat dādam* or *Bi-nihāyat muzāḥim shúdam*, to which the host replies, *Khaïlī kkṵísh āmadīd, in shā'a'llāh zūd bār i dīgar tashrīf mī-āvarīd.* The guest answers *Iltifāt i shumā* (*janāb i 'ālī*) *ziyād*: *Khudā ḥāfiẕ.* The host answers *Khudā ḥāfiẕ 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 *ḥátta'l bāb*, "as far as the door." The proper reply to this is *Tasqúṭu 'lādāb baïna'laḥbāb*, "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 ($7^1/_2$ or 15 lbs).
pāk, clean (= completely).
zághan, a kite (bird).
mazárratashān, the injury which they inflict.

Exercise 57.

حکایتِ شانزدهم

شخصی صد منّ آهن پیشِ دوستی امانت گذاشت و بسفر رفت — چون مراجعت نمود مالِ خودرا باز خواست — آن دوست درمالِ امانت خیانت کرده بود — گفت که آهنِ ترا درگوشهٔ خانه نهاده بودم موشها گرد آمدند و پاك بخوردند — آنشخص تعجّب کرد و هیچ نگفت — روزِ دیگر باز آمد و گفت — من بسفر میروم و میخواهم که دیگر باره مالِ خودرا نزدِ تو امانت نِهَم بشرطِ آنکه تو بمحافظتِ آن مشغول شوی — دوستِ خائن بهزار زبان استمالت کرد و گفت که بجان درحراستِ آن خواهم کوشید و بمنّتِ تمام ازوی وعده خواست که شب بضیافتش رود — چون آنشخص بخانه اش در آمد ویرا بجای صدر بنشاند وپسرانِ خودرا پیشِ رویش آورد تا رسومِ دوستی و یگانگی را بیشتر بجای آورده باشد شخصِ مذکور بعد از تناولِ طعام اجازتِ رفتن خواست وپسرِ کوچکِ اورا مخفی برداشت و ببرد — آندوست تمام شب درجستجوی پسرِ خود پریشان میبود و روزنیز در آن سرگردان و حیران هیچ جاسراغِ پسررا نیافت — ناچار بخانهٔ آنشخص رفت و حالِ خودرا عرض کرد — آنشخص گفت که چون ازخانهٔ تو مراجعت کردم آوازِ گریهٔ طفلی را بر آسمان شنیدم گویا زغنی بچهٔ آدمی را بچنگال گرفته پرواز میکرد — دوستِ خائن گفت مگر دیوانه شدهٔ زغن چگونه میتواند بچهٔ آدمی را ببرد — آنشخص گفت خاموش باش جائی که موش صد منّ آهن بخورد زغن نیز بچهٔ آدمیرا میتواند برد — دوستِ خائن دانست که حال چیست گفت اندیشه مکن که آهن را موش نخورده است — آنشخص گفت توهم بیفکر باش که بچهٔ ترا زغن نبرده است — الغرض آهن را باز داد و بچهٔ خویشرا گرفت — حاصلِ مطلب — بامردم مکّارِ دغاباز جهةِ دفع مضرّتشان

فریب و حیله کردن جایزاست وَنه برای جلبِ منفعت —
بیت —

باش درعالَم زِهریك هوشیار — جای گُل گُل باش جای 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 جامعُ التّمثیل. 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) ازدِل برود هر آنکه ازدیده برفت.
(2) The darkest hour is just before the dawn.	(۲) اُمیدها در نا اُمیدیست
(3) What the heart thinks the tongue speaks.	(۳) آنچه در دیك است بچمچه میآید
(4) A widow's mite.	(٤) از درویشان برگِ سبزی
(5) If God be for us, who can be against us?	(٥) اگر یار اهل است کار سهل است
(6) Let bygones be bygones.	(٦) آن دفتر گاو خورد
(7) Take your chance when you can.	(۷) این گوی و این میدان
(8) He is as well known as the Devil himself. (Il est connu comme le loup blanc).	(۸) از کُفرِ ابلیس مشهورتر است

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(24) Virtue is its own reward.	ثواب راه بخانهٔ خود میبرد
(25) You can't draw blood from a cabbage.	ثمر از درختِ بید نباید جُست
(26) To kill two birds with one stone.	چه خوش بُوَد که بر آید بیك کرشمه دو کار
(27) He is caught in his own trap.	چاه‌کن همیشه درچاه می اُفتد
(28) Spare the rod and spoil the child.	چوب از بهشت آمده است
(29) The nearer to Church the farther from grace.	چراغِ پای خودرا روشن نمیسازد
(30) You can't see the wood for the trees.	چندان سمن است که یاسمن پیدا نیست
(31) Never look a gift horse in the mouth.	جائیکه نمك خوری نمکدان مشکن
(32) Business is business. (*Kākā* is a vulgar word in Shīrāz for a *brother*. Elsewhere it means only a *negro*, which meaning it often has in Shīrāz also).	حساب حسابست و کاکا برادر
(33) When Greek meets Greek, then comes the tug of war. Set a thief to catch a thief.	حریف حریفِ خودرا می شناسد
(34) No use striving against fate.	خُدا کشتی آنجا که خواهد بَرَدَ — اگر ناخُدا جامه از تن درد
(35) Though the mills of God grind slowly, yet they grind exceeding small.	خدا دیرگیرِ سخت‌گیر است

(36) They that live in glass houses shouldn't throw stones.	(٣٦) خانهٔ پُر شیشه را سنگی بس است
(37) Too many cooks spoil the broth. What's everyone's business is nobody's business.	(٣٧) خانه که دوکدبانو باشد خاك تا زانو باشد
(38) He is in his last gasp. (Il n'y a plus d'huile dans la lampe).	(٣٨) خانه روشن میکُند (یعنی عُمرش بآخر رسیده است)
(39) He has hit the right nail on the head.	(٣٩) خرِخودرا از پُل گذرانید
(40) He doesn't know a hawk from a hand-saw.	(٤٠) خر و گاورا ازهم فرق نمیگذارد
(41) Death is the brother of sleep.	(٤١) خواب برادرِ مرك است
(42) Let the cobbler stick to his last.	(٤٢) کارِ هر بزُ نیست خرمن کوفتن
(43) One touch of nature makes the whole world kin. (Es muss von Herzen gehen, was auf Herzen wirken will.)	(٤٣) دل بدل راه دارد
(44) He is a greedy fellow, he wants whatever he sees.	(٤٤) دلکی دارد زیبا هرچه دید میخواهد
(45) He is in doubt what to do.	(٤٥) دل دل میکند (یعنی مُتردِّد خاطِر است)
(46) No use crying over spilt milk.	(٤٦) دستك بزنید که هر چه بردند بردند
(47) When the steed is stolen shut the stable door.	(٤٧) دریکه نداری دربان چه میکُنی
(48) Walls have ears.	(٤٨) دیوار گوش دارد
(49) The pot calling the kettle black.	(٤٩) دیك بدیك میگوید که تهِ تو سیاه است

(50) One can't make war with rose water.	در دعوا حلوا قِسمت نمیکنند
(51) Every man is innocent till his guilt is proved. (First catch your hare.)	دزدِ نگرفته پادشاه است
(52) A slight loss is a great one to a poor man.	درخانهٔ مور شبنمی طوفانست
(53) Better late than never. (Festina lente.)	دیرآی و دُرُست آی
(54) His room is better than his company.	دوری و دوستی
(55) Fortune is fickle.	دُنیا همیشه بیَك قرار نمیماند
(56) That is a very difficult task.	راه باریك است وشب تاریك و منزل بس دراز
(57) You can't make a silk purse out of a sow's ear.	روستائی اگر ولی باشد — خِرس در کوه بوعلی باشد
(58) Nĭtĕre, parve puer, quicunque nitēre cupis.	رنج بکش تا بگنجی برسی
(59) Can two walk together except they be agreed?	روحرا صُحبتِ ناجِنس عذابیست الیم
(60) A penny laid by for a rainy day.	زرِسفید از برای روزِ سیاه
(61) There are wheels within wheels.	زیرِ کاسه نیم کاسه است
(62) Gentle means are best.	زبانِ خوش ماررا ازسوراخ بیرون میآورد
(63) Silence is golden. Speak when you're spoken to.	سُخن تا نپُرسند لب بسته دار
(64) He put in his oar where he wasn't wanted.	سر درمیانِ سرها آورد
(65) Diamond cut diamond.	سنگ سنگ را میشکند

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(80) That's a case of the wolf and the lamb. (۸۰) ظالم از مظلوم باشد شکوه‌چی

(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. (۸٤) عُذر بدتر زگناه می آورد

(85) His sands are just run out. (۸٥) عُمرش آفتابِ سرِ کوهست

Exercise 58.

حکایتِ هفدهم

یکی ازسلاطین بمرض سختی مُبتلا گردید — اطبای حاذِق ازعلاجِ آن عاجِزشدند و امیدِ شفا مُنقطع ساختند — روزی فقیری با شاگردِ خود پیشِ سُلطان آمد و گفت که در یکروز پادشاهرا تندرُست میکنم باید که شاه خَلوَت بیاید — ارکانِ دولت بهزار جان ازاین مُژده خوشوقت شدند و پادشاهرا بخلوت بُردند — فقیر در حبسِ دم مشغول شد و بقوتِ جذب مرضِ پادشاهرا بخود در کشید — و چون قالب بیجان بیفتاد شاه تندرُست گشت — پس شاگرد فقیررا بردوش کشیده بخانه بُرد و اورا بریاضت و تزکیهٔ نفس ازآن مرض خلاصی داد — حاصلِ مطلب — تا اِنسان خودرا در زحمت نیندازد آسایشِ دیگری ازوی نیاید و تا در عِبادت و ریاضت قدم ننهد و از آسایشِ نفسِ خود در نگذرد بآسودگیِ سرمدی نرسد — بیت —

رنجِ خود و راحتِ یاران طلب — سایهٔ 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)	وَاللّٰهُ أَعْلَم
God is most mighty	اللّٰهُ أكبر
To God be praise	لِلّٰهِ الحَمْدُ *or* الحَمْدُ لِلّٰه
If it please God	إِنْ شاءَ اللّٰه *or* إِنْشاءَ اللّٰه
Whatever God may please	ماشاءَ اللّٰه
God bless	بارَكَ اللّٰه
I ask pardon of God (= God forbid that I should think so)	أَسْتَغْفِرُ اللّٰه
In the name of God	بِسْمِ اللّٰه
In the name of God the Merciful, the Gracious	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيم
There is no might and there is no power but in God	لاحولَ ولاقُوَّةَ إِلَّا بِاللّٰه
O God, O Muḥammad, O ʻAlī (exclamations)	يااللّٰه *or* يامُحَمَّد *or* ياعلى
My God (in prayer) (*ilāhī*)	إِلٰهى
Commander of the faithful (*ʻAlī* is so called by the Shīʻehs; the Sunnīs give all Khalīfehs the title)	أَمِيرُ المُؤْمِنِين
The Truthful: title of Abū Bakr	الصِّدِّيق
Lord of (Divinely sent) messengers: title of Muḥammad	سَيِّدُ المُرْسَلِين
Seal (= last) of Prophets: title of Muḥammad	خاتَمُ الأَنْبِيا
We take refuge in God from it	نَعُوذُ بِاللّٰهِ عَنْهُ
Friend of God: title of Abraham. . . .	خَلِيلُ اللّٰه
(He who) does not die: immortal	لايَمُوت
(That which) is not cut short	لايَنْقَطِع
Uncultivated (ground)	لَمْ يُزْرَع
In person, in essence	بِنَفْسِهِ *or* بِعَيْنِهِ
On this supposition.	عَلى هٰذَا القِياس
Upon him (her, them two, them) be peace	عَلَيْهِ (عَلَيْهَا — عَلَيْهِمَا — عَلَيْهِم) السَّلام

Peace be upon thee (greeting)	السلام عليك
Peace be upon you	سلام عليكم
Upon you be peace (reply)	(عو) عليكم السلام
May God be pleased with him	(رضر) رضي الله عنه
God's mercy be upon him (her)	رحمة الله عليه (عليها)
God bless and preserve him	(صلعم) صلى 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 بر آن)
What he owns = his property	ما يملك
The person referred to	المشار اليه
The defendant	المدعا عليه
In truth, really, indeed	في الحقيقه
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	القصه
The result, in short	الحاصل
The object = in fine	الغرض
To the end = et cætera (etc.)	الخ (= الى الآخر *or* الى آخره)

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7. June	۷ حزیران	1. December	۱ کانون اوّل
8. July	۸ تموز	2. January	۲ کانون ثانی
9. August	۹ آب	3. February	۳ شباط
10. September	۱۰ أیلول	4. March	٤ ادار
11. October	۱۱ تشرین اوّل	5. April	٥ نیسان
12. November	۱۲ تشرین ثانی	6. May	٦ ایار

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. Āẓur	۹ آذُر (آدُر)	3. Khẓurdād	۳ خورداد
10. Day	۱۰ دَی	4. Tīr	٤ تیر
11. Bahman	۱۱ بهمن	5. Murdād	٥ مُرداد
12. Ispandārmuz (Isfandārmuz)	۱۲ اسپندارمُز	6. Shahrīvar	٦ 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 *Mouse*	۱ سچقان (سیچقان)
" " " *Ox*	۲ اوْی (اوْد)
" " " *Leopard*	۳ بارس (پارس)

Year of the	*Hare*	٤ تَوشقان (تَوشقان)
" " "	*Fish* (Crocodile)	٥ بالق (لوی)
" " "	*Serpent*	٦ ییلان (یَلان)
" " "	*Horse*	٧ آت (یونت)
" " "	*Sheep*	٨ قوي
" " "	*Ape*	٩ مَیمون (پیچی)
" " "	*Cock*	١٠ توخی (تخاقو)
" " "	*Dog*	١١ إيت
" " "	*Hog*	١٢ طونغوز (تنگوز)

The year (إيل, *il*) 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.

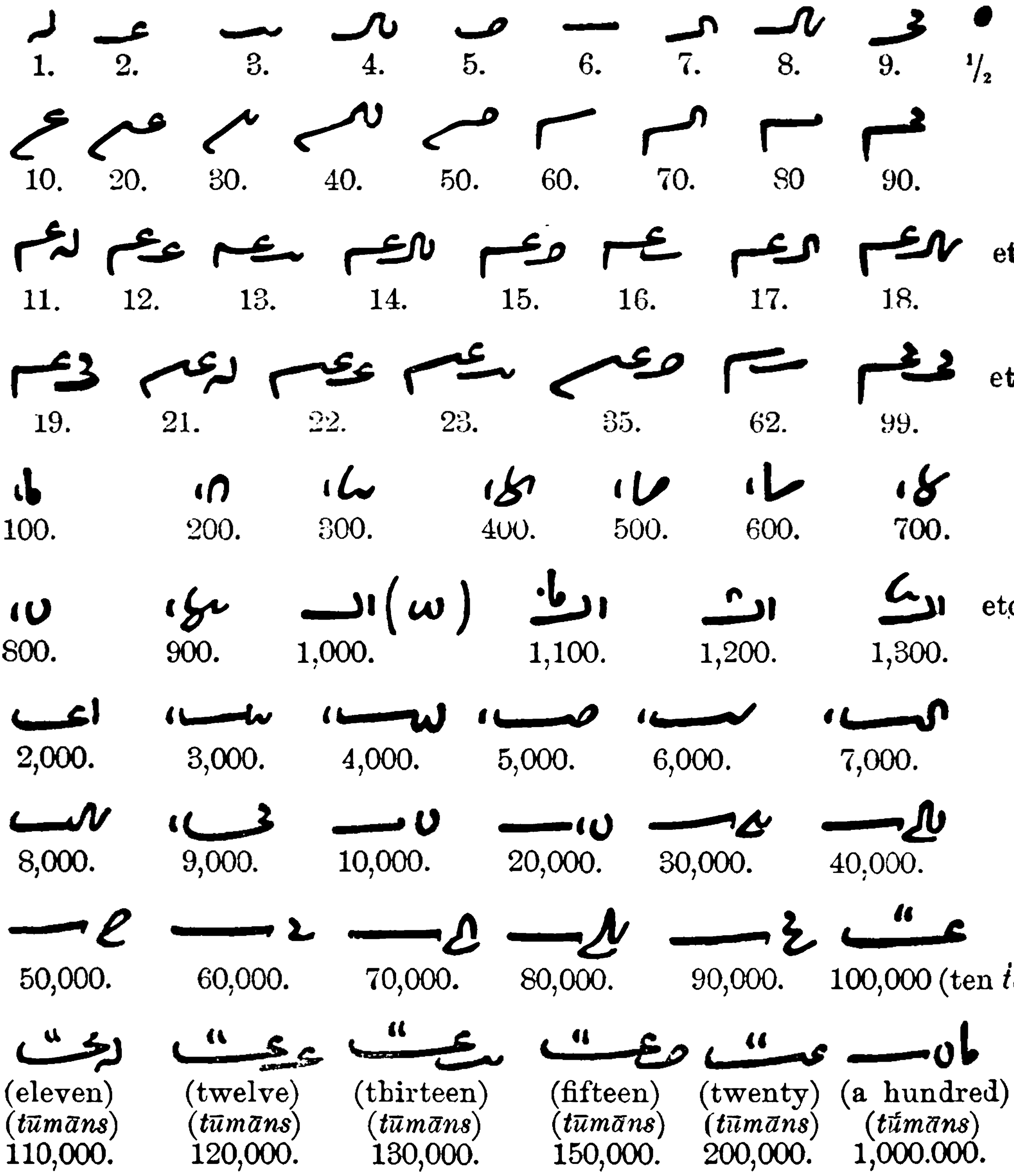
Days of the Week.

Thursday	٥ پنجشنبه	Sunday	١ یکشنبه
Friday	٦ جمعه (آدینه)	Monday	٢ دوشنبه
Saturday	٧ شنبه	Tuesday	٣ سه‌شنبه
		Wednesday	٤ چهارشنبه

Appendix C.

The *Siyāq* Method of Reckoning.

These figures are used in mercantile transactions. The figures denote the number of *dīnārs* (*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.



Appendix D.

Money, Weights and Measures.

1 *dīnār* (An imaginary coin).

5 *dīnārs* = 1 *ghāz* (an imaginary coin).

10 *ghāz* or 50 *dīnārs* = 1 *shāhī*.

2 *shāhīs* = 1 *muḥammadī*

2 *muḥammadīs* = 4 *shāhīs* = 1 *ábbāsī*.

5 *ábbāsīs* = 20 *shāhīs* = 1,000 *dīnārs* = 1 *Qirān*.

10 *qirāns* = 10,000 *dīnārs* = 1 *tūmān*.

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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 Tehrân, 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 (*Anzalī*) 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	,,	Yūzbāshīchāī,	4½	,,	
,, Yūzbāshīchāī	,,	Āqbābā,	5	,,	
,, Aqbābā	,,	Qazvīn,	4	,,	
,, Qazvīn	,,	Kāvandeh,	4	,,	
,, Kāvandeh	,,	Qaishlāq,	4	,,	
,, Qaishlāq	,,	Yangī Imām,	4	,,	
,, Yangī Imām	,,	Hiṣārak,	4	,,	
,, Hiṣārak	,,	Shāhābād,	4	,,	
,, Shāhābād	,,	Tahrān,	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	Tahrān	to	Kahrīzak	about 4	farsakhs
,,	Kahrīzak	,,	Ḥasanābād	,, 4	,,
,,	Ḥasanābād	,,	Qal'eh yi Muḥ. 'Alī Khān	4	,,
,,	Qal'eh M. 'A. Kh.	,,	Kūshk i Nuṣrat	,, 4	,,
,,	Kūshk	,,	Manzariyyeh	,, 4	,,
,,	Manẕariyyeh	,,	Qum	,, 4	,,
,,	Qum	,,	Parsangān	4	
,,	Parsagān	,,	Sinsin	7	
,,	Sinsin	,,	Kāshān	6	
,,	Kāshān	,,	Quhrūd	7	
,,	Quhrūd	,,	Bīdāshk (or to Soh, 5 farsakhs)	,, 6	,,
,,	Bīdāshk	,,	Mūrchihkhvār	,, 6	,,
,,	Mūrchihkhvār	,,	Gaz	,, 6	
	Gaz	,,	Iṣfahān	,, 3	

(From Iṣfahān to Julfā is about 2 miles).

3. From Bushire (Abū Shahr) to Iṣfahān.

From	Bushire	to	Burāzjūn	about 7	farsakhs
,,	Burāzjūn	,,	Kunār Takhteh	,, 6	,,
,,	Kunār Takhteh	,,	Kāzarūn	,, 8	,,
,,	Kāzarūn	,,	Miyān Kutal	,, 5	,,
,,	Miyān Kutal	,,	Khāneh Zanyūn	,, 6	,,
,,	Khāneh Zanyūn	,,	Shīrāz	,, 8	
,,	Shīrāz	,,	Zarghūn	5	
,,	Zarghūn	,,	Pūzeh	5	,,
,,	Pūzeh	,,	Qavvāmābād	,, 6	,,
,,	Qavvāmābād	,,	Murghāb	7	
,,	Murghāb	,,	Dehbīd	,, 7	,,
,,	Dehbīd	,,	Khān i Khūreh	,, 5	,,
,,	Khān i Khūreh	,,	Surmak	,, 7	
,,	Surmak	,,	Abādeh	6	
,,	Abādeh	,,	Shulgistān	5	
,,	Shulgistān	,,	Yazdikhāst	6	
,,	Yazdikhāst	,,	Maqṣūd Bēgī	,, 6	,,
,,	Maqṣūd Bēgī	,,	Qumisheh	5	
,,	Qumisheh	,,	Ma'yār	5	
,,	Ma'yār	,,	Marq	,, 5	
,,	Marq	,,	Iṣfahān (or Julfā)	,, 3	,,

4. From Iṣfahan to Aḥvāẕ (new route).

From	Iṣfahān	to	Bistagūn	about	30	Engl. Miles
,,	Bistagūn	,,	Qahveh-rukh	,,	22	,,
,,	Qahveh-rukh	,,	Kharaji	,,	18	,,
,,	Kharaji	,,	Ardal	,,	22	,,
,,	Ardal	,,	Ḍōpulūn	,,	8	,,
,,	Dōpulūn	,,	Sar i Khṵarm	,,	16	,,
,,	Sar i Khṵarm	,,	Pul i ʻAmārat (Mālvāri)	,,	13	,,
,,	Pul i ʻAmārat	,,	Dahdiz	,,	12	,,
,,	Dahdiz	,,	Gōdăr	,,	12	,,
,,	Gōdăr	,,	Māl Amir	,,	16	,,
,,	Māl Amir	,,	Qalʻeh-yi Tūl	,,	16	,,
,,	Qalʻeh-yi Tūl	,,	Aʻlā' Khūrshid	,,	7	,,
,,	Aʻlā' Khūrshid	,,	Tauleh	,,	15	,,
,,	Tauleh	,,	Jāreh	,,	9	,,
,,	Jāreh	,,	Khandaq	,,	15	,,
,,	Khandaq	,,	Vāʻiz	,,	30	,,
,,	Vāʻiz	,,	Aḥvāẕ	,,	17	,,

(For this Itinerary I am indebted to — Taylor Esq., in charge of the road now being made from Iṣfahān to Aḥvāẕ).

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Nr. 2.

روحی فداک دستخط مبارک را بسر افرازی این عبد مرقوم فرموده بودید

فرموده بودید هرگاه آن کتاب لشکر مظفر تمام شده تاریخ نوشته شود

الحال یک باب از کتاب مستمر به لشکر مظفر نوشته شده و مابقی دیگر

نشده و طولانی است تا تمام شود زیرا که ۳۷۰ صفحه دیگر باید نوشته

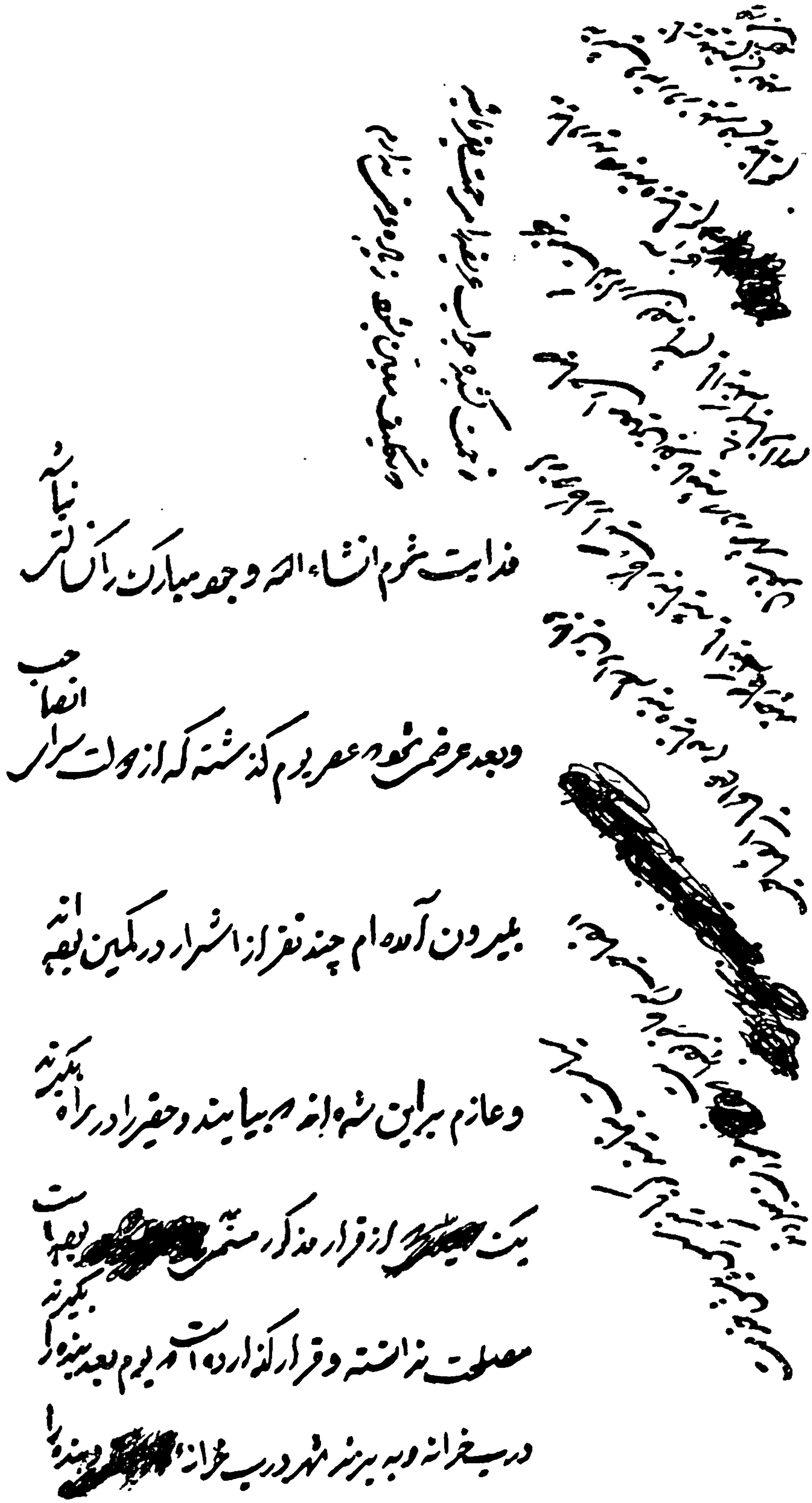
و مدت یکماه بلکه بیشتر طول می کشد تا تمام شود لشکر مظفر هرگاه چنانچه

نوشته لازم است باید زودتر نوشته شود همین زبان بفرمائید به خادم به چلفا می آیند

هرگاه باید تاریخ شروع شود تا نوشتن آن کتاب را ترک نموده اول تاریخ را بنویسم

چنانچه اول لشکر مظفر لازم است نوشته شود هیچ جواب نفرمائید

Nr. 3.



فدایت شوم انشاء الله وجود مبارک را کسالتی نباشد

وبعد عرض شود عریضه گذشته که از دولت سرای انصاب

بیرون آمده ام چند نفر از اشرار در کمین بقعه انه

وعازم بر این شده اند بیایند وحقیر را در راه بگیرند

یک [illegible] از قرار مذکور مستمسک [illegible] بصورت

مصلحت ندانسته وقرار گذارده ام یوم بعد بنده را بگیرند

در سیغرانه وبه برند شهر در سیغرانه [illegible] دهند را

Nr. 4.

صاحب معزز مکرم من رقیمهٔ شریفهٔ آنجناب زیارت شد چون
مشعر بر سلامتی مزاج عالی بود موجب مسرت گردید و از اینکه مخلص را
یادآوری فرموده بودند کمال امتنان حاصل شد چون شنیده بودم که
در خصوص خانه باشما در مقام مخالفت برآمده اند بسیار محزون
بودم اکنونکه آنجناب اطلاع دادند که قرار شده است مستر کارلس
در آنخانه بنشیند خوشحال شدم و امیدوارم که کار خیریکه آنجناب
مأمورند بخیر و خوبی انجام پذیر خواهد شد
عرض دیگر آنکه چون مستر پرنس Prinns پدر
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شده بود کسی برات شما را قبول نکرد اگرچه شعبهٔ از شرکت
مذکوره در طهران مکازینی باز کرده است لیکن گفتند ما با
ش . ولا . ج معامله نداریم اگر کسی از اجزای شرکت
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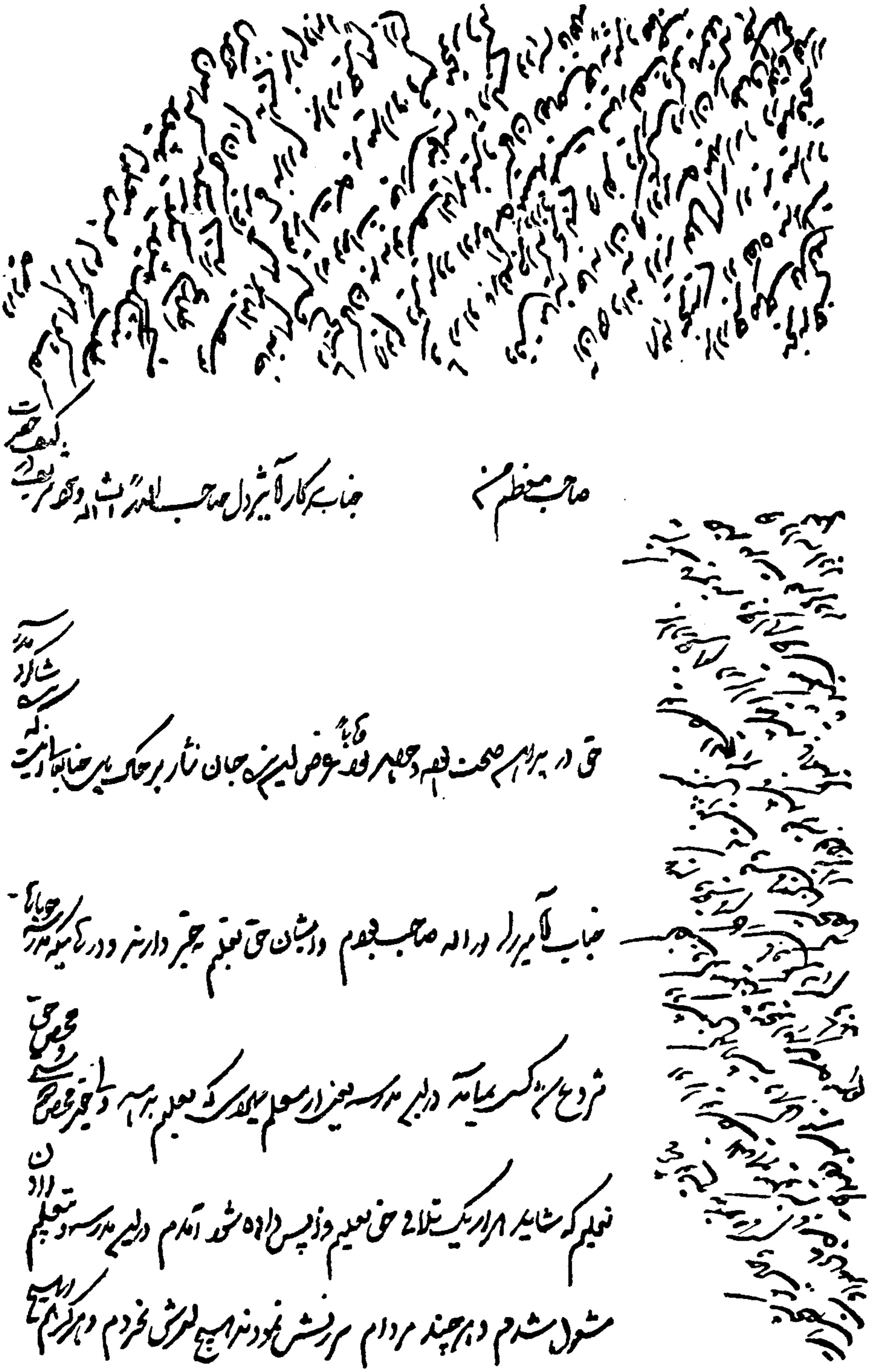
Nr. 6.



Nr. 7.

بعرض اقدس عالیه رسانند

چون مشورت سلامتی وجود مبارک عالی حق تعالی را کاری آورد دلا
فرستادن عیال در حشم لامزا اسماعیل این بنده حرف
ندارم ولی برادر عباسش با مدن صحرا صحت
صلاح کتبا با و این تکلیف نمودم و قبول نکرد این
نوشته را که با و نوشته ام و جواب داده است در لف
عریضه انفاذ حضور عالی داشتم ملاحظه فرمایند تا بر
حضرت عالی واضح گردد که خود برادر ما عباسش نمکش با مدن
الکا نمایند دیگر هم که خود اسماعیل قبول کند و محرم باشد
مبنی که همراه عباسش روانه شود چه در خدمات فرمان
الکا خاطر نشان و از ترحم بزرگانه عالی در حق کوچکم
مشار الیه کمال تشکر را دارند همه خدمت ایلچی مطلب قبول

Nr. 8.

صاحب عزیزمن امید از عنایت رب چنانست که
در عین صحت و عافیت باشید نامهٔ شما واصل شد
و سندات رسید از شما کمال ممنونیت را دارم و محقق
بدانید که از دستم هرچه بیاید در خدمتگذاری در نفع نخواهم
کرد جواب نامهٔ شما را بایست خواهم فرستاد مقصود
از نوشتن این کاغذ آنست که آورندهٔ این نامه
که [redacted] برادر ما و رزن من است و آدم
صادق درست کار است و امید دارم که باو را بجا سر
بفهمانید و در امورات روحانیه باو کمک و امداد کنید
و باو در خصوص معرفت کتب مقدسه بوآزادی
کنید کمک کنید این شخص از بنجای [redacted]
[redacted] از حالات او مطلع است احوالات
او و خانوادهٔ او را [redacted] میرزا [redacted] برسد

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Nr. 10.

سلمه

صاحب معظم محترم

امسیکه همواره اوقات

سلمه

سقف صاحب

باضیاب

امروز

ضمناً تقدیم میدهد در خصوص وعده و قرار ملاقات

عالی

و نیم قبل

بعد

الیوم مسیو را خدمت آن پ عرض کردم و قرار را

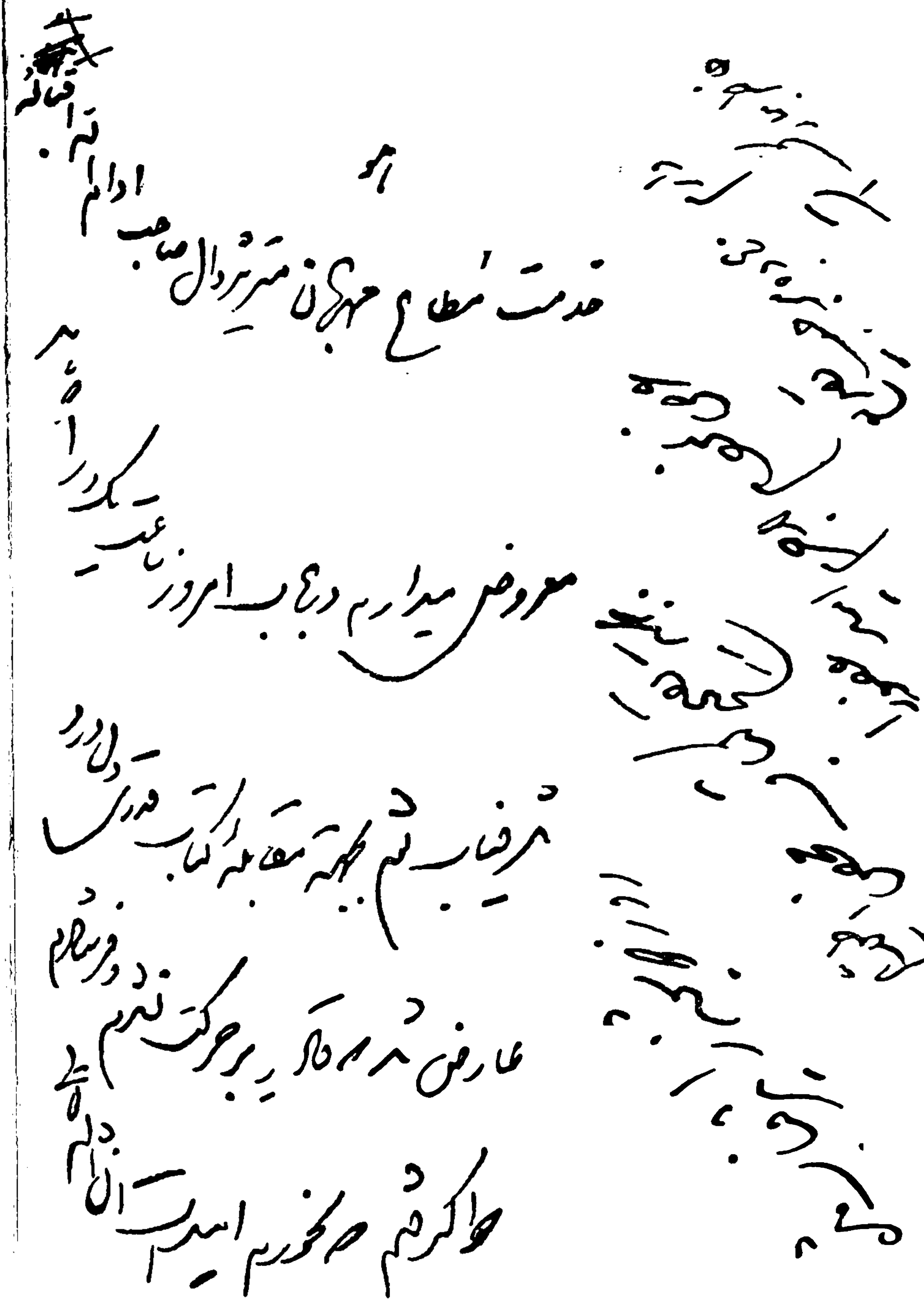
اطلاع

داد

داوند که سرکار ما هم تشریف داشته باشید

عرض شد نامه زحمت دارد

Nr. 11.



Nr. 12.

حاضر شد حالیشان مشدی محمد فرستاده شده با جناب ولی
بیست رئیس قاطر از تاریخ روز هشت شهر جمادی الاولی
قاطری سه لاک تومان که جهت مسلم معاودی بیشتر منضبط شد
که مسلم سی صحیح کلان بیش کلوبه نقدا در شیراز بگیرد نصف دیگر در اصفهان
و ایضاً ضمناً شرط شد که چهار بعد از رسیدن بصفهان رسید شخص بر بار و قرار
انها شد که هر یک از انها بخواهند در سفر توقف نمایند
خاطر و تعهد با او باشد از جمله رئیس خاطر با کی باشد در نفر لوم
بیش کی باشند بعد بعد وصول وصیت الله بگیرد و وصیت

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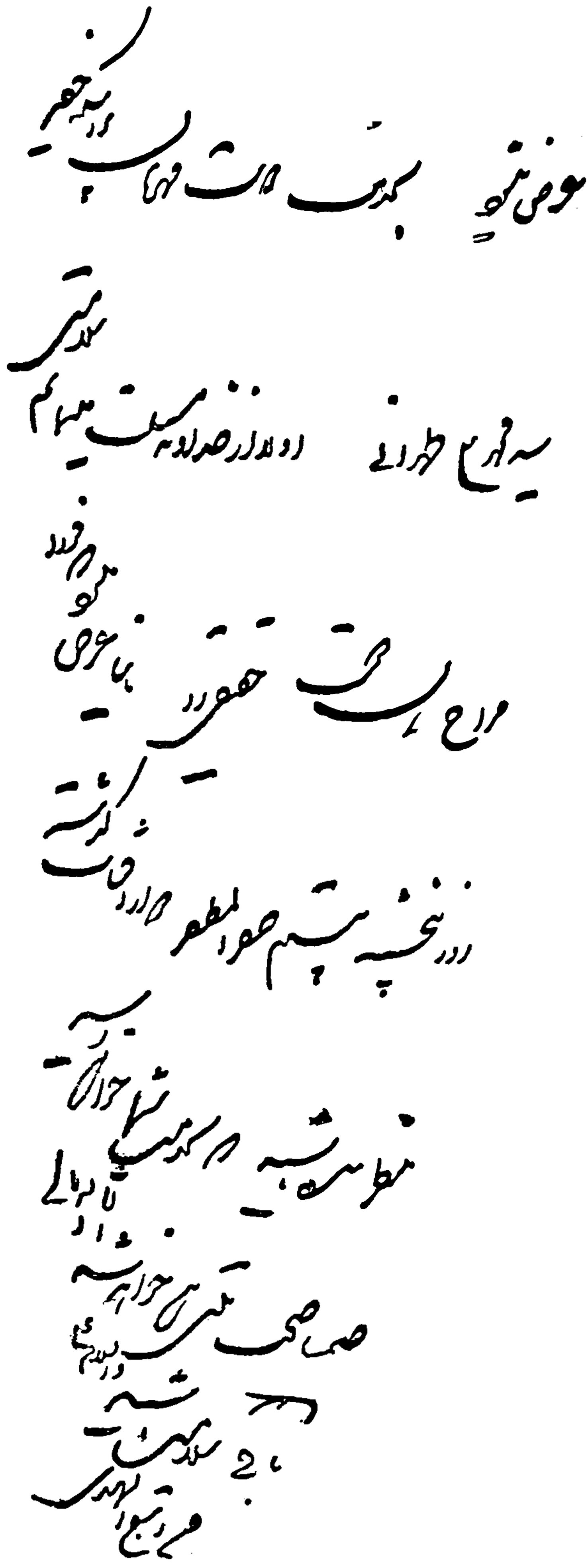
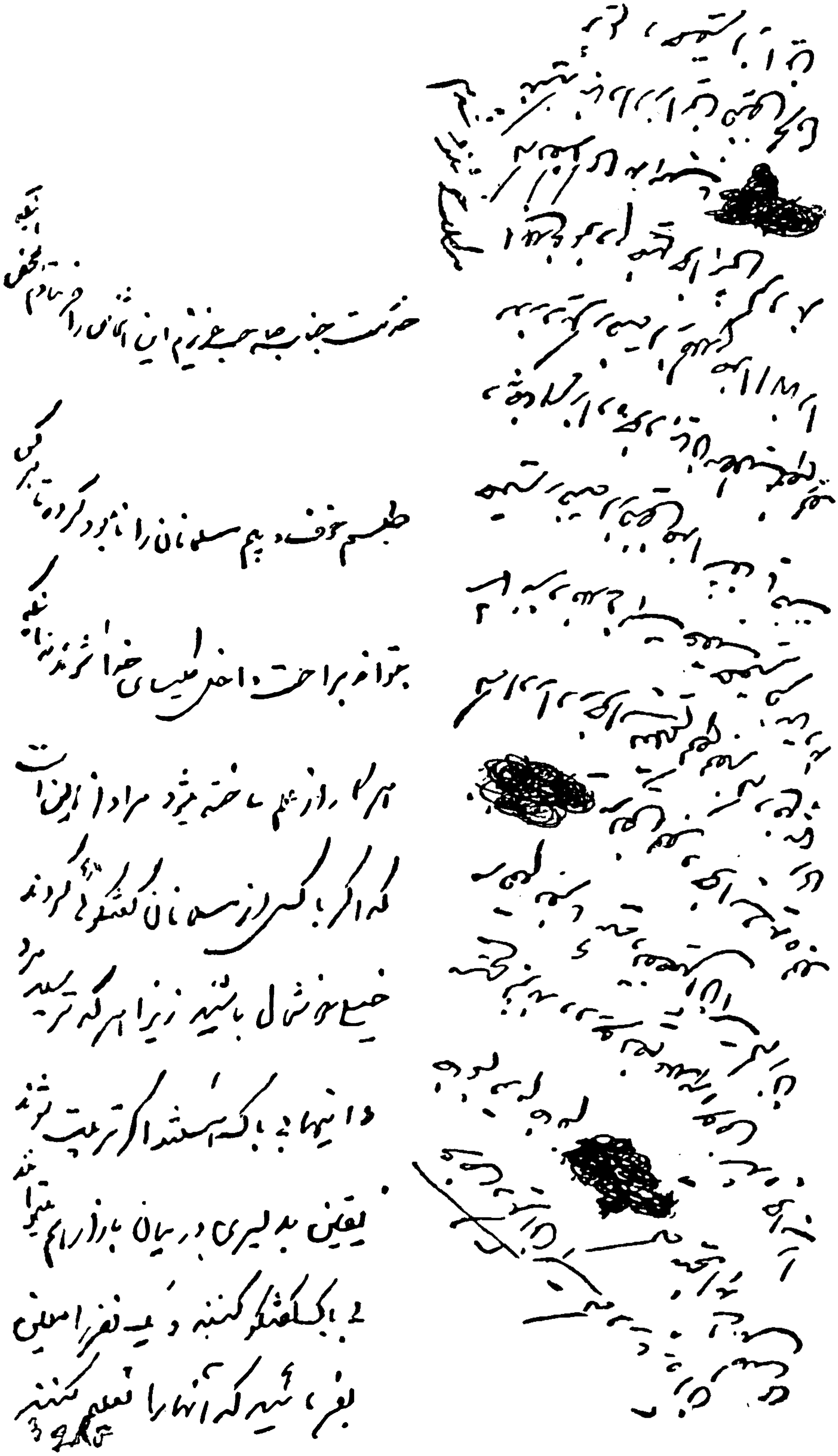
Nr. 14.



Nr. 15.



حضرت جناب صاحب جغرایم این اثاث را خادم مخلص

طبع خوف و بیم سلطان را نابود کرده تا بر کس

بتواند براحت و اطمینان خدا شوند زیرا

هر کار از علم ساخته میشود مراد از این است

که اگر با کسی از سلطان گفتگو کردند

خیلی خوشحال باشید زیرا هر که ترسید مرد

دانیها به باک استند اگر تربیت بود

یقین بدلیری در میان بازار راه میتوانند

با یکدیگر گفتگو کنند و بی نفرا معین

بفرمایید که آنها را تعلیم کنند

Nr. 16.

[illegible]

[illegible]

[illegible]

[illegible]

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Nr. 18.

هو الحی الذی لا یموت

جناب فضیلت نصاب کلمات عالمانهٔ صادقانهٔ که از روی خلوص نیت و ظهور عقیدت در چند صفحهٔ اوراق مرقوم رقم بود ملاحظه نمودم — از مطالعهٔ آن چون بوی گلزار حقانیت شنیدم از کلک از خطرا بها آرمیدم و کلمات معارف از کلمین کلام و بیان بیغرضانهٔ آنجناب چیدم — بر صحت امر و حقانیت امهی دینیهٔ ثلاثه جز معارف ذو الجلال و جز توحید خدای لایزال نیست تصدیقی متین دارم

اما چون آنجناب را از قبیل بعضی از علماء در ایران یافت میشوند دیدم که رویه پیشه شان اینست مطالبی چند در اثبات امر و حقانیت مطلب خود ظهار میدارند و بی شاهد و بینه در قبول آن اصرار مینمایند و اگر کسی چیزی از همان مطالب بیسلسله خود ظهار نموده از سؤال نماید بی آنکه جوابی گویند و حجتی بیارند یا شخص را گناه نابخشودنی از خود دانسته مینمایند یا که فوراً کشتن میخواهند و خون او را حلال میدانند و اگر او را بقتل نرسانند اقلاً زحمتی بجهتش فراهم میکنند که فقیر عمریست در ایران رفتار این نوع زحمات علاوه بر رنجهائیکه در طلب دین حق و عرفان خدای قادر مطلق برده ام هستم و در اصفهان هم از این قبیل زیاد هستند البته ملاحظه نموده اید

از آنجهت که شما چون آنها نیستید و هر مطلبی را هم که شخص اهتمام دارد و نفهمد چندان حاصل ندارد یعنی نتیجه از آن نتوانند گرفت — لهذا در این چند مطلب که ظهار و معروض میدارم بعضی ثبوتات هست که حتی آن موقوف بملاقات خود آنجناب است اما چون عجالةً دست رسی بآن نیست بعضی از آن بلا در این ورقه ظهار میدارم حاضر استماع بشید

Nr. 19.

دوست حقیقی فدای حضور مبارک شوم

الف اوقات مزاج شریف مع اعوان و اتباع و اشتیاق و اقربا و اشخاص خطی صادره عیب

مستدامًا محفوظ و مسرور بوده و از هر گونه گزندی و آلودگی

وجود مبارک مسرور و تاقن واجب الوجود مجلل و مسعود بوده باشد ثانیاً عریضه میدالله ابن

معدوم اگرچه از سوء ذره پروری و حقیر نوازی جوهای احوالات این جانب بوده باشید

الیوم بحمدالله تعالی خیریت است در طهران بدعاگوئی سرکار استغاثه دارم و دعا

سوای بخشش از هوای فیض قدوم شریف خدا شاهد است اگر سرکار این معدوم

فراموش فرموده اند لکن حقیر از تفقدات سرکار را بلاد بهاء فرام مشتری

امیدست بزیبه دلطف حضرت عیسی مسیح و ثمره اسب جوان

نوعی بشود که همیشه در خدمت سرکار مشعوف و معتکف

Nr. 20.

بحضور پرنور کبریا الله روحنا بن مستطاب حضرت اسقف صاحب دامت برکاته

عرض بندگی میرساند این بنده کمترین مترجم را قاصر که ۱۲ تا تلی همراه ارمنیان

محترم و خیرخواهان محروم مخلوق از هر کرسه خطر محفوظ و در طلب الطاف بی‌انتها

پدر سماوی مطلق سرمدی خالق آسمان و زمین و پسر یگانه وحید رستگار دهنده

بشر و مانند خداوند عیسی مسیح بعمه و از فیض روح القدس مملو شده

آمین و ها انکه تعلیقه بخط برادر حقیقی در خداوند عیسی مسیح میرزا استفان

در هفته گذشته زیارت شد از سلامتی جنابان عالیان و برادران

دیگر نهایت خوشوقتی حاصل آمد استفسار از حالات این بندگان

فرمودند تفصیلات تا در دربار خوبان را در عرایض

عرض نمودیم بعد از آنکه بقدر بیست روز در طهران بودیم

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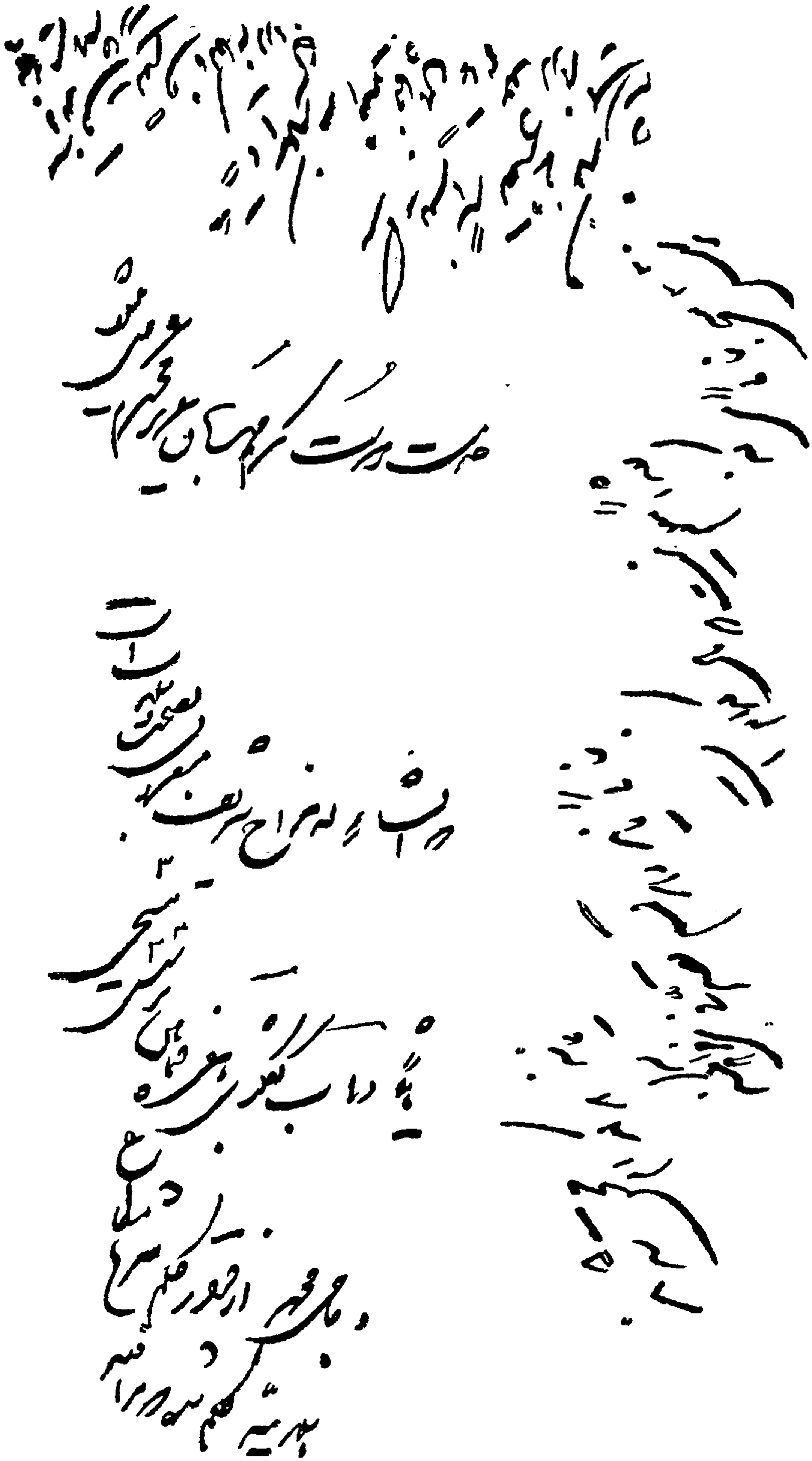
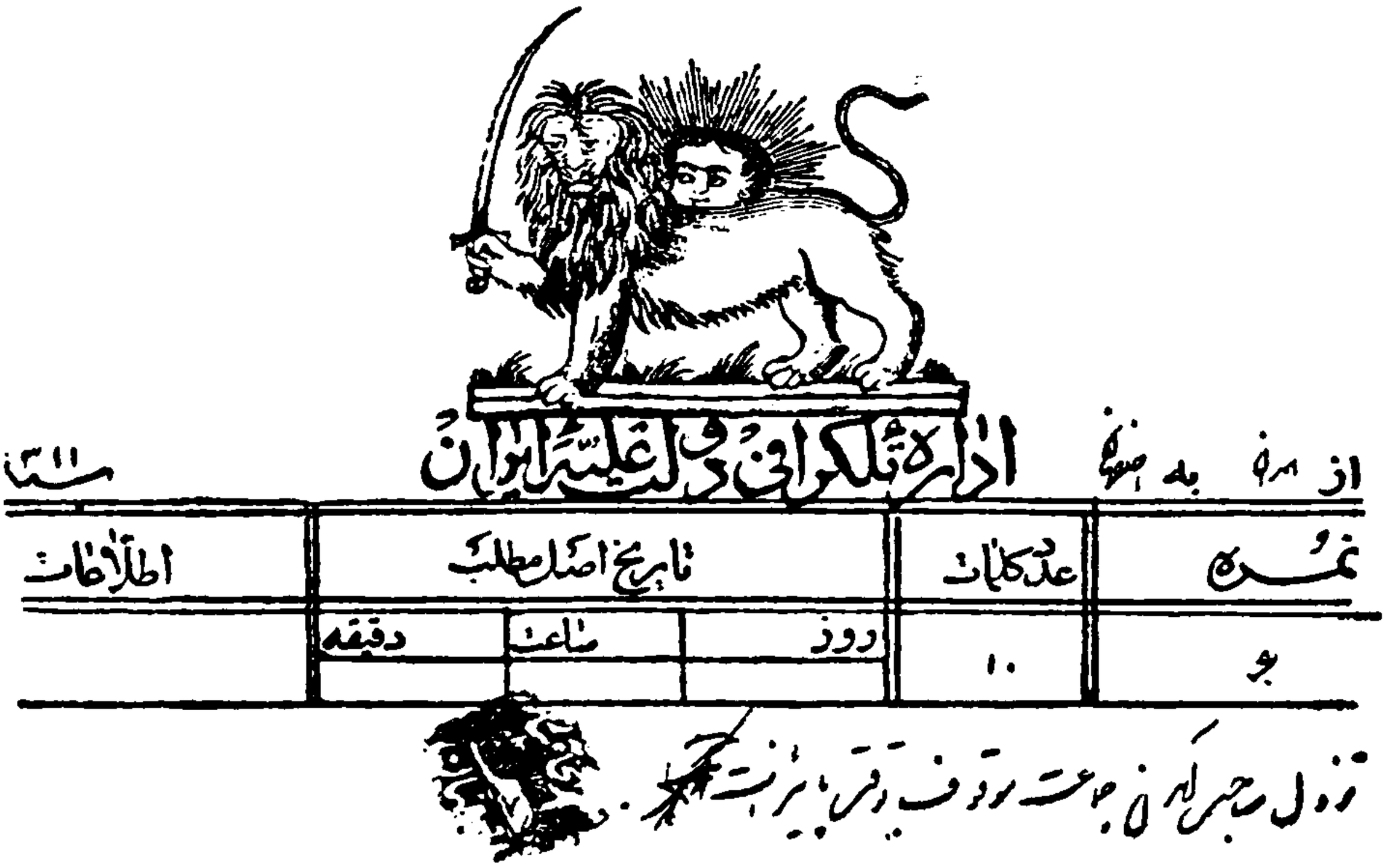
Nr. 22.



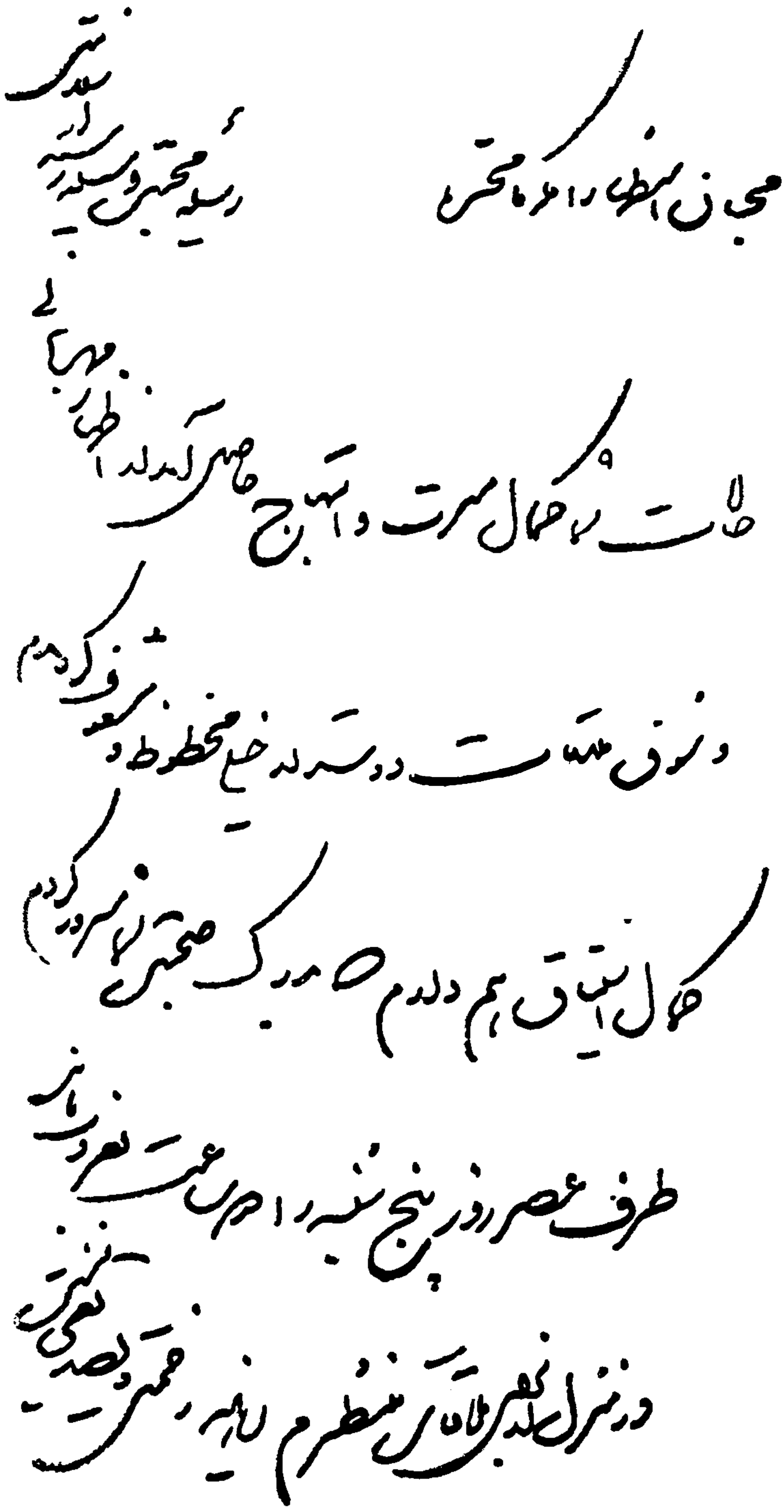
Nr. 23.

A Persian Telegram.



بواسطهٔ تلگرافخانه	گرفته شد	کیفیت مطلب
تاریخ ۴ شهر رمضان	ساعت دقیقه	

Nr. 24.



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Accidentally, *ittifāqan, sahvan.*
Accompany (to), *hamrāh raftan, hamrāhī k: n:*
Accomplish (to), *bi-anjām rasānīdan, tamām k:*
Accord (with one —), *bi-ittifāq.*
According (to), *bar ḥasb, muvāfiq, muṯābiq, bar vifq, banā bar.*
Accordingly, *pas, lihāzā, banā bar īn.*
Accountant, *muḥāsib.*
Accountbook, *daftar i ḥisāb.*
Account (to), *pandāshtan (-dār), ingāshtar (-gār).*
Account (bill), *ḥisāb;* (narrative), *qiṣṣeh, ḥikāyat, bayān, naql.*
Accoutrements, *silāḥ* (pl. *aslaḥeh*), *yarāq.*
Accumulate (to), *jam' k:, farāham āvardan, anbār k: andūkhtan (andūz).*
Accumulation, *majmū'ah, majma'.*
Accuracy, *diqqat, durustī.*
Accurate, *durust, ṣaḥīḥ, rāst.*
Accurately, *bi-durustī, ṣaḥīḥan.*
Accursed, *mal'ūn, la'īn.*
Accusation, *shikāyat, tuhmat* (false).
Accuse (to), *az (bar) shikāyat k:, āvardan, — rā bi — nisbat dādan;* (falsely) *tuhmat zadan.*
Accuser, *mudda'ī.*
Accustom (to), *āmūkhtan, āmūzānīdan;* (oneself) *'ādat giriftan.*
Ache, *dard, vaj'.*
Ache (to), *dard k:*
Acid, *turush;* (noun) *tīzāb.*
Acidity, *ṯurushī.* [*i'tirāf k:*
Acknowledge (to), *iqrār n:*
Acknowledgement, *iqrār, i'tirāf.*
Acorn, *balūṯ.* [*āshnā.*
Acquaintance, *āshnāī;* (person)
Acquainted (with, to be), *shinākhtan (shināsī), āshnāī dāshtan bā* (person): *muṯṯali' būdan, iṯṯilā' dāshtan az* (thing).
Acquiesce (to), *qabūl k: rizā dādan bi.*
Acquire (to), *ḥāṣil k:, taḥṣīl n: bi-chang (taṣarruf) āvardan:* (learn) *yād (farā) giriftan.*
Acquisition, *taḥṣīl.*
Acquit (to), *ibrā kardan, rihā k:*
Acre, *jarīb.*
Acrobat, *bāzīgar, lūṯī.*
Across, *ān ṯaraf 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, zarangī.*
Actually, *fi'lan, fi'lfi'l fi'lvāqi'.*
Acute (severe), *sakht, shadīd:* (clever) *zarang.*
Adapt (to), *muvāfiq sākhtan, g:*
Add (to), *jam' zadan* (figures up): *afzūdan bar, ilḥāq n: bar.*
Addition, *izāfeh;* (arithmetic), *jam'.*
Address (of letter), *'invān ('unvān).*
Address (to) *mukhāṯab sākhtan, dāshtan* (speaking).
Adequate, *kāfī, muvāfiq, qābil.*
Adhere (to), *chasbīdan (bi, bar), mulṣaq shudan.*
Adherent, *ṯarafdār, tābi'.*
Adhesion, *luṣūq.*
Adieu, *khudā ḥāfiẓ: vidā'.*
Adjacent, *muttaṣil.*
Adjective, *ism i ṣifat.*
Adjoin (to), *muttaṣil būdan.*
Adjourn (to), *ta'khīr andākhtan, ta'vīq andākhtan (andāz).*
Adjournment, *daf' u'lvaqt, ta'vīq.*
Adjudicate, *faiṣal k:*
Administer (to), *idāreh k:*
Administration, *idāreh, ḥukūmat.*
Administrator, *mukhtār, ḥukmrān:* (of a will), *vaṣī.*
Admirable, *lāiq i ta'ajjub, pasandīdeh, 'ajīb.*
Admiral, *amīru'lbaḥr, daryā-bēgī.*
Admiration, *ta'ajjub.*
Admire (to), *pasandīdan, manẓūr dāshtan.*
Admission (entrance), *dukhūl;* (confession), *iqrār, i'tirāf.*
Admit (to), (let in), *andar āvardan,* (confess), *i'tirāf n:*

Admonish (to), *-rā naṣīḥat k: tanbīh n:*
Admonition, *naṣīḥat, pand: tanbīh.*
Adopt (child), *tabannī k: pisar khvāndan.*
Adoption (of child), *tabannī, pisar khvāndagī.*
Adoration, *'ibādat, parastish.*
Adore, (to), *ibādat n: parastish k: parastīdan, sujdeh k: sujūd n:*
Adorer, *'ābid, parastish kunandeh:* (lover), *'āshiq, muḥibb.*
Adorn (to), *ārāsteh k: muzayyan n:*
Adornment, *zīnat, ārāyish.*
Adroit, *chālākdast.*
Adroitness, *chālākdastī.*
Adult, *bāligh.*
Adulterate (to), *makhlūṭ s:*
Adulterer, *zānī, zinākār.*
Adultery, *zinā, zinākārī.*
Advance (to), *pīsh raftan:* (trans.) *pīsh āvardan.*
Advancement, *taraqqī, sar-afrāzī.*
Advantage, *fāideh, naf', manfa'at, sūd.*
Advantageous, *mufīd.*
Adventure, *mā-jarā.*
Adverb, *ẓarf.*
Adversary, *mukhāṣim.*
Adverse, *mukhālif, munāqiẓ.*
Adversity, *bad bakhtī, balā, muṣībat.*
Advertise (to), *i'lān d:, k: ishtihār d:*
Advertisement, *i'lān, ishtihār.*
Advice, *naṣīḥat, pand.*
Advisable, *munāsib, shāyisteh.*
Advise (to), *naṣīḥat k:, n:*
Advocate, *vakīl.*
Adze, *tīsheh.*
Affable, *mihrabān, karīm.*
Affair, *amr, mu'āmaleh, 'amal.*
Affect (pretend, to), *bahāneh k:,* (to produce effect), *aṣar (ta'ṣīr k:, n:, dāshtan.*
Affection, *muḥabbat, ulfat, 'ishq.*
Affectionate, *muḥibb; muḥabbatāneh, mushfiq.*
Affiance (to), *nāmzad s:*
Affinity, *nisbat, vābastagī.*
Affirmation, *taṣdīq, ījāb; iṣbāt.*
Affirmative (answer), *ījābī.*
Afflict (to), *āzurdeh s: ranjānīdan.*
Afflicted, *parīshān-ḥāl, dilgīr, gham-gīn.*
Affliction, *muṣībat, gham, alam, ranj.*
Afraid, *tarsān, khāif.*
Afresh, *az sar i nau, mujaddadan.*
After, *ba'd az, pas, a'qab, pai, dunbāl.*
Afternoon, *ba'd az ẓuhr, 'aṣr.*
Afterwards, *ba'd az ān, minba'd.*
Again, *bāz, dīgar, bār i dīgar, mukarraran.*
Against, *bi-ẓidd, bar (bi-) khilāf.*
Age, *'umr, sinn:* (old age) *pīrī* (time) *zamān.*
Aged, *pīr, kuhansāl, sālkhvurdeh.*
Agent, *vakīl, gumāshteh, kārkun.*
Agile, *chālāk, zarang, chust.*
Agio, *ṣarf.*
Agitate (distress, to), *parīshān s: ashūfteh s:* (to put in motion), *junbānīdan, taḥrīk n:*
Ago, *qabl, pīsh az īn.*
Agony, *dard i sakht, ta'allum:* (of death) *naz', jān kandanī.*
Agree (to), *rāẓī shudan, qabūl k: qarār dādan.*
Agreeable, *pasandīdeh, dilpasand, maqbūl.*
Agreed, *muttaḥid.*
Agreement, *ittifāq, qarār.*
Agriculture, *zirā'at, kisht kārī, falāḥat.*
Ague, *tab va larz.*
Aid, *madad, kumak, imdād, isti'ānat.*
Aigrette, *jīqeh.*
Aim, *nishān.*
Aim (to), *dīd kardan, qarāvul giriftan.*
Air, *havā:* (tune), *navā, āhang.*
Alarm, *āshuftagī, taḥayyur, tars.*
Alarm (to), *tarsānīdan.*
Alarming, *haulnāk, muhīb.*
Alas! *afsūs, ḥaif, āh.*
Alchemy, *kīmiyā.*
Alcohol, *'araq.*
Alembic, *'anbīq.*
Algebra, *al jabr.*

Alien, *gharīb, ajnabī*; (adj.), *ba'īd* (*az*).
Alight, *pāīn 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), *takhfīf dādān, taskīn n:*
Alleviation, *takhfīf, taskīn.*
Alley, *kūcheh:* (with trees) *khiyābān.*
Alliance, *mu'āhadeh.*
Allow (to), *guzārdan, guzāshtan* (*guzār*), *izn* (*ijāzeh*) *dādan.*
Allowable, *ravā, halāl, mujāz.*
Alloy, *āmīzish, bār.*
Allude (to), *kināyeh k: az.*
Allusion, *kināyeh, ishāreh, 'ibārat* (*az*).
Ally, *mu'āhid, madadkār, mu'āvin.*
Almanac, *taqvīm.*
Almighty, *qādir i mutlaq.*
Almond, *bādām.*
Almost, *taqrīban, takhmīnan, 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-āvāz i buland.*
Alphabet, *hurūf i hijā, alif bē.*
Already, *hanūz, tā hāl, qabl az īn.*
Also, *nīz, ham, aizan.*
Altar, *qurbāngāh, mazbah.*
Alter (to), *taghyīr dādan, tabdīl k:, avaz k:*
Alteration, *taghyīr, tabdīl.*
Alternately, *naubeh bi-naubeh.*
Although, *agarchih, harchand kih, bā* (*vujūd i īn*) *kih.*
Altitude, *bulandī, irtifā'.*
Altogether, *bi'lkull, kulliyyatan, tamānan.*
Always, *hamīsheh, hamvāreh, paivasteh.*

Amass, *jam' kardan, andūkhtan* (*andūz*).
Amaze (to), *hairān s: mutahayyir k:*
Amazement, *hairat, ta'ajjub, tahayyur.*
Ambassador, *īlchī, safīr* (pl. *sufarā*).
Amber, *kahrubā.*
Ambiguous, *mubham, mughlaq.*
Ambition, *istikbār.*
Amble (to), *yūrgheh raftan.*
Ambuscade, *kamīngāh.*
Amend (to), *islāh* (*tasḥīḥ*) *k:*, *durust k:.*
Amethyst. *yāqūt i khamrī.*
Ammunition, *bārūt, asbāb i jang.*
Among, *miyān, darmiyān, mābain.*
Amount, *mablagh, jumleh.*
Amputate (to), *burīdan.*
Amulet, *ta'vīz, 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, *qisseh, hikāyat.*
Angel, *firishteh, malak* (pl. *malāikeh*).
Angelic, *malakī.*
Anger, *ghazab, khashm, ghaiz.*
Angle, *gūsheh* (*zāviyeh*), *kunj.*
Angry, *ghazabnāk, khashmnāk, ranjīdeh.*
Animal, *jānivar, haivān.*
Ankle, *qūzak i pā, ka'b.*
Annalist, *vāqi'eh nigār,* (*vaqāi' nigār*).
Annals, *tavārīkh* (pl. of *tārīkh*)
Annihilate (to), *nīst* (*o nābūd*) *k: ma'dūm s:*
Annotation, *hāshiyeh.*
Announce (to), *khabar dādan, ittilā' d: az.*
Annoy (to), *ranjānīdan.*

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Artillery, *tūb-khāneh.*
Artist, *naqqāsh.*
As, *chūn, chunānkih.*
Ascend, *bālā raftan; ṣu'ūd n:, bar āmadan (āy).*
Ascertain (to), *taḥqīq k: iṯṯilā' yāftan (yāb).*
Ascetic, *zāhid.*
Asceticism, *riyāẓat, zuhd.*
Ascribe (to), *tauṣīf k:, nisbat dādan bi.*
Ash (tree), *zabān i gunjishk.*
Ashamed, *sharmandeh, sharmsār, khijil.*
Ashes, *khākistar.*
Aside, *bar ṯaraf: bar yak sū.*
Ask, *pursīdan, su'āl kardan: khvāstan (khvāh), ṯalab n:, ṯalabīdan, darkhvāst k:*
Asleep, *dar khvāb.*
Asp, *af'ā'.*
Asparagus, *mārchūbeh.*
Aspect, *ṣūrat, vajh.*
Ass, *khar, ulāgh: ḥimār.*
Assassin, *qātil.*
Assassination, *qatl.*
Assault, *ḥamleh; jūrish; ḥujūm.*
Assault (to), *ḥamleh k:, ḥujūm āvardan; yūrish k:* (in war); *bar sar (i fulān) rīkhtan.*
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, maḥfil, anjuman.*
Assent (to), *riẓā dādan bi-, qabūl k:*
Assert, *barān būdan kih, bā ta'kīd guftan (gūy).*
Assist, *madad (kumak) k:, imdād n:, i'ānat n:*
Assistance, *madad, kumak, i'ānat, yārī.*
Assistant, *madadkar, mu'āvin.*
Associate, *rafīq, sharīk, hamdam:*
Associate (to, with), *ṣuḥbat k. bā, mu'āsharat k: bā, uns dāshtan bā.*
Association, *sharākat; ṣuḥbat.*
Assuage, *āramīdan, takhfīf k:*
Assume (suppose), *pandāshtan (-dār), ingāshtan (-gār);* (take up), *bar khvud giriftan (gīr).*
Assurance (commercial), *bīmeh:* (confidence), *iṯmīnān.*
Assuredly, *yaqīnan, ḥaqīqatan.*
Astonish (to), *mutaḥayyir (ḥairān) s:*
Astonished, *ḥairān, mutaḥayyir, ḥairat zadeh, sarāsīmeh.*
Astonishment, *ḥairat, taḥayyur.*
Astray, *gumrāh, sargardān.*
Astrologer, *munajjim.*
Astrology, *'ilm i nujūm.*
Astronomer, *raṣṣād, ahl i hai'at.*
Astronomy, *'ilm i hai'at.*
Asylum (refuge), *panāhgāh, panāh, bast.*
At, *dar, nazd, bi.*
Athlete, *pahlavān, kushtīgar.*
Atmosphere, *havā.*
Atom, *ẕarreh.*
Atone (to), *kaffāreh kardan.*
Atonement, *kaffāreh.*
Atrocity, *fasād, satam, zulm.*
Attach (to), *chasbānīdan, vā bastan.*
Attachment, *muḥabbat, ulfat.*
Attack, *ḥujūm, ḥamleh.*
Attack (to), *ḥamleh burdan, k:*
Attain (to), *ḥāṣil k: bi-darajeh-yi — rasīdan.*
Attainable, *muyassar:* (to be —), *gīr āmadan (āy).*
Attainment, *taḥṣīl, iqtinā.*
Attempt, *kūshish, sa'ī, jidd va jahd, ijtihād.*
Attempt (to), *kūshish k: sa'ī n: jidd va jahd n:*
Attend (to), *mutavajjih būdan, gūsh dādan (giriftan);* (be present), *ḥāẓir shudan;* (wait upon), *khidmat k:,* (the sick), *parastārī n:*
Attendance, *khidmat:* (of the sick), *parastārī.*
Attendant, *khādim, naukar, pīshkhidmat.*
Attention, *tavajjuh, iltifāt.*
Attentive, *mutavajjih, multafit, muvāẓib.*
Attentively, *bi(bā)diqqat.*

Attest (to), *shahādat dādan bi (bar).*
Attract (to), *kashīdan, jazb n:*
Attraction, *kashish, jazb.*
Attribute, *ṣifat, vaṣf.*
Attribute (to), *kasī rā bi chīzī nisbat dadan, manṣūb k:*
Auction, *harrāj, mazād.*
Audacious, *bā-jur'at, dilīr, dilāvar.*
Audible, *masmū', shinīdanī.*
Audience (the), *ḥāzirīn* (pl. of *ḥāzir*).
Augment (to), *afzūdan* (*afzāy*) *bar, ziyād k:*
Augmentation, *afzūnī.*
Aunt (paternal), *'ammeh;* maternal (*khāleh*).
Augúst, *humāyūn, sulṯānī, a'ẕam:* (Aúgust, month), *āgust, āb.*
Auspicious, *nīk-akhtar, nīk-shukūn.*
Austere, *durusht, sakht, mu-ta'abbis.*
Authentic, *ṣaḥīḥ, musallam.*
Authenticate (to), *iṣbāt n: sābit kardan.*
Authenticity, *ṣiḥḥat va ḥaqqīyyat.*
Author, *muṣannif:* (compiler) *mu'allif:* (cause) *asbāb, muḥarrik.* [*amr.*
Authority, *iqtidār, ikhtiyār, hukm,*
Autocracy, *istiqlāl.*
Autocrat, *ḥākim i 'ala'l istiqlāl,* (*bi'listiqlāl*).
Autograph, *dast-khaṯṯ.*
Autumn, *pāīz.*
Auxiliary, *mu'āvin, madad kār:* (verb) *fi'l ī rābiṯeh.*
Avalanche, *shapeh, bahman.*
Avarice, *ḥirṣ, ṯama', bukhl.*
Avaricious, *ṯama'kār, bakhīl, ḥarīṣ.*
Avenge (to), *intiqām giriftan* (*gīr*).
Avenue, *khiyābān.*
Average (on an), *rūyi ham rafteh.*
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, *bīdār.*
Awaken (trans.) *bīdār k:*, (intr.) *bīdār sh:*
Aware, *āgāh, multafit, muṯṯali'.*
Away, *dūr, ba'īd.*
Awe, *haibat, nihīb, haul.*
Awful, *haulnāk, muhīb.*
Awning, *sāyabān.*
Axe, *tabar.*
Axiom, *badīheh.*
Azure, *nīlrang, lājavardī.*
Baby, *ṯifl, bachcheh.*
Babyhood, *ṯufūliyyat.*
Bachelor, *'azab, 'arūsī na kardeh.*
Back, *pusht:* (adv.) *bāz, pas, 'aqab.*
Backwards, *pas, bi-'aqab.*
Bacon, *gūsht 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, mīzān, qāpūn.*
Balcony, *mahtābī.*
Bald, *kal.*
Bale (of goods), *basteh.*
Ball (toy), *gūy, ṯup, kurreh:* (cannon) *gulūleh;* (dance), *Mihmānī yi bāl, raqṣ.*
Bamboo, *nai-yi Hindī.*
Band (music), *mūzīkān* (pl): (company) *dasteh:* (tie), *band, rifādeh.*
Bandage, *rifādeh, band.*
Banish (to), *nafī-yi balad kardan; jalā-yi vaṯan n:*
Banishment, *jalāī, nafī.*
Bank (of river), *kanār, lab, sāḥil* (pl. *savāḥil*): (for money), *Bānk.*
Banker, *raīs i bānk.*
Banknote, *askinās.*
Bankrupt, *var-shikasteh:* (to be) *var-shikastan.*
Bankruptcy, *var-shikastagī.*
Banner, *'alam, darafsh, livā.*
Banquet, *ẕiyāfat, mihmānī.*

Baptism, *ta'mīd.*
Baptist (St. John the), *Ḥazrat i Yaḥyā' yi ta'mīd dihandeh.*
Baptize (to), *ta'mīd dādan*: (to be -d), *ta'mīd giriftan, yāftan.*
Bar (of wood), *tīr, chift, chūb-bast*: (hindrance) *mumāna'at.*
Barbarian, barbarous, *vaḥshī.*
Barbarity, *vaḥshiyyat;* (act), *ẓulm.*
Barber, *dallāk.*
Bare, *barahineh, lukht, 'uryān.*
Barefaced, *bī-hayā, bī-sharm.*
Barefoot, *barahineh-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, ẕalīl, ḥaqīr, shanī'.*
Base (foundation), *bunyād, asās.*
Baseness, *ẕillat, khvārī, pastī.*
Bashful, *bā-ḥayā, sharmsār, khijil.*
Bashfulness, *ḥayā, sharmsārī, khijālat.*
Basin, *lagan, ṯasht.*
Basis, *bunyād, asās.*
Basket, *sabad, zanbīl.*
Bastard, *ḥarāmzādeh.*
Bastinado, *chūb va falāqeh.*
Bastinado (to), *chūb zadan*: (to be) *chūb khvurdan.*
Bat (animal), *shappareh.*
Bath, *ḥammām*: *ghusl.*
Bathe (to), *ghusl kardan.*
Battle, *jang, kārzār, muqātaleh.*
Battlefield, *ma'rakeh, maṣāfgāh.*
Battlement, *kungureh.*
Bawl (to), *bāng zadan.*
Bay, *khalīj*: (colour) *kahar, kumait.*
Bayonet, *naizeh.*
Be (to), *būdan* (*bāsh, buv*); (with passive voice), *shudan.*
Beach, *sāḥil, lab i daryā, kanār.*
Beacon, *manārat, nishān.*
Bead, *dugmeh, muhreh.*
Beak, *minqār.*
Beam (wood), *tīr;* (of sun), *partau, shu'ā'.*
Beam (to), *durukhshīdan, tābīdan.*
Bean, *lūbiyā.*
Bear, *khirs.*
Bear (to), *burdan* (*bar*), *bar dāshtan* (*dār*); (suffer), *taḥammul namūdan*; (bring forth), *zāīdan, vaẕ' i ḥaml n:*
Beard, *rīsh.*
Bearer, *ḥammāl, hārkash.*
Beast, *ḥaivān, jānivar, bahīmeh* (pl. *bahāim*).
Beat (to), *zadan* (*zan*), (conquer) *ghālib āmadan bar; ghalabeh yāftan.*
Beautiful, *khvushgil, khvubṣūrat, jamīl, qashang, maqbūl.*
Beauty, *khvubṣūratī, ḥusn, jamāl.*
Because, *zīrā* (*kih*), *banā bar īn kih, chirā kih.*
Beckon, *ishāreh kardan.*
Become (to), *shudan* (*shāv*), *gardīdan, gashtan* (*gard*), (befit), *dar khvur* (*shāyisteh*) *būdan.*
Becoming, *sazāvār, shāyisteh.*
Bed, *takht:* (of river) *rūdkhāneh.*
Bedding, *bistar, rakht i khvāb.*
Bedroom, *khvābgāh.*
Bee, *zunbūr i 'asal.*
Beef, *gūsht i gāv.*
Beehive, *kund i 'asal.*
Beeswax, *mūm.*
Beetroot, *chuqundur.*
Befall, *vāqi' shudan, ittifāq uftādan* (*uft*).
Before, *pīsh, qabl; jilau; muqābil, rū bi-rū.*
Beg, *khvāstan* (*khvāh*), *dar khvāst k: gadāī k:*
Beggar, *gadā.*
Begin (to), *shurū' k:, banā namūdan bi, āghāz k:, giriftan* (*gīr*).
Beginner, *mubtadī.*
Beginning, *ibtidā, shurū', badv, avval.*
Behalf (on), *bi-khāṯir, barāyi, dar bahr i.*

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Blockade (to), *muḥāṣareh k*:
Blood, *khūn.*
Bloodmoney, *khūn-bahā, diyat.*
Bloodshed, *khūnrīzī.*
Bloodthirsty, *khūnkhvār.*
Blossom, *gul.*
Blossom (to), *shikuftan.*
Blot, *dāgh, lakkeh.*
Blot out (to), *maḥv k*: *pāk k*:
Blotting-paper, *kāghaz i āb-kash.*
Blow, *zarb.*
Blow (to), *damīdan*: *vazīdan*: (a flower), *shikuftan.*
Blue, *nīlrang, ābī.*
Blunder, *ishtibāh, ghalaṯ.*
Blunt, *kund.*
Boar, *khūg.*
Board, *takhteh.*
Boast, *fakhr, gizāf, lāf.*
Boast, *fakhr kardan, lāf zadan, gizāf (guftan).*
Boat, *zauraq, karajī.*
Body, *tan, jasad*: (dead), *mayyit, lāsh.*
Boil (tumour), *dunbal.*
Boil (to), (*intr.*) *jūshīdan, jūsh āmadan* (*trans.*) *jūshānīdan, jūsh k*: (to cook) *āb-paz k*:
Bold, *dilīr, dilāvar, shujā'.*
Boldness, *dilīrī, dilāvarī, shujā'at.*
Bolster, *bālish, bālīn, pushtī.*
Bolt, *chift, kuland, tamlīk.*
Bomb, *khunpāreh.*
Bombard (to), *ṯūb andākhtan.*
Bond, *rābiṯeh, 'alāqeh*: (document), *tamassuk.*
Bondage, *asīrī, 'ubūdiyyat.*
Bone, *ustukhvān.*
Book, *kitāb* (pl. *kutub*), *ṣaḥīfeh* (pl. *ṣaḥāif*), *sifr.*
Bookbinder, *ṣaḥḥāf, jildgar.*
Bookseller, *kitābfurūsh.*
Boot, *kafsh, urūsī, chakmeh* (top-boots).
Bootmaker, *kafsh-dūz.*
Booty, *yaghmā, ghanīmat.*
Border, *ḥāshiyeh, kanār, ḥadd* (pl. *ḥudūd*).
Bore (to), *suftan, sunbīdan, sūrākh k*:
Born, *zāīdeh shudeh, maulud, mutavallid.*
Born (to be), *tavallud yāftan, maulud sh*:
Borrow (to), (an article to be returned), *'ariyeh* (*'āriyatan*) *giriftan*; (money), *qarz giriftan.*
Bosom, *sīneh, āghūsh; baghal.*
Both, *har do.*
Bottle, *shīsheh, buṯrī.*
Bottom (of sea), *tah.*
Bough, *shākh.*
Bound (limit), *ḥadd* (pl. *ḥudūd*), *ṣaghīr* (pl. *ṣughūr*), *sarḥadd.*
Bouquet, *dasteh, guldasteh.*
Bow, *kamān*; (rainbow), *qaus, qaus i quzaḥ.*
Bow (to), *salām kardan, ta'ẓīm k*: (to a great man): *ta'āruf k*: (to a friend).
Bowels, *rūdeh, aḥshā* (pl. of *ḥashā*), *am'ā* (pl. of *mi'ā'*).
Bowl, *kāseh, jām.*
Box, *sandūq, ṣandūqcheh*; (small) *qūtī, qāb*: (on the ear), *sīlī.*
Box (to), *musht zadan.*
Boy, *pisar, kūdak.*
Brace (pair), *juft.*
Bracelet, *dastband.*
Braces, *shalvār-band.*
Brackish, *shūr.* [*meh*).
Brahman, *Barahman* (pl. *barāhi-*
Braid, *qaiṯān.*
Brain, *maghz, damāgh.*
Branch, *shākh*; (of river), *shu'bat.*
Brand, *dāgh.*
Brandish, *afshāndan.*
Brass, *birinj.*
Brave, *dilīr, dilāvar, shujā'.*
Bravo! *āfarīn, vāh vāh; bah, bah, shābāsh.*
Bray, *'ar'ar kardan.*
Brazier, *misgar* (coppersmith).
Breach, *rikhneh, shikāf.*
Bread, *nān.*
Breadth, *pahināī, 'arz.*
Break (to), (trans.) *shikastan* (*shikan*), *pāreh k*: (intr.), *shikastan, pāreh shudan*: (string), *gusistan* (*gusīkhtan, gusīlīdan*).
Breakfast, *nāshtā.*
Breast, *sīneh, bar*: (woman's), *pistān.*
Breath, *dam, nafas.*

Breathe (to), *dam zadan, damīdan, nafas kashīdan.*
Breeches, *shalvār.*
Breechloader, *tah-pur.*
Breed, *nasl, nižād.*
Breeze, *bād i narm, nasīm.*
Brevity, *ikhtiṣār.*
Bribe, *rushveh.*
Bribe (to), *rushveh dādan*: (to be-d *rushveh khurdan.*
Brick (burnt), *ājur*: (sundried), *khisht.*
Bride, *'arūs.*
Bridegroom, *dāmād.*
Bridge, *pul.*
Bridle, *jilau, dahineh.*
Brigand, *rāhzan, duzd.*
Brigandage, *rāhzanī.*
Bright, *raushan; lāmi', tābān, tābandeh.*
Brightness, *raushanī, raushanāī, tābish.*
Brimstone, *gūgird, kibrīt.*
Bring (to), *āvardan (āvar, ār)*; (-forth), *zāīdan*: (-up), *parvardan, tarbiyyat n:* (-back) *bar gardānīdan;* (-forward), *pīsh āvardan, ḥāẓir hardan, iḥẓār n:.*
Broad, *pahīn, vasī', farākh* (wide).
Broker, *dallāl.*
Bronze, *chūdan.*
Brooch, *gul i yakheh, gul i sīneh.*
Brook, *jūy* (*jūb* vulg.)
Broom, *jārūb.*
Broth, *āb(i)gūsht, shūrvā.*
Brother, *barādar; akhavī.*
Brother-in-law, (husband's), *barādarzan;* (wife's) *barādar i shauhar.*
Brotherhood, *birādarī, ukhúvvat.*
Brown, *būr, gandum-gūn:* (of a horse), *qarah-kahar* (dark-brown); *būr* (light-brown).
Browse (to), *charīdan.*
Bruise (to), *kūftan, kūbīdan (kūb).*
Brush, *jārūb, pāk-kun, ṣāfkun.*
Brush (to), *jārūb, kardan* (a room); *pāk kardan* (clothes).
Brushwood, *būteh.*
Brutal, *vaḥshī, ẓālim, bī-muruvvat.*
Brutality, *vaḥshiyyat, ẓulm, bī-muruvvatī.*
Bucket, *dalv; saṯl.*
Buckle, *sagak.*
Buckler, *sipar.*
Bud, *shikufeh, ghuncheh.*
Buffoon, *lūṯī.*
Bug, *sās: ganeh, malleh.*
Bugle, *shaifūr, shaipūr.*
Build (to), *banā kardan, sākhtan (sāz).*
Builder, *bānī; banna, mi'mār* (the actual workman).
Building. *'imārat: ta'mīr.*
Bull, *gāvi nar.*
Bullet, *gulūleh.*
Bullock, *gāv.*
Bulwarks, *ḥiṣār.*
Bunch, *khūsheh; dasteh* (of flowers).
Bundle, *basteh* (a package): *buqcheh* (e. g. of clothes for the wash).
Burden, *bār.*
Bureau, *idāreh, dīvān, 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 kardan.*
Burrow, *sūrākh, naqb.*
Burst (to, intr.) *tarakīdan, chāk shudan.*
Bury (to), *dafn kārdan, khāk sipurdan (sipār), madfūn sākhtan.*
Bush (a), *būteh: bīsheh, jangal.*
Business, *kār, kār va bār, 'amal* (pl. *a'māl*), *shughl, amr* (pl. *umūr*), *giriftārī*; *mu'āmaleh.*
Bust, *mujassameh.*
Busy, *mashgūl.*
But, *lākin (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, *mushtarī.*
By, *az, bi.*

Cabbage, *kalam.*
Cabin (in ship), *uṯāq.*
Cage, *qafas, qafaṣ.*
Cake, *nān i shīrīn.*
Calamity, *āfat, muṣībat* (pl. *maṣāib*) *balā, ṣadameh, badbakhtī.*
Calculate, *ḥisāb k: shamurdan (shamār).*
Calculation, *ḥisāb, muḥāsabeh.*
Calendar, *taqvīm.*
Calf, *gūsāleh.*
Calico, *chīt, qalamkār.*
Call, (to), *khvāndan, ṣidā (ṣadā) zadan, ṭalab k: (n; dāshtan),* (call on, visit) *barāyi dīdan āmadan*: (to name), *nāmīdan, musammā' s: nām nihādan(nih).*
Calm (adj.), *ārām, āsūdeh:* (weather), *mulāyim*: (noun): *ārāmī.*
Calm (to), *āramīdan.*
Calomel, *jīveh.*
Calumniate, *tuhmat zadan.*
Calumny, *tuhmat, ghībat, buhtān.*
Camel, *shutur.*
Camelion, *būqalamūn.*
Camomile, *bābūneh.*
Camp, *lashkargāh, urdū.*
Camp (to), *chādur (khaimeh) zadan.*
Camphor, *kāfūr.*
Canal, *nahr, jūy*: (underground) *qanāt.*
Cancel (to), *maḥv k*: *naskh n*:
Candid, *ṣādiq, mukhliṣ.*
Candle, *sham'.*
Candlestick, *sham'dān.*
Candour, *ikhlāṣ, ṣidq.*
Cane, *nai*: *'aṣā.*
Cannibal, *mardum-khvār.*
Cannon, *tūb, tūp.*
Cannon-hall, *gulūleh-yi-tūp.*
Canon, *qānūn, qā'ideh.*
Canopus, *suhail.*
Canopy, *shādurvān, sāyabān.*
Canter (to), *yūrṯmeh raftan.*
Canvas, *karbās.*
Cap *kulāh*: (of rifle), *kulāh i tufang.*

Capability, *qābiliyyat.*
Capable, *qābil.*
Capacious, *'arīẕ, vasī'; vāsir.*
Capacity (size), *andāzeh, gunjāish*: (ability), *ḥauṣileh, qābiliyyat.*
Cape, *ra's, sar.*
Capital (city), *dār u'ssalṯanat, Pā-yi takht*: (stock in trade), *ra'su'lmāl, sarmāyeh.*
Captain, *raīs, nākhudā* (of ship).
Captive, *asīr, maḥbūs, dastgīr, giriftār.*
Captivity, *asīrī, ḥabs, qaid.*
Capture (to), *asīr (giriftār, dastgīr) s.:, maftūḥ s*:
Car, *kāliskeh.*
Caravan, *kārvān, qāfileh.*
Caravansarai, *kārvānsarā.*
Carbine, *tufang, qarābīneh.*
Carbineer, *tufangchī.*
Carcass, *murdār, lāsh.*
Card (playing), *ganjifeh*: (visiting) *kārt.*
Care, *fikr, tavajjuh; andīsheh*: *khabar, iḥtiyāṯ*:
Care (to), *parvā dāshtan*: (take care of), *nigāh dāshtan, ḥifẕ k*:
Careful, *khabardār, bā-ḥaẓar.*
Careless, *bī-khabar, ghāfil.*
Carelessness, *ghiflat, bī-iḥtiyāṯī.*
Caress (to), *navāzish k:, navākhtan.*
Cargo, *bār.*
Carnage, *khūnrīẕī.*
Carnal, *nafsānī; jismānī.*
Carnation, *mīkhak.*
Carpenter, *najjār.*
Carpet, *qālī, qālicheh*: (prayer-carpet) *sajjādeh.*
Carpet (to), *farsh n*:
Carriage, *kāliskeh.*
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; qūṯī, qāb,*

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Cheek *rukh, rukhsāreh, ṣūrat.*
Cheerful, *khush va khurram, khushvaqt, shād.*
Cheerfulness, *masarrat, shādī, surūr, shādmānī.*
Cheese, *panīr.*
Chemise, *qamīṣ.*
Cheque, *barāt.*
Cherry (black), *ālūbālū* (red); *gilās.*
Chess, *shaṯranj.*
Chest (box), *ṣandūq*; (breast) *sīneh.*
Chestnut, *shāh bālūṯ:* (colour) *kuran.*
Chew (to), *javīdan.*
Chicken, *jūjeh.*
Chief, *muqaddam*; (noun); *raīs, pīshvā*: (of nomads) *īlkhānī.*
Chiefly, *ghāliban, aghlab.*
Child, *bachcheh, ṯifl* (pl. Ar. *aṯfāl*).
Childbirth, *vaẓ' i ḥaml.*
Childhood, *ṯufūliyyat.*
Chimney, *dūdkash.*
Chin, *chāneh, zanakh.*
China, *Chīn.*
Chintz (European), *chīt* (Persian); *qalamkār.*
Chisel, *ushkineh.*
Choke, *khafeh kardan.*
Cholera, *vabā.*
Choose, *bar-guzīdan (guzīn), ikhtiyār k:, intikhāb n:*
Chorus, *band-gardān.*
Christ, *Masīḥ.*
Christian, *masīḥī, 'Īsavī.*
Christianity, *dīn i masīḥī.*
Christmas, *'aid i mīlād (i Masīḥ).*
Chronicles, *tavārīkh* (pl. Ar. of *tārīkh*).
Chronicler, *muvarrikh.*
Church (assembly), *kalīsā*: (building) *'ibādat-gāh, 'ibādat khāneh.*
Cigar, *sīgār:* (-case), *qāb i sīgār.*
Circle, *dāīreh.*
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, *ḥauẓ: āb-anbār.*
Citadel, *ark, qal'eh.*
Citizen, *shahrī.*
City, *shahr.*
Civil, *mu'addab, adīb, bā-adab.*
Civility, *adab.*
Civilisation, *madaniyyat.*
Claim, *da'vā', iddi'ā.*
Claimant, *mudda'ī.*
Clamour, *faryād, shulūk.*
Clap hands (to), *chapeh zadan.*
Clasp, *sagak, chap o rāst, nar o māda.*
Class, *ṭabaqeh: qābil.*
Claw, *chang, changāl.*
Clay, *gil.*
Clean, *pāk; pākīzeh, ṣāf.*
Cleanse (to), *pāk kardan.*
Clear (evident), *ẓāhir, āshkār, vāẓiḥ*: (bright) *raushan*: (transparent) *shaffāf.*
Clear (to), *bar chīdan* (table cloth etc.).
Clearly, *āshkārā, vāẓiḥan.*
Cleave (to), *shikāftan* (to split); *paivastan* (to adhere).
Clergyman, *kashīsh.*
Clerk, *mīrzā.*
Clever, *zīrak, zarang, chābuk, bāhūsh.*
Cleverness, *zīrakī, zarangī, firāsat.*
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, *kulūkh.*
Close, *nazdīk, qarīb*: (narrow) *tang.*
Close (to), *bastan (band)*; *masdūd s:*
Closet, *khalvat khāneh*: (privy), *sar i āb, khalā.*
Cloth, *pārcheh*: (woollen), *māhūt.*
Clothe (to), *pūshānīdan, mulabbas s:*

Clothes, *rakht, libās, pūshāk.*
Cloud, *abr.*
Cloudy (overcast), *girifteh, abr-dār.*
Clove, *mikhak.*
Clover, *shabdar.*
Club, *'aṣā, gurz, chumāq.*
Coach, *kāliskeh, (gārī).*
Coachman, *kāliskeh-chī.*
Coal, *zughāl i sang.*
Coalmine, *ma'dan i zughāl.*
Coarse, *kuluft, qaṯūr; durusht.*
Coast, *kanār, sāḥil* (Ar. pl. *sa-vāḥil).*
Coat, *sardārī, qabā*: (great coat) *bālāpūsh.*
Cobbler, *pīneh-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, *nārgīl*: (*nalgīr,* vulg.).
Coffee, *qahveh.*
Coffin, *ṣandūq, tābūt.*
Coin, *sikkeh.*
Coin (to), *sikkeh kardan.*
Cold, *sard* (adj.): *sardī, sarmā* (noun): (to catch cold), *chahīdeh shudan, sārmā khvurdan*
Colic, *dard i dil.*
Collar (of coat). *yakheh, yaqeh.*
Collect (to), *jam' k*: *farāham āvardan.*
Collection, *majmū'eh, majma'.*
College, *madraseh.*
Collyrium, *surmeh.*
Colour, *rang, laun* (Ar. pl. *al-vān*).
Coloured, *rangīn, mulavvan.*
Colt, *kurreh.*
Column, *sutūn*: (in book), *jad-val.*
Comb, *shāneh.*
Comb (to), *shāneh kardan.*
Combat, *mujādaleh, muqātaleh, jang.*
Come (to), *āmadan* (*āy*),(-to pass), *bi-vuqū' paivastan, vāqi' sh*:
Comet, *sitāreh-yi dunbāleh-dār.*
Comfort, *tasallī, dil-āsāī*: *āsāyish.*
Comfort (to), *tasallī dādan.*
Comforter, *tasallī dihandeh.*
Command, *ḥukm, amr, farmān, farmāish*: *vaṣiyyeh.*
Command (to), *ḥukm k*: *amr n*: *farmān d*: *farmūdan* (*farmāy*).
Commander (in-chief), *sardār, amīr-niẓām, sipah-sālār; lash-karkash.*
Commence, *binā n*: *,shurū' k*: *āghāz n*: *giriftan.*
Commentary, *tafsīr, sharḥ.*
Commentator, *mufassir.*
Commerce, *tijārat.*
Commercial, *tijārati.*
Commit (entrust), *sipurdan* (*si-pār*), *amānat k*: (do), *murtakib i* (*bar*)-*shudan.*
Common, *'āmm; 'āmmeh*: (-people), *'avvāmu'n nās.*
Commonly *'umūman.*
Communion, *rifāqat, murāvadat; mubāsharat*: (Holy C-), *shirqat i muqaddas, 'Ashā-y-i Rabbānī.*
Companion, *rafīq* (pl. Ar. *ru-faqā*), *sharīk, hamrāh.*
Company (band), *dasteh, fauj.*
Comparative (degree), *ḥālat i tafẓīl.*
Comparatively, *nisbat bi-*; *bi'n-nisbeh.*
Compare (to), *muqābaleh k*:
Comparison, *muqābaleh; tamṣīl, tashbīh.*
Compass, *parkār*: (mariner's), *quṯb-namā.*
Compassion, *riqqat, shafaqat.*
Compassionate, *mushfiq.*
Compel (to), *ijbār s*:, *ibrām n*: *majbūr n*:
Compensate (to), *'avaẓ dādan.*
Compensation, *'avaẓ.*
Compilation, *ta'līf.*
Compile (to), *ta'līf k*:
Compiler *mu'allif.*
Complaint (illness). *maraẓ*: (accusation), *shikāyat*: (to lodge a-), *shikāyat āvardan, k*: (*az, bar*).
Complement, *tatimmeh.*
Complete, *kāmil, tāmm, tamām, kullī.*
Completely, *tamāman, kulliyya-tan.*

Complete (to), *bi-itmām rasānidan.*
Completion, *itmām, takmīl.*
Compliments, *salām, taslīmāt.*
Compose (to), (a book), *taṣnīf k:, n:* (arrange) *tartīb dādan, murattab s:*
Composed (made up of), *murakkab.*
Composer, *muṣannif* (author).
Composition (book), *taṣnīf.*
Comprehend (to), *fahmīdan, idrāk n:*
Comprehension, *fahm, idrāk.*
Comprised (to be), *shāmil i bar.*
Compulsion, *ijbār, ibrām.*
Compute (to), *ḥisāb k:, shamurdan.*
Comrade, *rafīq.*
Conceal, *pūshīdan; panhān k:, dāshtan; makhfī s:*
Conceive (to), *muṣavvar n: dar raḥim qarār giriftan.*
Concerning *dar bāb, dar bāreh, dar ḥaqq, dar khuṣūṣ.*
Conciliation, *muṣālaḥeh.*
Concise, *mukhtaṣar.*
Conclude, *bi-anjām rasānidan, tamām k:*
Concord, *muvāfaqat, ittiḥād.*
Condemn (to), *fatvā' dādan bar.*
Condescension, *tavāẓu'.*
Condition, *ḥāl, ḥālat;* (stipulation), *sharṯ* (Ar. pl. *shurūṯ, sharāiṯ*).
Conduct (behaviour), *raftār, sulūk, 'amal:* (management), *riyāsat;* (guidance) *hidāyat, rāhbarī, rāhnamāī.*
Conduct (to lead), *rāhnamāī k:*
Confederacy, *sāzish; mu'āhadeh.*
Confess (to), *iqrār n:, i'tirāf k:*
Confide (to, in), *i'tiqād k:, i'timad n: bar.*
Confidence, *i'tiqād, i'timād.*
Confidential (ly), *maḥramāneh.*
Confines, *ḥadd* (Ar. pl. *ḥudūd*), *sarḥadd, ṣughūr* (Ar. pl.), *aqṣā'.*
Confirm (to) *ṣābit k:, iṣbāt, n: taqviyyat n:.*
Confirmation, *iṣbāt, taqviyyat:* (religious ceremony), *taqabbul i 'ahd.*
Confiscate (to), *ẓabṯ k:*
Conformity (in), *bar vifq, bar ṯibq, muvāfiq, muṯābiq.*
Confound (to), *bar ham zadan* (*zan*).
Confusion, *parīshānī, sargardānī.*
Confute (to), *radd n: mujāb s:*
Congratulate (to), *tabrīk n: tahniyyat k:*
Congratulation, *mubārikbādī, tahniyyat.*
Congregate (to), *jam' shudan* (intr.): *jam' k:* (trans.).
Congregation, *jamā'at.*
Conjecture (to), *ḥads zadan.*
Conjecture, *qiyās, maẓanneh, ḥads.*
Conjugate (to), *ṣarf k.*
Conjugation, *taṣrīf.*
Conjunction (grammar), *'aṯf.*
Conjurer, *jādūgar, saḥḥār, sāḥir.*
Connexion, *vaṣl, ittiṣāl, 'alāqeh, nisbat.*
Connive (to, at), *chashm-pūshī n:, ighmāẓ k:* (*az*).
Conquer (to), *maftūḥ s:, ẓafar yāftan, ghalabeh yāftan, ghālib āmadan.*
Conqueror, *muẓaffar, ghālib.*
Conscience, *ẓamīr, inṣāf.*
Consecrate (to), *taqdīs n:*
Consecutive, *mutavālī; mutavātir: pai dar pai.*
Consent, *riẓā.*
Consent (to), *riẓā dādan, qabūl k:*
Consequence, *natījeh* (Ar. pl. *natāij*).
Consider (to), *fikr* (*tafakkur, ta'ammul*) *k:* (*dar*).
Consist (to, of), *shāmil bar būdan.*
Consolation, *tasallī.*
Conspicuous, *bāhir, mashhūr.*
Conspiracy, *sāzish, vifāq.*
Construct, *banā n:, sākhtan* (*sāz*).
Consul, *qūnsal.*
Consulate, *qūnsal-khāneh.*
Consult (to), *mashvarat k: bā: mashvarat khvāstan az.*
Consultation, *mashvarat, mushāvareh.*
Contagion, *sarāyat.*

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Crime, *janāyeh.*
Criminal, *gunāhkār, mufsid.*
Crimson, *qirmizī.*
Cripple, *shal, chūlāq.*
Crooked, *kaj, a'vaj.*
Crop (of field), *ḥāṣil, maḥṣūl:* (of bird), *ḥauṣaleh.*
Cross, *ṣalīb.*
Crow, *kalāgh.*
Crow (to), *bāng zadan.*
Crowd, *anbūh, izdiḥam, gurūh.*
Crown, *tāj:* (of head), *farq.*
Crucify (to), *maṣlūb s:, ṣalīb k:*
Cruel, *ẕālim, bī-raḥm, sakht-dil.*
Cruelty, *ẕulm, bī-raḥmī, sakht-dilī.*
Crumb, *khurdeh, rīzeh.*
Crush (to), *khurd (narm) s:*
Cry, *bāng, faryād; gharīv.*
Cry (to, aloud), *bāng zadan, faryād bar āvardan:* (weep), *girīyeh k: girīstan.*
Crystal, *bulūr.*
Cucumber, *khiyār.*
Cultivate, *zirā'at k:*
Cultivated, *ma'mūr, ābād.*
Cultivation, *zirā'at, falāḥat.*
Culture, *tarbiyyat.*
Cup, *piyāleh, finjān.*
Cupboard, *ganjeh, dūlābcheh.*
Cure, *shifā, 'ilāj, mu'ālajeh.*
Cure (to), *mu'ālajeh n:, shifā k:*
Curl, *gīsū, zulf.*
Currants, *kishmish.*
Current (adj.), *jārī; rāij, muravvaj:* (noun), *sail.*
Curse, *la'nat.*
Curse (to), *la'nat k:, la'n k:*
Cursed, *mal'ūn, la'īn.*
Curtain, *pardeh, ḥijāb.*
Cushion, *bālish, bālīn.*
Custom, *rasm* (Ar. pl. *rusūm*), *'ādat:* (tax), *bāj, gumruk.*
Customhouse, *gumruh-khāneh.*
Cut (to), *tarāshīdan, burīdan, qaṭ' k:*
Cypress, *sarv i āzād.*

Dagger, *khanjar.*
Daily, *harrūzeh, rūzīneh; rūz bi-rūz.*
Damage, *ziyān, ẕarar, nuqṣān.*
Damage (to), *ẕarar rasānīdan.*
Damp, *tar.*
Damsel, *dukhtar.*
Dance, *raqṣ.*
Dance, *raqṣ k:, raqṣīdan.*
Danger, *khaṭar.*
Dangerous, *khaṭarnāk, pur-khaṭar.*
Dare (to), *zahreh k:, jur'at k:*
Dark, *tārīk, tīreh, muẕlim.*
Darkness, *tārīkī, tīragī, ẕulmat.*
Darling, *jān, 'azīz, maḥbūb.*
Date, *tārīkh:* (fruit), *khurmā.*
Dated, *mu'arrakh.*
Daughter, *dukhtar.*
Dawn, *sapīdeh-yi ṣubḥ.*
Day, *rūz, yaum* (Ar. pl. *ayyām*).
Daybreak, *fajr.*
Dazzle, *khīreh k:*
Deacon, *shammās.*
Dead, *murdeh.*
Deadly, *muhlik.*
Deaf, *kar:* (he is deaf, *gūsh i ū sangīn ast*).
Dear (price), *girān:* (valuable) *girān-bahā:* (beloved), *'azīz.*
Dearness, *girānī.*
Death, *maut, marg.*
Debt, *qarẕ.*
Debtor, *bidih-kār, qarẕdār, maqrūẕ.*
Decay, *fanā.*
Decay (to), *kāstan (kāh), kāhīdan; pūsīdan.*
Deceit, *farīb, makr, ghadr, daghā, gūl* (vulg.).
Deceitful, *farībandeh, makkār, daghābāz.*
Deceive (to), *farīftan (farīb), gūl zadan* (vulg.)
Decide (to), *taṣmīm (muṣammam) k:*
Declare (to), *i'lām n:, iṣbāt k:, bar ān būdan.*
Decorate (to), *ārāsteh n:, muzayyan k:, zīnat d:*
Decoration, *zīnat, ārāyish: nishān* (order).
Decree, *farmān, fatvā'.*
Decree (to), *farmān d: fatvā' d:*
Dedicate (to), *taqdīs n:*
Deduct (to), *kam k:*

Deed, *kār, 'amal* (Ar. pl. *a'māl*); (written), *dastāvīz, qabāleh.*
Deem, *dānistan, pandāshtan, ingāshtan (-gār).*
Deep, *'amīq.*
Deer, *āhū.*
Defeat, *shikast.*
Defeat (to), *shikast dādan.*
Defence, *ḥifāẕat, ḥifẕ, panāh, ḥimāyat.*
Defend (to), *ḥifẕ k:, maḥfūẕ k: (-dāshtan), ḥifāẕat n.*
Defendant, *muddā'ā' 'alaih.*
Defer (to), *ta'ḫīr andākhtan, ta'khīr k:*
Defile, *tang-rāh, gardan.*
Defile (to), *ālūdeh s:, najis k: nāpāk n:*
Defraud (to), *farīftan, farīb d:*
Degree, *darajeh, martabeh.*
Delay, *tavaqquf, dirang, dafcu'l-vaqt.*
Delay (to), (trans.), *ta'ḫīr andākhtan, ta'khīr k:* (intr.), *'aqab uftādan, dir āmadan.*
Delicious, *laẕīẕ, purlaẕẕat.*
Delight, *laẕẕat; surūr, khushī, khurramī.*
Deliver (to, up), *taslīm k:* (save), *rihānīdan, rihāī dādan, najāt dādan.*
Deliverance, *rihāī, najāt.*
Deluge, *ṭūfān.*
Demand, *ṭalab, iddi'ā, iqtiẓā.*
Demand (to), *ṭalab n:, iddi'ā, k:*
Demon, *dīv, jinn, shaiṭān* (Ar. pl. *shayāṭīn*); *ghūl.*
Den, *ghār, maghāreh.*
Denial, *inkār.*
Dense, *kaṡīf.*
Dentist, *dandān-sāz.*
Deny (to), *inkār k:.*
Depart (to), *ravāneh shudan.*
Departure (death), *riḥlat.*
Depose (to), *ma'zūl k:* (give evidence), *shahādat dādan.*
Deposit, *amānāt.*
Deposit (to), *amānat k:, sipurdan (sipār).*
Depraved, *fāsid, kharāb, badakhlāq.*
Deprive (to), *maḥrūm gardānīdan.*
Depth, *'umq: tah* (bottom of sea).
Deputy, *nāib, qāim-maqām.*
Derision, *istihzā, maskhareh, tamaskhur.*
Descend (to), *pāīn āmadan, farūd āmadan, farū raftan, nāzil shudan.*
Descendants, *nasl, aulād* (Ar. pl. of *valad*).
Descent (origin), *nižād, nasab.*
Describe (to), *bayān, k: tauṡīf n:*
Description, *bayān, tauṡīf.*
Desert, *biyābān, dasht, ṡaḥrā.*
Desert (to), *vā guẕāshtan, tark k:*
Deserve (to), *lāiq i (ān) būdan, mustaḥaqq būdan* (of a good thing): *mustaujib būdan* (of punishment).
Deserving, *lāiq, sazāvār, mustaḥaqq: mustaujib; qābil.*
Design, *irādeh, maqṡūd, murād, qaṡd.*
Desire, *ārzū, khvāhish, mail, righbat.*
Desire (to), *khvāstan (khvāh), mushtāq būdan.*
Desirous, *mushtāq, ārzūmand, rāghib.*
Desist (to), *bāz īstādan (az).*
Despair, *nā-umīdī, ya's.*
Despair (to), *nā-umīd shudan, ma'yūs sh:*
Despatch (letter), *navishteh.*
Despatch (to), *firistādan, irsāl n:*
Despise (to), *ḥaqīr shamurdan, taḥqīr n:*
Despotic, *bi'l istiqlāl.*
Destiny, *qadar, qaẕā, qismat, bakht.*
Destroy (to), *nīst va nābūd k:, ma'dūm sākhtan, munhadim s: kharāb k:*
Destruction, *halākat.*
Detain (to), *bāz dāshtan.*
Detest (to), *kirāhat dāshtan az, nifrat k:*
Detestable, *makrūh, karīh.*
Detriment, *ẕarar, ziyān, nuqṡān.*
Devil, *shaiṭān* (Ar. Pl. *shayāṭīn*), *Iblīs.*
Devour (to), *khurdan, bal'īdan.*

Devout, *muttaqī, dīndār.*
Dew, *shabnam.*
Dialogue, *guftugū, mukālameh.*
Diameter, *quṯr.*
Diamond, *almās.*
Diary, *rūznāmeh,* (*safarnāmeh*).
Dictionary, *lughat.*
Die (to), *murdan* (*mīr*), *faut sh:, vafāt yāftan.*
Difference, *tafāvut, farq: ikhtilāf.*
Different, *mutafarriq, mukhtalif,*
Difficult, *mushkil, dushvār, sakht, ṣa'b.* [*ṣu'ūbat.*
Difficulty, *ishkāl, dushvārī, sakhtī,*
Dig (to), *kandan, kāvīdan.*
Digest (to), *haẓm, k:, taḥlīl k:.*
Digestion, *haẓm, taḥlīl.*
Dignity, *'izzat, sha'n, jāh, sarafrāzi; manṣab.*
Diligence, *diqqat, tavajjuh, ihtimām, sargarmī.*
Diligent, *mutavajjih, bā-diqqat, sargarm.*
Diminish (trans.) (to), *kam kardan:* (intr.), *kāhīdan* (*kāstan*), *kam shudan.*
Dine (to), *shām khvurdan.*
Dining-room, *sufreh-khāneh.*
Dinner, *shām.*
Diploma, *ijāzeh-nāmeh.*
Direction, *ṯaraf, sū, samt, jānib:* (guidance), *rāhnamāī, rāhbarī:* (religious), *hidāyat:* (on letter), *'unvān.*
Directly, *al'ān, ilḥāl, fauran, fi'lfaur.*
Director, *mudabbir, ra'īs:* (spiritual), *murshid.*
Dirt, *chirk, lajan, kasāfat.*
Dirty, *chirkīn, chirk, kasīf.*
Disagreeable, *nā-pasand, nā-maqbūl.*
Disappear (to), *ghāib sh:, nāpadīd gardīdan.*
Disappoint (to), *maḥrūm s:*
Disappointment, *maḥrūmiyyat.*
Discernment, *tamyīz, faṯānat, baṣīrat.*
Discharge (to), *ikhrāj n:, ma'zūl k:* (a duty), *adā k:, vafā k:* (a gun), *khālī k:.*
Disciple, *shāgird, murīd, talmīẓ* (pl. Ar. *talāmīẓ*).
Discipline, *niẓām, intiẓām.*
Discord, *ikhtilāf, shiqāq, fitneh.*
Discover (to), *daryāft k:, paidā k:.*
Disease, *maraẓ* (Ar. Pl. *amrāẓ*), *bīmārī, nākhvushī.*
Diseased, *marīẓ, nākhvush.*
Disgrace, *rusvāī, bī-ḥurmatī, badnāmī.*
Disgrace (to), *rusvā k: bī-ḥurmat s:*
Disgust, *nifrat, karāhat, bīzārī.*
Disgust (to), *bīzār s:.*
Disgusting, *nifrat-angīz, makrūh.*
Dish, *ẓarf* (Ar. pl. *ẓurūf*), *ṯabaq, 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', mubāḥiṣeh, baḥṣ.*
Dispute (to), *nizā' k:, baḥṣ k:*
Dissemble (to), *riyākārī k:, rang rīkhtan.*
Distance, *masāfat, fāṣileh; dūrī.*
Distant, *dūr, ba'īd.*
Distinctly, *āshkārā, vaẓīḥan, ẓāhiran.*
Distinguish (to), *imtiyāz* (*tamīz, tamyīz*) *dādan; tashkhīṣ dādan.*
Distinguished, *mumtāz.*
Distress, *dīltangī, gham.*
Distribute (to), *taqsīm* (*qismat*) *k:*
District, *nāḥiyeh, bulūk.*
Disturb (to), *āshūftan* (*āshūb*), *maghshūsh s:*
Disturbance, *harj o marj, shulūk.*
Disturbed, *āshūfteh: mukaddar.*
Ditch, *khāndaq.*
Ditto, *aiẓan.*
Dive (to), *ghūṯeh khvurdan.*
Divide (to), *taqsīm k:, n:*
Divine, *ilāhī.*
Divorce, *ṯalāq.*
Do (to), *kardan* (*kun*).

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Elements, *'unṣur* (Ar. pl. *'anāṣir, 'anāṣir.*).
Elementary, *ibtidāi.*
Elephant, *fil.*
Elevate, *afrākhtan, afrāshtan, buland k:*
Elevation, *bulandi, rif'at.*
Eloquence, *faṣāḥat, balāghat.*
Eloquent, *faṣiḥ* (Ar. pl. *fuṣaḥā*), *balīgh* (*bulaghā*).
Embark, *dar* (*bar*) *kashti nishastan.*
Embassy, *sifārat.*
Embers, *akhgar.*
Embrace, *baghal giriftan, dar āghūsh kashidan.*
Emerald, *zumurrud.*
Eminent, *mashhūr* (pl. Ar. *mashāhir*).
Emperor, *imparāṯūr, Qaiṣar.*
Empress, *imparāṯris.*
Emphasis, *ta'kid.*
Empire, *salṯanat.*
Empty, *khāli, tuhi.*
Empty (to), *khāli k:*
Employment, *kārobār, shughl, 'amal* (pl. Ar. *a'māl*).
Enamel, *mīnā.*
Enamoured, *bi-'ishq* (*muḥabbat*) *giriftār.*
Encamp (to), *khaimeh* (*chādur, urdū*) *zadan.*
Enchanter, *jādūgar, sāḥir.*
Enchanting (charming), *dil-āviz, dil-rabā.*
Enchantment, *jādūgari, siḥr.*
Enclose (to), *iḥāṯeh k:* (in letter), *malfūf n: laffan firistādan.*
Enclosure, *ḥayāṯ, iḥāṯeh:* (in letter), *malfūf.*
End, *sar, ākhir* (Ar. pl. *avākhir*), *anjām, intihā, nihāyat.*
End (to), *anjāmidan* (intr.): *bi-anjām rasānidan* (trans.).
Endeavour, *kūshish, sa'i, jidd va jahd, ijtihād.*
Endeavour (to), *kūshidan, kūshish* (*sa'i* etc.) *k:*
Endless, *bi-pāyān, bi-intihā, bi-nihāyat.*
Endurance, *ṯāqat, taḥammul.*
Endure (to), *taḥammul n:*
Enemy, *dushman, khaṣm* (Ar. pl. *khuṣūm, khuṣmān*).
Engaged, *mashghūl.*
Engagement, *mashghūliyyat, ishtighāl; giriftāri.*
Engine, *māshin.*
Engineer, *muhandis.*
English, *inglisi.*
Enigma, *mu'ammā.*
Enjoy (to), *tamattu' burdan* (*az*).
Enjoyment, *tamattu', tafarruj.*
Enlarge, *vus'at dādan.*
Enlist (troops), (to), *jam'āvari n:*
Enmity, *dushmani, 'adāvat, mukhāṣamat.*
Enough, *bas, kāfi.*
Enquire (to), *pursidan, taftish* (*tafaḥḥuṣ*) *n:*
Enquiry, *su'āl, pursish, taftish, tafaḥḥaṣ.*
Enraged, *khashmnāk, ghaẓabnāk.*
Enter (to), *dar āmadan, dākhil shudan.*
Entire, *kāmil, tamām, tāmm.*
Entirely, *tamāman, kulliyyatan.*
Entreat (to), *iltimās k:* (*nazdi*): *istid'ā n:* (*az*).
Entry, *dukhūl.*
Envelope, *pākat, lifāfeh.*
Envious, *ḥasūd, rashkin.*
Environs, *navāḥi* (pl. of *nāḥiyyeh*), *aṯrāf* (pl. of. *ṯaraf*).
Envy, *ḥasad, rashk.*
Equal, *barābar, musāvi.*
Erect (to), *bar pā k:, afrāshtan: banā n:*
Err (to), *ishtibāh k:: gumrāh sh:*
Error, *ishtibāh, sahv: ghalaṯ.*
Escape, *rastagāri, rihāi, najāt.*
Escape (to), *rihāi yāftan, rastagār shudan.*
Especially, *khuṣūṣan, makhṣūṣan.*
Essence, *jauhar; 'ain; ẕāt: '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), *muḥtaram dāshtan, mukarram dāshtan;* (deem), *shamurdan, dānistan, ingāshtan.*

Et caetera (etc.), *va ghaireh, (alakh).*
Eternal, *sarmadī, ṣamadī, jāvidānī, jāvīd*: (without beginning), *azalī;* (without end) *abadī.*
Eternally, *tā abadu'lābād.*
Eternity (without beginning), *azal, azaliyyat;* (without end) *abad, abadiyyat, baqā, khuld.*
Ethics, *akhlāq.*
Etiquette, *takallufāt, adab, mudārāt, nishast va barkhāst.*
Etymology, *ishtiqāq.*
Eucharist, *'Ashā-yi Rabbānī.*
Eunuch, *khvājeh (-yi sarā), āghā.*
Europe, *Farangistān, Urūp, Urūpā.*
European, *Farangī.*
Evangelical, *injīlī.*
Evangelist, *Injīl-navīs.*
Even, *barābar:* (conj.) *ham.*
Evening, *shām.*
Event, *vāqi'eh* (Ar. pl. *vaqāi'*), *ḥādiṣeh* (Ar. pl. *ḥavādiṣ*), *mājarā.*
Ever, *hargiz;* (always), *hamīsheh, harvaqt, hamvāreh (auqāt);* (for ever) *tā bi-abad (u'lābād).*
Everlasting, *jāvīd, jāvidānī, abadī, sarmadī.*
Every, *har, har yak, har kudām.*
Everywhere, *har jā, hameh jā.*
Evidence, *shahādat, gavāhī.*
Evident, *ẓāhir, āshkār, padīd.*
Evidently, *ẓāhiran, āshkārā.*
Evil (adj.), *bad, bad-akhlāq, kharāb:* (noun), *badī, kharābī: balā.*
Ewer, *āftābeh.*
Exaggerate (to), *mubālagheh k:.*
Exaggeration, *mubālagheh.*
Exalt (to), *i'lā n:, afrākhtan; sarafrāz n:*
Exaltation, *i'lā, sar-afrāzī.*
Examination, *taftīsh, tafaḥḥuṣ:* (of candidates), *imtiḥān:* (to pass an —) *dar imtiḥān pasand āmadan.*
Examine (to), *taftīsh (tafaḥḥuṣ) k: imtiḥān kardan.*
Example, *maṣal* (Ar. pl. *amṣāl*): *namūneh.*
Exceedingly, *bī-nihāyat, bi-nihāyat, bi-ghāyat.*
Excel, *sibqat burdan (bar).*
Excellence, *faẓīlat.*
Excellency, *janāb i 'ālī.*
Excellent, *afẓal, a'lā', aḥsan.*
Except, *magar, juz, ghair az.*
Exception, *istiṣnā.*
Exchange, *badal, 'avaẓ:* (money) *ṣarf.*
Exchange (to), *'avaẓ k:, mubādaleh n:*
Excite (to), *bar angīkhtan, taḥrīk n:*
Excitement, *harj o marj.*
Excuse, *'uẓr, i'tiẓār; ma'ẓirat.*
Excused, *ma'zūr.*
Executioner, *jallād, mīr-ghaẓab.*
Exercise, *mashq.*
Exile, *nafī-yi balad.*
Existence, *hastī, vujūd.*
Existent, *maujūd.*
Expect (to), *intiẓār kashīdan, muntaẓir (mutaraṣṣid) būdan, tavaqqu' dāshtan.*
Expectation, *tavaqqū', intiẓār.*
Expel, *bīrūn k:, ikhrāj n: rāndan.*
Expend (to), *kharj k:, ṣarf n:*
Expense, *kharj, makhārij.*
Experience, *tajribeh, khibrat.*
Experienced, *kār-āzmūdeh, kār-dīdeh, āmūkhteh, pukhteh.*
Expiation, *kaffāreh.*
Explain (to), *bayān, k:, sharḥ n:*
Explanation, *bayān, tafṣīl, sharḥ:* (of a dream) *ta'bīr.*
Explicit, *mubīn.*
Export (to), *bi-khārij burdan (firistādan).*
Exposition, *iẓhār.*
Expressly, *makhṣūṣan, khuṣūṣan, 'amdan.*
Expulsion, *ikhrāj.*
Extend, *darāz k:; vus'at dādan.*
Extent, *vus'at; andāzeh.*
Exterior, *khārij, bīrūnī.*
Exterminate, *istīṣāl k: az bīkh bar kandan.*
Extinguish, *nishāndan, itfā dādan, khāmūsh k: (kushtan).*
Extraordinary, *fauqu'l'ādat.*
Extremely, *bi-nihāyat, bi-ghāyat.*

Eye, *chashm:* (of needle) *sūrākh.*
Eyebrow, *abrū.*
Eyelash, *mužeh, mužgān.*
Eyelid, *pilk.*

Fable, *qiṣṣeh, afsāneh, ḥikāyat.*
Face, *rūy, chihreh, ṣūrat.*
Facing, *muqābil, rū bi-rū-yi.*
Fact, *ḥaqīqat:* (in fact), *fi'lḥa-qīqeh.*
Factory, *kārkhāneh.*
Fade (to), *pažmurdan.*
Faint, *kamzūr, ẓa'īf.*
Faint (to), *ghash k:, bī-hūsh shudan.*
Fairy, *parī.*
Faith, *īmān:* (religion) *maẓhab, dīn* (pl. Ar. *adyān*): (fidelity), *vafā, ṣadāqat.*
Faithful, *vafādār, bā-vafā, amīn.*
Faithless, *bī-vafā, namak-ḥarām.*
Falcon, *bāz, qūsh: shāhīn.*
Fall, *suqūṯ.* [*dan.*
Fall (to), *uftādan, zamīn khvur-*
False, *durūgh, kāẓib* (Ar. pl. *kaẓabeh*); (coin), *qalb, qallābī, maghshūsh.*
Falsehood, *durūgh, durūghī, kiẓb.*
Fame, *āvāzeh, shuhrat.*
Family, *'iyāl, khānvādeh, khānadān; aulād* (pl. of *valad*) *aṯfāl* (pl. of *ṯifl*), *'iyāl va aṯfāl.*
Famine, *qaḥṯ, qaḥṯī, girānī.*
Famous, *mashhūr* (pl. *mashāhīr*), *nāmdār.*
Fan, *bād bi-zan.*
Fanatical, *muṯa'aṣṣib.*
Fanaticism, *ta'aṣṣub, 'aṣabiyyeh.*
Fancy, *gamān, vahm* (pl. *auhām*), *tavahhum, khiyāl.*
Fancy (to), *gamān burdān* (*kardan*), *khiyāl k:*
Far, *dūr, ba'īd.*
Farewell, *vidā', khudā-ḥāfiẓī.*
Farrier, *na'l-band.*
Farsighted, *dūr-bīn, pīsh-bīn, baṣīr.*
Fashion, (custom), *'ādat, rasm* (pl. Ar. *rusūm*).
Fast, *tund-rau, zūd:* (firm) *muḥkam:* (noun), *rūzeh, ṣaum.*
Fast (to), *rūzeh giriftan.*

Fat, *farbih:* (noun) *pīh.*
Fatal, *muhlik.*
Fate, *qadr, qaẓā, qismat.*
Father, *pidar, vālid.*
Fatigue, *khastagī.*
Fault, *'aib* (Ar. pl. *'uyūb*) *quṣūr, naqṣ, taqṣīr.*
Favour, *luṯf, ṯarafgīrī.*
Favorite, *marghūb.*
Fear, *tars, khauf, bīm, bāk, vaḥshat, haibat.*
Feast, *ẓiyāfat, bazm, mihmānī:* (festival), *'īd* (*'aid*).
Feather, *par.*
February, *shabāt, farvarī.*
Feeble, *ẓa'īf, kam-zūr.*
Feed (to), *khvurānīdan, charānīdan:* (intr., to graze), *charīdan.*
Feel (to), *iḥsās kardan.*
Feeling, *ḥiss* (Ar. pl. *aḥsās*).
Felt (cloth), *namad.*
Female, *mādeh.*
Feminine, *mu'annaṣ.*
Ferocious, *vaḥshī, darandeh.*
Ferry, *guẓar-gāh.*
Fertile, *burūmand, bārvar.*
Fertility, *burūmandī.*
Festival, *'īd* (*'aid*).
Fetlock, *pay.*
Fetters, *pā-band, kundeh.*
Fever, *tab.*
Few, *kam, andak, qalīl.*
Fidelity, *vafā, vafādārī.*
Field, *mazra'eh* (Ar. pl. *mazāri'*), *kishtzār, milk,* (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:, jangīdan.*
Figurative, *majāzī.*
Figure, *'adad, raqam* (Ar. pls. *a'dād, arqām*): *shikl, ṣūrat, shakhṣ.*
File, *sūhān.*
Fill (to), *pur k: mamluv s:*
Filth, *kasāfat, chirk, najāsat, lajan, nāpākī.*

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Fortify (to), *mustaḥkam n: maḥṣūn s:*
Fortunate, *nīk-bakht, kāmrān.*
Fortune (fate), *bakht, naṣīb:* (wealth), *daulat.*
Foul, *nāpāk, najis; fāsid, sharī', qabīḥ.*
Found (to), *ta'sīs n: asās nihādan.*
Foundation, *būnyād, asās.*
Fountain, *chashmeh, manba' ,yanbū'* (Ar. pl. *yanābī'*).
Fowl, *murgh.*
Fox, *rūbāh.*
Fragment, *pāreh, rīzeh, tikkeh* (vulg.).
Frame, *chahār-chūbeh.*
Fraternal (ly). *barādarāneh.*
Fraud, *farīb, makr, 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, ḥaml.*
French, *Frānseh-i.*
Frenzy *junūn, dīvānagī.*
Frequently, *bārhā, akṣar i auqāt.*
Fresh, *tāzeh.*
Friday, (*rūzi i*) *jum'eh.*
Friend, *dūst, yār, mukhliṣ.*
Friendless, *bī-kas.*
Friendly, *dūstāneh.*
Friendship, *dūstī.*
Fright, *khauf, haul, haibat.*
Frighten (to), *tarsānīdan.*
Frightful, *haulnāk, haibat-angīz, muhīb.*
Frock, *fistān.*
Frog, *qurbāgheh, vazak.*
From, *az.*
Front, *pīsh, rū bi-rū-yi, jilau.*
Frontiers, *ḥudūd* (Ar. pl. of *ḥadd*), *sarḥadd.*
Frost, *sarmā*: (hoar-frost), *sarmā-rīzeh.*
Froth, *kaf.*
Frown (to), *rūy bar-ham kashīdan, chīn bi-ja-bīn zadan.*
Frugal, *khāneh-dār, kam-kharj.*
Fruit, *mīveh; fākiheh* (Ar. pl. *favākih*): (firstfruits) *naubar.*
Fruiterer (greengrocer) *baqqāl.*
Fruitful, *bārvar, burūmand.*
Fruitless, *bī-ṣamar.*
Fry (to), *biryān kardan.*
Fuel, *hīzum, hīmeh.*
Fulfil (to), *adā k:, vafā n:*
Full, *pur, mamluvv*: (brimfull), *labrīz.*
Fuller, *gāzur.*
Fully, *tamāman.*
Fun, *bāzī, tafarruj*: *shūkhī.*
Fundamental, *aṣlī.*
Funeral, *janāzeh.*
Funny, *muẓḥik.*
Fur, *kurk.*
Furlough, *rukhṣat, murakhkhaṣī.*
Furnace, *kūreh, tanūr.*
Furniture, *asbāb, mubl* (= meubles).
Fury, *ghaiẕ, qahr.*
Fuse (to), *gudākhtan* (*gudāz*).
Fusilier, *tufang-chī.*
Futile, *'abaṣ, bī-fāideh.*
Future, *mustaqbil, āyandeh, ātiyyeh.*

Gain, *manfa'at* (Ar. pl. *manāfi'*), *naf', sūd*: *fāideh.*
Gain (to), *manfa'at* etc. *yāftan, naf' k:*
Gall, *zahreh.*
Gallant, *dilīr, shujā'.*
Gallop (to), *davīdan*: (trans.) *davānīdan, tākhtan.*
Gallows, *dār.*
Gamble (to), *qumār-bāzī k: bākhtan.*
Gambling, *qumār-bāzī.*
Game (sport), *bāzī*: (prey), *shikār, ṣaid,*
Gaol, *zindān, ḥabs.*
Gap, *shikāf.*
Garden, *bāgh, bāgcheh.*
Gardener *bāghbān.*
Garlic, *sīr.*
Garment, *jāmeh, pūshāk, libās.*
Garnet, *la'l.*
Gate, *darb, dar, darvāzeh.*
Gather (to), *chīdan (chīn), jam' kardan.*

Gazelle, *āhū, ghazāl.*
Gazette, *rūznāmeh.*
Gelding, *ākhteh.*
Gem, *jauhar, javāhir* (Ar. pl. of pl. *javāhirāt*).
General (noun), *sardār, sipeh-sālār:* (adj.) *'āmm, 'umūmī, 'āmmeh.*
Generation, *pusht, ṯabaqeh, nasl.*
Generosity, *jūd, sakhāvat.*
Generous, *sakhī, bā-sakhāvat, ẕī-jūd.*
Genius, *firāsat, zihn, zakāvat.*
Gentiles, *ummathā.*
Gentle, *mulāim, ḥalīm.*
Gentleman, *najīb* (Ar. pl. *nu-jabā*).
Gentleness, *mulāimat, ḥilm.*
Gently, *yavāsh, āhisteh.*
Genuine, *ṣaḥīḥ.*
Genuineness, *ṣiḥḥat.*
Genus, *jins* (Ar. pl. *ajnās*).
Geography, *takhṯīṯ i bilād, 'ilm i jughrāfiyā.*
Geometrician *muhandis.*
Geometry, *'ilm i handaseh.*
Get (to), *yāftan (yāb), ḥāṣil k:, taḥṣīl n:, bi-ham rasānīdan.*
Ghost (apparition), *khiyāl:* (the Holy Ghost) *Rūḥu 'l Qudus.*
Giddy, *gīj, sar-gardān.*
Gift (superior to inferior), *bakh-shish, in'ām, 'aṯā, 'aṯiyyeh* (Ar. pl. *aṯāyā*): (inferior to superior), *pīshkash, naẓr, hadiyeh* (Ar. pl. *hadāyā*): (from an equal), *ta'āruf:* (brought back from a journey) *saughāt.*
Gilt, *muṯallā.*
Gimlet, *barmeh.*
Ginger, *zanjabīl.*
Girdle, *kamarband.*
Girl, *dukhtar, ṣabiyyeh.*
Girth (of saddle), *tang.*
Give (to), *dādan (dih), bakhshīdan, 'aṯā k:, 'ināyat k: arzānī dāsh-tan.*
Giver, *dihandeh, bakhshandeh.*
Glad, *shād, shādmān, masrūr, khurram.*
Gladness, *shādī, shādmānī, ma-sarrat.*
Glance, *nigāh, naẓar, laḥẓeh.*
Glance (to), *nigarīstan, nigāh k:, naẓar andākhtan* (at, *bar*).
Glass, *shīsheh:* (tumbler) *istīkān.*
Glean (to), *khūsheh chīdan.*
Gleaner, *khūsheh-chīn.*
Glen, *darreh, vādī.*
Glitter, *darakhsh, tābish.*
Glitter (to), *durukhshīdan (da-rakhshīdan).*
Globe, *jirm, kurreh:* (lamp) *ḥabāb.*
Gloom, *ẓulmat, tīragī.*
Gloomy, *muẓlim, tīreh.*
Glorify (to), *tamjīd n:*
Glorious, *majīd, jalīl, ẕu'l jalāl.*
Glory, *jalāl.*
Glossary, *lughat.*
Glove, *dastkash.*
Glow (to), *tābīdan.*
Glow, *tābish.*
Glue, *sirīsh, sirīshum.*
Glutton, *shikam-parast, pur-khvār.*
Gluttony, *shikam-parastī.*
Gnash (to), *dandān fishurdan.*
Gnashing, *fishār i dandān.*
Gnat *pasheh.*
Go (to), *raftan(rav); tashrīf bur-dan.*
Goal, *manzil i mau'ūd.*
Goat, *buz.*
God, *Khudā; īzad.*
Godhead, *ulūhiyyat.*
Godliness, *Khudā-parastī, dīn-dārī, taqvā'.*
Godly, *Khudā-parast: Khudā-pasand.*
Gold, *ṯalā, zar.*
Golden, *ṯalāī, zarīn.*
Goldsmith, *zargar.*
Good, *khvub, nīk, nīkū, bih, khair.*
Good bye, *Khudā-ḥāfiẓ, alvidā'.*
Goodness, *khvubī, nīkī, nīkūī.*
Goodnight, *shab bi-khair.*
Goods, *māl* (Ar. pl. *amvāl*), *as-bāb, matā', ajnās* (Ar. pl. of *jins*), *mā yamlik.*
Goose, *qāz.*
Gospel, *Injīl* (Ar. pl. *Anājīl*); *bishārat.*
Gourd, *kadū.*

Govern (to), *ḥukūmat n:, ḥukm rāndan, ḥukmrānī n:, farmānravāī k:.*
Government, *ḥukūmat; ḥukmrānī, farmānravāī, riyāsat.*
Governer, *ḥākim* (Ar. pl. *ḥukkām*), *vālī, farmān-farmā; zābit.*
Grace, *faiz, faẓl; faẓīlat* (Ar. pl. *faẓāil*), *luṯf, karam.*
Graceful, *laṯīf; nāzuk.*
Gracious, *karīm* (Ar. pl. *kirām*).
Gradually, *bi-tadrīj, rafteh rafteh, kam-kam.*
Grain, *dāneh; ghallā.*
Grammar, *ṣarf va naḥv.*
Granary, *anbār.*
Grand, *'aẓīm, a'ẓam.*
Grandchild, *nabīreh, pisar-* (or *dukhtar-*) *zādeh, naveh* (vulg.).
Grandees, *akābir* (Ar. pl. of *akbar*).
Grandfather, *jadd* (Ar. pl. *ajdād*).
Grandmother, *jaddeh.*
Grand vizier, *ṣadr i a'ẓam.*
Grant (to), *bakhshīdan, 'aṯā n:* (*farmūdan*): (to be granted — in argument), *musallam būdan.*
Grape, *angūr.*
Grasp (to), *qabẓ k:, panjeh girīftan* (*gīr*).
Grass, *giyāh; 'alif.*
Grateful, *ḥaqq-shināS.*
Gratis, *muft, majjānan.*
Gratitude, *ḥaqq-shināsī.*
Grave, *qabr* (Ar. pl. *qubūr*), *gūr:* (adj.) *muhimm:* (sedate), *bā-vaqār, bā-tamkīn.*
Gravel, *sang-rīzeh.*
Gravity, *vaqār, tamkīn.*
Gravy, *āb-gūsht.*
Gray, *khākistarī.*
Graze, *charīdan:* (trans.) *charānīdan.*
Grease, *pīh, charbī.*
Greasy, *charb.*
Great, *buzurg; 'aẓīm, kabīr: a'ẓam.*
Greatness, *buzurgī, 'aẓamat:* (Divine) *kibriyāī.*
Greed, *ṯama', ḥirṣ.*
Greedy, *ḥarīṣ, tamā'kār.*
Green, *sabz:* (unripe) *nā-ras.*
Greengrocer, *baqqāl.*
Greet (to), *taḥiyyeh k:, salām k:*
Greyhound, *sag i tāzī.*
Grief, *gham, malālat, ta'assuf, andūh.*
Grieve (to), *gham, khurdan, gham-gīn* (*dil-tang*) *shudan.*
Grievous, *sakht, shadīd.*
Grind (to), *sāīdan, sābīdan.*
Groan, *āh, āh i sard.*
Groan (to), *āh kashīdan.*
Groom, *mihtar.*
Ground, *zamīn, khāk.*
Groundless, *bāṯil, bī-dalīl, bī-sabab.*
Grow (to), *rustan (rūy), rūīdan, namuvv k: afzūdan.*
Growl (to), *ghurrīdan.*
Grumble (to), *hamhameh k:*
Grunt (to), *mikh-mikh k:*
Guarantee (to), *ẓāmin būdan.*
Guard, *kashik, qarāvul, pās:* (sentinel), *pāsbān, kashikchī.*
Guard (to), *nigāhbānī n:, ḥifẓ k:, maḥfūẓ dāshtan.*
Guardian, *vaṣī; muḥāfiẓ, ḥāmī.*
Guess *qiyās, ḥads, maẓanneh.*
Guess (to), *qiyās n:, ḥads k:*
Guest, *mihmān.*
Guidance (religious), *hidāyat:* (— or secular) *rāhbarī, rāhnamāī.*
Guide, *rāhbar, rāhnamā, balad:* (religious), *hādī.*
Guide (to), *rāhrā nishān d:, rāhnamāī k:; hidāyat n:.*
Guilt, *gunāh, janāyeh, quṣūr.*
Guiltless, *bī-gunāh, bī-quṣūr.*
Guitar, *'ūd; tār: sitār.*
Gulf, *khalīj.*
Gulley, *darreh, tang-rāh.*
Gum, *ṣamagh:* (of teeth), *liṣeh, gūsht-i dandān.*
Gun, *tufang:* (cannon) *tūb, tūp:*
Gunner, *tūpchī.*
Gunpowder, *bārūt.*
Gutter, *āb-rīz.*
Guttural, *ḥalqī.*

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Heat, *garmā, ḥarārat.*
Heat (to), *garm s:.*
Heathens, *butparastān, 'ibād i aṣnām.*
Heaven, *āsmān, samā* (Ar. pl. *samavāt*), *falak* (Ar. pl. *aflāk*): (Paradise), *fardaus, jannat, bihisht.*
Heavenly, *āsmānī, samāvī, samāī.*
Heaviness, *sangīnī.*
Heavy, *sangīn, ṣaqīl.*
Hebrew, *'Ibrānī, 'Ibrī.*
Hedge-hog, *khār-pusht.*
Heel, *pāshneh, 'aqb.*
Height, *bulandī, irtifā', rif'at.*
Heir, *vāriṣ* (Ar. pl. *varaṣeh*).
Hell, *dūzakh, jahannam.*
Helm, *sukkān.*
Helmet, *khūd.*
Help, *madad, kumak, yārī, i'ānat, mu'āvanat.*
Help (to), *madad* (*kumak*) etc. *kardan.*
Helper, *madadkār, mu'āvin.*
Hem, *dāman.*
Hæmorrhoids, *bavāsīr.*
Hen, *murgh, mākiyān.*
Hence, *az īn jā: ba'd az īn: banā bar īn, lihāẕā.*
Henna, *ḥinnā.*
Her, *ū* (*vide* Personal Pronouns).
Herb, *rustanī, nabāt* (Ar. pl. *nabātāt*).
Herd, *galleh, rameh.*
Here, *īnjā, dar īnjā.*
Hereafter, *ba'd az īn: dar ākhirat.*
Heresy, *bid'at.*
Heretic, *bid'atī.*
Heritage, *mīrāṣ, irṣ.*
Hermit, *zāhid.*
Hermitage, *zāviyeh, ṣauma'eh.*
Hero, *mard i dilīr, dilāvar, shujā'.*
Heroism, *shujā'at, dilīrī.*
Hesitate, *mutaraddid būdan, taraddud n:.*
Hidden, *panhān, makhfī, mastūr, nihufteh.*
Hide (skin), *charm.*
Hide (to), *panhān* (*makhfī* etc.) *kardan* (*dāshtan*).
Hideous, *zisht, zisht-rūy.*
High, *buland, rafī', murtafī'; muta'āl:* (God Most High), *khudāyi ta'ālā'.*
Highness, *ḥaẕrat i vālā.*
Highway, *shāhrāh, shāri'.*
Highwayman, *rāhzan.*
Hijra, *hijrat.*
Hill, *tall, tappeh.*
Hilt, *qabẕeh.*
Hinder (to), *man' k: māni' būdan, vā dāshtan.*
Hindū, *Hindū, Hindī* (Ar. pl. *Hunūd*).
Hindrance, *mamāna'at.*
Hint, *ishāreh, īmā.*
Hire, *kirāyeh: muzd, ujrat.*
Hire (to), *kirāyeh giriftan.*
Hireling, *muzdūr.*
Historian, *muvarrikh.*
History, *tārīkh* (Ar. pl. *tavārīkh*).
Hit (to), *zadan* (*zan*).
Hog, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
Hold (to), *nigāh dāshtan*: (contain) *gunjāish dāshtan.*
Hole, *sūrākh.*
Holiday, *ta'ṭīl.*
Holiness, *taqaddus, quddūsiyyat.*
Hollow, *khālī, tuhī.*
Holy, *muqaddas: quddūs* (of God).
Holy Spirit, *Rūhu'l qudus.*
Home, *khāneh*: (native land) *vaṭan.*
Honest, *mutadayyin, diyānat-dār.*
Honesty, *diyānat-dārī.*
Honey, *'asal.*
Honour, *ābrū: ḥurmat, iḥtirām.*
Honour (to), *ḥurmat* (*iḥtirām*) *k:, musharraf n:.*
Honourable, *mu'tabar.*
Honoured, *musharraf, sharafyāb.*
Hoof, *sum.*
Hook, *qullāb.*
Hope, *umīd, tavaqqu'.*
Hope (to), *umīd dāshtan, umīdvār būdan.*
Hopeless, *nā-umīd, ma'yūs.*
Horizon, *ufuq* (Ar. pl. *āfāq*).
Horn, *shākh.*
Hornet, *zanbūr* (Ar. pl. *zanābīr*).
Horror, *haibat, haul.*
Horse, *asb, māl* (vulg.).

Horseman, *savār.*
Horse-shoe, *na'l i asb.*
Hospitable, *mihmān-dūst.*
Hospital, *marīẕ-khāneh, shifā-khāneh.*
Hospitality, *mihmāndārī.*
Host, *mihmāndār*: (army) *fauj* (Ar. pl. *afvāj*).
Hot, *garm.*
Hour, *sā'at.*
House, *khāneh.*
Household, *khānadān, ahl i khāneh.*
How, *chigūneh, chūn, bi-chih ṯaur.*
Human, *insānī.*
Humane, *bā-muruvvat.*
Humanity, *muruvvat*: *insāniyyat*
Humble, *farūtan, mutavāẓi'.*
Humiliation, *ẕarā'at.*
Humility, *farūtanī, tavāẓu'.*
Hunger, *gurusnagī.*
Hungry, *gurusneh.*
Hunt, *shikār.*
Hurl (to), *afkandan, andākhtan* (*andāz*).
Hurrah, *āfarīn, shābāsh.*
Hurry, *ta'jīl, 'ajaleh, shitāb.*
Hurry (to), *ta'jīl k:, shitāftan.*
Hurt (to), *ranjānīdan, ẓarar rasānīdan.*
Hurtful, *muẓirr.*
Husband, *shauhar.*
Husbandman, *ahl i zirā'at va falāḥat.*
Husbandry, *zirā'at, falāḥat.*
Husk, *qishr, pūst.*
Hut, *kappar.*
Hymn, *surūd i rūḥānī.*
Hypocrisy, *riyā, riyākārī, nifāq.*
Hypocrite, *riyākār, munāfiq.*
Hypothesis, *farẕ, qiyās.*

I, *man.*
Ice, *yakh.*
Idea, *khiyāl, ẕann* (Ar. pl. *ẕunūn*), *ra'i* (Ar. pl. *ārā* and *arā*), *taṣavvur, fikr* (Ar. pl. *afkār*).
Idiom, *iṣṯilāh*: *maḥāvareh.*
Idle, *bī-kār, mu'aṯṯal*: (lazy), *tanbal.*
Idleness, *sustī, tanbalī.*
Idol, *but, ṣanam* (Ar. pl. *aṣnām*).
Idolater, *butparast, 'ābid i aṣnām.*
Idolatry, *butparaṣtī, 'ibādat i aṣnām.*
If, *agar, hargāh.*
Ignominy *rusvāī, 'ār, nang, badnāmī.*
Ignorance, *nādānī, jahl, jahālat*: (feigned) *tajāhul.*
Ignorant, *nādān, jāhil*: *bī-khabar*: *bī-savād.*
Ill (sick), *bīmār, nākhvush, marīẓ.*
Illness, *bīmārī, nākhvushī, maraẓ* (Ar. pl. *amrāẓ*).
Illusion, *nairang, farīb, tavahhum, vahm.*
Image, *ṣūrat, timṣāl*; *but, ṣanam.*
Imaginary, *mauhūm.*
Imagination, *mukhāyaleh, taṣavvur.*
Imagine (to), *taṣavvur k:; gumān burdan* (*kardan*).
Imitate (to), *iqtidā n: taqlīd k:.*
Imitation, *iqtidā, taqlīd: tashbīh.*
Immediately, *fi'lfaur, fauran, al'ān, dar ḥāl.*
Immense, *a'ẕam, bī-ḥadd, bī-andāzeh.*
Immersed, *gharq, mustaghraq.*
Imminent, *mushrif bar.*
Immodest, *bī-ḥayā.*
Immodesty, *bī-ḥayāī.*
Immoral, *bad-akhlāq, fāsid, badsīrat.*
Impatient, *bī-ṣabr.*
Impecuniosity, *bī-navāī.*
Impediment, *mumāna'at.*
Impel (to), *ibrām n: taḥrīk n:.*
Imperative (mood), *amr.*
Imperfect, *nāqiṣ, nākāmil, nā tamām*: (tense), *māẓī-yi istimrārī.*
Imperfection, *naqṣ, quṣūr.*
Imperial, *shāhanshāhī, humāyūnī, shahryārī.*
Impetuosity, *tahavvur.*
Impetuous, *mutahavvir.*
Impiety, *bī-dīnī, kufr.*
Impious, *bī-dīn, kāfir.*
Implement, *ālat.*
Impolite, *bī-adab.*
Import (to), *dākhil sākhtan.*
Importance, *qadr, ahammiyyat.*
Important, *muhimm*: (city), *mu'tabar.*

Impossible, *muḥāl, ghair i mumkin, mumtani'.*
Impostor, *farībandeh.*
Impregnable, *manī'.*
Imprison (to), *ḥabs k:.*
Improbable, *ba'īd, ghair i muḥtamal.*
Improper, *nā-munāsib, nā-shāyisteh.*
Impudence, *gustākhī, bī-adabī.*
Impudent, *gustākh, bī-adab.*
Impure, *nā-pāk, najis, palīd.*
Impurity, *nāpākī, najāsat.*
Impute, *mansūb k:, nisbat dādan.*
In, *dar, tū-yi, tū.*
Inability, *'ajz, nā-tavānāī.*
Incapable, *nā-qābil.*
Incarnate, *mujassam.*
Incarnation, *tajassum.*
Incense, *bukhūr.*
Inch, *vajab.*
Incite, *ibrām n: taḥrīk dādan, angīkhtan.*
Inclination, *mail.*
Inclined, *māil.*
Incomparable, *lā-ṣānī, lā-miṣāl, bī-nazīr.*
Incomplete, *nāqiṣ, nā-tamām, nā-kāmil.*
Inconstant, *bī-qarār, mutaghayyir.*
Incorruptibility, *bī-fasādī.*
Increase, *afzūnī, tazāyud.*
Increase (to), *afzūdan, mazīd k:.*
Incumbent, *vājib va lāzim.*
Incursion, *ḥamleh, hujūm.*
Indecision, *taraddud, tardīd i ra'i.*
Indeed, *fi'lvāqi', fi'lḥaqīqeh, yaqīnan.*
Independent, *khud-mukhtār, āzād.*
Index, *fihrist.*
India, *Hind, Hindūstān.*
Indian, *Hindū: Hindī.*
Indicative (mood), *mutlaq.*
Indigestible, *nā-guvār.*
Indigestion, *bad-hazmī.*
Indolence, *sustī, tanbalī.*
Induce (to), *taḥrīk n:, targhīb dādan.*
Industrious, *mihnatī, mihnatdūst, sā'i, jāhid.*
Industry, *mihnat, sa'i.*
Ineffable, *mā lā kalām.*
Inestimable, *bī-bahā, bī-qaimat.*
Infancy, *bachchagī, tufūliyyat.*
Infant, *bachcheh-yi kūchik, tifl* (Ar. pl. *atfāl*).
Infantry, *fauj i piyādeh.*
Infect, *sirāyat n:*
Infection, *sirāyat.*
Infectious, *musrī.*
Infidel, *kāfir* (Ar. pl. *kuffār*), *bī-dīn.*
Infidelity, *kufr, bī-dīnī.*
Infinite, *ghair i mutanāhī, lā-intihā, bī-ḥadd, bī-pāyān, ghair i maḥdūd.*
Infinitive (mood), *maṣdar.*
Influence, *nufūẕ.*
Influenza, *zukām, nazleh.*
Inform (to), *ikhbār n:, khabar dādan, muttali' sākhtan, ittilā' dādan.*
Informer, *munhī.*
Ingratitude, *nā-sipāsī, ḥaqq nāshināsī, kufr i ni'mat.*
Inhabitant, *sākin* (Ar. pl. *sakaneh, sukkān*).
Inhabited, *maskūn, ma'mūr, ābād.*
Inherit (to), *bi-mīrāṣ giriftan.*
Inheritance, *mīrāṣ, irṣ.*
Inheritor, *vāriṣ.*
Inhuman, *bī-insāniyyat, bī-muruvvat, ẓālim.*
Injure, *ẕarar rasānīdan, āzurdeh sākhtan.*
Injury, *ẕarar, īẕā, āsīb.*
Injustice, *ẓulm, bī-inṣāfī.*
Ink, *murakkab.*
Inkbottle, *davāt.*
Inkstand, *qalam-dān.*
Innocence, *bī-gunāhī.*
Innocent, *bī-gunāh.*
Innumerable, *bī-shumār.*
Inquirer (religious), *ḥaqq-jūy.*
Inquiry, *istifsār, taftīsh, tafaḥḥuṣ.*
Insane, *dīvāneh, majnūn.*
Inscription, *raqam* (Ar. pl. *arqām*).
Insect, *ḥashrat: jānivar.*
Insert, *dākhil s:, darj n:.*
Inside, *darūn, andarūn, dākhil.*
Insist (to), *iṣrār n:.*

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Journey, *safar* (Ar. pl. *asfār*).
Joy, *khushī, masarrat, surūr, bihjat.*
Joyful, *masrūr, shād, khurram.*
Judaism, *dīn i Yahūd, yahūdiyyat.*
Judge, *dāvar:* (civil), *ḥākim i 'arf:* (religious), *ḥākim i shar'.*
Judge (to), *dāvarī k:*
Judgment, *dāvarī, ḥukm.*
Jug, *kūzeh.*
Jugular vein, *ḥablu'l varīd.*
Juice, *'aṣīr, shīreh.*
July, *tammūz.*
Jump (to), *jastan (jah), parīdan.*
June, *ḥazīrān.*
Jupiter, *mushtarī.*
Jurisdiction, *ḥukmrānī.*
Just, *'ādil, munṣif, bā-inṣāf.*
Just now, *al'ān, jakh* (vulg.)
Justice, *'adl, 'adālat, inṣāf, ḥaqq.*
Justify (to), *ibrā n:, 'ādil shāmurdan.*

Keen, *tīz: sar-garm.*
Keep (to), *nigāh dāshtan, maḥfūẓ dāshtan;* (promise), *vafā kardan.*
Keepsake, *taẓkireh.*
Kernel, *maghz.*
Kettle, *katrī.*
Kettle-drum, *naqqāreh.*
Key, *kilīd.*
Kick, *lagad.*
Kick (to), *lagad zadan.*
Kid, *buzghāleh.*
Kill (to), *kushtan, maqtūl s:, bi-qatl rasānīdan:* (domestic animals for food), *ẓibḥ k:*
Kind, *nau'* (Ar. pl. *anva'*), *qism* (Ar. pl. *aqsām*), *jins, qabīl:* (adj.), *mihrabān, mushfiq.*
Kindle (to), *afrūkhtan (afrūz), angīkhtan (angīz).*
Kindly, *dūstāneh, mushfiqāneh.*
Kindness, *mihrabānī, shafaqat, luṭf.*
King, *shāh, pādshāh, malik* (Ar. pl. *mulūk*).
Kingdom, *salṭanat, pādshāhī, mulk, mamlikat* (Ar. pl. *mamālik*).
Kingly, *mulūkāneh.*
Kinsman, *qaum va khvīsh.*
Kiss, *būseh, māch* (vulg.)
Kiss (to), *būsīdan, māch dādan* (vulg.) [*Būseh dādan* means to permit another to kiss one.]
Kitchen, *āshpaz-khāneh.*
Kite, *lāsh-khvār:* (paper), *kāghaẓak.*
Kitten *bachcheh-gurbeh.*
Knave, *daghā-bāz, makkār, ḥīleh-bāz, ghaddār.*
Knee, *zānū.*
Kneel (to), *zānū zadan, bi-zānū bar āmadan.*
Knife, *kārd:* (penknife), *qalam-tarāsh, chāqū.*
Knit (to), *bāftan.*
Knock, *ẓarb,* (at door *kūbeh*).
Knock (to), *kūbīdan, zadan.*
Knocker (at door), *kūbeh.*
Knot, *girih, 'uqdeh.*
Knot (to), *girih 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, qaiṭān.*
Lad, *pisar, kūdak.*
Ladder, *nardubān.*
Lade (to), *bār k:*
Lady, *khānum, khātūn.*
Lake, *daryācheh.*
Lamb, *barreh.*
Lame *lang, shal.*
Lament (to), *nālīdan, nauḥehgarī k:*
Lamentation, *nauḥeh, nāleh.*
Lamp, *chirāgh.*
Lampoon, *hajv.*
Lance, *naizeh.*
Lancet, *nīshtar.*
Land, *zamīn, khushkī, barr.*
Lane, *kūcheh.*

Language, *zabān, lughat.*
Languor, *sustī, fatrat.*
Lantern, *fānūs*: (magic), *fānūs i shu'badeh.*
Lap, *dāman, kanār.*
Lapis lazuli, *lājavard.*
Lapwing, *hudhud.*
Large, *buzurg.*
Lark, *chakāvuk.*
Lasso, *kamand.*
Last, *bāzpasīn, ākhirī*: *guzashteh*: (last night), *dīshab.*
Last (to), *bāqī māndan.*
Lastly, *ākhiru'lamr, alqiṣṣeh.*
Late, *dīr*: (deceased), *marḥūm*: (late afternoon) *'aṣr i tang.*
Lather, *kaf.*
Latin, *lātīnī.*
Latitude, *'arz.*
Lattice, *shabakeh.*
Laudable, *sitūdeh, ḥamīdeh.*
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), guzāshtan, guzārdan.*
Laziness, *tanbalī. sustī.*
Lazy, *tanbal, sust.*
Lead, *surb.*
Lead (to), *dalālat k:, rāh namūdan,* (an army), *kashīdan*: (a horse) *jilau giriftan*: (in religion) *hidāyat k*:
Leader (of army), *sarkardeh.*
Leaf, *barg*: (of paper), *varaq* (Ar. pl. *aurāq*).
League, *farsakh.*
Lean, *lāghir.*
Lean (to), *takyeh zadan; ittikā k*:
Leap (to), *jastan (jih): parīdan.*
Learn (to), *āmūkhtan* (*āmūz*), *taḥṣīl k*:, *dars khvāndan, farū giriftan.*
Learned, *'ālim* (Ar. pl. *'ulamā*), *āmūkhteh.*
Learner, *muta'allim.*
Learning, *'ilm* (Ar. pl. *'ulūm*).
Lease, *ijāreh.*
Lease (to), *ijāreh giriftan: ijāreh dādan.*
Leather, *charm.*
Leave, *iẓn, ijāzat: rukhṣat, murakhkhaṣī.*
Leave (to), *guzāshtan, tark k*: *vā guzāshtan; murakhkhaṣ shudan.*
Leaven, *khamīrmāyeh.*
Lecture, *khaṯāb, sabaq.*
Lecture (to), *khaṯāb k*:.
Lees, *durd, fazleh.*
Left, *chap.*
Leg. *sāq.*
Legate, *safīr, īlchī.*
Legation, *sifārat; sifārat-khāneh.*
Legend, *afsāneh*: (inscription), *raqam.*
Legislation, *vaz' i qavānīn.*
Legislator, *vāzi' i qavānīn.*
Leisure, *furṣat.*
Lemon, *līmū.*
Lend (to), (money), *qarz dādan*: (article to be returned), *'āriyatan* (*'āriyeh*) *dādan.*
Length, *ṭūl, darāzī.*
Lent, *bahār.*
Lentils, *'adas.*
Leopard, *yūz.*
Leper, *abraṣ, mabrūṣ*: *majzūm.*
Leprosy, *baraṣ*: *juzām.*
Lessen (to), *kam k*:, *takhfīf n*:.
Lessor, *ijāreh dihandeh.*
Lest, *mabādā.*
Let (to), *guzārdan, iẓn dādan.*
Letter, *ḥarf* (Ar. pl. *ḥurūf*); (epistle), *kāghaz, maktūb, khaṯṯ, nāmeh, raqīmeh.*
Lettuce, *kāhū.*
Level, *barābar, musaṭṭaḥ.*
Levy (troops) (to), *jam'āvarī k:*
Lexicon, *lughat.*
Liar, *durūgh-gūy, kāzib* (Ar. pl. *kazabeh*), *kazzāb.*
Liberal, *sakhī, bā-sakhāvat, zi-jūd.*
Liberality, *sakhāvat, jūd.*
Liberate (to), *rihā k*:, *khalāṣī dādan.*
Liberty, *āzādī.*
Library, *kutub-khāneh.*

Lick, *lisidan.*
Lid, *sarpūsh.*
Lie, *durūgh, kiẕb.*
Lie (to), *durūgh guftan.*
Lie down (to), *khẹābidan.*
Life, *zindagi, ḥayāt.*
Lifetime, *'umr.*
Lift (to), *bar dāshtan, buland k:; afrāshtan.*
Light, *raushani, raushanāi, nūr* (Ar. pl. *anvār*): (adj.) *raushan*: (not heavy), *subuk, khafif.*
Light (to), *raushan k: afrūkhtan.*
Lightning, *barq, ṣā'iqeh.*
Like, *chūn, miṣl, mānand, shabih.*
Like (to), *pasandidan, dūst dāshtan.*
Likelihood, *iḥtimāl.*
Likely, *aghlab.*
Liken (to), *muqābaleh n:*
Likeness, *mushābahat, shabāhat.*
Likewise, *niz, ham.*
Lily, *sūsan.*
Limb, *'uẕv* (Ar. pl. *a'ẕā*).
Lime, *āhak*: (sweet lime), *purtuqāli.*
Limited, *maḥdūd.*
Limp (to), *langidan.*
Line, *saṯr, khaṯṯ.*
Linen, *kattān, bazz.*
Lining, *āstar.*
Linseed, *bazrak.*
Lion, *shir.*
Lip, *lab.*
Lisp, *luknat.*
List, *siyāheh, fihrist.*
Listen (to), *gūsh giriftan (dādan), iṣghā n:.*
Litany, *istighāṣeh.*
Literal, *taḥtu'llafẓi.*
Literally, *taḥtu'llafẓ.*
Litter (travelling), *takht i ravān*: (rubbish), *ashqāl.*
Little (small), *kūchik, khẹurd, ṣaghir*: (quantity), *andak, kam*: (noun), *qadri, andaki.*
Live (to), *zist n: bi-sar burdan.*
Livelihood, *ma'ishat, zindagāni, guẕrān.*
Liver, *jigar.*
Lizard, *buzmajeh.*
Lo! *inak, hān.*
Load, *bār, ḥaml.*
Load (to), *bār k*: (a gun), *pur k:*
Loaf, *nān, qurṣ i nān.*
Loan, *qarẕ: 'āriyeh.*
Loathe (to), *makrūh dāshtan, nifrat k:*
Local, *maḥalli.*
Lock, *qufl.*
Lock (to), *qufl k:*
Locust, *malakh.*
Logic, *'ilm i manṯiq.*
Long, *darāz, ṯavil, madid.*
Longing, *ārzū, tamannā.*
Look (to), *nigaristan, naẓar k:*
Loose, *gushādeh, shul.*
Loose (to), *gushādan, gushūdan, bāz k:, ḥall k*: (release), *rihā k:, vil k*: (vulg.).
Lose (to), *gum k:, khasāraṯ kardan (kashidan).*
Loss, *khasārat, ẕarar*: (in war), *talaf.*
Lost, *gum shudeh, mafqūd.*
Lot, *qur'eh*: (to cast-) *qur'eh andākhtan*: (share), *qismat, naṣib*
Lotus, *nailūfar.*
Loud, *buland, buland-āvāz.*
Loudly, *bi-āvāz i buland.*
Love, *muḥabbat (maḥabbat,) ḥubb, 'ishq.*
Love (to), *dūst dāshtan, muḥabbat namūdan.*
Loveliness, *ḥusn, jamāl, khẹubṣūrati.*
Lovely, *jamil, khẹushgil, khẹubṣūrat.*
Lover, m. *āshiq, muḥibb*: f. *maḥbūbeh.*
Low, *past*; (mean), *pastḥāl, ḥaqir, ẕalil, farūmāyeh.*
Lowliness, *farūtani, khuẕū' va khushū', tavāẕu'.*
Lowly, *farūtan, mutavāẕi'.*
Loyal, *mukhliṣ, amin, bā-vafā.*
Luck, *bakht, nikbakhti, nik-akhtari: badbakhti, kam-bakhti.*
Luckless, *kam-bakht.*
Lucky, *nik-bakht, khẹush-naṣib, kām-rān.*
Ludicrous, *muẕḥik.*
Luggage, *asbāb.*

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Marble, *marmar.*
March, *kūch k:, lashkar kashīdan.*
Mare, *mādiyān.*
Margin, *ḥāshiyeh* (of book): *kināreh, lab* (of sea).
Marine, *baḥrī, daryāī.*
Mariner, *mallāḥ.*
Maritime, *baḥrī, daryāī.*
Mark, *nishān, 'alāmat, aṣar* (Ar. pl. *āṣār*); (brand), *dāgh*: (target), *nishāneh, hadaf.*
Mark (to), *nishān k:, 'alāmat guẕār-dan.*
Market, *bāzār.*
Marriage, *'arūsī: izdivāj, nikāḥ.*
Married (woman), *mankūḥeh, muzavvajeh.*
Marrow, *maghz.*
Marry, *zan giriftan, bi-zanī gi-riftan: shauhar kardan.*
Mars, *mirrīkh.*
Marsh, *mashīleh.*
Martingale, *sīneh-band.*
Martyr, *shahīd* (Ar. pl. *shuhadā.*)
Martyrdom, *shahādat.*
Marvel, *'ajab, 'ajībeh* (Ar. pl. *'ajāib*).
Masculine, *muẕakkar.*
Mason, *sang-tarāsh, ḥajjār*: (builder). *bannā, mi'mār.*
Mass, *tūdeh, kuppeh*: (religious service) *quddās.*
Massacre, *kushtār, khūn-rīzī.*
Master, *āqā, ṣāḥib, mālik*: (of school), *mu'allim, ustād.*
Matting, *ḥaṣīr, būryā.*
Matches, *kibrīt.*
Matchless, *bī-naẕīr, lā-miṣāl.*
Materials, *asbāb, lavāzim.*
Mathematics, *'ilm i riyāẕī.*
Matter, *amr* (Ar. pl. *umūr*), *muqaddameh.*
Mattress, *dūshak* (*dushak*).
Maturity, *bulūgh.*
Maund, *man.*
Mausoleum, *maqbareh.*
May, *āyār, māy.*
Meadow, *chaman*
Meal (flour), *ārd*: (food) *ghaẕā.*
Mean, *furū-māyeh, past, ẕalīl, dūn.*
Mean (to), *ma'nī dāshtan.*
Meaning, *ma'nī, maṯlab.*
Meanness, *dūnī, pastī.*
Means, *vasīleh* (Ar. pl. *vasāil*), *vāsiṯeh. tavassuṯ.*
Meanwhile, *dar īn bain.*
Measles, *surkhak.*
Measure, *paimāneh*:(proceeding), *maṣlaḥat* (Ar. pl. *maṣāliḥ*).
Measure (to), *paimūdan, andāzeh giriftan.*
Meat, *gūsht.*
Mediation, *shafā'at, tavassuṯ.*
Mediator, *shafī', vāsiṯeh, miyānjī.*
Medicine, *davā.*
Meditate, *fikr* (*tafakkur*) *k*: *ta'ammul n.*
Medlar, *azgīl.*
Meek, *ḥalīm.*
Meet, *shāyisteh, munāsib, sazā, sazāvār, vājib, lāiq.*
Meet (to), *bar-khurdan bi: dō-chār shudan*: (formally) *istiqbāl n*: (an assembly), *mun'aqid sh:.*
Meeting, *majlis* (Ar. pl. *majālis*), *maḥfil: mulāqāt.*
Melodious, *khush-navā, khush-alḥān.*
Melody, *navā, āhang.*
Melon, *kharbūẕeh*: (watermelon) *hinduvāneh.*
Melt, *āb shudan: gudākhtan* (*gudāz*).
Member, *'uẕv* (Ar. pl. *a'ẕā*), *juẕ'* (Ar. pl. *ajẕā*).
Memoir, *taẕkireh, yāddāsht.*
Memorise, *yādgārī, yādāvarī.*
Memory, *yād: ḥāfiẕeh.*
Mend (repair) (to), *ta'mīr k:, durust k:.*
Mendicant, *gadā*: (religious), *darvīsh.*
Mention, *ẕikr.*
Mention (to), *ẕikr k: maẕkūr k:*
Mentioned, *maẕkūr, mazbūr.*
Mercantile, *tajārati.*
Merchandise, *amvāl* (*māl*) *i tajā-rat.*
Merchant, *tājir* (Ar. pl. *tujjār*).
Merciful, *raḥīm*: (of God, also) *raḥmān.*
Merciless, *bī-raḥm.*
Mercury, *jīreh*: (planet) *'uṯārid.*

Mercy, *raḥm, raḥmat, raḥmāniyyat.*
Merely, *faqat, maḥz, tanhā.*
Merit, *istiḥqāq, liyāqat.*
Merit (to), *mustaḥaqq būdan, lāiq būdan.*
Merry, *khurram, faraḥnāk.*
Message, *paighām.*
Messenger, *qāṣid, rasūl.*
Messiah, *Masīḥ.*
Metal, *filizz, ma'danī.*
Metaphorical, *majāzī.*
Metropolis, *dāru'ssalṭanat, pāyitakht.*
Microscope, *ẕarreh-bīn.*
Middle, *vasat, miyān.*
Midnight, *nīm-shab, niṣf i shab.*
Midst (in the), *dar miyān, dar vasat.*
Mighty, *'ālī-miqdār, muqtadir.*
Migrate (to), *naql k:, intiqāl n:.*
Migration, *intiqāl.*
Mild, *mulāim.*
Mile, *mīl.*
Military, *niẓāmī.*
Milk, *shīr.*
Milk (to), *dūshīdan.*
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'ādin*).
Mineral, *ma'danī, jamād: filizz.*
Mingle (to), *āmīkhtan* (*āmīz*), *makhlūṭ s:*
Minister (of state), *vazīr* (Ar. pl. *vuzarā*), (Prime minister) *ṣadr i a'ẓam:* (of Christian religion) *Khādimu'ddīn.*
Ministration, *khidmat.*
Ministry (State), *vazārat:* (of religion) *khidmat i dīn.*
Minor, *ṣaghīr:* (under age) *nābāligh, khurd-sāl, ṣaghīru'ssinn.*
Mint (coinage), *ẕarrāb-khāneh.*
Mint (plant), *na'nā.*
Minute (small), *daqīq, raqīq:* (time), *daqīqeh.*
Miracle, *mu'jizeh, āyat.*
Mirage, *sarāb,* (*āb i Yazīd*).
Mirror, *āineh.*
Mirth, *inbisāṭ.*
Misbehaviour, *bad-raftārī, bad-sulūkī.*
Miscellaneous, *mukhtalif, mutafarriq.*
Mischief, *shaiṭāniyyat, sharārat.*
Misconduct, *bad-sulūkī, bad-raftārī.*
Misdeed, *bad-kirdārī.*
Miser, *bakhīl* (Ar. pl. *bukhalā*).
Miserable, *miskīn, shaqī, bā-shaqāvat.*
Misery, *shaqāvat.*
Misfortune. *āfat, asīb, balā, muṣībat* (Ar. pl. *maṣāib*).
Miss (to), *khaṭā k:.*
Missing, *gum, mafqūd.*
Mission (political), *sifārat, ma'mūriyyat:* (religious) *sifārat i rūḥānī.*
Missionary, *kashīsh.*
Mist, *mih.*
Mistake, *ishtibāh, zallat, taqṣīr* (Ar. pl. *taqāṣīr*), *ghalaṭ* (Ar. pl. *aghlāṭ*).
Mr. *āqā, ṣāḥib.*
Mrs. *Khānum.*
Mix (to), *āmīkhtan, makhlūṭ s:*
Moan (to), *āh kashīdan.*
Moat, *khandaq.*
Mob, *hangāmeh, jam', anbūh.*
Mock (to), *rīshkhand k:, istihzā n:.*
Mockery, *maskhareh, istihzā, rishkhand.*
Model, *namūneh.*
Moderate, *mu'tadil.*
Moderation, *i'tidāl.*
Modern, *nau, tāzeh, jadīd:* (the moderns), *muta'akhkhirīn.*
Modest, *sharmsār, bā-ḥayā.*
Modesty *sharm, ḥayā.*
Moist, *nam, tar.*
Moisten (to), *nam* (*tar*) *k:*
Moisture, *namī, tarī, rutūbat.*
Moment, *dam, lamḥeh, laḥẓeh:* (importance) *ahammiyyat.*
Momentous, *muhimm, ahamm.*
Monarch, *sulṭān* (Ar. pl. *salāṭīn*), *pādshāh.*
Monarchy, *salṭanat, pādshāhī.*

Monastery (Chr.), *dair*: (of darvishes) *khānqāh.*
Monasticism, *ruhbāniyyat.*
Monday, *dōshanbeh.*
Money, *pūl*: (cash) *naqd* (Ar. pl. *nuqūd*).
Money-changer, *ṣarrāf.*
Money-order, *barāt.*
Monk, *rāhib* (Ar. pl. used as sing. *ruhbān*).
Monkey, *maimūn, būzineh.*
Monotheist, *muvaḥḥid.*
Month, *māh.*
Mood (verbal), *ṣigheh.*
Moon, *māh*: (full-) *badr, māh i tāmm.*
Moonlight, *māhtāb.*
Moral (of tale), *ḥāṣil i kalām, fāideh*: (adj.) *parhizkār.*
Morality, *parhizkārī, pāk-dāmani.*
Morals, *akhlāq*: (good), *akhlāq i ḥasaneh.*
More, *bishtar, ziyādehtar*: (much more), *bi-ṯariq i aulā' (ūlā')*: (no more) *digar . . . nah.*
Moreover, *'alāveh bar in.*
Morning, *ṣubḥ*: (early), *ṣubḥ i zūd, saḥar-gāh.*
Mortal (subject to death), *fāni*: (deadly), *qātil, muhlik.*
Mortality, *fanā.*
Mosque, *masjid* (Ar. pl. *masājid*).
Mosquito, *pasheh.*
Most *akṣar.*
Moth, *bid.*
Mother, *mādar, vālideh*: (in-law), *mādarzan, mādar i shauhar.*
Motion. *junbish, ḥarakat.*
Motive, *sabab, bā'iṣ, qaṣd, gharaẓ* (Ar. pl. *aghrāẓ*).
Mould (for casting), *qālab*: (soil), *khāk.*
Mound, *tappeh.*
Mount (to), *bar āmadan, bālā raftan*: (horse) *savār sh*: (throne) *julūs namūdan.*
Mountain, *kūh*; *jabal* (Ar. pl. *jibāl*).
Mountaineer, *kūhistāni.*
Mountebank, *lūṭi.*
Mourn (to), *nālidan, nāleh k*:, *nauḥeh k*:
Mournful, *ghamgin, diltang.*
Mourning, *mātam, nauḥeh.*
Mouse, *mūsh.*
Mouth, *dahān*: (of river), *dahaneh.*
Move (to), (intr.), *junbidan, junbish (ḥarakat) k*:; (trans.) *junbānidan, junbish dādan.*
Movement, *junbish, ḥarakat.*
Much, *bisyār, khaili*: (too much) *ziyād.*
Mud, *gil.*
Muddy, *gil-ālūdeh*; (street), *pur gil.*
Muḥammad, *Muḥammad.*
Muḥammadan, *Musalmān.*
Mulberry, *tūt.*
Mule, *qāṯir.*
Muleteer, *chārvādār*; *qāṯirchi* (muledriver).
Multiply (to) (intr.), *afzūdan, bisyār sh*:.
Multitude, *jam'*, *gurūh.*
Murder, *qatl, khūnrizi.*
Murderer, *qātil, khūni.*
Murmur, *hamhameh.*
Murmur (to), *hamhameh k*:
Museum, *tuḥfeh-khāneh.*
Music, *naghmeh, ṯarab, mūsiqi, ghanā.*
Musical instrument, *sāz.*
Musician, *muṯrib, mughanni.*
Musk, *mishk.*
Musket, *tufang.*
Musketeer, *tufangchi.*
Muslin, *malmal.*
Mustache, *sibil.*
Mustard, *khardal.*
Muslim, *musalmān. muslim.*
Mute, *lāl, gung.*
Mutilated, *chūlāq.*
Mutineer, *yāghi, bāghi, mufsid, fitneh-angiz.*
Mutiny, *fitneh, ṯughyān.*
Mutton, *gūsht i gūsfand.*
Muzzle-loader, *dahan-pur.*
Myrrh, *murr.*
Mystery, *sirr* (Ar. pl. *asrār*), *rāz.*
Mystic, *ṣūfi.*
Mysticism, *taṣavvuf.*

Nail (finger), *nākhun*: (iron) *mikh.*
Naked, *barahneh, 'uryān, lukht*

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Nourishment, *ghiẓā*, *ṯa'ām*, *qūt*.
Novelty, *tāzagī*.
November, *tashrīn i ṣānī*.
Now, *al'ān*, *ilḥāl*, *ḥālā*, *ḥāl*, *aknūn*.
Nowhere, *hīch jā*.
Numb, *bī-ḥiss*.
Number, *'adad* (Ar. pl. *a'dād*), *shamār*.
Number (to), *shamurdān*, *'adad k:*.
Numberless, *bī-shamār*.
Numerous, *'adīd*, *muta'addid*.
Nun, *rāhibeh*.
Nurse, *dāyeh*, *bājī* (vulg.).
Nurture, *tarbiyyat*, *parvarish*.
Nutmeg, *jauz*.

O! *ai*.
Oak, *ballūṯ*.
Oar, *pārū*.
Oath, *qasam*, *saugand*.
Obedience, *farmān-burdārī*, *iṯā'at*.
Obedient, *farmān-burdār*, *muṯī'*, *farmān-guẕār*.
Obey (to), *iṯā'at n:* *muṯī' shudan*.
Object, *maqṣūd*, *maṯlūb*, *gharaẓ*, *qaṣd*, *niyyat*.
Object (to), *i'tirāẓ k:*
Objection, *i'tirāẓ*.
Oblige (compel), *ijbār n:*, *majbūr s:*.
Obliged (grateful), *mamnūn*, *mutashakkir*.
Oblivion, *nisyān*, *farāmūshī*.
Obscure, *tārīk*, *tīreh:* *ghāmiẓ*, *maghshūsh*.
Obscurity, *tārīkī*, *tīragī*, *ẕulmat*.
Observe, *mulāḥiẓeh k:* *nigāh dāshtan*, *ḥifẓ k:*.
Obsolete, *muhmal*, *mansūkh*.
Obstacle, *sadd*, *mumāna'at*.
Obstinacy, *iṣrār*, *khudsarī*, *'inād*.
Obstinate, *khudsar*.
Obtain (to), *yāftan*, *ḥāṣīl k:*, *taḥṣīl n*, *paidā k:*, *bi-ham rasānīdan*, *bi-chang āvardan*, (intrans.): *rivāj dāshtan* (*yāftan*).
Obtainable, *muyassar*: (it is-) *gīr mī āyad*.
Obvious, *paidā*, *āshkār*, *vāẓiḥ*.
Occasion, *mauqa'*.
Occasion (to), *sabab i* (*ān*) *būdan*, *taḥrīk n:*
Occasionally, *gāhgāhī*.
Occupation, *shughl*, *'amal*, *kār*; *pīsheh*.
Occupied (busy), *mashghūl*.
Occur (to), *vāqi' sh:*, *ittifāq uftādan*.
Occurrence, *ḥādiṣeh* (Ar. pl. *ḥavādiṣ*), *vāqi'eh* (Ar. pl. *vaqāi'*, *mājarā*.
Ocean, *baḥr i muḥīṭ*.
O'clock, *sā'at*.
October, *tashrīn i avval*, *aktūbar*.
Ode, *ghazal*, *qaṣīdeh* (Ar. pl. *qaṣāid*).
Odour, *būy*, *rāiḥeh*.
Offence, *taqṣīr*, *quṣūr*, *gunāh*.
Offend (to), *ranjānīdan:* (cause to stumble) *laghzānīdan*.
Offer (to), *taqdīm n:*
Offering, *naẕr*, *pīshkash:* *qurbānī*.
Office, *daftarkhāneh:* *manṣab*.
Officer, *ṣāḥib-manṣab*, *sarkardeh*.
Offspring, *nasl*, *aulād* (Ar. pl. of *valad*), *ẕurriyyat*.
Often *bārhā*, *akṣar i auqāt*, *mukarrar*.
Oil, *raughan*.
Old (persons), *pīr*, *kuhan-sāl*, *sālkhurdeh:* (things) *kuhneh*.
Olive, *zaitūn*.
Omen, *fāl*.
Omnipotent, *qādir i muṯlaq*.
On, *bar*, *bar rūyi*, *bar sar i*.
Once, *yak daf'eh*; *bārī:* (at once) *fī'l faur*; *al'ān*.
One, *yak*.
Onion, *piyāz*.
Only, *faqaṯ*, *tanhā:* *vaḥīd*, *yagāneh*.
Onset, *ḥamleh*, *yūrish*, *hujūm*.
Onyx, *'aqīq*, *sang i sulaimānī*.
Open, *bāz*, *gushādeh*, *maftūḥ*.
Open (to), *bāz* (*vā*) *kardan*, *gushādan*.
Openly, *'alāniyyatan*, *ṣarīḥan*.
Operation (surgical), *jarrāḥī*.
Opinion, *ra'i* (Ar. pl. *arā* and *ārā*), *khiyāl*.
Opium, *tiryāk*.
Opponent, *mukhālif*.

Opportunity, *furṣat.*
Oppose, *mukhālafat n:, bar ẓidd shudan.*
Opposite, *rūbirū, muqābil; ẓidd, bi-khilāf.*
Opposition, *mukhālafat, ẓiddiyyat, tanāquẓ.*
Oppress (to), *mazlūm s: jafā k:*
Oppression, *ẓulm, ta'addī, satam.*
Oppressor, *ẓālim, satamkār.*
Optative (verb), *fi'l i tamannā.*
Option, *ikhtiyār.*
Or, *yā, khvāh.*
Orange, *nārangī, madanī.*
Oration, *khiṭāb, nuṭq.*
Orb, *jirm.*
Order, *ḥukm* (Ar. pl. *aḥkām*), *amr* (Ar. pl. *avāmir*), *farmān*: (arrangement), *intiẓām, niẓām, tartīb.*
Order (to), *farmūdan, ḥukm k:, amr n:, ma'mūr s:*
Ordinary, *'umūmī.*
Ordnance, *tūpkhāneh.*
Organ (instrument), *ālat*: (musical instrument) *sāz.*
Organisation, *niẓām, intiẓām.*
Orient, *sharq, mashriq.*
Oriental, *sharqī, mashriqī.*
Origin, *aṣl* (Ar. pl. *uṣūl*), *sarchashmeh.*
Original, *aṣlī, avvalīn.*
Ornament *zīnat, ārāyish.*
Ornament (to), *ārāsteh s:, muzayyan 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, *giriftelı.*
Overcome, *ghālib āmadan bar.*
Overseer, *nāẓir.*
Overturn (to), *vāżgūn s:, sarnigūn k:.*
Overwhelm (to), *mustaulī sh: bar, ghalabeh yāftan bar.*
Owe (to). *qarẓ dāshtan, bidīh-kār būdan.*
Owl, *būm: jughd.*
Own (to), *dāshtan*: (confess) *iqrār n:, i'tirāf k:.*
Owner, *ṣāḥib, mālik.*
Ox, *gāv, gāv i nar.*

Pace (step), *qadam* (Ar. pl. *aqdām.*).
Pacific, *ṣulḥ-āmīz; ṣulḥ-dūst.*
Pack, *dasteh, basteh.*
Pack (to), *bastan.*
Pack-horse, *yābū.*
Packing-needle, *sūzan i javāldūz.*
Packsaddle, *pālān.*
Padlock, *qufl.*
Pagan, *but-parast.*
Page, *ṣafḥeh.*
Pail, *saṯl, dalv.*
Pain, *dard, alam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *auja'*).
Pains (trouble), *zaḥmat, mashaqqat, diqqat.*
Painful, *pur-dard, dardnāk, vajī'.*
Painstaking, *mihnatī, mihnatdūst, muvāẓib.*
Paint, *rang.*
Paint (to), *rang zadan: naqsh kardan.*
Painter, *naqqāsh, muṣavvir.*
Painting (a), *naqsh, taṣvīr.*
Pair *juft.*
Palace, *qaṣr, kākh.*
Palanquin, *takht i ravān.*
Palatable, *guvārā.*
Palate, *kām.*
Pale, *kamrang, parīdeh-rang, zard.*
Palm (tree), *nakhl, nakhleh, darakht i khurmā*: (of hand) *kaf.*
Palpitate, *ṭapīdan.*
Palpitation, *ṭapish.*
Palsied, *maflūj, iflīj.*
Palsy, *fālij.*
Pamphlet, *risāleh.*

Pan (earthen), *dīzī;* (frying) *tāveh.*
Pane (of glass), *jām;* (coloured) *kitābī.*
Panic, *hazīmat, khauf i nāgahān.*
Panniers (for fruit), *laudeh:* (for travelling), *kajāveh.*
Pantaloons, *zīr-jāmeh, shalvār.*
Panther, *palang.*
Pantry, *sharbat-khāneh.*
Papa, *bābā.*
Paper, *kāghaẕ*: (blotting), *kāghaẕ i khushk kun.*
Papist, *pāpāvī.*
Parable, *maṡal* (Ar. pl.*amṡāl*), *tamṡīl.*
Paraclete, *fāraqlīṯ, tasallī-dihandeh.*
Parade, *sān.*
Paradise, *bihisht, fardaus, jannat.*
Paraffine, *naft.*
Paragraph, *faṡl* (Ar. pl, *fuṡūl*).
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: 'uẕr.*
Pardon (to), *'afv k:*; *āmurzīdan* (said of God only): *bakhshīdan.*
Pare (to), *nākhun giriftan* (nails), *tarāshidan.*
Parentage, *nasab, nižād.*
Parents, *vālidain* (Ar. dual).
Parish, *maḥalleh.*
Parliament, *dāru'shshūrā, pārlamant.*
Parlour, *uṯāq i sufreh.*
Parole, *qaul.*
Parrot, *ṯūṯī.*
Pārsī, *pārsī, zardushtī, gabr.*
Parsley, *kirafs.*
Part, *pāreh, tikkeh, juẕ'* (Ar. pl. *ajzā*), *bahreh.*
Part (to), *judā s:, taqsīm k:.*
Partake (to), *sharīk būdan dar* (of), *shirākat dāshtan.*
Partaker, *sharīk* (Ar. pl. *shurakā*).
Partiality, *ṯarafdārī, ṯarafgīrī.*
Participle (act.), *ism i fā'il,* (pass.), *ism i maf'ūl.*
Particle, *ẕarreh, rīzeh:* (grammar) *ḥarf.*
Particular, *khāṡṡ, makhṡūṡ, mukhtaṡṡ.*
Partner, *sharīk* (Ar. pl. *shurakā*).
Partnership, *shirākat, mushārakat.*
Partridge, *kabk, durrāj.*
Party, *mihmānī, ẕiyāfat*: (evening) *shab-nishīnī:* (political etc.) *firqeh.*
Pass, *tangrāh, gardaneh, tangnā*: (letter) *taẕkireh.*
Pass (to), *guẕashtan* (by *az*); (be current) *rivāj dāshtan, rāij b:* (the night), *shabrā bi-rūz āvardan, bi-sar burdan* (time).
Passenger, *musāfir.*
Passion, *havā-yi-nafsānī.*
Passionate, *tund-khūy, tund-mizāj.*
Passive, *mutaḥammil:* (verb), *maf'ūl, majhūl.*
Passover, *'īd* (*'aid*) *i faṡḥ.*
Passport, *taẕkireh.*
Past, *guẕashteh, salaf, sābiq*: *māẕī.*
Paste, *sirīsh.*
Pasteboard, *muqavvā'.*
Pasture, *charāgāh, marta', chaman.*
Pasture (to), *charīdan.*
Patch, *pīneh, vaṡleh.*
Patch (to), *vaṡleh k:, pīneh dūkhtan.*
Path, *jāddeh.*
Patience, *ṡabr.*
Patient, *ṡābir*: *marīẕ* (sick).
Patriarch, *abū'l ābā.*
Patrimony, *irṡ, mīrāṡ.*
Patriot, *ḥabību'l vaṯan.*
Patriotism, *hubbu'l vaṯan.*
Patron, *murabbī.*
Pattern, *namūneh.*
Pauper, *faqīr, miskīn, bī-navā.*
Pavement, *sang-farsh.*

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Personal, *shakhṣī, ẕātī.*
Personality, *shakhṣiyyat.*
Personally, *fī nafsihī.*
Perspicuous, *mubīn, vāẕiḥ, paidā, āshkār.*
Perspiration, *'araq.*
Perspire (to), *'araq k:.*
Persuade (to), *māil gardānīdan.*
Perusal, *muṯāla'eh, mulāḥaẕeh.*
Peruse (to), *muṯāla'eh,* (*mulāḥaẕeh*) *k:* or *m:* *namūdan,* or *m:* *farmūdan.*
Perverse, *khṵud-sar, sarkash, mu'ānid.*
Perverseness, *tamarrud, khṵud-sarī.*
Perversion, *inḥirāf.*
Pervert, *bargashteh, murtadd.*
Pestilence, *ṯā'ūn, vabā.*
Pet (to), *navāzish k:*
Petition, *'arīẓeh, 'arẕ-dāsht.*
Petroleum, *naft.*
Petticoat, *fistān.*
Phantom, *khiyāl.*
Pharisee, *farīsī.*
Pheasant, *qareh qāvul.*
Phial, *shīsheh.*
Philology, *'ilm i alsaneh.*
Philosopher, *khiradmand, failasūf.*
Philosopher's stone, *kīmiyā.*
Philosophy, *ḥikmat.*
Phoenix, *humā.*
Photograph, *'aks.*
Photograph (to), *'aks andākhtan.*
Photographer *'akkās.*
Physical, *ṯabī'ī.*
Physician, *ḥakīm, ṯabīb* (Ar. pl. *aṯibbā*).
Piano, *sāz, pīyānū.*
Pick (to), *chīdan* (*chīn*); — (out), *bar chīdan, barguzīdan, intikhāb k:.*
Pickles, *turushī.*
Picture, *taṣvīr, naqsh.*
Piece, *pāreh, rīzeh, tikkeh.*
Pierce (to), *suftan* (*sunb*), *sunbīdan, sūrākh k:.*
Piety, *taqvā', dīndārī.*
Pig, *khūg, gurāz, khinzīr* (Ar. pl. *khanāzīr*).
Pigeon, *kabūtar, kaftar* (vulg.)
Pile, *tūdeh, kuppeh.*
Piles, *bavāsīr.*
Pilgrim (to Mecca), *ḥājī:* (elsewhere) *zavvār, ziyārat kunandeh.*
Pilgrimage (to Mecca), *ḥajj:* (elsewhere), *ziyārat.*
Pill, *ḥabbeh.*
Pillage, *tārāj, turk-tāzī, chapāv.*
Pillar, *sutūn, rukn* (Ar. pl. *arkān*).
Pillow, *bālish, bālīn, pushtī* (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), *chibūq:* (for water) *lūleh.*
Pistachio, *pisteh, fistuq.*
Pistol, *ṯapāncheh.*
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), *guẕāshtan, nihādan.*
Plague, *ṯā'ūn.*
Plain, *dasht, ṣaḥrā:* (ugly), *zishtrūy,* (evident), *ṣarīḥ.*
Plainly, *ṣarīḥan, vāẕiḥan, āshkārā.*
Plaintiff, *mudda'ī.*
Plait (to), *bāftan.*
Plan, *tadbīr* (Ar. pl. *tadābīr*).
Plane (instrument), *randeh:* (surface), *saṯḥ:* (tree), *chinār.*
Planet, *sayyāreh.*
Plank, *takhteh.*
Plant, *nabāt, rustanī.*
Plant (to), *kāshtan* (*kār*), *nishāndan, ghars n:*
Plaster, *gach, kāh-gil:* (medical), *marham.*

Plaster (to), *andūdan.*
Plate, *bushqāb.*
Platform, *takhteh.*
Play, *bāzī*: (gambling) *qumār, qumār-bāzī.*
Play (to), *bāzī k:* (music), *navākhtan, zadan.*
Pleasant, *laṭīf, dil-pasand, laẓīẓ.*
Please (to), *khushnūd s:, pasand āmadan*: (if you —), *iltifāt farmūdeh.*
Pleased, *khushnūd, rāẓī.*
Pleasure, *shādī, khushnūdī, laẓẓat.*
Pledge, *girau, rahn.*
Plenipotentiary, *vazīr* (*safīr*) *i mukhtār.*
Plenteous, } *vāfir, farāvān, bā-*
Plentiful, } *kiṣrat.*
Plenty, *farāvānī, vafrat, kiṣrat.*
Plot, *sāzish, vifāq, mu'āhadeh.*
Plough, *khīsh, shukhm.*
Plough (to), *shukhm k:*
Pluck (to), *chīdan (chīn).*
Plum, *ālū, ālūcheh.*
Plumage, *par va bāl.*
Plump, *farbih, chāq.*
Plunder, *tārāj, chapāu, ghārat.*
Plunder (to), *tārāj k:, ghārat n:.*
Pluperfect, *māẓī-yi ba'īd.*
Plural *jam'.*
Plurality, *kiṣrat, ta'addud.*
Pocket *jīb.*
Pocket-handkerchief, *dastmāl.*
Poem, *shi'r* (Ar. pl. *ash'ār*).
Poet, *shā'ir* (Ar. pl. *shu'arā*).
Poetry, *shi'r, naẓm:* (art of —), *'ilm i 'arūẓ.*
Point, *sar, nauk:* (dot), *nuqṭeh.*
Point (to, out), *nishān dādan, ishāreh bi-sū-yi . . . n:.*
Poison, *zahr, samm.*
Polar *quṭbī.*
Pole, (of heavens), *quṭb; chūb.*
Policy, *maṣlaḥat.*
Polish (to), *zidūdan, ṣaiqal k:, jilā dādan.*
Polite, *adīb* (Ar. pl. *udabā*), *bā-adab.*
Politeness, *adab.*
Pollute (to), *ālūdeh s:, mulavvaṣ k:, najis gardānīdan.*
Pollution, *najāsat, ālūdagī.*
Polo, *chaugān, chaugān bāzī.*
Polygamy, *kiṣrat i azvāj.*
Polytheism, *shirk.*
Polytheist, *mushrik.*
Pomegranate, *anār*
Pomp, *damdameh, karr o farr, ḥashmat.*
Pond, *ḥauẓ, ābgīr.*
Pony, *yābū.*
Poor, *faqīr* (Ar. pl. *fuqarā*), *muflis, bī-navā.*
Pope, *pāpā-yi Rūm.*
Poppy *khash-khāsh.*
Populace, *'avāmm(u'nnās), arāẓil* (Ar. pl.).
Populate (to) *ābād s:*
Population, *jam'iyyat.*
Populous, *ābād, ma'mūr.*
Porch, *ravāq.*
Porcupine, *khārpusht, qunfuẓ.*
Pork, *gūsht i khinzīr.*
Port (harbour) *bandar.*
Porter, *darbān:* (carrier), *ḥammāl.*
Portion, *bahreh, juzv* (Ar. pl. *ajzā*).
Portmanteau, *khūrjīn.*
Portrait, *taṣvīr, shabīh.*
Possess (to), *dāshtan* (*dār*).
Possessor, *ṣāḥib, mālik.*
Possibility, *imkān.*
Possible, *mumkin.*
Possibly, *shāyad.*
Post, *chāpār, pūsteh;* (postage-stamp) *tamr.*
Posterity, *aulād, a'qāb.*
Postpone (to), *ta'vīq andākhtan* (*andāz*), *ta'khīr k:.*
Posture, *vaẓ'.*
Pot, *dīg:* (earthen) *dīzī, kūzeh.*
Potato, *sīb i zamīnī.*
Potter, *kūzeh-gar.*
Pouch, *kīseh, kīf.*
Pound (to), *kūftan, kūbīdan.*
Pound (£), *līreh.*
Pour, *rīkhtan* (*rīz*).
Poverty, *iflās, muflisī, bī-navāī, tang-dastī.*
Powder, *safūf*: (gunpowder), *bārūt.*
Power, *qudrat, quvvat, yārā, tavānāī.*

Powerful, *qādir, qavī, zūrāvar, muqtadir.*
Powerless, *nā tavān.*
Practice, *mashq*: *'ādat, 'amal.*
Practise (to), *mashq k:.*
Praise, *madḥ, sitāyish, ta'rīf, ḥamd, ṣanā.*
Praise (to), *sitūdan* (*sitāy*), *tauṣīf k:.*
Pray (to), *du'ā k:.*
Prayer, *du'ā*: (fixed), *namāz.*
Preach, *va'ẕ k: mau'iẕeh n:*
Preacher, *vā'iẕ.*
Precede (to), *pīsh raftan.*
Preceding, *sābiq.*
Precept, *pand, naṣīḥat* (Ar. pl. *nasāiḥ*).
Precious, *bī-bahā, bīsh-qīmat, qīmat-dār, girān-bahā.*
Precipice, *part-gāh.*
Predestination, *qismat, qaẕā, qadar.*
Preface, *dībāchch, muqaddameh.*
Prefer (to), *tarjīḥ dādan, rujḥān dādan.*
Pregnant, *ḥāmīleh, ābistan.*
Prejudice, *ta'aṣṣub.*
Prejudiced, *mutaʿaṣṣib.*
Preparation, *tadāruk.*
Prepare (to), *tadāruk dīdan* (for): *ḥāẕir* (*durust*) *k:.*
Prepared, *muhāyyā, ḥāẕir, āmādeh.*
Preposition, *ḥarf i jarr.*
Presage, *fāl, shukūn.*
Presbyter, *kashīsh.*
Prescience, *pīsh-bīnī.*
Presence, *ḥuẕūr: ḥaẕrat.*
Present, *ḥāẕir,* (time), *ḥāl*: (gift), *bakhshish, pīshkash, saughāt.*
Present (to), *ḥāẕir k:; bakhshīdan, dādan, 'aṯā k:, 'ināyat n:.*
Preservation, *muḥāfiẓat, ḥifāẓat.*
Press (printing), *chāpkhāneh, maṯba'*: (cupboard), *ganjeh.*
Press (to), *fishurdan* (*fishār*).
Presume (to), (fancy). *pandāshtan* (*pandār*), *ingāshtan* (*ingār*).
Presumption (fancy), *maẓanneh, gamān:* (arrogance), *takabbur, jasārat.*
Pretence, *bahāneh n:*
Preterite, *māẕī yi muṭlaq.*
Pretty, *khūshgil, qashang, maqbūl.*
Prevail (to), *ghalabeh yāftan, ghālib āmadan, mustaulī shudan, istīlā yāftan* (over, *bar*): (be prevalent), *shuyū' dāshtan, ravāj dāshtan:* (become prevalent), *shuyū'* (*ravāj*) *yāftan.*
Prevalent, *ṭārī, rāij.*
Prevent (to), *bāz dāshtan, mānī' būdan* (or *shudan*).
Previous, *sābiq, pīshīn.*
Previously, *sābiq bar īn, min qabl.*
Prey, *shikār, ṣaid.*
Price, *qīmat* (*qaimat*), *bahā,* (price current) *nirkh.*
Priceless, *bī-bahā, bīsh-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, *shāhzādeh, sarvar, mīrzā.**
Princess, *bānū, bānū-yi 'uẕmā', shāhzādeh-khānum.*
Principal, *'umdeh*: *ra'īs* (Ar. pl. *ru'asā*).
Principally, *ghālibān, khuṣūṣan.*
Principle, *mūjib, aṣl* (Ar. pl. *uṣūl*).
Print (foot-), *aṣr* (Ar. pl. *āṣār*), *qadam* (Ar. pl. *aqdām*).
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), *sarbāz:* (secret) *maḥramāneh.*

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* *Mīrzā* prefixed to a name = *Mr.*, but affixed it means *prince.*

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Public-house, *sharāb-khāneh, mai-kadeh.*
Pull (to), *kashīdān.*
Pullet, *jūjeh.*
Pulpit, *minbar.*
Pulse, *nabẕ.*
Pumice-stone, *sang i pā-māleh.*
Pump, *ṭulumbeh.*
Pumpkin, *kadū.*
Pun, *kināyeh, aīhām, laṭīfeh.*
Punctual, *muvaqqat.*
Punctually. *sar i vaqt, bi-vaqt.*
Punish (to), *sazā dādan, tanbīh, k:, siyāsat, k:, 'uqūbat n:.*
Punishment, *sazā, ta'dīb, tanbīh, siyāsat, 'uqūbat.*
Pupil, *shāgird, muta'allim:* (of eye), *mardumak i chashm.*
Purchase (to), *kharīdan, ishtirā k:*
Purchaser, *mushtarī, kharīdār.*
Pure, *pāk, ṭāhir; khāliṣ: pāk-dāman.*
Purify (to), *tankiyeh k:, pāk k:.*
Purple, *binafsheh-rang, arghavānī.*
Purpose, *irādeh, niyyat, qaṣd, maqṣūd, gharaẓ: ma'nī.*
Purpose (to), *qaṣd k:, irādeh dāshtan.*
Purse, *kīseh.*
Pursue (to), *dar pai . . . raftān, 'aqab . . . raftan, ta'āqub n:*
Pursuit, *ta'āqub.*
Push (to), *rāndan, takān dādan.*
Put (to), *nihādan, guẕārdan;* (on), *pūshīdan,* (out a light), *nish-āndan, khāmūsh k:, itfā n:* (eject), *bīrūn k: ikhrāj n:, rān-dan.*
Puzzle, *mu'ammā.*
Puzzle (to), *dū-chār k:.*
Pyramid, *haram* (Ar. pl. *ahrām).*

Quadruped, *chahār-pāy.*
Quail *baldarchīn.*
Quality, *khāṣṣiyyat, khiṣlat* (Ar. pl. *khiṣāl*), *ṣifat, vaṣf* (Ar. pl. *auṣāf*), *kaifiyyat.*
Quantity, *qadr, miqdār, andāzeh.*
Quarantine, *karantīn.*
Quarrel, *da'vā, nizā', munāza'eh.*
Quarrel (to), *da'vā (nizā', mu-nāza'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'āl, pursish.*
Question, *su'āl, istifsār.*
Question (to), *pursīdan, su'āl k:.*
Quick, *zūd, chābuk, tund.*
Quickly, *zūd, bi-zūdī.*
Quickness, *zūdī, sur'at.*
Quicksilver, *jīveh, sīm-āb.*
Quiet, *ārām, rām; āsūdeh.*
Quiet, *ārām s:.*
Quietly, *āhisteh, yavāsh.*
Quilt, *laḥāf.*
Quince, *bīh.*
Quinine, *gineh-gineh.*
Quinsy, *khunāq.*
Quire (of paper), *dasteh-yi kā-ghaẕ.*
Quite, *tamāman, kulliyyatan.*
Quiver, *tarkash.*
Quote (to), *iqtibās k:*

Rabbit, *khar-gūsh.*
Rabble, *'avāmmu'nnās, arāẕil.*
Race (family), *khānadān, aṣl, nasab, nizād, nasl:* (running match) *musābaqat, asb-davānī.*
Race-course, *maidān.*
Rack, *shikanjeh.*
Radish, *turbcheh.*
Rafter (beam), *tīr.*
Rag, *žindeh, pīneh, pāreh, kuhneh.*
Rage, *ghaiẕ, qahr, ghaẕab.*
Railing (balustrade), *dast-andāz.*
Raillery, *mazāḥ, shūkhī.*
Railway, *rāh i āhin.*
Railway-carriage, *kāliskeh-yi bu-khār, vāgūn.*
Raiment, *rakht, pūshāk, libās.*
Rain, *bārān, bārish.*
Rain (to), (intr.) *bārīdan:* (trans.), *bārānīdan.*
Rainbow, *qaus, qaus i quzaḥ.*
Raise (to), *baṛ dāshtan, buland k:, bālā k:, afrāshtan.*
Raisins, *kishmish.*
Ram, *qūch, ghūch.*

Ramparts, *ḥiṣār.*
Ramrod, *sunbeh, mīl.*
Rank, *manṣab, darajeh, martabeh:* (row, line), *ṣaff* (Ar. pl. *ṣufūf*).
Ransom, *fidā, fidyeh, taṣadduq.*
Rapacious, *darandeh, žiyān.*
Rapid, *tund, tund-rau:* (water-fall) *āb-shār.*
Rapture, *vajd, sha'af.*
Rare, *nādir, kam-yāb.*
Rarely, *nādiran, nudratan.*
Rascal, *ḥīleh-bāz, daghā-bāz, makkār, aubāsh.*
Rash, *dast-pācheh, mutahavvir.*
Rashness, *tahavvur.*
Rat, *mūsh, mūsh i buzurg, mūsh i Sulṯāniyyeh.*
Rather, *bishtar, balkih.*
Ravage (to), *chapāu k:, ghārat n:, tārāj n:.*
Raven, *ghurāb.*
Raw, *khām.*
Ray, *partau, shu'ā'.*
Razor, *tīgh* (*i dallākī*).
Reach (to), *rasīdan bi-.*
Read (to), *khvāndan, mulāḥiẓeh* (*muṯāla'eh*) *n:* (Can you read?) *savād dārīd?*
Ready, *ḥāẓir, musta'idd, āmādeh, muhayyā:* (— money), *naqd.*
Real, *ṣaḥīḥ, ḥaqīqī.*
Really, *ḥaqīqatan, fi'lvāqi'.*
Realm *mamlikat* (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 īstādan.*
Reason, *'aql* (Ar. pl. *'uqūl*), *idrāk, fahm:* (cause), *sabab, bā'iṣ, jihat.*
Reasonable, *ma'qūl.*
Rebel, *yāghī, bāghī, mufsid, ṯāghī, fitneh-angīz.*
Rebel (to), *yāghī shudan, baghāvat n:.*
Rebellion, *baghāvat; ightishāsh, fitneh, tughyān.*
Rebuild (to), *ta'mīr n:.*
Rebuke, *sarzanish, malāmat, taubīkh.*
Rebuke (to), *sarzanish* (etc.) *n:*
Receipt, *rasīd, qabẓ i rasīd.*
Receive, *giriftan, qabūl k:, paẓīruftan.*
Recent, *tāzeh, nau.*
Reception, *paẓīrāī, qabūl.*
Reckon (to), *shamurdan* (*shamār*), *ḥisāb k:.*
Reckoning, *ḥisāb.*
Recline, *takyeh zadan.*
Recognise (to), *shinākhtan* (*shinās*).
Recommendation (letter of) *sifārish-nāmeh.*
Recompense, *'avaẓ, makāfāt, muzd, ajr; sazā, kaifar.*
Recompense (to), *ajr dādan.*
Reconcile (to), *āshtī* (*ṣulḥ*) *kardan, muṣālaḥeh n:.*
Reconciliation, *āshtī, ṣulḥ, muṣālaḥeh.*
Recreation, *tafarruj.*
Recruit, *sarbāz i jadīd.*
Recruit (to), (health), *ṣiḥḥat yāftan:* (soldiers), *jam'-āvarī k:.*
Red, *surkh.*
Redeem (to), *fidā k:.*
Redeemer, *fidā kunandeh.*
Redemption, *fidyeh.*
Redoubt, *qal'eh, ḥiṣn.*
Reed, *nai.*
Refer (to), *rujū' n: bi, rāji' būdan bi, ishāreh n: bi-sū-yi.*
Reflect (to), *'aks n:;* (think), *ta'ammul n:.*
Reformation, *iṣlāḥ.*
Reformer, *muṣliḥ.*
Refuge, *panāh-gāh, panāh, maljā, bast.*
Refusal, *inkār, ibā.*
Refuse (to), *ibā n:, inkār k:.*
Refute (to), *radd n:; mujāb sākhtan.*
Regarding, *dar bāb i, nisbat bi, dar bāreh.*
Regeneration, *tavallud i tāzeh.*
Regiment (infantry), *fauj* (Ar. pl. *afvāj*): (cavalry), *hazāreh.*

Register, *daftar.*
Regret, *ta'assuf, andūh: pashīmānī.*
Regret (to), *afsūs khvurdan.*
Regular, *bar ḥasb i qā'ideh:* (troops) *nizāmī.*
Regularly, *bi-tartīb, bā-qā'ideh.*
Regulation, *qā'ideh, qānūn.*
Reign, *salṭanat, pādshāhī.*
Reign (to), *salṭanat n:.*
Rein, *jilau, 'inān.*
Reject (to), *radd k:, daf' k:*
Rejoice (to), *shād shudan, khvushī k:.*
Rejoicing, *shādī, shādmānī, khvushvaqtī.*
Relate (to), *āvardan, ḥikāyat n:.*
Relation (relative), *khvīsh, qaum va khvīsh, qarīb.*
Reliable *mu'tabar, mu'tamad.*
Reliance, *i'timād, i'tiqād:* (on God), *tavakkul.*
Religion, *dīn* (Ar. pl. *adyān*), *maẕhab* (Ar. pl. *maẕāhib*).
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-āvarī.*
Remind (to), *bi-yād āvardan.*
Reminder, *yād-dāsht.*
Remorse, *pashīmānī, nadāmat.*
Remote, *dūr, ba'īd.*
Remove (to), *bar-dāshtan, naql k:.*
Rend, *darīdan, chāk k:.*
Renegade, *murtadd.*
Renew (to), *tajdīd n:.*
Renewal, *tajdīd.*
Renewed, *mujaddad.*
Renown, *shuhrat, āvāzeh.*
Renowned, *nīknām, mashhūr.*
Rent (house-), *ijāreh.*
Rent (to), *ijāreh giriftan.*
Renter, *mu,jir, mus'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 firearms) *shalīk, ṣadā.*
Report (to), *khabar d:, ikhbār n:.*
Repose, *ārām, āsāish, istirāḥat.*
Repose (to), *ārām k:, ist'rāḥat k:.*
Reproach, *zajr, ta'zīr, sarzanish, malāmat, taubīkh, mu'ākhaẕeh.*
Reproach (to), *taubīkh n:, 'itāb n:.*
Reproof, *'itāb, taubīkh.*
Reptile, *khazandeh, ḥasharat.*
Republic, *daulat i jumhūrīyyeh.*
Republican, *jumhūrī.*
Reputation, *ābrū, nīknāmī, shuhrat.*
Request, *darkhvāst, tamannā, iltimās.*
Request (to), *darkhvāst k:, iltimās n:*
Requirements, *lavāzim* (Ar. pl. of *lāzimeh*).
Requital, *mukāfāt, mujāzāt.*
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'fā giriftan, (kardan).*
Resist (to), *muqāvamat n: bā.*
Resolve (to), *muṣammam sh:, taṣmīm bastan.*
Respect (to), *iḥtirām k:, muḥtaram dāshtan.*
Respectable, *mu'tabar, ābrūdār.*
Respected, *muḥtaram, mu'aẓẓam.*
Respite, *muhlat.*
Responsible, *mas'ūl: ẕāmin: mukallaf.*
Rest, *rāḥat, istirāḥat, ārām: baqiyyeh.*

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Roll (to), (intr.) *ghalṯidan*: (trans.) *ghalṯānidan*: *pichānidan.*
Roller (for roof), *bām-ghalṯān.*
Roman Catholic, *pāpāvī.*
Roman, *rūmī.*
Roof, *bām, pusht i bām*: (ceiling) *saqf.*
Rook, *kalāgh.*
Room, *uṯāq.*
Root, *rīsheh: aṣl* (Ar, pl. *uṣūl).*
Root (to take), *rīsheh zadan*: (to root up), *bar kandan.*
Rope, *ṯanāb.*
Rosary, *tasbīḥ.*
Rose, *gul i surkh.*
Rosy, *gul-gūn, gul-rang.*
Rot (to), *pūsīdan, gandīdan.*
Rough, *durusht; nā-hamvār.*
Roughness, *durushtī.*
Round, *gird, mudavvar.*
Rouse (to), *bar angīkhtan, taḥrīk k:*
Rout, *hazīmat, shikast.*
Rout (to), *shikast dādan.*
Row (line), *ṣaff;* (tumult), *hangāmeh, shulūk, ightishāsh, ghaughā.*
Row (to), *pārū zadan.*
Royal, *mulūkāneh, shāhī, sulṯānī, shahryārī, humāyūnī, shāhanshāhī.*
Rub (to), *mālīdan; sāīdan, mālish k:*
Rubbish, *ashqāl, khāshāk.*
Ruby, *la'l, yāqūt i aḥmar.*
Rudder, *sukkān.*
Rude, *bī-adab, gustākh, vaḥshī.*
Rudeness, *bī-adabī, gustākhī, vaḥshiyyat.*
Ruffian, *lūṯī* (Ar. pl. *alvāṯ*).
Ruin, *talaf, tabāhī; kharābī: vīrāneh.*
Ruin (to), *kharāb k:.*
Rule, *ḥukūmat, ḥukm-rānī qā'ideh* (Ar. pl. *quvā'id*) *qānūn* (Ar. pl. *qavānīn*).
Rule (to), *ḥukm rāndan, ḥukm-rānī n:*
Ruler (instrument), *misṯar:* (governor), *ḥākim, vālī, sultān,* (Ar. pl. *salāṯīn*).
Rumour, *afvāh, shuhrat, āvāzeh.*
Run (to), *davīdan*: (flow), *jārī shudan*: (away), *gurīkhtan* (*gurīz*), *firār k:*
Rupee, *rūpīyeh.*
Rust, *zang.*
Rusty, *zang-ālūdeh.*
Rye, *gandum i siyāh.*

Sabbath (Saturday) *sabt, shanbeh.*
Sable (animal), *sammūr*: (black), *siyāh.*
Sabre, *shamshīr.*
Sack, *javāl*: (in war), *tākht va tārāj, ghārat.*
Sack (to), *ghārat n:, chapāu k:*
Sackcloth, *palās.*
Sacrament, *paimān* (*i muqaddas*).
Sacred, *muqaddas.*
Sacrifice, *qurbānī.*
Sad, *dil-tang, dil-gīr, ghamgīn, maḥzūn.*
Saddle, *zīn*
Saddle (to), *zīn k:.*
Sadness, *ghamgīnī, dil-tangī, dilgīrī, ḥuzn.*
Safe, *amīn, sālim, ṣaḥīḥ va salāmat, salāmat:* (cupboard), *ganjeh.*
Safety, *salāmatī, amniyyat.*
Sage, *ḥakīm* (Ar. pl. *ḥukamā*), *khiradmand, dānishmand.*
Sail, *bādbān, shirā'.*
Sailor, *mallāḥ.*
Saint, *valī* (Ar. pl. *auliyā*), *pīr.*
Salary, *mavājib.*
Sale, *furūsh: harrāj, bai'.*
Sallow, *zard, parīdeh-rang.*
Salmon, *āzād-māhī.*
Salt, *namak*: (adj.) *namakīn, shūr.*
Salt-cellar, *namak-dān.*
Salutary, *mufīd; guvārā.*
Salutation, *salām, taḥiyeh.*
Salute (cannon), *shalīk.*
Salute (to), *salām k:* (*guftan*): *shalīk andākhtan.*
Salvation, *najāt, rihāī.*
Same, *hamīn, hamān.*
Sample, *namūneh.*
Sanction, *iẓn, ijāzat, riẓā.*

Sanctity, *taqaddus, qiddāsat.*
Sanctuary, *panāhgāh, maljā, bast.*
Sand, *rīg.*
Sandals, *na'lain* (Ar. dual).
Sanguinary, *khūn-khvār, khūn-rīz.*
Sapphire, *yāqūt i kabūd.*
Sash, *shāl (i kamar).*
Satan, *Iblīs, Shaiṯān* (Ar. pl. *shayāṯīn*).
Satiated, *sīr.*
Satin, *aṯlas.*
Satisfaction, *razāmandī: 'avaz.*
Satisfied, *rāzī, khushnūd: sīr.*
Satisfy (to), *rāzī sākhtan, khushnūd k:*
Saturday, *shanbeh.*
Saucer, *na'lbakī.*
Saucepan, *dīgcheh.*
Savage, *vahshī;* (cruel), *bī-rahm.*
Save (to), *rihānīdan, rihāī dādan, najāt dādan: ḥifz k:, maḥfūz dāshtan.*
Saviour, *najāt-dihandeh, munjī.*
Savour, *mazeh.*
Saw, *arreh.*
Saw (to), *arreh kashīdan, bi-arreh burīdan.*
Say, *guftan (gūy): farmūdan.*
Saying, *qaul, sukhan.*
Scabbard, *ghilāf.*
Scales, *tarāzū.*
Scandal, *tuhmat, buhtān, iftirā.*
Scar, *dāgh.*
Scarce, *kam, kam-yāb; qalīl.*
Scarcity, *kamī: tangī, girānī.*
Scarlet, *qirmizī.*
Scatter, *pāshīdan, pakhsh k:* (vulgar): *parākandeh sākhtan; afshāndan.*
Scavenger, *kannās.*
Scent, *būy; 'aṯr.*
Scented, *mu'aṯṯar.*
Sceptre, *'aṣā.*
Schism, *shiqāq i dar dīn.*
Scholar, *muta'llim, ṯālib* (Ar. pl. *ṯalabeh, ṯullab*): (learned man), *'ālim* (Ar. pl. *'ulamā*).
School, *madraseh, maktab.*
Schoolmaster, *mu'allim, ākhvund, ustād.*
Science, *'ilm* (Ar. pl. *'ulūm*).
Scissors, *miqrāẓ, qainchī.*
Scold (to), *malāmat k:, 'itāb n:*
Scorn (to), *taḥqīr n:, ihānat n:*
Scorpion, *'aqrab, każdum.*
Scourge (to), *tāziyāneh zadan.*
Scout, *jāsūs.*
Scratch (to), *khārīdan, khirāshīdan.*
Scream, *gharīv.*
Screen, *pardeh.*
Screw, *pīch.*
Scribe, *kātib, navīsandeh, khvushnavīs, muḥarrir.*
Scriptures (Holy), *kutub i muqaddaseh.*
Scroll, *ṯūmār.*
Scull (oar), *pārū.*
Sea, *daryā, baḥr* (Ar. pl. *biḥār*).
Seal, *muhr, khātam.*
Seal (to), *muhr k:, makhtūm s:*
Sealing-wax, *lāk.*
Seam, *darz.*
Seaman, *mallāḥ.*
Search, *taftīsh, tafaḥḥuṣ, justujū.*
Search (to), *justan (jūy), justujū k:, taftīsh n:, tafaḥḥuṣ k:.*
Season, *faṣl* (Ar. pl. *fuṣūl*), *mausam.*
Seat, *nishīman:* (of government) *maqarr i ayāleh.*
Seat (to), *nishāndan.*
Second, *duvvum, dūyum, ṣānī:* (of time), *ṣāniyyeh.*
Secret, *rāz, sirr* (Ar. pl. *asrār*): (adj.) *makhfī, panhān, nihān, pūshīdeh.*
Secretary, *mīrzā, mustaufī, nāib.*
Secretly, *dar khafā, sirran.*
Sect, *firqeh, ṯāifeh.*
Secular, *dunyavī.*
Secure, *amīn; īmin, maḥfūẓ, salāmat.*
Security, *amniyyat, salāmatī:* (person), *ẓāmin.*
Sedition, *fitneh, baghāvat.*
Seditious, *fitneh-angīz, mufsid.*
Seduce, *ighvā n:, farīftan (farīb).*
See! (behold!) *īnak, hān.*
See (to), *dīdan (bīn).*
Seed, *tukhm.*
Seek (to), *justan (jūy), justujū k:.*

Seem (to), *namūdan* (*namāy*).
Seize (to), *giriftan* (*gir*); *giriftār k:*, *dastgir k:*.
Seldom, *kam*, *kamtar*.
Select (to), *bar guzidan* (*guzin*), *ikhtiyār k:*, *mumtāz n:*, *intikhāb k:*.
Self, *khud*, *khish*, *khishtan*.
Selfish, *khudgharaz*.
Sell (to), *furūkhtan* (*furūsh*).
Send (to), *firistādan*, *irsāl n:* (— for), *talab dāshtan*, *khāndan*.
Sense, *hiss* (Ar. pl. *ahsās*); *'aql*, *fahm*, *hūsh*.
Senseless, *bi-hiss*, *bi-havāss*: *bi-fahm*.
Sensible, *bā-hūsh*, *'āqil*, *fahim*.
Sensual, *nafsāni*, *shahvat-parast*.
Sensuality, *nafsāniyyat*, *shahvat-parasti*.
Sentence (gram.), *jumleh*, *faqareh*: (legal), *hukm*, *fatvā'*, *faisal*.
Sentinel, *qarāvul*, *kashikchi*, *pāsbān*.
Separate, *judā*, *'alā'haddeh*.
Separate (to), *judā k:*.
Separately, *judāgāneh*, *fardan fard*.
Separation, *mufāraqat*, *firāq*, *judāi*.
September, *ailūl*.
Sepulchre, *qabr* (Ar. pl. *qubūr*), *maqbareh*, *gūr*.
Seraglio, *andarūn*, *haram*.
Sergeant, *vakil*.
Sermon, *va'z*, *mau'izeh*.
Serpent, *mār*.
Servant, *naukar*, *khādim*, *mulāzim*.
Serve (to), *khidmat k:*.
Service, *khidmat*, *khidmat-guzāri*.
Session, *ijlās*.
Set (to), (of sun), *ghurūb n:*, *furū raftan*.
Several, *chand*, *chand tā*, *ba'zi*.
Severe, *sakht*, *shadid*.
Severity, *sakhti*, *shiddat*.
Sew (to), *dūkhtan* (*dūz*).
Sewer, *āb-riz*.
Sex, *jins*.
Shade, } *sāyeh*.
Shadow, }
Shake (to), (intr.), *takān k:*, *junbidan*; *larzidan*: (trans.) *takān dādan*, *junbānidan*.
Shame, *sharm*, *hayā*, *khajālat*, *sharmandagi*: (disgrace), *nang*, *rusvāi*, *'ār*.
Shameless, *bi-sharm*, *bi-hayā*.
Shape, *shikl*, *sūrat*, *hai'at*.
Share, *qismat*, *bahreh*.
Share (to), *taqsim k:*, *qismat k:* (intr.) *sharik būdan*.
Sharp, *tiz*, *tund*.
Sharpness, *tizi*.
Shatter (to), *pāreh pāreh k:*.
Shave (to), *tarāshidan*.
Shawl, *shāl*.
Shear (to), *pashm buridan*.
Sheath, *ghilāf*.
Shed *kappar*.
Shed (to), *rikhtan* (*riz*).
Sheep, *gūsfand*, *mish*.
Sheepfold, *'āghil* (*i gūsfand*).
Sheet, *chādur*: (paper) *varaq* (Ar. pl. *aurāq*).
Shell, *sadaf*: (of nut), *pūst*, *qishr*.
Shelter, *panāh*, *maljā*.
Shepherd, *shabān*.
Shield, *sipar*.
Shine, *tābidan*.
Ship, *kashti*, *jahāz*.
Shocking, *haulnāk*.
Shoe, *kafsh*: (European) *arūsi*.
Shoot (to), *gulūleh andākhtan*.
Shop, *dukkān* (Ar. pl *dakākin*).
Shore, *kinār*, *sāhil* (Ar. pl. *savāhil*).
Short, *kūtāh*.
Shot (small), *sāchmeh*.
Shoulder, *shāneh*, *dūsh*, *kitf* (Ar. pl. *aktāf*).
Shout, *bāng*, *ghiriv*.
Shout (to), *bāng zadan*.
Show, *tamāshā*.
Show (to), *namūdan* (*namāy*), *nishān dādan*.
Shrimp, *maigū*.
Shrine, *ziyārat-gāh*, *imām-zādeh*, *zāviyeh*, *mazār*.
Shroud, *kafan*.

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Smoke, *dūd.*
Smoke (to), *kashidan.*
Smooth, *hamvār, ṣāf.*
Smother (to), *khafeh k:*
Snake, *mār.*
Snare, *taleh, dām.*
Sneeze *'aṯseh.*
Sneeze (to), *'aṯseh zadan (kardan).*
Snipe, *nūkdarāz.*
Snore (to), *khurkhur k:.*
Snout, *pūz.*
Snow, *barf.*
Snow (to), *barf āmadan (bāridan).*
Snuff, *nushūq.*
So, *chinin, badin ṯaur: bi-nau' -i kih.*
Soap, *ṣābūn.*
Society, *mu'āsharat, ṣuḥbat:* (company), *anjuman, sharākat.*
Socks, *jurāb.*
Sod, *kulūkh.*
Soft, *narm, nāzuk: mulāim.*
Sojourn, *iqāmat, tavaqquf.*
Solace, *tasalli, dil-āsāi.*
Solar, *shamsi.*
Solder (to), *qal' k:, laḥim k:*
Soldier, *sarbāz, sipāhi.*
Solitary, *tanhā.*
Solitude, *khalvat.*
Solve (to), *hall k:.*
Some, *chand, ba'ẓi: qadri.*
Son, *pisar, valad* (Ar. pl. *aulād*).
Song, *surūd.*
Soon, *zūd.*
Sop, *luqmeh.*
Sorcerer, *jādūgar, sāḥir.*
Sorcery, *jādū, jādūgari, siḥr.*
Sorrow, *gham, andūh, ḥuzn, diltangi.*
Sorrow, *ghamgin, ghamnāk, ḥazin, maḥzūn, dilgir, diltang.*
Sort, *qism* (Ar. pl. *aqsām*), *nau'* (Ar. pl. *anvā'*), *qabil.*
Soul, *rūḥ* (Ar. pl. *arvāḥ*): *jān.*
Sound, *āvāz, ṣadā, ṣaut:* (adj.) *durust, ṣaḥiḥ:* (— sleep) *girān, sangin.*
Sound (to), *navākhtan, zadan.*
Soup, *shūrvā, āb-gūsht.*
Sour, *turush.*
Source, *aṣl* (Ar. pl. *uṣūl*), *maṣdar, mabdā, yanbū'* (Ar. pl. *yanābi'*), *manba'.*
South, *junūb.*
Souvenir, *yādgār.*
Sovereign, *sulṯān* (Ar. pl. *salāṯin*), *pādshāh:* (money) *lireh.*
Sovereignty, *salṯanat, pādshāhi.*
Sow (to), *kāshtan (kār).*
Sower, *kārandeh, baẓrgar.*
Space, *fāṣileh:* (time), *muddat.*
Spacious, *vasi', farākh.*
Spade, *bil.*
Span, *vajab.*
Sparing, *kam-kharj.*
Spark, *sharāreh, ātash-pāreh.*
Sparrow, *gunjishk.*
Speak (to), *guftan (gūy), ḥarf zadan, sukhan rāndan.*
Speaker, *qāil, gūyandeh.*
Spear, *nuizeh.*
Special, *khāṣṣ, makhṣūṣ.*
Specially, *khuṣūṣan, 'ala'lkhuṣūṣ.*
Species, *nau'* (Ar. pl. *anvā'*), *jins, qism.*
Speck, *lakkeh.*
Spectacle, *tamāshā.*
Spectacles, *'ainak.*
Speech, *kalām, guftār: nuṯq, tanaṯṯuq, khaṯāb.*
Speed, *sur'at, shitāb, ta'jil, 'ajaleh, tundi.*
Spell (to) *imlā k:.*
Spelling, *imlā.*
Spend (to), *kharj k:, ṣarf k:, talaf n:*
Spice, *adviyyeh.*
Spider, *'ankabūt.*
Spill (to), *rikhtan (riz).*
Spin (to), *rishtan (ris), risidan.*
Spinach, *isfināj.*
Spire, *manār, manāreh.*
Spirit, *rūḥ* (Ar. pl. *arvāḥ*); (courage), *dili, shujā'at:* (liquor), *'araq:* (Holy Spirit), *Rūḥu'l Qudus.*
Spiritual, *rūḥāni.*
Spirituality, *rūḥāniyyat.*
Spit (instrument), *sikh.*
Spit (to), *tuf zadan.*
Spite, *kineh, bad-khvāhi:* (in spite of), *bā vujūdi kih, biraghm i 'anf.*

Spittle, *tuf, āb i dahān.*
Splendour, *raunaq, jalveh.*
Split (to), *shikāftan.*
Spoil (to), *ẕāyi' k:*, (pillage), *ghārat n:.*
Sponge, *abr, isfanj.*
Sponsor, *ẕāmin.*
Spoon, *qāshuq.*
Sport, *bāzī, tafarruj: shikār.*
Sportsman, *shikār-chī.*
Spot (mark), *lakkeh:* (place), *jāy.*
Spotless, *bī-dāgh, bī-'aib.*
Spout, (on roof), *nāv-dān.*
Spread (to), (trans.), *gustardan, pahn k:, parākandeh k:, pāshīdan:* (circulate), *intishār dādan:* (intr.), *shuyū' yāftan, intishār yāftan.*
Spring (season), *bahār:* (of watch), *fanar:* (water), *chashmeh.*
Spring up (to), *jastan (jah), sar zadan; rūīdan; jūshīdan.*
Sprout (to), *nimuvv k:, rūīdan.*
Spur, *mihmīz.*
Spur (to), *mihmīz zadan, bar angīkhtan.*
Spurious, *qullābī, qalb, maghshūsh.*
Spy, *jāsūs.*
Squadron, *dasteh.*
Square, *murabba', chahār-gūsheh:* (city); *maidān, chahār-sū.*
Squeak (to), *mikh-mikh k:.*
Squeeze (to), *afshurdan (afshār), chalāndan.*
Stable, *ṯavīleh, ākhūr.*
Staff, *'aṣā.*
Stag, *gavazn, marāl.*
Stage (on journey), *manzil* (Ar. pl. *manāzil*).
Stain, *lakkeh, dāgh.*
Staircase, *pilleh.*
Stale (food), *bayāt, shab-māndeh.*
Stalk, *sāq, sāqeh.*
Stallion, *naryān.*
Stammer, *lukneh k:.*
Stamp (postage), *tamr.*
Stand (to), *īstādan, pā shudan.*
Standard (flag), *'alam, livā, bairaq.*
Star, *sitāreh, najm* (Ar. pl. *nujūm*).
Starch, *nishasteh.*
Stare (to), *nīk nigarīstan, chashm dūkhtan.*
Start, *ravāneh sh:, kūch k:, ḥarakat k:, rāh uftādan.*
State, *ḥāl, ḥālat, aḥvāl* (Ar. pl. of *ḥāl*) *kaifiyyat:* (nation), *daulat* (Ar. pl. *duval*).
Statement, *qaul, sukhan; tauẕīḥ.*
Station, *makān, jāy: martabeh.*
Statue, *mujassameh.*
Stature, *qadd, qāmat.*
Statute, *qānūn* (Ar. pl. *qavānīn*).
Stay (to), *māndan.*
Stead (in-), *bi-'avaẕ; bi-jā-yi.*
Steadfast, *ustuvār, pāyadār, rāsikh, ṣābit, bar-qarār.*
Steal (to), *duzdīdan, duzdī k:, sarqah (sariqeh) k:.*
Steam, *bukhār.*
Steamer, *kashtī-yi bukhār.*
Steed, *asb, markab.*
Steel, *fūlād.*
Steep, *sarāzīr, part* (vulg.).
Steep (to), *khīsānīdan, tar kardan.*
Stench, *bū-yi bad, gand, 'ufūnat.*
Step, *qadam* (Ar. pl. *aqdām*): (stair), *darajeh, pilleh.*
Stern (adj.), *muta'abbis:* (of ship) *tafar, avākhir.*
Steward, *nāẓir.*
Stewardship, *naẓārat.*
Stick, *chūb-dast.*
Stick (to), (intr.), *chasbīdan, paivastan, mulḥaq būdan:* (trans.), *chasbānīdan, mulḥaq s:.*
Stiff, *sakht, khushk, sīft.*
Stiffnecked, *gardan-kash, sarkash.*
Still (adj.), *sākit, sākin, āsūdeh, ārām:* (till now), *hanūẕ, tā ḥāl.*
Stimulate (to), *bar angīkhtan, taḥrīk n:.*
Sting, *nīsh:* (to sting), *nīsh zadan.*
Stink (to), *gandīdan, muta'affin būdan.*

Stir (to), (intr.), *ḥarakat k::* (trans.) *junbānīdan, junbish dādan, bar ham zadan, bar angīkhtan.*
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.), *īstādan, vā īstādan (īst):* (trans.), *bāz (vā) dāshtan, māni' shudan.*
Store, *ẕakhīreh:* (— house) *makhzan, anbār.*
Stork, *laqlaq.*
Storm, *ṯūfān:* (in war) *yūrish, ḥamleh, hujūm.*
Storey, *ṯabaqeh, martabeh.*
Story, *ḥikāyat, qiṣṣeh* (Ar. pl. *qiṣaṣ*), *naql.*
Stout, *qavī, tanūmand: farbih.*
Stove, *bukhārī.*
Straight, *rāst, mustaqīm.*
Strait, *tangrāh.*
Strange, *gharīb; badī'.*
Stranger, *gharīb* (Ar. pl. *ghurabā*), *ajnabī.*
Strangle (to), *khafeh k:*
Strap, *tasmeh, charm.*
Straw, *kāh.*
Strawberry, *tūt i farangī.*
Stream, *jūy, jūb* (vulg.); *sail.*
Street, *kūcheh, rāh.*
Strength, *quvvat, tavānāī.*
Strengthen (to), *qavī sākhtan, mustaḥkam s:*
Stress, *ta'kīd.*
Stretch (to), *darāz k:, kashīdan.*
Strife, *nizā', munāza'at.*
Strike (to), *zadan (zan).*
String, *nakh, rīsmān; tār.*
Strip (to), *bīrūn k:, kandan (libās), lukht k:* (vulg.)
Stripe, *ẕarb: khaṭṭ.*
Strive (to), *kūshīdan, kūshish k:, jadd va jahd n:* (contend), *nizā' k:, mujādaleh n:, jangīdan.*
Stroll, *gardish, tafarruj.*
Strong, *qavī, tavānā, zūrāvar.*
Struggle, *kashmakash.*
Stubborn, *khudsar, sārkash, mu'ānid.*
Student, *muta'allim; ṯālib* (Ar. pl. *ṯalabeh, ṯullāb*).
Study, *dars, ta'allum, dirāsat.*
Stuffing *ḥashv.*
Stumble (to), *laghzīdan.*
Stumbling-block, *sang ī taṣādum.*
Stupid, *bī-fahm; aḥmaq, ableh.*
Stupidity, *ablahī, ḥimāqat.*
Stupor, *ghash.*
Stutter (to), *lukneh k:.*
Style, *'ibārat.*
Subdue (to), *muṭī' sākhtan.*
Subject (matter), *maṭlab* (Ar. pl. *maṭālib*), *mauẕū':* (of king), *ra'iyyat* (Ar. pl. *ra'āyā*) *tabī'.*
Subjunctive, *mashrūṭ, muqayyad.*
Sublime, *'ālī, rafī'.*
Sublimity, *'uluvv, rif'at.*
Submission, *inqiyād, iṭā'at, ibtihāl, ẕarā'at.*
Submit (to), *muṭī' sh:, farmān burdan.*
Subsistence, *guẕrān, zindagānī.*
Substance, *jauhar: aṣl i maṭlab.*
Substantive, *ism i ẕāt.*
Suburbs, *navāḥī, savād.*
Succeed (to), *kāmyāb sh:.*
Successor, *jāy-nishīn, khalaf* (Ar. pl. *khulafā*).
Succinct, *mukhtaṣar.*
Succour, *madad, kumak, i'ānat, yārī.*
Such, *chinān, chinīn, hamchinān.*
Suck (to), *makīdan.*
Sudden, *nāgahān.*
Suddenly, *daf'atan, baghtatan, nāgāh.*
Suet, *pīh.*
Suffer, *alam kashīdan, dard dīdan (kashīdan): taḥammul n:, mutaḥammil būdan:* (permit) *guẕārdan, iẕn dādan.*
Suffering, *dard, alam* (Ar. pl. *ālām*), *vaja'* (Ar. pl. *aujā'*).
Sufficiency, *kifāyat.*
Sufficient, *bas, kāfī, vāfī.*
Sugar, *shakar,* (lump sugar) *qand:* (sugar cane) *nai yi shakar.*

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Tallow, *pīh.*
Talon, *chang, changāl.*
Tambourine, *dāireh.*
Tame, *rām, khānagī.*
Tank, *ḥauẕ, āb-anbār.*
Tape, *navāreh.*
Tar, *qīr.*
Tarantula, *rutail.*
Target, *hadaf, nishāneh.*
Tariff, *nirkh*
Tartar, *Tātār.*
Taste, *mazeh; ẕauq, ẕāiqeh*: (good —) *salīqeh.*
Taste (to), *chashīdan, mazeh giriftan.*
Tavern, *sharāb-khāneh.*
Tax, *bāj:* (taxes), *māliyāt.*
Tea, *chāhī, chāī.*
Teach (to), *āmūzānīdan, ta'līm dādan.*
Teacher, *mu'allim, ustād.*
Teapot, *qūrī.*
Tear, *ashk.*
Tear (to), *darīdan, chāk kardan.*
Telegram, *talagrāf.*
Telegraph, *talagrāf*: (to —) *talagrāf zadan.*
Telegraphist, *talagrāfchī.*
Telescope, *dūr-bīn.*
Tell (to), *guftan, iṯṯilā' dādan, muṯṯali' s:.*
Temper, *mizāj, khūy, ṯab', ṯabī'at.*
Temperance, *i'tidāl, parhīz.*
Tempest, *ṯūfān.*
Temple, *quds, haikal.*
Temporary, *muvaqqat.*
Tempt (to), *tajribeh k:, āzmāish n:.*
Temptation, *tajribeh, āzmāish.*
Tenant, *musta'jir.*
Tender, *narm, mulāim.*
Tenderness, *narmī, mulāyimat.*
Tenet, *'aqīdeh* (Ar. pl. *'aqāid*).
Tense (gram.), *zamān.*
Tent, *khaimeh, chādur.*
Tepid, *shīrgarm.*
Termination, *ākhir, itmām, 'āqibat, anjām.*
Terrace, *sakkū.*
Terrible, *haulnāk, hāil, muhīb.*
Terrify (to), *tarsānīdan.*
Territory, *marz o būm, mulk.*
Terror, *haul, dihshat, nihīb, haibat.*
Testament, *vaṣiyyat-nāmeh*: (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:, tashakkur n:.*
Thanks, *shukr.*
Thanksgiving, *shukr-guẕārī.*
That, *ān*: *kih.*
Thaw (to), *āb shudan.*
Theft, *duzdī, sarqeh* (*sariqeh*).
Then, *pas, āngāh, ba'd az ān: dar ān ṣūrat, az ān jihat.*
Thence, *az ānjā*: *az ān sabab*: *az ān zamān.*
Theology, *ḥikmat i rūḥānī.*
Theory, *qiyās, ḥads.*
There, *ānjā.*
Therefore, *lihāẕā, banā bar ān, az ān jihat.*
Thermometer, *garmā-namā.*
Thick, *kuluft.*
Thief, *duzd, sāriq.*
Thigh, *rān.*
Thimble, *angushtāneh.*
Thin, *lāghir: bārīk.*
Thing, *chīz, amr* (Ar. pl. *umūr*), *shai* (Ar. pl. *ashyā*).
Think (to), *fikr* (*tafakkur, ta'ammul, khiyāl*) *kardan* (about, *dar*): (fancy) *gamān k:* (*burdan*), *ingāshtan* (*ingār*), *pandāshtan* (*pandār*), *dānistan* (*dān*).
Thirst, *tishnagī, 'aṯash.*
Thirsty, *tishneh.*
Thistle, *kangar khasak.*
Thither, *bi-ānjā, ānjā.*
Thorn, *khār.*
Thorny, *khār-dār, pur-khār.*
Thorough, *kāmil, tāmm, tamām.*
Thoroughbred, *aṣīl.*
Though, *agarchih, harchand kih, bā vujūdī kih.*
Thought, *fikr, tafakkur, khiyāl, ta'ammul, ra'i.*
Thoughtless, *bī-fikr.*
Thread, *nakh, rishteh, rīsmān.*
Threat, *tahdīd, va'īd.*

Threaten (to), *tahdīd, n:.*
Threshing-floor, *kharman-gāh.*
Threshold, *āstāneh.*
Thrice, *sih bār, sih martabeh, sih daf'eh.*
Throat, *galū, ḥalq.*
Throne, *takht, sarīr.*
Through, *az, az rāh i; bi, bi-vasīleh-yi.*
Throw (to), *andākhtan (andāz), afkandan.*
Thumb, *shast, ibhām.*
Thunder, *ra'd.*
Thunderbolt, *ṣā'iqeh.*
Thursday, *panj-shanbeh.*
Thus *chinīn, badīn ṯaur.*
Tide (flood-), *madd*: (ebb-) *jazr.*
Tidings, *khabar* (Ar. pl. *akhbār*), (glad —), *muždeh.*
Tidy, *jā bi-jā.*
Tidy (to), *jā bi-jā kardan.*
Tie (to), *bastan* (*band*).
Tiger, *babr.*
Tight, *tang, muḥkam, sift.*
Tile, *kāshī.*
Till, *tā, ḥattā'*: *tā vaqtī kih.*
Timber, *chūb.*
Time, *vaqt* (Ar. pl. *auqāt*), *zamān* (Ar. pl. *azmaneh*): *zamāneh; ḥīn, hingām*: (leisure), *furṣat.*
Timid, *tarsān, kam-dil, khāif.*
Timidity, *tārs, kamdilī, khauf.*
Tin, *ḥalabī.*
Tin-opener, *ḥalabī-bur.*
Tinder, *qau.*
Tiny, *kūchik, khurd, kūchūlī* (vulg.).
Tip, *sar, nauk.*
Tipsy, *makhmūr, mast.*
Tired, *khasteh.*
Tithe, *'ushr, dahyak.*
Title, *laqab* (Ar. pl. *alqāb*); (of book) *'unvān*: (claim), *iddi'ā.*
To, *bi.*
Toast, *nān i birishteh.*
Tobacco, *tūtūn*: (coarse) *tanbākū.*
To-day, *amrūz.*
Toe, *angusht i pāy.*
Together, *bā-ham, hamrāh.*
Toil, *mihnat.*
Token, *ishāreh, 'alāmat.*
Toll, *rāh-dārī.*
Tomato, *badinjān i farangī.*
Tomb, *qabr* (Ar. pl. *qubūr*), *maqbareh.*
To-morrow, *fardā: bāmdādān.*
Tone, *ṣadā, navā.*
Tongs, *anbur.*
Tongue, *zabān, lisān* (Ar. pl. *alsaneh*): (of fire), *zabāneh.*
Too (much), *ziyād:* (also) *nīz, ham.*
Tool, *ālat.*
Tooth, *dandān*: (of saw etc.) *dandāneh.*
Toothbrush, *misvāk.*
Top, *sar, qulleh.*
Topaz, *zabarjad, yāqūt i zard.*
Topsy-turvy, *sar-nigūn, vāžgūn.*
Torch, *mash'al.*
Torment, *'azāb.*
Torment (to) *āzurdan (āzār), 'azāb n:.*
Torrent, *sail, sailāb.*
Tortoise, *lāk-pusht.*
Tossing (of waves) *talāṯum.*
Total, *majmū', jam', jumleh.*
Totally, *tamāman, kulliyyatan.*
Touch (to), *lams n:, dast burdan.*
Touchstone, *mi'yār, 'iyār.*
Towards, *bi-ṯaraf* (*sū*) *i.*
Towel, *dastmāl.*
Tower, *burj.*
Town, *qaryeh: shahr.*
Toy, *bāzicheh.*
Trace, *surāgh, aṣar* (Ar. pl. *āṣār.*
Trade, *tijārat, kharīd va farūsh.*
Trade (to), *tijārat n:.*
Trader, *tājir* (Ar. pl. *tujjār*): *bāzārgān.*
Tradition, *ḥadīṣ* (Ar. pl. *aḥādīṣ*), *khabar* (Ar. pl. *akhbār*); *rivāyat* (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 mutaʿuddī.*
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: sayyāḥ.*
Traverse, *ṯai k*:.
Tray, *sīnī.*
Treacherous, *khāin, bī-vafā, ghaddār.*
Treachery, *khiyānat, bī-vafāī.*
Treasure, *ganj, khazāneh, khazīneh.*
Treatise, *risāleh.*
Treaty, *'ahd:* (document), *'ahdnāmeh.*
Tree, *darakht, shajareh* (Ar. pl. *ashjār*).
Tremble (to), *larzīdan,*
Trench, *khandaq.*
Trial, *āzmāish.*
Tribe, *ṯāifeh* (Ar. pl. *ṯavāif*), *qaum* (Ar. pl. *aqvām*): *qabīleh* (Ar. pl. *qabāil*): *īl* (pl. *īlyāt*).
Tribunal, *maḥkameh.*
Tribute, *bāj.*
Trickle (to), *chakīdan.*
Trinity, *taṣlīṣ i oqdas.*
Troop, *dasteh, risāleh.*
Troops, *lashkar, 'asākir, qushūn.*
Trot (to), *lukkeh raftan, yūrtmeh raftan.*
Trouble, *zaḥmat, taṣdī', aẕiyyat, iẕṭirāb.*
Troubled, *muẕṭarib:* (water) *mukaddar.*
Troublesome, *muzāḥim, muṣaddi':* *mushkil.*
Trousers, *shalvār, zīr-jāmeh.*
Trousseau, *jahāz.*
Trout, *qizil-āleh.*
True, *rāst, ḥaqīqī.*
Truly, *bi-durustī, fi'lḥaqīqeh.*
Trumpet, *karranā, būq, ṣūr, shaipūr.*
Trunk (tree-), *taneh yi darakht:* (box), *ṣandūq:* (elephant's) *khurṯūm.*
Trust, *i'timād, i'tiqād:* (in God) *tavakkul.*
Trust (to) *i'timād* etc. *n*: *bar.*
Truth, *rāstī, ḥaqq, ḥaqīqat, ḥaqqiyyat, ṣidq.*
Try (to), *kūshīdan, kūshish k*:, *sa'ī n*:; *tajrībeh k*:, *āzmūdan* (*āzmāy*), *imtiḥān k*:
Tube, *lūleh.*
Tuesday, *sih-shanbeh.*
Tulip, *lāleh.*
Tumbler, *shīsheh, finjān.*
Tumour, *dunbal.*
Tumult, *hangāmeh, ightishāsh, shūrish, shulūk* (vulg.).
Tune, *navā, āhung.*
Tunic, *qabā.*
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, gardish* (*daur*) *k*:: (trans.), (*bar*) *gardānīdan.*
Turner, *kharrāṯ.*
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, *rīsmān.*
Twinkle (to), *darakhshīdan* (*durukhshīdan*).
Tyranny, *ẕulm, ta'addī, satam.*
Tyrant, *ẕālim, satamkār.*
Tyro, *mubtadī.*

Ugliness, *zishtī.*
Ugly, *zisht, bad-manẕar, bad-gil.*
Umbrella, *chatr.*
Unanimity, *yagānagī, ittiḥād, ittifāq.*
Unanimous, *yakdil, muttafiq, muttaḥid.*
Unawares, *nāgāh.*
Unbelief, *kufr*: *bī-īmānī.*
Unbeliever, *kāfir* (Ar. pl. *kuffār*), *bī-dīn, bī-īmān.*
Uncircumcised, *nā-makhtūn.*

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Vain (fruitless), *bāṯil, bī-fāideh, 'abaṣ*: (conceited), *khṵudpasand, maghrūr*: (in vain), *'abaṣ, bāṯilan.*
Valet, *pīsh-khidmat.*
Valiant, *dilīr, shujā'.*
Valid, *bar-qarār, ṣaḥīḥ.*
Valley, *darreh, julgeh, vādī.*
Valour, *dilīrī, shujā'at, mardānagī.*
Valuable, *bīsh-qaimat, girān-bahā, girān-māyeh, qaimat-dār.*
Value, *qaimat, arzish, bahā*: (use), *maṣraf, fāideh.*
Value (to), *qaimat guftan:* (esteem), *qadr dānistan: ghanīmat shamurdan* (*dānistan*).
Van (of army), *ṯalāyeh.*
Vanguard, *muqaddamatu'l jaish.*
Vanish (to), *ghāib sh:. nā-padīd āmadan.*
Vanity (uselessness), *buṯlān, baṯālat*: (conceit), *ghurūr, takabbur, khṵud-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, *ẕarf* (Ar. pl. *ẕurūf*).
Vast, *a'ẕam, bī-andāzeh.*
Vault, *ṯāq*; *qabbeh.*
Vaunt (to), *gilāf guftan, lāf zadan, fakhr k:.*
Veal, *gūsht i gūsāleh.*
Vegetables, *sabzījāt, tarakārī.*
Vehemence, *tundī.*
Veil, *rū-band, chādur, izār: ḥijāb, niqāb.*
Vein, *rag, 'irq* (Ar. pl. *'urūq*).
Velocity, *tundī, zūdī, sur'at.*
Velvet, *makhmal.*
Venerable, *muḥtaram, mukarram, girāmī.*
Venerate (to) *muḥtaram* etc. *dāshtan.*
Veneration, *iḥtirām, ikrām, ḥurmat.*
Vengeance, *intiqām.*
Venison, *gūsht i āhū.*
Venom, *zahr, samm.*
Venomous, *zahr-dār.*
Venture (to), *iqdām n:, zahreh k:, jur'at k:, jasārat varzīdan.*
Venturesome, *jasūr.*
Venus (planet), *zuhreh.*
Verandah, *aivān.*
Verb, *fi'l.*
Verbally, *zabānī: lafẕan.*
Verdigris, *zangār.*
Verge, *lab, dam*: (on verge of) *mushrif i bi.*
Vermicelli, *rishteh.*
Vermin, *jānivar.*
Verse (poetry), *shi'r* (Ar. pl. *ash'ār*), *naẕm: bait* (Ar. pl. *abyāt*): (of a song) *band.*
Version, *tarjumeh.*
Vertige, *sar-gardānī.*
Very, *khailī, bisyār.*
Vest, *qaftān.*
Vestige, *aṣar* (Ar. pl. *āṣār*).
Vesture, *pūshāk, libās* (Ar. pl. *albaseh*), *rakht.*
Veterinary surgeon, *baiṯār.*
Vex (to), *ranjānīdan, āzurdeh s:.*
Vexation, *āzār, aẓiyyat, ranj.*
Vexed, *muẓṯarib, ranjīdeh, mukaddar.*
Vice, *badī, sharārat, fasād.*
Viceroy, *qāim-maqām, farmānfarmā.*
Victor, *ghālib, fātiḥ, muẓaffar.*
Victory, *fatḥ, ẓafar, nuṣrat.*
Victuals, *ghaẓā, āẓūqeh, khṵurāk.*
View, *naẓar, manẓar*: (opinion), *ra'i* (Ar. pl. *arā, ārā*), *khiyāl.*
Vile, *furū-māyeh, khabīṣ, sifleh.*
Village, *dih* (pl. *dihāt*): (adj.) *dihātī.*
Vine, *tāk, mau.*
Vinegar, *sirkeh.*
Vineyard, *tākistān.*
Violence, *zūr, jabr: shiddat.*
Violet, *binafsheh.*
Viper, *af'ī.*
Virgin, *bākireh, dukhtar, dūshīzeh.*
Virginity, *bikārat.*

Virtue, *hunar*: *'iffat, 'asmat, pāk-dāmanī.*
Virtuous, *ṯāhir, pāk-dāman.*
Visage, *rūy, chihreh, ṣūrat.*
Visible, *ẓāhir, huvaidā, āshkār*: *mar'ī, dīdanī.*
Vision (sight), *bīnāī, baṣārat*: *ru'yā, khvāb.*
Visit, *dīdanī*: *dīd va bāz dīd*: (to sick) *'iyādat.*
Visit (to), *barāyi dīdanī āmadan.*
Visitor, *mihmān.*
Vocabulary, *lughat.*
Voice, *āvāz, ṣaut.*
Void, *khālī, tuhī*: (null), *bāṯil, mansūkh.*
Volcano, *kūh i ātash-fishān.*
Volley, *shalīk.*
Volume, *jild.*
Vomit (to), *qai k*:, *istifrāgh k*:.
Vortex, *gird-āb.*
Vow, *naẓr.*
Vowel, *ḥarf i 'illat, ḥarakat.*
Voyage, *safar i daryā.*
Vulgar, *'āmm.*
Vulture, *lāsh-khvur, karkas.*

Wager, *sharṭ.*
Wages, *mavājib; ujrat, muzd.*
Waggon, *'arrādeh, 'arrābeh.*
Waist, *kamar, miyān.*
Waistcoat, *jilakeh.*
Wait (to), *māndan; intiẓār k*: *ṣabr k*;.
Wake (to), (intr.) *bīdār sh*:.
Walk, *gardish, tafarruj.*
Walk (to), *piyādeh raftan*: *khar-āmīdan; gardish raftan.*
Wall, *dīvār.*
Walnut, *girdū.*
Want, *ḥājat, iḥtiyāj; kamī*: *bī-navāī, muflisī.*
Want (to), *lāzim dāshtan, ḥājat dāshtan.*
War, *jang, jadāl, ḥarb, muḥā-rabat.*
War (to), *jangīdan, jang k*:.
Warehouse, *makhzan, anbār.*
Warlike, *jang-jū.*
Warm, *garm*: (to warm) *garm s*:.
Warmth, *garmā; ḥarārat* (heat).
Warn (to), *mutanabbih s*:, *āgāhī dādan.*
Warning, *āgāhī, tanbīh*: *'ibrat.*
Warp and woof *tār o pūd.*
Wash (to), *shustan* (*shūy*); *ghusl k*:.
Washerwoman, *rakht shūy* (*rakht-shūr* vulg.).
Wasp, *zanbūr.*
Waste (adj.), *vīrāneh*: (noun), *ta-laf, isrāf.*
Watch, *sā'at*: (night-), *pās*: (guard), *kashīk; qarāvul, ka-shīkchī.*
Watchword, *ism i shab.*
Water *āb*: (to water) *sīrāb k*:.
Wave, *mauj* (Ar. pl. *amvāj*).
Wax, *mūm*: (sealing —), *lāk.*
Way, *rāh, ṯarīq* (Ar. pl. *ṯuruq*).
Weak, *ẓa'if, kamzūr, nā-tavān.*
Weakness, *ẓa'f, kamzūrī, nā-tavānī.*
Wealth, *daulat, ghanā.*
Wealthy, *daulatmand, ghanī* (Ar. pl. *aghniyā*).
Weapons, *aslaḥeh yi jang.*
Wear (to), *pūshīdan.*
Weariness, *khastagī, darmān-dagī.*
Weary, *khasteh, darmandeh.*
Weather, *havā.*
Weave (to), *bāftan.*
Web (spider's), *tār* (*i 'ankabūt*).
Wedding, *'arūsī; 'aqd, nikāḥ.*
Wednesday, *chahār-shanbeh.*
Week, *hafteh.*
Weep, *girīstan, giryeh k*:, *giryān sh*:.
Weeping, *giryeh.*
Weigh (to), *sanjīdan, vazn k*:.
Weight, *vazn.*
Weight, *sangīn.*
Welcome (to), *tarḥīb k.*
Welcome! *khvush āmadīd.*
Welfare, *bih-būdī, salāmatī.*
Well, *chāh*: (adj.) *chāq, ṣaḥīḥ va salāmat*: (adv.) *bi-khvubī.*
Well-wisher, *khair-khvāh.*
West, *maghrib, gharb.*
Westerly, *maghribī.*
Wet, *tar, nam.*
Wet (to), *tar s*:.

Whale *ḥūt.*
What, *chih*: *ānchih.*
Whatever, *har ān chih.*
Wheat, *gandum.*
Wheel, *charkh.*
When, *vaqtī kih, chūn: kai?*
Whence, *az kujā? az jāī kih.*
Where, *kujā? kū?*: *jāī kih.*
Whether . . . or, *khvāh . . . va khvāh*: *chih . . chih, yā . . . yā.*
While, *muddat, chandī, andakī*: *dar ḥīnī kih, mā dāmī kih.*
Whip, *shallāgh, qamchī.*
Whirlpool, *gird-āb, vanteh.*
Whirlwind, *gird-bād.*
Whiskers, *burūt, sibīl*
Whisper (to), *bi-gūsh guftan, zīr i lab guftan.*
Whistle (to), *sūt zadan, ṣafīr zadan.*
White, *safīd:* (of egg), *sapīdeh yi tukhm.*
Who, *kih? ān kih, kasī kih.*
Whoever, *har kih, har ān kih.*
Whole, *tamām, kull, hamagī.*
Wholesome, *guvār.*
Why, *chirā, az chih sabab.*
Wick, *fatīleh.*
Wicked, *bad, badkār, sharīr, fāsid.*
Wickedness, *fasād, sharārat, badī.*
Wide, *gushādeh, farākh, vasī', pahnā.*
Widow, *bīveh zan.*
Width *pahnāī, vus'at, 'arz.*
Wife, *zan, zaujeh.*
Wild, *vaḥshī.*
Wilderness, *biyābān.*
Will, *irādeh, murād*: (testament) *vaṣiyyat.*
Willow, *bīd.*
Win (to), *burdan* (*bar*), *ḥāṣil k:.*
Wind, *bād.*
Window, *panjareh, darīcheh.*
Wine, *sharāb, khamr, mai.*
Wing, *bāl, par, janāḥ* (Ar. pl. *ajnaḥeh*).
Winter, *zamīstān.*
Wipe (to), *pāk k:.*
Wire, *sīm, maftūl.*
Wisdom, *ḥikmat, dānish, khirad.*
Wise, *dānā, dānishmand, khiradmand*
Wish, *khvāhish, ārzū.*
Wish (to), *khvāstan* (*khvāh*).
Wit, *firāsat*: *laṭāfat.*
Witchcraft, *jādūgarī, siḥr.*
With, *bā; bi.*
Withdraw (to), *kanār giriftan, bāz īstādan.*
Wither (to), *pažmurdeh sh:*
Withhold (to), *vā* (*bāz*) *dāshtan.*
Within, *dākhil, darūn, tū yi.*
Without, *bīrūn: bī, bi-dūn i.*
Withstand (to), *muqāvamat n: bā.*
Witness, *shāhid, gavāh:* (evidence), *shahādat, gavāhī.*
Witty, *ẓarīf.*
Wolf, *gurg.*
Woman, *zan, ẓa'īfeh.*
Womb, *raḥim.*
Wonder, *ta'ajjub, ḥairat.*
Wonder (to), *ta'ajjub n:.*
Wonderful, *'ajīb.*
Wood, *chūb: hīzum, hīmeh:* (for -est) *jangal, bīsheh.*
Woodcutter, *tabarzan, ḥīzum-kan.*
Wool, *pashm.*
Word, *sukhan, kalimeh, lafẓ* (Ar. pl. *alfāẓ*).
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, arzish.*
Worth (to be), *arzīdan* (*bi-*).
Worthily, *bi-ṭaur i shāyisteh.*
Worthiness, *liyāqat.*

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Contractions.

Besides the usual ones, e. g. *adj.* for *adjective*, *trans.* for *transitive*, *intr.* for *intransitive*, etc., the following are used:

k:	=	*kardan* (*kun*).
s:	=	*sākhtan* (*sāz*).
b:	=	*būdan* (*bāsh*).
d:	=	*dādan* (*dih*).
sh:	=	*shudan* (*shav*).
Ar. pl.	=	Arabic plural.
n:	=	*namūdan* (*namāy*).

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 خانهٔ او شدیم خانهٔ ساده ایست
امّا خیلی خوبست از در که داخل شدیم جلو خانی
داشت و مهتابی در جلو عمارت بود که بمنزلهٔ
فضا و حیاط خانه بود امّا در مرتبه بالا واقع بود
نوّاب ولیعهد انگلیس و دوک دوچامبرلن و میوکلا
دستون و لرد کرانویل و لارنسون و نکیفرشاعر
معروفی و یک نقّاش پیر مرد بلند قامتی که یک
پرده صورت کلاه دستون را خیلی خوب ساخته
بود و در همین عمارت نصب کرده بودند که بهترین
نقاشیهای لندن است و جمعی دیگر از معارف
و معتبرین شهر همه در اطاق ایستاده بودند
تمام اهل مجلس مرد بودند زن هیچ نبود از این اطاق
باطاق دیگر که میرشام چیده بودند رفته نشستیم

برخواسته با نواب ولیعهد پائین آمدیم بهمان
دالان گل که اول سیده بودیم آمده سوار کالسکهٔ
راه آهن شده بلندن مراجعت کردیم در کار
نواب ولیعهد از ما جدا شده رفتند و با ماسر دزرو
سند ولف و ناظم الدوله سوار کالسکه شده بمنزل
آمدیم در ساعت یک و نیم بعد از ظهر باید
بخانه لرد روزبری بمهمانی و صرف شام برویم
در ساعت تا یعنی آمین السلطان و سر دزرو سند ولف
و ناظم الدوله و بعضی دیگر از ملتزمین رکاب
خودمان بخانه لرد روزبری رفتیم روزبری از فرقه
لیبرال و از دستهٔ وزارت مسیو گلادستون است
که ضد با دستهٔ وزارت حالیه است جوانیست
خوش رو و کوتاه قد ریش و سبیل را می تراشد

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مابین این دیوار و والان همه گلکاری است
این والان هم خیلی طولانی است و تمام طول
این والان را بیرق زده اند فرتیب نهار قدم
که رفتیم رسیدیم باسب دوانی که اسم این محل آب
دوانی (کپن فارک) است بالاخانهٔ دیدیم که
مخصوص ما در همین ایام ساخته و در ظرف هیجده
روز باتمام رسانیده اند سایر بالاخانهای قدیم ساز
هم در جلو تریب دیده میشد از تلّها بالا رفتیم
بالاخانه منظر بسیار خوشی به چمن با صفائی که
در جلو است دارد از زن و مرد و اعیان و محترمین
خیلی باسب دوانی آمده بودند مردم متفرقه تماشائی
هم بسیار بودند خصوصا در آنجائی که سر اسبها
شرط می بستند جمعیّت و قال و مقال غریبی بود

نزد سلطان و مجد الدّوله هم دو سه تیر انداختند
خیلی تماشا داشت امروز یکساعت قبل از ظهر باید
برویم باب دوانی و نهار را هم در آنجا بخوریم در
وقت معین با سر در و بند و لف سوار کالسکه شده
نیم از دم پارلمنت گذشته بکار راه آهن که باید
باب دوانی برود رسیدیم ترن حاضر بود تو آب
ولی عهد و دو پسرشان و لارنسون هم در کار
حاضر بودند ما هم ترن نشسته صحبت کنان رفتیم
ترن خیلی تند می رفت رسیدیم بقصبهٔ استراری
هیل در آنجا قدری ترن زیست کرد تو آب ولیعهد می
گفتند چرا ترن ایستاد بنا نبود توقف کند بعد راه را
عوض کرده ترن بطرف باب دوانی آمد در کار
پیاده شدیم دم کار یک دالان مسقّفی بود که از
دو سمت ستون داشت و یکدیوار چوبی هم بود

بود که بنظر ما بر مذر فتیم تماشا کردیم توپی است که
مخترع ان (مکسیم) نیکی دنیائی است و این توپ
هم باسم همین شخص موسوم و معروف است توپ
بسیار عجیبی است لوله دارد که در زیر آن تعبیه
کرده اند تا بواسطهٔ تیر اندازی گرم نشود و در صفحه
خارج چهار صد فشنگ میگذارند و در زیر توپ
خزانهٔ دارد که آن صفحه را آنجا گذاشته و یک صندلی
در پشت سر دارد که روی آن می نشینند قراول
میرود یک جائی هم در پشت توپ تعبیه کرده اند
که جای دو شست بزرگ است توپچی روی صندلی
می نشیند قراول میرود دست بآنجا میگذارد متصل
فشنگهای فلزی که در صفحهٔ زیر توپ جا دارد خالی
میشود و لاشهای فشنگ از زیر میریزد فشنگها هم
مثل فشنگ مارتینی است ما خودمان اندا حیتم

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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 رقصیدند در یک
پرده که رقاصها و بازیگرها معلق میزدند لوطی ها
و بازیگرها بواسطهٔ حضور خانمهای معتبر لباس
حسابان پوشیده با قبای سیاه معلق میزدند
خیلی غریب بود با این لباس سنگین اینطور
معلق زدن و در هیچ سیرک ندیده بودم بعد ستونهای
بلند نصب کرده طنابها معلق بآنها بستند زنهای باری
گر آمدند از طنابها بالا میرفتند و چرخ میخوردند
در همان بین طناب دیگر جستن کرده آن
طناب را گرفتند و چرخ میزدند هیچ میمون
نمیتواند اینکارها بکند خیلی تماشا داشت

بلند نیست و در ستون دارد و رو به عقب خیلی
جا دارد در حقیقت مثل اینست که سایر مرتبها متعلق
باشد آن زیر صندلیهای زیاد گذاشته اند مرتبه
های دیگر بالای اینمرتبه است مرتبه تحتانی دیگر
لرژ ندارد و دوره بهم متصل است مگر در بعضی جاها ارتخه
فاصلهٔ فیما بین ساحه اند جائی که ما نشسته ایم
خیلی وسیع است عقب آن پلها دارد که مردم پشت
سر ما نشسته بودند تمام زن و مرد بخبا در آنجا بودند
برای ما در جلو صندلی ها گذارده بودند که با نواب
ولی عهد و زوجهٔ ایشان و شاهزادها بروی صندلیها
نشستیم پردها و بازیهٔ شب خیلی تماشا داشت البته
ترتیب سیصد نفر رقاص از دختر و پسر و زن و مرد
و دخترهای کوچک بودند که همه لباسهای بسیار
فاخر مشعشع زنگارنگ پوشیده بودند و البته چهل پنجاه

میکردیم تا به تیاتر رسیدیم نوّاب ولیعهد و زوجهٔ
ایشان و پسرها و دخترهایشان و وزرا و اعیان
انگلیس و سفرای خارجه و معتبرین شهر از زن
و مرد در آنجا بودند مجلس رسمی نبود اما لباس هم
رسمی پوشیده بودند زنها باز همان طور با لباس
شب که سینه و ساعدشان باز بود و جواهر زیاد
زده آمده بودند با گل و دستهای گل تمام لژها را
معطّر و مزیّن کرده بودند از ملتزمین ما هم امین السلطان
و عزیز السلطان و جمعی دیگر حاضر بودند وضع این
تیاتر داخلی سایر تیاترها ندارد خیلی بزرگست
و همه مطلّا است داخل آنهم خیلی مزیّن است و بعضی
از جاها سنگ مرمر کار کرده اند با الکتریسیته
روشن میشود پنجمرتبه دارد مرتبهٔ اوّل از زمین

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به تفصیل بنویسیم کتابی میشود بعد با دو پسر نواب ولیعهد
قدری در باغ گردش کردیم همینطور که از میان جمعیت
میرفتیم زن و مرد راه وسیعی باز میکردند و میرزا مالکم
خان ناظم الدوله که همراه ما بود بعضی را برای ما معرفی
میکرد و ما آنها دستداده بعد در چادر کوچکی که در
گوشه بود قدری نشستیم پسر دکتر دیاری
نوه لوی فلیپ پادشاه فرانسه را که حالا در انگلیس
متوقف و پدرش بپاریس رفته است در اینجا دیدم
آمد با ما نشست قدری صحبت کردیم بعد آمدیم نزد اعلی
حضرت پادشاه پهلوی ایشان نشسته قدری
با ایشان صحبت داشتیم بعد اعلیحضرت پادشاه
بقصر و نیدزور مراجعت کردند و ما هم گردش کنان
تا دم در باغ آمدیم که مراجعت کنیم پسر دوک دمن

راحت کرده بعد کالسکه حاضر کردند سوار شده باغ
نوّاب ولیعهد رفتیم رسیدیم بخانهٔ نوّاب ولیعهد
استقبال کردند با ایشان رفتیم اعلیحضرت پادشاه
انگلستان را که در آنجا بودند ملاقات کردیم در چادر
کوچکی که در میان باغ روی چمن زده بودند خانوادهٔ
سلطنت هم آنجا بودند باغ بسیار با صفائی است
زمین چمن مثل مخمل و روی آن گل کارهای خوب و
درختهای تکتک و در قطعات چمن چادرهای
کوچک تکتک بجهة واردین و مهمانها زده بودند
یک چادر بزرگی هم در کناری زده بودند که مهمانها
در آنجا عصرانه بخورند میز بزرگی ار عصرانه ترتیب داده
بودند البته بقدر دو هزار زن و مرد و دختر از خانه
وادهٔ شاهزادگان و نجبا و اعیان و وزرا و سفرا
برحسب دعوت در این باغ حضور داشتند که اگر بخواهیم

کالسکه و اراده و اسبهوس بقدریست که زمین کوچه
پیدا نیست و شخص تعجب میکند که چگونه اینها از
یکدیگر میگذرند و محال است در اینکوچها کالسکه
بتواند تند برود با وجود آنکه آهسته میروند اگر مهارت
کالسکه چیها و قدرت پلیس این شهر نباشد
روزی هزار حادثه روی میدهد قدرت پلیس بطوری
است که بیک اشاره دست جلو تمام را نگاه میدارد
و کالسکه هر کس باشد فوراً می ایستد در کوچه
پیکاولی هم جمعیت زیاد است اما نه بانقدر که در
ریجنس استریت دیدم تماشای اینجا را شخص در
کالسکه نباید بکند چرا که در کالسکه متصل متوحش است
که مبادا تصادفی بشود و حادثه اتفاق افتد اگر آدم
در کناری بایستد و تماشا کند سیاحت غریبی
دارد از باغ وحش مراجعت کردم بمنزل قدسی

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وازروی هوا با آن دست و پای کوشتی میگرفت
بعد ماهی را ببالا خانه آنجا برده می گذاشت شیر آبی
بالا می رفت و ماهی را خورده دوباره از همانجا تو ی
آب پشک 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 در اکواریم برلن همچنین باری
ندیده بودیم قطرش باندازه ساقه چنار بزرگ
وطولش ده زرع بود هیچ همچو اژدهائی در هیچ جا
دیده نشده بود یک شمپانزه یعنی میمون بزرگ
هم داشت قدری کوچکتر از شمپانزه کج خلقی بود
صورةً بعینه خواهیای سیاه چاق است نقاوتی
که با آنها دارد اینست که حرف نمیزند رئیس این باغ وحش

این پارکست پارک بزرگیست امّا در آخرهای شهر
واقعست کسی از اهل شهر باین پارک نمی آید
مگر اشخاصی که در آخرهای شهر خانه دارند و بچه هارا
بازی زیاد باین پارک می آیند به خصوص بچهائی که بابه
بزرگتر هستند بازی مخصوصی در این جا می کنند که اسمش
گریکیت است بعد داخل باغ وحش شدیم زن و مرد زیادی
در باغ بود و هر کجا ما می رفتیم دور ما جمع می شدند
دخترهای خوشگل بوی آنها خیلی بود نزدیک قفس
سباع رفتیم هفت هشت شیر و پلنگ بود دو
فیل هم بود که روی آنها تخت زده اند و هر کس
میخواست پول میداد سوار میشد توی باغ میگشت
بعد رفتیم پهلوی شیر آبی که در توی حوضی بود
همینکه از دور ماهی بآن نشان می دادند می پرید

ساعت دیگر مشغول خواهند بود بسیاری از مهمان
ها هم تازه می آمدند و تا هوا روشن بود اینها میرقصیدند
(روز پنجشنبه پنجم) امروز پنج ساعت و
نیم از ظهر گذشته باید بخانهٔ نوّاب ولیعهد برویم
هوای لندن غالبا ابر و تیره است و کمتر آفتاب دیده
میشود امروز را تا بعد از ظهر ملاقات رسمانه نداشتیم
نهار را در منزل خورده بعد از نهار فرمودیم دو کالسکه
حاضر کردند که بباغ وحش برویم چون در سفر اوّل
هم که بلندن آمدیم بهمین باغ وحش رفته بودیم میخواستیم
به بینیم درین سفر تازه چه دارد من نالرد درخس مهمان
دار دویم در یک کالسکه نشسته بعضی ملتزمین هم
در کالسکه های دیگر سوار شده راندیم برای باغ
وحش رسیدیم بر یخبس پارک که باغ وحش توی

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و معتبرین رجال دولت انگلیس و وزراء محترم منصوب و
معزول از مرد و زن حاضر بودند و تمام زنها سینه ها
شان مُخت 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 دو سه پله میخورد و در آنجا چند صندلی
برای ما گذارده بودند رفتیم نشستیم نواب ولیعهد و
زوجهٔ ولیعهد و پسرها و دخترهای ایشان و سایر
شاهزاده خانمها برخواستند برای رقص قدری که
رقص کردند آمدند نشستند خستگی گرفته دوباره برخاسته
مشغول رقص شدند باز نشسته قدری خستگی گرفته باز
برخواستند رقصیدند خلاصه بقدر دوازده مرتبه
همین طور رقص کردند و نشستند هوای اطاق گرم
بود و این تالار بزرگ هم از بوی عطر پر شده بود

وسایر شاهزادها و شاهزاده خانمها از عقب با حرکت
کردند اطاق با طاق و تالار تا تالار از کوچه میان دو صف
زن و مرد گذشته تا رسیدیم بتالار بزرگ رقص
این تالار بزرگ و سایر تالارها و اطاقها مملو از زن
و مرد بود این بالا رقص خیلی بزرگ است چراغهای
برقی زیاد دارد یک بالکنی هم دارد که آنجا موزیک
میزدند یک ارگ خیلی بزرگی هم در همین بالکن است که
میگفتند پرنس البرت شوهر اعلیحضرت پادشاه
انگلستان در حیات خود درستکرده است و از وقتیکه
او فوت شده دیگر کسی این ارگ را نزده است خیلی
ارگ بزرگی اما موزیک میزدند اگر بخواهم اسامی
این اشخاصی که در این تالار حاضر شده اند بنویسم
یک کتاب مخصوصی میشود همین قدر مینویسیم که تمام اعاظم

و معتبرین

شده آمدیم منزل امشب در این عمارت که منزل ماست
بقدر هزار و پانصد نفر زن و مرد از اعاظم و محترمین
و وزراء و سفرای خارجه ببال و رقص مهمان شدند
که باید ما هم بآن مجلس برویم قدری که رخت شدیم
وزیر دربار و ایشیک آقاسی باشی آمده عرض کردند
که مهمانها حاضرند همان طور با عصا ها جلو ما افتاده ما
هم لباس تمام رسمی پوشیده بقدر پانزده نفر با هم
از همراهان ما لباس رسمی پوشیده از پله ها بالا
رفتیم تمام اطاقها و تالار ها بچراغهای برقی روشن
و به سلیقهای ممتاز آراسته و مزین بود نوّاب ولیعهد
جلو آمده با همدیگر دست دادیم بعد رفتیم توی اطاق
دیگری که زوجهٔ نوّاب ولیعهد هم آنجا بودند با زوجهٔ
ولیعهد تعارف کرده بعد دست بدست ایشان داده
ایشیک آقاسی باشی ها از جلو ما و نوّاب ولیعهد

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جلوش باغچه پر از گل دارد محله باصفائیست خنه ظلم
الدوله خانه خوبیست باغچه پر از گل و اثاثهای خوب
و اسبابهای ممتاز دارد عصرانه و میوه جات
خوب حاضر کرده بود قدری میوه خوردیم زن و
دخترهایش را بحضور آورده معرفی کرد سه دختر
دارد دخترکوچکش که شش ساله است خیلی خوش
صحبت و با مزه است قدری نشسته بعد مراجعت بمنزل
کردیم قدری راحت کرده بعد با این سلطان و سرو
زومند ولف بکالسکه نشسته رفتیم بمنزل (لرد کدوگان)
مهردار اعلیحضرت پادشاه انگلستان که در آنجا به
صرف شام مهمان بودیم بعضی دیگر از ملتزمین ما هم
همراه بودند رسیدیم بمنزل لرد پیاده شدیم خود
با زوجه اش تا دم در باستقبال آمده بودند دست
داده رفتیم بالا داخل عمارت شدیم تمام این عمارت
از دیوارها و پله ها از سنگ مرمر ایطالیائی است

پالس آمدیم / اسم پارک بزرگ که متّصل به هاید پارک است
کینصینگ طین پاد (کینصینگ) هست با زور مرحمت همان
طور جمعیت مثل اوّل ایستاده بودند وقت رفتن شبیه
از پهلوی کلیسای سنت پل گذشتیم این کلیسا بقدری
بزرگست که به بزرگی و ارتفاع کوه دوشان تپّه طهران
بلکه قطرش از کوه دوشان تپه بیشتر به نظر میآید خلاصه
رسیدیم به منزل نوّاب ولیعهد دست داده خداحافظ
کردیم ایشان رفتند و ما آمدیم باطاق خودمان قدری
راحت کرده بعد با امین السّلطان و ناظم الدّوله
توی کالسکه نشسته راندیم برای سفارت خانهٔ ایران
که منزل ناظم الدّوله است از هاید پارک (کینصینگ
طین پاد) گذشتیم و از خیابان آخر محلّات شهر
رفته رسیدیم بخانهٔ میرزا مالکم خان ناظم الدّوله منزل
او در محلّهٔ آخر شهر است امّا محلّه پرگلی است تمام خانها

غریبی برخواست بعد از اتمام خطبه هاقدریکه گذشت
برخواستیم با همان ترتیب اول باز درشت زوجهٔ لردمر
در دست ما بود و سایرین از عقب از تالار بیرون آمدیم
و باز همان تشریفات و قضات و شراف در جلو ما بودند
بعلاوه چهار شیپور هم از جلو ما میزدند آمدیم باطاق ولی
قدری راه رفته قهوه خوردیم و سیگار کشیدیم و با نواب
ولی عهد آمدیم بیرون توی کالسکه نشسته راندیم برای
منزل راهی که امروز رفتیم و مراجعت کردیم از انتقرارات
از عمارت بوکینگام به پارک سنت جمیس و (کوچهٔ
پل مل) که محل جمیع کلوبهای مشهور لندنست و از آنجا
بمیدان ترافالگار و کوچهٔ استرند تا بسته و کیلدهال
رسیدیم و در مراجعت از کیلدهال به (ان نکمنت که لب
رودخانه است و کوچه نارتمبرلند که محل مهمانخانه های بزرگ
است و از آنجا به سنت جمیس پارک و از آنجا به بوکینگام

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سر لردمر بود فریاد کرد که مردم ساکت شوند که لردمر
میخواهد خطبه بخواند دو نفر شیپورچی از طرف ما و دو نفر
هم از آنطرف برای سکوت مردم شیپور کشیدند مردمی
که بودند تمام دست زده کارد و چنگال ها که در دست داشتند
در روی میزها زدند بعد همه ساکت شدند و لردمر برخواسته
خطبه مفصل مشروحی در توصیف ما و اعلیحضرت پادشاه
انگلستان و نواب ولیعهد و بیان دوستی ما بین
دولتین انگلیس و ایران قرائت کرد و مردم همه
دست زدند ما هم برخواسته ما تمام مردم بسلامت
اعلیحضرت پادشاه انگلستان جام شربتی خوردیم
و نشستیم قدری که گذشت دوباره شیپورچی ها شیپور
زدند و جارچی جار زده مردم دست زده ساکت شدند
دوباره لردمر برخواست و مجدداً خطبه مفصلی مخصوصاً
در تهنیت ورود ما خواند و باز همه اهل مجلس دست زدند
و ما همه برخواستیم و بسلامت ملت کردند و نشستیم

جواب ها هم اهل مجلس دست میزدند و پا ها بجشه ها و میزها
زدند خطبه ها که تمام شد برخواسته مهمان ترتیب
و تشریفات که آمده بودیم رفتیم برای اطاق نهار
این تالار تالاری بزرگ و خیلی کهنه و قدیم است باید قریب
هزار سال باشد که اینجا را ساخته اند پنجره های تالار را تغییر
کرده بکلیسا شبیه تر است تا تالار بعضی مجسمه های مرمر
هم در تالار بود رفتیم سر میز نهار جای مخصوص خودمان نشستیم
دست راست ما زوجه آلژیر و دست چپ خود آلژیر نشسته
بودند هشتصد نفر مدعوین نهار از زن و مرد سر میزها نشسته
بودند یک میز نبود چندین میز پهلوی یکدیگر گذارده و در
سر هر میزی چهل پنجاه نفر نشسته بودند سیصد نفر پیشخدمت
مشغول خدمت بودند که هر وقت راه میرفتند صدای
پای آنها مثل صدای رعد بود دیگر جای خالی در این تالار
نبود یک بالاخانه بود مشرف براین تالار که موزیک را
در آنجا میزدند خلاصه قدریکه غذا خورده چارچی که پشت

لردمر دست داده از جلوی ما رفتیم و زوجهٔ ولیعهد با نوّاب
ولیعهد و سایر زنها و شاهزاده خانمها از عقب ما
می آمدند و باین تفصیل وارد تالار شدیم در بالای تالار
چهار پله تالار میرفت و یک جائی بود که مشرف بتالار بود
آنجا یک صندلی برای من گذاشته بودند و چندین
صندلی و نیم تختهای دیگر هم بود که سایرین نشستند
بعد از نشستن ما شرفا و قضات و نوّاب روی صندلی
های دیگر نشسته شروع بنوشتن کاغذها نمودند لردمر
خطبهٔ روی کاغذ نوشته بود از روی صندلی برخواسته
ایستاده قرائت کرده خطبهٔ بسیار مفصل فصیح عزّائی
در تهنیت ورود ما بود و طول کشید تا قرائت شد
وقت خواندن خطبه تمامی اهالی مجلس دست میزدند
و بتخته ها و میزها پا می کوفتند بطوریکه صدای رعد
میکرد خطبه که تمام شد لارنسون که سابق در طهران
وزیر مختار بود و حالا پیر شده است خطبهٔ لردمر را ترجمه
کرد بعد ما هم جوابی در مقابل خطبهٔ لردمر تقریر کردیم
که باز لارنسون برخواسته جواب ما را ترجمه کرد در بین

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عمارت ماخانه سپلکر بکی که قریب بیکفرسنگ راه است
دو طرف راه سرباز و سوار زیاد با کمال نظم بجهة احترام
ایستاده بودند و در پشت سر آنها جمعیت زیادی
از اهالی شهر از تماشائی و غیره بودند از دریچه
کوچها و هر کجا که ممکن بود آدم بایستد و تماشا کند
آدم ایستاده بود که البته بقدر دویست سیصد هزار
نفر حاضر بودند و تمام دکاکین و اطراف درها را باز کرده
در عوض متاع و اسباب فروش آدم ایستاده و سرقهای
زیاد با انواع گلها در پشت دکاکین و اطاقها و کوچها
نصب کرده در کمال زینت و قشنگی همه جا آراسته
بودند طنابهای زیاد از کوچها آویخته و گل بسیار بآنها
بسته بودند که خیلی تماشائی بود و اسم ما را در علب
پردها با لفظ مبارکباد نوشته بودند با این ترتیب
و تفصیل وارد عمارت سپلکر بکی شدیم (لردمر) با نواب

که بانگلیس آمدیم بهمین جا آواز میخواند حالا هم بهمان
طور میخواند دیگر (مادام ماریرز) بود که خیلی خوب خواند
گویا هم چه خاطرم میاید که همین ماریرز باشد که چهار
سال قبل شوهرش در بالون نشسته بهوا رفت و دیگر
اثری ازاو ندیدند و بالمرّه مفقود گردید خوانندهای
دیگر هم از قبیل (میس آلاروسل) و (مادام لوزدیکا)
وغیره بودند تمام حرکات رقص با ساز موافق بود
در آخر هم اجماعا رقص خوبی کردند از آنجا مراجعت کرده
خوابیدیم (روز چهارشنبه چهارم)
امروز برحسب دعوت (لردمر) پیکلر بیکی سابقه
شهر لندن رفته در آنجا نهار بخوریم در ساعت
دوازده که وقت ظهر بود نوّاب ولیعهد بمنزل آمده
ما را برداشته با هم سوار کالسکه شده با کمال توقیر
و احترام باین تفصیل روانه شدیم اولاً از درب

گل زیاد که البته قیمتا بقدر هفت هشت هزار تومان گل
میشد در لژها بود تمام اهل تماشاخانه از معتبرین بودند
آدم غیر معتبر نبود در لژها جائی که مثلا در سابق یک
لیره میدادند و می نشستند امشب ده لیره رسیده بود
تمام تماشاخانه بالکتریسیته روشن بود بسیار
مجلس عالی یا شکوهی بود عطر گلها تمام تماشاخانه را
پر کرده بود تمام زنها و مردها که نشسته بودند در
حقیقت غرق گل بودند جلو لژها و دست اندازها مملو
از گل بود و هر خانمی هم یک دسته گل بزرگ در دست داشت
که البته کمتر از دو تومان قیمت نداشت) تماشاخانه
پر بود ساز و آواز خیلی مطبوع خوب بود خوانندها
خیلی خوب خواندند یکی از خوانندهای خوب (مادام
البانی) بود که از اهل امریکا است سفر سابق هم که

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یکدسته گلی بسر قبر مرحوم پرنس البرت گذاشتیم
چون وقت حرکت راه آهن رسیده بود آمدیم
بکار سوار ترن شده آمدیم تا کار شهر از ترن به
کالسکه نشسته راندیم به عمارت (بوکنیسکام)
در ساعت هشت و نیم بعد از ظهر هم باید به تیاتر
برویم که این تیاتر موسوم به اپرا (دایال دور (کنت
کاودن) است سوار کالسکه شده به تیاتر رفتیم
جمعیت زیاد بود معابر و خیابانها را چراغان و زینت
کرده بودند و مردم هورا میکشیدند از جلو کلوب
(کنسرواتو) و (الیبرال) گذشتیم که یکی برای دسته
توری و یکی برای و یک است هر دو دسته در اینجا
جمع میشوند و هر دسته در کلوب خود شان مثل
دستوران شام و چای و قهوه دارند و یکدیگر را

سوارها جلو و عقب ما بودند رسیدیم به مقبره مقبره
بسیار عالی است سنگ سماق و سنگهای دیگر
ساخته اند خرج بنای این مقبره را اعلیحضرت پادشاه
انگلستان از خزانه شخصی خودشان داده دخلی
بدولت و پارلمنت ندارد دختر پادشاه انگلستان
(پرنس الیس) و دختر همین دختر که نوه اعلیحضرت
معظمه باشد نیز در آنجا مدفونند نوه پادشاه سال
قبل بنا خوشی کلو درد (دیفتیریت) مبتلا شده
مادرش بی تابی می کرد و نزدیک او میرفت هرچه منع
کردند ممنوع نشد چون دختر را خیلی دوست می داشت
شخصا پرستاری او را می کرد بعد از مردن دختر خودش هم
مبتلا بدیفتیریت شد. مرد هر دو را در این مقبره دفن کردند
مجسمه هر دو را هم از مرمر ساخته اند دختر کوچک
پهلوی مادرش حالت حزن انگیزی داشت

ما امین السلطان و بعضی دیگر در سر میز ناهار خوردند
با اعلیحضرت پادشاه انگلستان خیلی صحبت کردیم
پادشاه دو سه 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 ناهار اعلیحضرت پادشاه انگلستان
دسته گلی بما دادند و از آنجا برخواسته آمدیم باطاق
دیگر قدری باز نشسته صحبت کردیم بعد برخواسته
دست باعلیحضرت پادشاه داده مراجعت نمودیم اعلیحضرت
معظم تا دم پله مشایعت کرده آنجا باهم وداع نمودیم
سوار کالسکه شده رفتیم برای مقبره مرحوم پرنس آلبرت
شوهر اعلیحضرت پادشاه انگلستان پرنس کریستین
پسر نواب ولیعهد و امین السلطان هم با ما در کالسکه
بودند پارک و میدان زور خیلی بزرگست از پارک گذشتیم

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ویندزور شهریست از قدیم ترین شهرهای انگلیس و
تقریباً هفتصد هشتصد سال است که این شهر بنا شده
است سربازهای گارد اعلیحضرت پادشاه انگلستان
با سوارها و افواج طرفین راه صف کشیده بودند اعلیحضرت
پادشاه و دخترهای شان و دام (دنوریا) مقصود
از دام (دنوریا) زنهای معتبر مملکت انگلستان هستند که مخصوص فیجار
خدمت اعلیحضرت پادشاه انگلستان را می کنند
و ندیم ایشان هستند در پای پله عمارت ویندزور
ایستاده بودند اعلیحضرت معظمه لباس سیاهی پوشیده
و عصای سیاهی در دست گرفته مخصوص جواهری هم
بخود زده بودند پیاده شده با ایشان دست داده
تعارف کردیم بعد اعلیحضرت پادشاه انگلستان
دست ما را گرفته از پله ها بالا رفتیم از کالری نگارخانه)
و دالان بزرگی که پرده های نقاشی خوب در آنجا

صحبت و فرمایش کردیم بعد مرخص شده رفتند سامی
ورزا هم بعد نوشته خواهد شد بعد کالسکه حاضر شد
ما و نواب پرنس و مکتوبر آلبرت که او وارد هم می گویند
پسر بزرگ نواب ولیعهد در یک کالسکه نشسته راندیم
برای کاروبند روزانه (هایدپارک) عبور کردیم
بقدری جمعیت بود که حساب نداشت و ما هم متصل باد
با مردم تعارف میکردیم رسیدیم بکارواکنهای راه
آهن خیلی کوچک بودند کوپا واگن بزرگ از این خط
عبور نمیکنند از ترامواه قدری بزرگتر بود سوار واگن شده
راندیم در واگن ما همان شاهزاده پسر نواب ولیعهد
ولارلنون و امین السلطان و ناظم الدوله نشسته بودند
کالسکه خیلی شد میرفت بقدر سه ساعت یا بیشتر راندیم
تا رسیدیم بوینزور قلعه وینزور همان است که در
روزنامه سابق نوشته شده است دیگر لازم نیست بنویسیم

بزرگ رستم پاشا سفیر کبیر عثمانی که مرد باریک کوچک
اندامیست و موهای سفید دارد ارمنی است[1] سابقاً حاکم
لبنان و شامات بوده و خدمات در آنجا کرده و
معروف شده است یکی از اجزاء رستم پاشا هم پسر
خیرالله افندی است که خیرالله افندی سابقاً سفیر
کبیر بود در طهران و در همانجا هم فوت شد با همه سفرا
صحبت و اظهار التفات شد از جملهٔ سفرا سفیر چین بود که
که غیر از زبان چینی هیچ زبانی را نمیداند یکی از انگلیسها
زبان چینی میدانست سفیر چین زبان چینی حرف
میزد و آن انگلیسی بانگلیسی ترجمه میکرد[2] دیگر سفیر ژاپون
بود اسامی سفرا را بعد خواهم نوشت بعد از رفتن سفرا
بفاصلهٔ پنج دقیقه (لرد سالزبوری) با دستهٔ وزرای
خودش که کلنر و اتر هستند بحضور آمدند (لرد سالز
بوری) مرد تنومندی است وزرا را همه معرفی کرد با همه

[1] و بالله العصمة و الیه المرجع و المآب

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مارا نشان داده رفتند این عمارت همان عمارتیست که شانزده سال
قبل هم منزل کرده بودیم یک کل خانه بسیار خوبی که سقف
دیوارش تمام از شیشه است پهلوی اطاق ما است انواع و اقسام
گلها در اینجا موجود است و رختگاه خوبی است بعد بلا فاصله
رفتیم بباغی که جلو عمارت واقعست باغ و چمن بسیار
خوب با صفائیست عزیز السلطان هم همراه ما آمدیم
تا کنار دریاچهٔ این باغ که دریاچه بسیار بزرگی است و فوّارهٔ
بسیار بزرگی هم دارد ناوهای باریک دراز روی دریاچه بود
با مجد الدوله و عزیز السلطان و سایرین توی ناوها نشستیم
پاروزنها هم حاضر بودند قدری پاروزدند توی دریاچه
گردش کرده آمدیم بیرون باز قدری توی باغ و گلکاری
های قشنگ گردش کرده آمدیم باطاق خودمان شبرا
شام خورده خوابیدیم اسم پسر بزرگ نوّاب ولیعهد
(پرنس ادوارد) است روز سه شنبه سوّم
امروز باید برویم به ونیدزور بدیدن اعلیحضرت پادشاه انگلستان

می آوردند که بالاتر و بهتر از آن نمی شود و این پذیرائی ارزوی
آزادی و اختیار و برحسب میل خاطر خود ملت بود چنان
که نوّاب و لیعهد هم می گفتند که ما نمی توانیم مردم را این
طور برای پذیرائی مجبور کنیم خودشان به میل خود کرده اند
خلاصه از جلو صفوف گذشته از دروازه (بوکینگام)
داخل محوطهٔ عمارت بوکینگام شدیم آنجا هم جمعیت زیادی بود
پای پلّه عمارت که سربازو سوار زیادی در این خبر ایستاده
بودند پیاده شده داخل عمارت شدیم زوجه نوّاب و لیعهد
و دخترهای ایشان تا درب پلّه باستقبال آمده بودند
با همه دست داده تعارف کردیم و آمدیم توی اطاق خیلی
صحبت داشتیم یکی از دخترهای نوّاب و لیعهد را که اسمش
(پرنس لوئیز) است و بیست و دو سال دارد برای
(کنت دوفیف) که از اهالی اکسس انگلیس است نامزد
کرده اند آن دختر هم در آنجا حاضر بود با او نیز دست تعارف
کردیم بعد نوّاب و لیعهد و زوجه ایشان آمده اطاقها و منازل

با جمعی دیگر از معتمرین انگلیس باستقبال آمده بودند با همه تعارف
کردیم و از دالان مصنوعی که از گل و غیره ساخته بودند گذشته
سوار کالسکهای سلطنتی شدیم رسیده بکالسکها نهار
معتبر و محترم زیادی توی این دالان ایستاده بودند که با
همه تعارف کردیم کالسکها تمام کالسکه درباری و سلطنتی
است همه با اسبابهای مجلل و کالسکه چیهای بالباسهای
مزین هستند من با نواب ولیعهد توی یک کالسکه
نشستیم سایرین هم در کالسکهای دیگر نشسته راندیم
سواره کارد مخصوص اعلیحضرت پادشاه انگلستان
بالباسهای ممتاز و سربازهای مخصوص پادشاه
بالباسهای کلی و سوارهای دیگر و افواج دیگر از دو طرف
کوچه صف کشیده و ایستاده آفاسی باشیها و جلودارها
از جلو ما میرفتند و ما از میان صفوف سرباز و سواره
آهسته آهسته می رفتیم طرفین کوچه و بالا و پائین عمارتها
نیز تماما مملو از جمعیت مرد و زن بود و متصل هورا میکشیدند
و تعارف میکردند استحقاقهای پذیرائی و احترام را بعمل

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رسید در حقیقت (گردسنت) جزء شهر لندن است
از محاذی (دک) متعدد گذشتیم دک حوضی است که دستی
در کنار دریا و رودخانه برای تعمیر کشتی های بزرگ ساخته اند
اما اصل دک پیدا نبود دکلهای کشتی را از میان آن میدیدیم
ساعت بساعت دقیقه بدقیقه جمعیت زیادتر می شد
هر جا که ممکن بود آدم بایستد یا بنشیند از پشت بامها
تا پایین مردم ایستاده و از هر روزن و دریچه بود
سرها و دستها بیرون آورده دستمال تکان می دادند
و هورا می کشیدند و شادباش میگفتند همینطور راندیم
تا از یک پل بزرگی گذشتیم رسیدیم به (کِرکِه) بمعنی
اینست که مکیمت این رودخانه را دیوار بلندی از سنگ
کشیده اند که خیلی محکم و معتبر است و مبالغ گزافی هم
خرج کرده اند تا باینطور رودخانه را منظم نموده اند و در
حقیقت شهر حسابی لندن از که بآنطرف است اینجا دیگر
جمعیت زیادتر شد از پلهای آهنی بسیار بزرگ دو مرتبه
و یک مرتبه و پلهای آجری بزرگ متعدد گذشتیم روی

نیم ساعت که معطل شدیم نواب ولیعهد انگلیس (پولس
دکال) با کشتی (ادینبرغ که باسم برادر نواب ولیعهد موسوم است)
آمدند کشتی مزبور را بکشتی ما متصل کرده نواب ولیعهد آمدند
توی کشتی ما با ایشان دست داده تعارف کردیم ولیعهد همان
صورت و حالتی هستند که در شانزده سال پیش ایشان را دیده
بودیم قدری غریب تر شده دو پسرهای ولیعهد که اسامی
آنها بعد خواهیم نوشت همراه ایشان بودند صاحبنصب
و اجودان زنادی هم با ایشان آمده بودند ولیعهد همراهان
خودشان را معرفی کردند با آنها تعارف کردیم ما هم ملتزمین
خودمان را معرفی کردیم بعد با نواب ولیعهد و سایر همراهان
رفتیم بکشتی ولیعهد کشتی بسیار مقبولی است سالن طولانی
باریکی دارد تمام
این سالن را
با گل و پارچهای نفیس زینت داده و نیزی چیده بودند
که روی آن انواع خوراکی ها بود یک بالاخانه خوبی
هم داشت که ما آنجا نشستیم کشتی را راندند از برای لندن
هرچه میرفتیم رودخانه تنگ تر میشد تا باندازه طبیعی خودش

واستحکام این رودخانه ساخته اند ومتصل از قلعه جات شلیک
توپ میکردند اطراف این رودخانه تمام کارخانه جات وعمارات
وآبادیست وکشتی های بادی وبخاری وقایقهای کوچک است
که مثل کرد وازدو طرف وی آب بحیره بود وهمه از مرد وزن و
زنهای خوش گل وموج آب سباب خطر قایقهای کوچک پر بود
بود که کم مانده بود غرق شوند اما بحمدالله آسیبی بکسی نرسید از کشتی ها
وقایقها کل بکشتی ما می انداختند چون کشتی ما شد آمد ولی ساعتی
که برای ورود ولیعهد معین کرده بودیم نیم ساعت مانده بود
کشتی ما در (کوونند) توقف کرد تا نواب ولیعهد بیاید
مکنفر روزنامه نویس تماشا که انگلیسی است از سیاهمراه
ما است ومتصل صورت ما وهمراهان ما را بطورهای مختلف میکشید
در یکی از طاقهای بالای کشتی که نشسته بودیم محض گذراندن
وقت فرمودیم تماشا قلم وکاغذش را آورد گرفتیم ودر
یک دقیقه صورت نیمرخ او را کشیدیم بقدری شبیه بود که
اسباب تعجب خود او وتمام فرنگیها شد وهمه تعریف کردند
که باین زودی وخوبی ما صورت او را کشیدیم خلاصه بقدر

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که عملهٔ جات این کشتی با کشتی های دیگر با دست و دو بیرق
و علامات متصل بطور تلگراف که مرس نیز نند مکالمات مفصّل
طولانی مینمایند که همه چیز بخوبی معلوم و مفهوم میشود دست
خودشان را از این طرف با آنطرف بطورهای غریب
حرکت و تکان میدهند چنان که از کشتی سواری ما باکشتی
از برن) که بعضی از ملتزمین ما سوار بودند بخوبی حرف میزدند
خلاصه تفصیل این کشتی زیاد است که اگر بخواهم همه را بنویسم
مفصّل میشود همینطور گاهی در بالا و گاهی در پائین کشتی گردش
میکردیم و کشتی های کوچک و بزرگ بخاری و بادبانی که دور
در اطراف این کشتی از دور و نزدیک زیاد بود تماشا میکردیم
کشتی هم خوب میرفت دریا هم در نهایت آرامی و ملائمت
بود چنان که خود کاپیتان هم اقرار 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 و چپ
راه کشتی ما یکی در دو سال قبل و یکی دیگر سه سال پیش از این
غرق شده بودند و سوای دکلهای و ریسمانهای آن ها

خطر بزرگ عمدهٔ که درین دریای شمالی ورود خانهای ایجاست
اینست که اینجا هارا مه زیاد میگیرد و حرکت کشتیهای کوچک
و بزرگ از بسکه زیاد است و مثل بازار متّصل درآمد و رفت
هستند همینکه هوارا مه گرفت دیگر چشم چشم را نمی بیند و ب
میشود که دو کشتی بهم خورده غرق میشود برای رفع انخطر تازه
اختراعی در تمام کشتی ها کرده اند که در این کشتی هم هست
یک شیپوری است که صدای بسیار مهیب و غریب دارد و در وقت
مه این شیپور را محض اخبار متّصل می زنند که دو کشتی بهم نخورد
خواستیم ایضاً ای شیپور را بشنویم ابتدا بخاری بلوله های
شیپور داده بعد برحسب قاعده و رسمی که دارند در لوله را باز
کردند یک صدای غریب عجیبی بیرون آمد که بگوش خیلی
زحمت میداد و نتوانستیم در آنجا بایستیم این شیپور را در وقت مه
متّصل نمیزنند و معلوم نیست که اهل سفاین بیچاره ها چه حالت
از شنیدن این صدا بهم میرسانند الحمد لله که در این دو روز
هیچ هوا مه نبود و ما این صدا را نشنیدیم یکچیز غریب دیگر هم اینست

یک کازانبر بود دست گرفتیم بفاصله دو وجب مانده باهن ربا
قوهٔ جاذبهٔ مقناطیسی آهنرا از دست من کشیده و بماشین
چسپید بطوری که با نهایت زور آهن از آهن ربا کنده نمیشد
خیلی آهن ربای عزیزی بود بعد از آنجا بالا آمده قدری در سطحهٔ کشتی
گردش کرده آمدیم 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 این کشتی از انتقرار است
یکصد و شصت قدم طول دارد هیجده قدم عرض آلات و اشیاء
غریب و عجیب در این کشتی دیده شد در حقیقت این کشتی
عمارت بحری اعلیحضرت پادشاه انگلیس است که همان طور که
در خشکی عمارت دارند توی دریا هم یکدست عمارت دارند
که دارای همه چیز از اسباب و عمله جات و حکیم و نوکرها و خدمه
متعدد داشت و اینها همیشه در همین کشتی منزل دارند صاحب
منصب و امیران این کشتی هم معتبر تر از دیگران هستند

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شب گذشته خواب برخواستم الحمد لله احوالم بهتر بود
معلوم شد اینجا که دیشب کشتی لنگر انداخته وسط دریاست
هیچ دخلی بمقابل رودخانه طیمس ندارد و از سه ساعت و نیم
از نصف شب گذشته الی حال این جا لنگر انداخته و از حالا تا دو
ساعت دیگر هم همین جا خواهد ماند وجهه توقف در اینجا اینست
که چون نواب ولیعهد انگلیس باید در ساعت معین باستقبال
ما بیایند و چند کشتی جنگی انگلیس نیز برای تشریفات ما جلو آمده
سلام نظامی داده شلیک توپ کنند اگر شب میرسیدیم
این تشریفات بعمل نمیآمد یکجهه عمده دیگر هم اینست که اینجا ها را
غالبا مه غلیظ می گیرد و اغلب در هوای مه دو کشتی با هم
تصادف میکنند و کشتی های بزرگ و کوچک زیاد هم
متصل درین دریا در حرکت می باشند با بودن مه خیلی با علم
و استادی باید حرکت کنند و الا اسباب خطر و حرکت
خیلی مشکل است الحمد لله امروز هوا در نهایت خوبی و آرامی
و صاف و بی مه بود و دریا مثل حوض بی موج و آرام خیلی شکر

. Extract from "The Shah's Third Journey to Europe".

خانه خراب شده بود در تمام شهر جارچی فرستاد که هر کس که این سطر
اوّل را نوشته باشد بیاید و جواب خود را ببیند امّا کسی از ترس جان
پا از خانه بیرون نمیگذاشت - روز دوّم باز جارچی فرستاد که اگر آن
کس خود امروز حاضر شود تقصیرش عفو خواهد شد والّا بسزای
سخت گرفتار خواهد آمد - ناچار آن نویسنده آمد و گفت که من
نوشته ام هرچه میخواهی بکن حاکم گفت که من ظالم نیستم بلکه صورت
شامت گناهان شما هستم که بانتقام آنها بر شما اذیّت روا میدارم

حاصل مطلب - ابیات -

بقومی که نیکی پسندد خدای دهد حاکم عادل نیک رای
چو خواهد که ویران کند عالمی نهد مالک در نفس ظالمی

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تو مشروط ساخته و پیوسته مترصد هلاک تو میباشد پادشاه از این
معنی در غضب شده خواست که خون وزیر را بریزد اما دست عقل
دوربین مانع آمد روزی در خلوت با وزیر گفت که چرا که مرا مطلب
خود را بر مراد من مشروط میکنی - و کسب حرامانرا باین بدخواهی خود
اختیار کرده وزیر گفت قربانت گردم نه چنانست بلکه بقای عمر و
دولت پادشاه را در پیش معامله میخواهم زیرا که تمام رعیت شب و روز
در دعای بقای تو مشغول اند و درازی عمر پادشاه را با دل و جان
میخواهند پادشاه را این سخن خوش آمده خلعت و نعمتش بخشید
و حسود را بسزا رسانید - **حاصل مطلب** - دعای خیر
فقیران و بیچارگان در حق پادشاهان و دولتمندان سبب زیادتی
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 بیخی از چوب درست کرده
بر زمین کوفت و اسب خود را بآن میخ بسته با کل و شرب مشغول
گشت - بعد از آنکه از خوردن طعام فارغ شد بر اسب سوار شده

که در اندک زمان زلزله پدید آمد و از دامن کوه تا قلعهٔ بالا چنان صدمه
رسید که چندین بروج قلعه بیفتاد - و آن کوه تا کمر در زمین فرو رفت
فی الحال بملک اطلاع دادند انصار انجواست وگفت که این جواب پیغام
شماست که دعای صد نفر قلعه کوهی را از پا در آورد - و عمرش را کوتاه ساخت
پس پادشاه ظالم که بنفرین هزاران هزار خلق مظلوم گرفتار باشد چگونه
عمر او درازی یابد - و در ممالک ساکم آزاری بسیار است و این دوا برای
درازی عمر کافیست - **حاصل مطلب** - بر رعیت ظلم کردن
بنیاد عمر و دولت خود کندن است - **بیت** -

پادشاهی که طرح ظلم فکند پای دیوار ملک خویش بکند

حکایت سی و دوم

در زمان پیشین پادشاهی بود عادل - وزیری داشت صاحب فضل
و احسان بفقرای رعیت بدون نفع قرض میداد و وعدهٔ ادای آن
باین شرط مینمود که چون پادشاه ازین جهان درگذرد آنوقت هر کس
قرض خود را ادا کند - یکی از ساعیان تمام پادشاه را ازین راز مطلع
ساخت که این وزیر بدخواه تست زیرا که وعدهٔ گرفتن طلب خود را بمرگ

که راه بالا رفتن را از هر چهار جانب بشکنند که جانور وحشی هم نتواند
بالا رود - **حاصل مطلب** - چون عدالت ظاهری سبب
زندگی نام و سالم ماندن اعضا از پوسیده شدن باشد - پس عدالت
باطنی و دادگری حقیقی که عبارت 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 صد سوار شجاع در ملک هند
پیش ملک اجمیر فرستاد و پیغام داد که شنیده ام در ملک هند و ستان
بنائی پیدا می شود که از خوردن آن درازی عمر حاصل می آید اگر قدری
از آن ارسال دارند بعید از دوستی نیست - ملک اجمیر ایلچی را با همراهان
در جائی حبس کرد و گفت که هرگاه این کوه بزرگ و قلعهٔ محکم که پیش روی
شماست بیفتد آنوقت با جواب پیغام اجازت انصراف بشما خواهم
داد - آنها در تشویش افتادند که این قلعهٔ که بر کوه بنا شده است
تا چند مدت از یاد رود - در این انتظار عمرها بآخر خواهد رسید
پس هر کدام صبح و شام بدعای خراب شدن قلعه مشغول شدند

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بقتل رساند و بی ایمان شود - اکنون بسبب کشته شدن ایمانش
بسلامت ماند و پدرش از مقتول شدن محفوظ - و این دیوار
خرابه که قریب بافتادن بود زیرش گنجی است که نصیب فلان یتیم
میباشد - حال تعمیرش کردم که تا چند سال قائم باشد و چون آن
طفل یتیم بزرگ شود باینجانب برسد و پیش او دیوار بیفتد - پس وی
مال خود را خواهد یافت موسی ع از این کیفیات فوائد اخذ نمودند
و بخانهٔ خود مراجعت کردند - **حاصل مطلب** - همهٔ
کارهای حضرت آفریدگار موافق حکمت ازلی و برای اهل عالم سبب
بهترین و مصلحت نیکوترین میباشد اگرچه در ابتدا آن کار بنظر مردم
کریه و زشت نماید - امّا پیش او تعالی عین صلاح و انجام آن بسیار
خوب است زیرا ممکن است امری بنظر انسان خوب نماید و آخر آن بد
باشد یا آنکه چیزی در چشم آدمی زشت نماید و عاقبت آن نیک شود

فرد

رضا بداده بده و ز جبین گره بگشا
که بر من و تو در اختیار نگشادند

مثل نفس کردن چه معنی دارد - خضرؑ جواب داد که من اوّل با شما
شرط کرده ام که از کارهای من نباید بپرسید و باید که صبر نمائید -
حضرت موسیؑ گفتند که اگر بعد ازین بپرسم دیگر نگذار که من همراه تو
باشم - چون پیشتر رفتند نزدیک شهری رسیدند - و در خرابهٔ فرود
آمدند و تمام روز را بکار گل مشغول مانده دیواری از آن ویرانه را که
نزدیک بافتادن بود تعمیر کردند - و شام همچنان در آنجا بسر بردند حضرت
موسیؑ فرمودند که اگر مزدوری شخصی میکردی البتّه پول خوراک
بهم میرسید و اینجا عبث تمام روز زحمت شدید کشیدی و هیچ فایدهٔ
بر آن مترتّب نشد - خضرؑ گفت که حالا فراقست میان من و شما امّا
باعث آن کارهائی که کردم این است که در کنار دریا پادشاه ظالمی بود
که کشتیٔ غریبان را بغصب میگرفت - و آن کشتی که تخته اش را بشکستم
مال ضعیفی است که معیشت او از کرایهٔ روزینهٔ آن کشتی میگذرد -
اگر در دست ظالم می افتاد آن ضعیف بیچاره از گرسنگی هلاک میشد
و الحال بسبب شکسته شدنِ تخته ملازمان آن ظالم مزاحم و متعرض
نخواهند شد - و در کنار دریا آن جوان را باین سبب کشتم که پدرش
مردی صالح از دوستان خداست قریب بود که آن جوان پدر خود را

بدی بدی زیرا که دیشب بنا بود زخم نیزه بر پهلوی تو رسد - امّا
از برکت عبادت بیک نوک خاری از تو دفع شد - و مقدّر بود که
خزانهٔ بیکران بدست آن دیگری بیفتد - لکن از شامت معصیت
بیک کیسهٔ پول عوض گشت - **حاصل مطلب** - عبادت
موجب دفع بلا و رفع عذاب دارین است و معصیت باعث تنگیٔ رزق
و خسارت کونین

حکایت بیست و نهم

روزی موسی علیه السّلام بر لب دریا پیش خواجهٔ خضر ع آمدند
و گفتند که چندی میخواهم همراه تو باشم خضر گفت که از کارهای
من نباید پرسید و نباید که چون و چرا کنید - الغرض هر دو بر کشتی
سوار شدند - چون بوسط دریا رسیدند خضر ع تیشهٔ بیرون
آورد و تختهٔ را از آن کشتی بشکست موسی ع فرمودند که چرا در پئ
غرق کردن کشتی افتادی - خضر گفت عهد را نگاه دارید و خاموش
باشید - چون بآن کناره رسیدند جوانی زیبا روی از پیش آمد
خضر ع او را بیک ضرب شمشیر هلاک کرد موسی ع فرمودند که ناحق

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حکایت بیست و هفتم

شخصی در خواب خود را در دوزخ دید - چونکه از نیکوکاران بود چیزی
از آتش وغیره در نظرش نیامد پرسید که این چه مکانست گفتند دوزخ
گفت چرا اینجا آتش سوزان و مار و عقرب نمی بینم گفتند هر کس که در اینجا
برای سکونت می آید از دنیا هزاران مار و عقرب و شعله های آتشین
که اسام گناهان اوست همراه خود می آورد و موافق عهد الست خویش
در آن می سوزد و عملهای بد او چون مار و عقرب او را عذاب میکنند
و میگویند که تو از دنیا ما را همراه آورده حال سزایت این است باید
بکشی - الغرض چون از خواب بیدار شد با دوستان خود در میان
نهاد که چنین و چنان در خواب خویش دیده ام - یکی از حاضرین گفت
که من این قسم گناهان بسیار کرده ام چگونه از عذاب آخرت خلاص
خواهم یافت دیگری گفت که از توبه گناهان را باید دور کرد - و از اعمال
حسنه خرمن گلهای ثواب باید اندوخت - **حاصل مطلب**
قطرهٔ اشک که از خوف خدا از چشم فرو ریزد برای خاموش ساختن
آتش دوزخ کافی خواهد بود

وچماق خدمتش را معقول بجا آورد و هر دو دست اورا بر کتف بسته
بعد از آن رو بفقیه کرد و کفت از کدام مسئله و دلیل ملک غیر را بر
خود حلال ساختی و حال آنکه مثل این درویش محتاج نیستی که حقی
بر ملک من داشته باشی اینرا بکفت و باو در آویخت فقیه فریاد بر آورد
که اکر از اول کمک بقال و سرباز را میکردیم کار باینجا نمی کشید درویش
بجبال اینکه با او کار نخواهد داشت متحمل کفتار فقیه نشد تا آنکه فقیه را
نیز بریسمان محکم بسته رو بسوی درویش آورد و کفت که اکنون از کثرت
رجوع بوحدت نمودم تا قیمت این میوه ها ادا نشود برای هیچکدام از
شما خلاصی ممکن نیست صوفی بیچاره خرقه و عمامه رهن کذاشته
رهائی یافت و آن سه نفر دیکر نیز قیمت واجبی ادا کرده خلاص شدند

حاصل مطلب - هرکاه دو دو نفاق از کفتار مدّعی در
دماغ یاران پیچد هرکدام در بلائی کرفتار خواهند شد - پس هرکز
بر کفتهٔ دشمن اعتبار نباید کرد و رشتهٔ اتفاق را نباید برید که باعث
هزاران مفاسد خواهد بود

حکایت بیست و ششم

درباغی چهار نفر بطریق تفرّج درآمدند یکی صوفی دوم فقیه سوم
سرباز چهارم بقّال چون میوه های تر و تازه دیدند و باغبان را خوابیده
یافتند دست تاراج کشاده بی تحاشا و بی باکانه در ویرانی باغ
مشغول شدند میوه های شیرین رسیده را میخوردند و ترش و
نارس را در مرزها و خیابانها میانداختند در این اثنا باغبان
بیدار گشت و آن حالت را بدید - چون نمیتوانست که با هر چهار
نفر مقاومت نماید گفت - که من مرید صوفی و شاگرد فقیه و رعیت
سرباز هستم آنها هر چه کرده اند بجاست - امّا بقّال بیمروت چرا
در باغ من دست تعدّی دراز کرده است هیچ قرضی از او بر ذمّهٔ
من نیست اینرا بگفت و بقّال را بیحیا بافروگفت یاران از معاونت
او خاموش ماندند تا آنکه دست و پا بشرا بسته در گوشهٔ بینداخت
پس متوجّهٔ سرباز شد و گفت که درویش مرشد من است و فقیه
استاد من امّا این سرباز بیچاره را چه جرأت که بی اذن من میوه چند
بعدد یک حبّه مالیات شاهی از من طلب ندارد اینرا بگفت و با چوب

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جهاز میخواهم پدر عروس جواب میدهد که اکنون چهار خرابه حاضر است من بعد اگر پادشاه اینزمان برهمین منوال بسیر وشکار مشغول بوده از عدالت وملک رانی چشم پوشی کند نه چهل خرابه ملکه هشتاد خرابه بداماد خود ارزانی خواهم داشت - **بیت** -

گر ملک این باشد واین روزگار زین ده ویران دهش صد هزار

- انوشیروان از شنیدن این سخن متأثر گشته بقصر خویش مراجعت نمود وبنیاد عدالت وانصاف را چنان محکم کرد که نامش تا قیامت برقرار ماند - **فرد** - زنده است نام فرخ نوشیروان بعدل - گرچه بسی گذشت که نوشیروان نماند - **حاصل مطلب** - عاقل آنست که از هر کلام پند گیرد واثر آنرا بدل رساند - **قطعه**

نگویند از سر بازیچه حرفی کزان پندی نگیرد صاحب هوش

وگر صد باب حکمت پیش نادان بخوانند آیدش بازیچه در گوش

حکایت بیست وپنجم

آورده اند که انوشیروان عادل از یکی از حکما پرسید که چرا باز کم عمر است

خیالهایشان نگاه میداشت - **حاصل مطلب** - برهر انسان
لازم است که همواره نیت خود را از خطا و خیال خویش را از بطلان
نگاهدارد و در هر کار خود نظر انصاف بکارد تا نیکی 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 سیر و شکار بعدالت و ملک رانی کمتر
می پرداخت دید که دو گروه بوم بر دو جانب دشت صف کشیده اند
و از هر گروه بومی برآمده با همدیگر بمباحثه و مناظره میپردازند -
انوشیروان از معاینهٔ این حال قرین حیرت گشته بوزیر اعظم خود
بوزرجمهر گفت - که تو حکیم کاملی و از حالت و کیفیت حیوانات
واقفی آیا میدانی که این بومان از دو جانب چرا جمع شده اند و
باهم چه نزاعی دارند - بوزرجمهر عرض کرد قربانت شوم اینها
باهم مجلس عروسی دارند پدر داماد میگوید که چهل خرابه در عوض

حکایت بیست وسوم

روزی یکی از ملوک هند بر اسپی بادپا سوار شده بشکار میرفت
در اثنای راه نظرش بر دختر بقالی افتاد که در حسن وجمال بسر حدّ
کمال بود بمجرّد یک نگاه جان کاه طائر دلش اسیر دام آن مشکین موی
گردید چونکه خود شکار آن آهوی لطنّاز شده بود عزم شکار را ترک
گفته بایوان خویش مراجعت نمود وارکان دولت ودانایان مملکت را
طلبیده صورت حال را با ایشان درمیان نهاد وگفت که برای کفّارهٔ
آن میخواهم خود را در آتش سوزان زنده بسوزانم دانایان دولت گفتند
که اگر چنین است - پس عدم تو از وجود بهتر مینماید تا رعیّت از آفت
بدنظریهٔ تو در امان باشند - فی الحال آتش بسیار روشن کردند و
ملک مستعدّ شد که خود را در آن آتش بیندازد - ارکان دولت
دست او را گرفتند وگفتند که - برای تبدیل نیّت وتخیّل باطل این
قدر سزا کافی است که بر سوزانیدنِ خویش مستعدّ شدی -
بعد از آن مالک مذکور مبلغی از حدّ افزون در عوض سلامتیٔ
جان خود بر محتاجان تصدّق نمود وپیوسته نیّت خود را از اینگونه

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جهانی بگو که در این ساعت حضرت آفریدگار چه میکند درویش
گفت که سائل بدرجهٔ ادنی و مجیب برتبهٔ اعلی میباید باشد اگر
من بجاه وجلال بر تخت نشینم و خلعت شاهی در بر کنم و تو چون
من لباس قلندرانه بر دوش گرفته پیش من سؤال خود را عرض
نمائی البتّه بجواب شافی وکافی ترا کامران خواهم ساخت پادشاه
فی الحال از تخت فرود آمد و خلعت شاهی و تخت و تاج بدرویش
محتاج سپرد و خود با دلق خاکستری بخدمت ادب ایستاد و سؤال
خود را اعاده نمود درویش گفت که بخونریزی بیشمار و زحمت بسیار
این تخت و تاج را بر تو قرار داد و بی رغبت من مرا طلب داشته باین
درجهٔ رفیع که تو می بینی رسانید اگر حالا حکم کنم گردنت را بزنند چه عذر
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 کاری که از انسان سر میزند بنظر اوّل از جانب خداست
که بحکم او جلّ جلاله برگ درخت حرکت نمیکند - امّا بنظر ثانی از
انسان میباشد که برحسب ظاهر فاعل آنست

حکایت بیستم

آورده اند که روزی عثمان ابن عفّان یکی از غلامان خود را مرتکب گناهی دید - بجادی فرمود تا اورا بزار رساند - چون خادم تازیانه کشید آن غلام آه سرد از دل برآورد از استماع آن تأثیری در دل عثمان پیدا شد وگفت - ترا بنام خدا بخشیدم وآزاد کردم تا ما لك من نیز در روز رستخیز مرا بیامرزد واز آتش آزاد کند - زیرا عذاب آن روز بنهایت سخت تر از عقوبت این جهانست - **حاصل مطلب** رحم دلی علامت بهشتیانست وسنگدلی نشان دوزخیان —

بیت

تو هم بر دری هستی امیدوار پس امید بر در نشینان برآر

حکایت بیست ویکم

درویشی خواجه نام در خراسان بزهد وتقوی وخداشناسی مشهور بود پادشاه آن عصر ویرا طلبیده پرسید که تو از عارفان

درختان وبیخ گیاهان بر میبرد - روزی بر کنار موضعی چشمهٔ آب شیرین
یافت که به آمیختن گِل ولای منغص ومکدر شده بود - مرد بدوی قدری
از آن آب بخورد وچون در همهٔ عمر غیر از آب شور نچشیده بود آنرا چشمهٔ
آب حیات تصور کرده مشکی از آن پُر نمود وبرای خلیفهٔ بغداد که در آن
نزدیکی بشکار آمده بود بطریق نذر پیش آورد وبتعریف وتوصیف آن مبالغهٔ
بسیار نمود - خلیفه دانست که حال چیست - فرمود تا مشک آب را از و
بستانند وصرهٔ هزار درهم بوی انعام دهند تا خستهٔ خاطر ومأیوس
نرود - وذکر میکنند که خلیفه آدم همراه او کرد تا وی را از همان راهی که
آمده بود برگردانند مبادا دجله را ببیند وخجل شود - **حاصل مطلب**
کسی را مأیوس وناامید گردانیدن بدترین افعال مردم آزار است و
پاس خاطر هر فقیر وبیچاره نگاهداشتن موجب هزاران نیکنامی ونیکوکاری

بیت

دل شکستن بدترین جرمهاست زانکه دل منظور انظار خداست

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