

A
GRAMMAR
OF THE
PERSIAN LANGUAGE,
&c. &c. &c.

A
GRAMMAR
OF THE
PERSIAN LANGUAGE.

TO WHICH ARE SUBJOINED,
SEVERAL DIALOGUES;
WITH AN
ALPHABETICAL LIST
OF THE
ENGLISH AND PERSIAN TERMS OF GRAMMAR;
AND AN
APPENDIX,
ON
THE USE OF ARABIC WORDS.

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TO THE HONOURABLE
THE CHAIRMAN, THE DEPUTY CHAIRMAN,
AND THE
COURT OF DIRECTORS
OF THE
HONOURABLE EAST-INDIA COMPANY,
&c. &c. &c.

HONOURABLE SIRS,

THE results of the literary labours undertaken by your own cherished Servants, in their zeal for the well-being of your liberal Institutions, might always with propriety be dedicated to your Honourable Court; but the munificent patronage which you have vouchsafed to the publication of this Volume fully warrants me in inscribing it to you, with the warmest feelings of gratitude.

I have the honour to subscribe myself, with the greatest respect,

HONOURABLE SIRS,

Your most faithful and humble servant,

MOHAMMAD IBRAHEEM.

EAST-INDIA COLLEGE, HAILEYBURY,
September 1841.

THE
PREFACE.

A FOREIGNER, who is under the necessity of addressing the natives of a country in their own language, must throw himself upon their candid and indulgent criticism.

However familiar he may have become with their speech, for the purpose of daily life—whatever pains he may have taken to make himself acquainted with the style of their standard authors—he cannot fail to be aware, that there are peculiarities of expression and construction in all languages, which those who speak them as their native tongues practise unconsciously, but which a stranger can scarcely ever hope to command at will. Impressed, deeply, with a true sense of my own deficiencies, I therefore, with unfeigned humility, solicit the indulgence of my readers to the composition of the following pages; in which, for reasons sufficiently obvious, I, a native of Persia, undertake to communicate the elements of Persian Grammar to English Students, in an English dress. At the same time, I may so far venture to feel confident that my meaning will be found to be intelligibly conveyed, as the kind supervision of a liberal and benevolent friend has removed the likelihood of any material mistakes.

Nor is it only to the outward garb that this beneficial assistance has been directed: the same masterly hand has contributed to improve the substance:—and it is with sentiments of pride and gratitude, that I acknowledge the aid I have received, throughout the whole of my work, from the observations of that unrivalled Persian Scholar, and enlightened

Patron of Persian Literature, NEIL BENJAMIN EDMONSTONE, Esq. ;—of whom, I am most grieved to state, the hand of Death has since bereaved me ; and to whose honoured memory I now feel it my duty to pay this humble tribute, with extreme reverence and deep sorrow !!

Encouraged by such approbation and aid, I therefore submit this volume to the Students of the Persian Language ; trusting they will find it sufficiently accurate and serviceable ; and will derive from it facilities for the attainment of the language, which they have hitherto, it is to be apprehended, but imperfectly enjoyed.

No native of any Eastern country has hitherto attempted to exhibit the structure, genius, and idiomatic phraseology of his own language, through the medium of any European dialect. I have, nevertheless, been induced, by the peculiar circumstances of my position in this country, to venture on that arduous undertaking. It happened, that almost immediately after my arrival in England I had the honour of an appointment at the East-India College. At that time I was an entire stranger to the English tongue. I was utterly unable to use it, either for the purposes of reading or of conversation. My first duty therefore, as a Teacher of Persian, was to remedy this defect, by making myself, as speedily as possible, familiar with the native language of my pupils. With this view, I had recourse to the Elementary Works composed by the English Orientalists, for the express purpose of teaching Persian to English Students ; in order that, by reversing the process, I might become a learner of English, through their instructions in my own tongue. At the same time, I gladly availed myself of the advantages afforded me by daily intercourse and conversation with the Members of that Learned Body among whom I had the good fortune to be

placed :—and, by a persevering use of these resources, I soon had the satisfaction to find myself making rapid progress towards the attainment of my object.

In the course, however, of my studies, and especially of my instructions—now carried on for a period of above fourteen years—I have had frequent reasons to think that the existing system of teaching might be improved, and that a more *idiomatic and living character* might be given to its Rules and Principles.

It must not however be imagined, that this statement is offered with the slightest intention to underrate the labours, or disparage the acquirements, of the Orientalists who have preceded me.

The grammatical works of these distinguished Scholars have undoubtedly been most valuable instruments for the acquisition of an elementary knowledge of the Persian language. They contain, indeed, as much information as can well be derived from the study of literary composition in that language ; but still, they are wholly insufficient for the purpose of imparting to the learner any competent knowledge of its *colloquial phraseology* and *idiom*, its *peculiar turns of expression*, and its *various refinements* and *niceties* of diction.

The only extant Persian Grammars are those compiled by European Authors ; few of whom have ever even visited the people whose language they undertake to teach ; and none of whom have possessed, or could have the means of acquiring, a complete mastery of it, in all its various uses, *literary*, *technical*, and *colloquial*. Without these, however, a writer on Grammar must be necessarily and exclusively dependent upon the resources of prosaic and poetical composition. His work must consequently be, in some respects, erroneous, and

in very many points essentially defective. To supply those wants, and to rectify these defects, are the objects which I have principally in view, in the composition of the following work. I seek to teach *the Persian of Persians*;—not the Persian only of *books*. At the same time, I fully acknowledge the value of the efforts made by my learned predecessors: and if I should be found in any degree to have advanced beyond them, it will, in part, be owing to the instruction I have derived both from their merits and their failures; and not merely to the accidental circumstance, that Persian is my native speech.

In the composition of my Grammar, I have not been dependent upon the works of others, but I have endeavoured to draw materials from my own resources. The examples and illustrations which have been cited throughout this work will, therefore, be found to consist of such idiomatic expressions as are used, in their daily intercourse, by those classes of native Persians who speak the language in its greatest purity.

In my efforts, however, I have not sought to supersede, but to assist, the philological labours of others. Their works are not rendered less useful by mine; and while I attempt to correct what appears to me to be erroneous, I endeavour to supply what I consider is deficient in them. I have framed this Grammar chiefly for the use of beginners, to whom the desultory arrangement and the multifarious and complicated rules of the Grammars of the English Authors must present a discouraging obstacle. I do not profess to exhibit a *complete Grammar* of my language, *in all its extended branches and departments*: my purpose is, to give a *compendium of its structure, its idiom and phraseology, by plain rules and simple illustrations*. Although much of what is comprised in European works is, for that reason, omitted in this

Grammar, much also is contained in it that is not to be found in any other; as will appear, especially, on a reference to the various heads of *Pronouns, Prepositions, Conjunctions, Interjections, Adverbs, Diminutive Nouns, and Particles*, the formation of *Compound Epithets, &c. &c.* And I have endeavoured to lay down a more correct and simple system of Verbs and their Conjugations than is adopted in the works of my European predecessors.

The important branch of Syntax—instead of consisting, as in the other Persian Grammars, of a series of elaborate and not always correct rules, exemplified chiefly by quotations from books of Poetry, some of which are almost obsolete—is explained and illustrated in a succession of Dialogues, eight in number, composed for the occasion. The parties chiefly conversing are supposed to be an English Gentleman, who has acquired a competent knowledge of the language of Persia, and is travelling in that country for improvement; and a native Persian friend, who has also resided long enough in England to be able to converse with facility in English. The former occasionally makes mistakes, which the latter corrects;—and an opportunity is thus afforded of exemplifying some of the Rules of Syntax, in a simple, practical, and attractive manner; while, at the same time, the subjects of the several antecedent chapters of the Grammar are illustrated by examples introduced into the Dialogues, and specifically referred to as those examples occur; accompanied also with many explanatory Notes.

My chief object, in the course of these Dialogues, has been to exhibit, to the best of my ability, the genuine idiom and the colloquial and literary phraseology of the language, on a great variety of subjects: and the discussion of those subjects has been conducted with a view to afford as ample

and varied a display as possible of national sentiments and manners, and thus to furnish the Student both with instruction and amusement. They are accompanied with an English Translation, as literal as the idiom will admit: and the great difference between the idioms and modes of expression of the two languages are thus advantageously exhibited. The Vowel or Diacritical Points have been used throughout the work, in order to afford the Student the facility of pronouncing the Persian words correctly. A List also has been subjoined, in which the Student will find all the English and Persian Terms of Grammar alphabetically arranged, in parallel columns;—and in an Appendix, the Explanation, the various Forms or Measures, with proper Examples, of all the Arabic words which are of most frequent occurrence in the Persian language.

EAST-INDIA COLLEGE, HAILEYBURY,
September, 1841.

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**“ THE Learner is supposed to be acquainted with the
“ common terms of Grammar, and to know that the
“ Persians write their characters from the right-hand to
“ the left.”**

SIR WILLIAM JONES.

PERSIAN GRAMMAR.

OF THE ALPHABET.

1. THE Persian Alphabet, properly, consists of Twenty-four Letters; of which, Twenty are common to the Persians and the Arabs: but, in consequence of the introduction of so many Arabic words into the Persian Language, Eight more Letters, peculiar to Arabic, have been incorporated with the Persian Alphabet; which at present consists, therefore, of Thirty-two Letters.

2. These Letters, when written singly, appear as follows:—

چ	ج	ث	ت	پ	ب	ا
Ch	J	S	T	P	B	A
<i>chē</i>	<i>jeem</i>	<i>sē</i>	<i>tē</i>	<i>pē</i>	<i>bē</i>	<i>alēf</i>
ژ	ز	ر	ذ	د	خ	ح
J (French)	Z	R	Z	D	Kh	H
<i>jē</i>	<i>zē</i>	<i>rē</i>	<i>zaul</i>	<i>daul</i>	<i>khē</i>	<i>hē</i>
					(guttural, hard, as the German CA)	
ظ	ط	ض	ص	ش	س	
Z	T	Z	S	Sh	S	
<i>zaw</i>	<i>taw</i>	<i>zaud</i>	<i>saud</i>	<i>sheen</i>	<i>seen</i>	
ك	ق	ف	غ	ع		
K	Ck	F	Gh	A		
<i>kauf</i>	<i>ckauf</i>	<i>fē</i>	<i>ghain</i>	<i>ain</i>		
	(guttural, hard)		(guttural softly)			
و	ن	م	ل	گ		
V	N	M	L	G		
<i>vawve</i>	<i>noon</i>	<i>meem</i>	<i>lawm</i>	<i>gauf</i>		
	ي	ه				
	Y	H				
	<i>yē</i>	<i>hē</i>				

3. In composition, some of these letters undergo certain modifications merely in form, and assume somewhat different appearances. But the difference is very trifling; as they never lose their original forms so entirely as not to be recognised by the beginner.

Accordingly, at the beginning of a word they appear thus :

ا ب پ ت ث ج چ ح خ د ذ ر ر
 ز ن ژ ث س ش ص ض ط ظ ع غ ف ق
 ک گ گ گ ل م ن و ه ی

In the middle of a word, they appear thus :

ا ب پ ت ث ج چ ح خ ن ر ر
 ز ن ژ ث س ش ص ض ط ظ ع غ ف ق
 ک گ گ گ ل م ن و ه ی

And at the end of a word, they appear thus :

ا ب پ ت ث ج چ ح خ د ذ ر ر
 ز ن ژ ث س ش ص ض ط ظ ع غ ف ق
 ک گ گ گ ل م ن و ه ی

4. When the letters ل and ا come together, if the former precedes the latter, they are written thus, لا, or لا, or لا. The compound name of *Laum-Alēf*, which of course expresses its own meaning, has been given to this combination; and it is sounded as it is written, "Law."

5. The letter ا, at the end of a word, is sometimes written thus ^ه, which then goes by the Arabic name *Hamzah*.

It has other uses as well, which shall be duly explained hereafter.

6. Double letters occur in Persian; but to avoid the necessity of writing a letter twice over, the Persians have likewise adopted the Arabic mark " *Tashdeed*, "strengthened," which is placed over the letter intended to be double.

7. When two Alēfs come together in the same word, instead of using the mark " *Tashdeed*, as in the case of other double letters, this mark ~ is placed over the letter, thus, \. This is also borrowed from Arabic; and it goes by the name of *Madda*, signifying "to draw out" or "to prolong;" and the \ over which it is placed, is then sounded *aw*, as in the words "paw," "jaw," &c. The *Madda* ~ is, in fact, the second \ horizontally placed over the other. It is sometimes, however, placed parallel to, but somewhat shorter than, the other, thus \¹; and it answers the same purpose. The *Madda* is only used when the \ appears at the beginning of a word, as, without this mark, there, it is always short by position; as it is always long in the middle, or at the end of a word, by position likewise.

8. This Arabic mark ² also is sometimes placed above a consonant, to shew that the syllable ends with it: it is called *Jazm*, *i.e.* "to conclude," or "to fix."

9. The following eight letters appear only in words purely or originally Arabic; and in many instances will be doubly useful to a beginner, inasmuch as they point out to him the Arabian origin of the words in which they occur. They are—

ث ح ص ض ط ظ ع ق
B²

10. Every letter (of a word) should be connected with that which follows it; except these seven,

ا ر ه ز ن ث ش د ذ و

OF THE PRONUNCIATION OF THE ARABIC LETTERS.

11. The beginner cannot fail to observe, that many of the letters, as they are set down in the order of the alphabet, have the same sounds, as

ث س ص ز ض ظ ت ط ع ا ح ه

which have been marked as S, Z, T, A, and H; and he may naturally wonder at this redundancy. In fact, there is no actual redundancy. Eight of these letters, as already stated (see p. 3), are peculiar to the Arabic, and are sounded in that language very differently from what they are in Persian. They have generally sounds very harsh and rough; some very difficult, and others almost impossible for an English beginner to imitate. Let him be consoled, however, with the assurance, that an exact imitation of these sounds is not only unnecessary, but absolutely useless to a reader of the Persian language; inasmuch as the Persians themselves, in speaking and reading their native tongue, when they come to an Arabic word in which any of those letters occur, never attempt to pronounce them as the Arabs; except, perhaps, the letter ح, which is pronounced with a stronger aspirate than the δ : they pronounce them merely like as many Persian letters as come the nearest in point of sound to them, exactly as I have set them down in the order of the alphabet. (See the Alphabet, p. 1.)

OF VOWELS.

12. These thirty-two letters are all consonants ; with the exception of **ي** **ا** **و** which serve also as long vowels ; but the **و** is used both as a long and short vowel. When short, it answers to the vowel *u* in English, as in the words “pūt,” “pūsh,” &c. ; and when long, it answers to *oo*, as in the word “boot,” or to *u*, as in the word “brute.” The **ا** is long ; and it corresponds with “au,” as in the word “cause” ; or with “aw,” as in the word “paw.” The **ي** is also always long ; and answers to “*ee*,” as in the word “beef” ; or to “*ea*,” as in the word “beat”.*

13. The short vowels are expressed by three small marks ; of which, one is placed above the consonant, thus **ب̇** *bă*, and answers to the short *ă* in English, as in the word “bat” ; one below the consonant, thus **ب̣** *pě*, and answers to the short *ě*, as in the word “pět” ; and the third is somewhat in the front above the consonant, thus **ش̣** *shū*, and answers to the *ū* as pronounced in the word “būll” : they are called by the Persians **زَبَر** *zabar*, **زِير** *zeer*, and **پِيشَن** *peesh* respectively, signifying “above,” “below,” and “the front” ; each of them expressing its own peculiar position with respect to the consonant.

* The Indians use the vowel **ي** sometimes like *ea*, as in the word “bear” ; and the vowel **و** like *oa*, as in the word “boat” ; to which **و** and **ي** they have given the appellation of **مَجْهُول** *Majhool*, “obscure,” in contradistinction to the other instances in which they are used as long vowels, when they are called **مَعْرُوف** *Maaroor*, “distinct.” This distinction, however, is not known among the modern Persians.

14. These short vowels are sometimes doubled thus ˆ ˆ : they have still the same power; but with this addition, that they are sounded as if the syllable ended with a ن; thus, رَ ˆ rān, تَ ˆ tēn, دَ ˆ dān.

15. Although these double marks are purely and peculiarly Arabic, and the Persians never use them; yet, as they often occur in Arabic passages and quotations, with which a Persian student must frequently meet in the course of his studies, I thought they might as well be explained here. Their collective name (in Arabic of course) is تَنْوِينٌ *Tanween*, signifying “to pronounce or produce the sound of the letter ن”; and, separately, they go by the names نَصْبٌ *Nasb*, جَرٌّ *Jarr*, and رَفْعٌ *Rafa*, respectively, signifying the same as the short vowels in Persian.

16. Let it be remarked here, that when the letter و in the middle of a word precedes the letter ٔ, it loses its sound altogether in some instances; as in the words خوابیدن “to sleep,” خواستن “to wish,” &c., which are pronounced *khaubeedan*, *khaustan*, &c.: in the same manner, when it precedes the letter ي, as in the word خویش “self,” or “relation,” which is pronounced *kheesh*. And the ٔ in the middle of a word is used sometimes as a consonant; in which case the ˆ *hamzah* is placed over it, to distinguish it from the vowel ٔ; as, تَأَمَّلْ *ta-ammūll*, “reflection.”

OF SPELLING AND FORMING WORDS.

17. The beginner can have no difficulty now, in spelling and pronouncing any short Persian words, properly marked with the vowel-points. I advise him, however, to begin by pronouncing single letters; appreciating duly the sound of each consonant, and the power of the vowels, before he attempts the compounds: so let him commence as follows:—

خ	ح	چ	ج	ث	ت	پ	ب	ا
khā	hā	chā	jā	sā	tā	pā	bā	ā

ش	س	ژ	ز	ر	ذ	د
shē	sē	jē	zē	rē	zā	dā

ف	غ	ع	ظ	ط	ض	ص
fū	ghē	ē	zē	tē	zē	sē

و	ن	م	ل	گ	ک	ق
vū	nū	mū	lū	gū	kū	ckū

ي	ه
yū	hū

ح	چ	ج	ث	ت	پ	ب	ا
hān	chān	jān	sān	tān	pān	bān	ān

ش	س	ژ	ز	ر	ذ	د	خ
shēn	sēn	jēn	zēn	rēn	zēn	dēn	khān

ق	ف	غ	ع	ظ	ط	ض	ص
ckūn	fūn	ghūn	būn	zēn	tēn	zēn	sēn

ي	ه	و	ن	م	ل	ك
yūn	hūn	vūn	nūn	mūn	lūn	kūn.

18. COMPOUNDS OF TWO LETTERS.

بَبُ <i>beb</i>	أَبُ <i>eb</i>	جَبُ <i>jab</i>	تَبُ <i>tab</i>	بَبُ <i>bab</i>	أَبُ <i>ab</i>
حَبُ <i>haba</i>	كَبُ <i>kūb</i>	نَبُ <i>nūb</i>	دَبُ <i>dūb</i>	حَبُ <i>heb</i>	ثَبُ <i>seb</i>
بَنُ <i>ban</i>	لَتُ <i>leta</i>	كَتُ <i>keta</i>	بَتُ <i>bata</i>	مَتُ <i>mata</i>	شَتُ <i>shata</i>
هُوَ <i>hūva</i>	فَمُ <i>fema</i>	زَكُ <i>zak</i>	رَدُ <i>rad</i>	جَسُ <i>jasa</i>	بَسُ <i>bas</i>
جَا <i>jaw</i>	بَا <i>baw</i>	بَرُ <i>bar</i>	طِلُ <i>tel</i>	صَعُ <i>sa-ā</i>	مُنُ <i>mūna</i>
گَفُ <i>gaf</i>	فَشُ <i>fash</i>	عَسُ <i>as</i>	عَرُ <i>ar</i>	لَا <i>law</i>	كَآ <i>kaw</i>
خَسُ <i>khes</i>	بُوُ <i>boo</i>	كُوُ <i>koo</i>	شِرُ <i>sher</i>	نُوُ <i>now</i>	يَا <i>yaw</i>
نَطُ <i>nat</i>	بُصُ <i>būs</i>	آ <i>aw</i>	آ <i>aw</i>	مَا <i>maro</i>	يَرُ <i>yar</i>
يَجُ <i>yaj</i>	بِيخُ <i>bekh</i>	زَنُ <i>jan</i>	دِهُ <i>deh</i>	عِضُ <i>ez</i>	سُبُ <i>sūba</i>
كِرُ <i>ker</i>	طَشُ <i>tasha</i>	صَسُ <i>sas</i>	نِي <i>nee</i>	قِمُ <i>ckem</i>	نِجُ <i>nach</i>

لَنْ	لِبْ	هَا	پَزْ	يُتْ	فِي
<i>lan</i>	<i>leb</i>	<i>haw</i>	<i>paj</i>	<i>yūta</i>	<i>fee</i>
هَمْ	هَجْ	مَيْ	رِكَ	غِشْ	لُو
<i>hem</i>	<i>haj</i>	<i>may</i>	<i>reka</i>	<i>ghesh</i>	<i>loo</i>
مُغْ	شِدَا	لَذْ	بَكْ	بَدْ	هُنْ
<i>mūgh</i>	<i>sheda</i>	<i>laz</i>	<i>bak</i>	<i>bad</i>	<i>hūn</i>
فُدَا	ضُكَ	صَبَا	صُلْ	جَيْ	سُغْ
<i>fūda</i>	<i>zūka</i>	<i>sūba</i>	<i>sūl</i>	<i>jay</i>	<i>sūgh</i>
ثِمْ	كُشْ	تُرْ	لُرْ	عُذْ	قِدْ
<i>sema</i>	<i>kūsh</i>	<i>tūr</i>	<i>lūr</i>	<i>oz</i>	<i>ched</i>
گُو	يُو	پَسَا	هَلْ	بِفْ	نَدْ
<i>goo</i>	<i>yoo</i>	<i>pesa</i>	<i>hūlē</i>	<i>befū</i>	<i>nadū</i>
ظِي	طُرْ	غِمَا	شَا	شُوَا	كِيَا
<i>zay</i>	<i>tūr</i>	<i>ghema</i>	<i>shaw</i>	<i>shūva</i>	<i>keya</i>

19. The sounds of the consonants, and the power of the vowels, (according to the examples already given), being perfectly regular and uniform in Persian, the beginner is now enabled, by the perusal of the preceding pages, to combine as many letters as he pleases together, and, by supplying them with the vowels as they are marked, form them into words of as many syllables as he likes. He will do well now to store his memory with as many Persian words as he can, out of those which I shall set down for him, before he begins to learn the parts of speech and the rules for the formation of sentences. Let him first learn the Persian numerals.

OF THE NUMERALS.

20. Twenty-eight of the thirty-two letters of the Alphabet are expressed in eight words ; thus :

سَعَفْصُ	كَلَمَنُ	حُطِّي	هَوَزُ	اَبْجَدُ
<i>sā-afās</i>	<i>kalaman</i>	<i>Hūt-tee</i>	<i>Hav-vaz</i>	<i>Abjad</i>
ضَظْغُ	ثَخَذُ	قَرَشْتُ		
<i>zazegh</i>	<i>sakh-khez</i>	<i>Ckarashat</i>		

21. These letters have their numerical values ; and, taking the order in which they are now arranged, the first nine, that is, from ا to ط, are the units ; the second nine, that is, from ي to ص, are the tens ; the third nine, that is, from ق to ظ, are the hundreds ; and the remaining letter غ is one thousand. By the combination of these letters, according to their values of course, any number may be expressed.

22. The Persians also use figures, which is a much simpler way of calculating, having only nine units (as the English); with which, of course, combinations may be found indefinitely. These figures are arranged, and calculated, from left to right ; thus :

۱	۲	۳	۴	۵	۶	۷	۸	۹	۱۰
1	2	3	4	5	6	7	8	9	10

and they are expressed as follows :

يَكُ دُو سِهَ چَهَارُ پَنَجُ شَشُ هَفْتُ هَشْتُ نُهَ دَهَ

23. The following lines will shew how the numbers are formed, both with letters and with figures, as well as how they are pronounced in Persian.

يَكْ ا ۱ 1	دُو ب ۲ 2	سِهْ ج ۳ 3	چَهَارْ د ۴ 4	پَنَجْ ه ۵ 5
شِشْ و ۶ 6	هَفْتْ ز ۷ 7	هَشْتْ ح ۸ 8	نُهْ ط ۹ 9	دَهْ ي ۱۰ 10
يَاژْدَهْ يا ۱۱ 11	دَوَاژْدَهْ يب ۱۲ 12	سِيژْدَهْ جب ۱۳ 13	چَهَارْدَهْ دي ۱۴ 14	پانژْدَهْ يه ۱۵ 15
شانژْدَهْ يو ۱۶ 16	هَفْدَهْ يز ۱۷ 17	هَجْدَهْ يخ ۱۸ 18	نُورْدَهْ يط ۱۹ 19	بِيْسْتْ ك ۲۰ 20
بِيْسْتْ وَيَكْ كا ۲۱ 21	بِيْسْتْ وَدُو كب ۲۲ 22	بِيْسْتْ وَسِهْ كج ۲۳ 23	بِيْسْتْ وَچَهَارْ كد ۲۴ 24	
بِيْسْتْ وَپَنَجْ كه ۲۵ 25	بِيْسْتْ وَشِشْ كو ۲۶ 26	بِيْسْتْ وَهَفْتْ كز ۲۷ 27	بِيْسْتْ وَهَشْتْ كح ۲۸ 28	
بِيْسْتْ وَنُهْ كط ۲۹ 29	سِي ل ۳۰ 30	سِي وَيَكْ لا ۳۱ 31	سِي وَدُو لب ۳۲ 32	

سي وُششُ لو ۳۶ 36	سي وِیَجُ له ۳۵ 35	سي وِجَهَارُ لك ۳۴ 34	سي وِیَسَّةُ لج ۳۳ 33		
چِهْلُ م ۴۰ 40	سي وِنَّةُ لط ۳۹ 39	سي وُهَشْتُ لح ۳۸ 38	سي وُهَفْتُ لز ۳۷ 37		
چِهْلُ وِجَهَارُ مد ۴۴ 44	چِهْلُ وِیَسَّةُ مج ۴۳ 43	چِهْلُ وِدُوُ مب ۴۲ 42	چِهْلُ وِیَكُ ما ۴۱ 41		
چِهْلُ وُهَشْتُ مھ ۴۸ 48	چِهْلُ وُهَفْتُ مز ۴۷ 47	چِهْلُ وِشِشُ مو ۴۶ 46	چِهْلُ وِیَجُ مه ۴۵ 45		
نُودُ ص ۹۰ 90	هَشْتَادُ ف ۸۰ 80	هَفْتَادُ ع ۷۰ 70	شَسْتُ س ۶۰ 60	پَنْجَاهُ ن ۵۰ 50	چِهْلُ وِنَّةُ مط ۴۹ 49
پَانَصْدُ ث ۵۰۰ 500	چِهَارَصْدُ ت ۴۰۰ 400	سِیْصَدُ ش ۳۰۰ 300	دُوِیْسْتُ or دُوِصْدُ ر ۲۰۰ 200	صَدُ ق ۱۰۰ 100	
هَزَارُ غ ۱۰۰۰ 1000	نَهْصَدُ ظ ۹۰۰ 900	هَشْصَدُ ض ۸۰۰ 800	هَفْصَدُ ذ ۷۰۰ 700	شَشْصَدُ خ ۶۰۰ 600	

24. The Persian Ordinals are expressed thus :

پنجم 5th	چهارم 4th	سیوم 3d	دوم 2d	اول 1st
دهم 10th	نهم 9th	هشتم 8th	هفتم 7th	ششم 6th
پانزدهم 15th	چهاردهم 14th	سیزدهم 13th	دوازدهم 12th	یازدهم 11th
بیستم 20th	نوزدهم 19th	هجدهم 18th	هفدهم 17th	شانزدهم 16th
شستم 60th	پنجاهم 50th	چهل 40th	سیام 30th	بیست و یکم 21st
صدم 100th	نودم 90th	هشتادم 80th	هفتادم 70th	

25. The days of the week are thus named in Persian :

چهارشنبه Wednesday.	سه‌شنبه Tuesday.	دوشنبه Monday.	یکشنبه Sunday.	شنبه Saturday.
	جمعه or آدینه Friday.	پنج‌شنبه Thursday.		

They are collectively called **آیام هفته** *i.e.* "the seven days of the week."

OF SINGLE SIGNIFICANT WORDS.

26. I now proceed to put down a number of words, which, as I shall mark them with Vowel-points, as well as place under each word its exact meaning in English, will serve the

double purpose of storing the memory of a beginner with a good many useful and common words in the Persian language, and of teaching him, at the same time, how to pronounce them : and, in order to point out the words that are of Arabic origin, they shall be distinguished by the letter (A). The student is recommended, therefore, to learn and remember as many of these words as he can, before he goes any further. They will be found very useful hereafter, in the course of his study.

A. مَلَكٌ Angel.	A. اِمَامٌ a Leader in Religion.	پَيغمبرٌ Prophet.	خُدَا God.
آسْمَانٌ sky.	A. مَذْهَبٌ creed.	A. دِينٌ Religion, Faith.	فَرِشْتَهٗ Angel.
مَرْدٌ man.	دُوزَخٌ Hell.	بِهشتٌ Paradise.	زَمِينٌ Earth.
بِرَادَرٌ brother.	مَادَرٌ mother.	پَدَرٌ father.	زَنٌ woman.
دُخْتَرٌ girl, daughter.	پَسَرٌ boy, son.	فَرَزَنْدٌ offspring, child.	خَوَاهَرٌ sister.
A. عَمَّةٌ paternal aunt.	A. عَمٌ paternal uncle.	A. جَدَّةٌ grandmother.	A. جَدٌ grandfather.
نَانٌ bread.	خَوِشٌ relation, kindred.	A. خَالَةٌ maternal aunt.	A. خَالٌ maternal uncle.
مَیٌ wine.	رَوغَنٌ butter.	گوشتٌ meat, flesh.	آبٌ water.

انگور grapes.	میوه fruit.	A. شربت drink.	A. شراب wine.
سبزی vegetables.	شیر milk.	گلابی pear.	سیب apple.
باغبان gardener.	باغ fruit-garden.	درخت tree.	گل flowers, rose.
A. کرسی chair.	A. حجره room.	خانه house.	باغچه flower-garden.
A. قلم pen.	کاغذ paper.	A. کتاب book.	A. مدرسه college.
A. شمع candle.	لاک sealing-wax.	دوات inkstand.	A. مرکب ink.
سوزن needle.	مقراض scissors.	چاقو penknife.	مهر seal, signet.
اوستاد master.	آبریشم silk.	ریسمان thread.	سُنْجاق pin.
A. طلبه student.	شاگرد pupil.	A. مدرس lecturer.	A. معلم teacher, schoolmaster.
نماز prayer.	A. مسجد church, chapel, mosque.	A. درس lecture.	A. سبق lesson.
A. نصیحت advice.	A. وعظ preaching.	A. موعظه exhortation.	A. دعا supplication.

دِه village.	شَهْر city.	تَوْبِيْح reproof.	مَشُورَت A. council.
پادشاه or شاه king.	وَلَايَت A. dominion.	مَمْلَكَت A. kingdom.	قَرِيَه A. hamlet.
كَاتِب A. scribe.	دَبِير A. counsellor.	وَزِير A. minister.	مَلِكَه A. queen.
سِيَهْسَالَار commander-in-chief.	أَمِير A. commander, a prince.	سِيَاهِي soldier.	سِيَاه army.
عَقْل A. wisdom.	دَانِش learning.	حِكْمَت A. science, philosophy.	عِلْم A. knowledge.
خَاك dust, earth.	بَاد wind.	آتَش fire.	خِرَد understanding.
جَنُوب A. south.	مَغْرِب A. west.	مَشْرِق A. east.	هَوَا A. air.
زِير under.	رَاسِت right.	چَپ left.	شَمَال A. north.
مِيز table.	پَايِن below.	زَبَر upon.	بَا above.
نَمَك salt.	مِيزبان host.	مِهْمَان guest.	سُفْرَه table-cloth.
كَاسَه A. basin.	ظَرْف A. vessel.	خُورِش eatable.	طَعَام A. food.

گوسالَه calf.	گاؤ ox.	بَرَه lamb.	گوسفند sheep.
قاطر mule.	مادِیان mare.	اَسب horse.	شتر camel.
خرگوش hare.	اَهو antelope.	گامیش buffalo.	خر ass.
رُوباه fox.	گُرگ wolf.	پَلنگ leopard.	شیر lion.
بیابان desert.	باز hawk.	تَدرو pheasant.	کَبک partridge.
بیشَه forest.	چَمَن lawn.	مَرغزار meadow.	A. صحرا field.
جاشو sailor.	کشتی ship.	دَریا sea.	کوه mountain.
رود, رودخانه, سیل, سیلاب torrent.	رود river.	ناخدا captain, pilot.	A. مَعلم mate.
بَرَف snow.	باران rain.	جُوی brook.	A. نَهَر stream.
A. طوفان flood, deluge.	A. بَرَق lightning.	A. رَعَد thunder.	تگرگ, ژاله hail.
چشم eye.	سر head.	پای or پا foot.	دست hand.
زبان tongue.	دندان tooth.	دَهَن mouth.	گوش ear.

مُوی	رُوی	اَنگُشت	دَل
hair.	face.	finger.	heart.
رَان	بازُو	کَف A.	سَاعِد
thigh.	arm.	the palm (of the hand).	wrist.
سَیْنَه	شَانَه	گَرْدَن	زَانُو
breast.	shoulder.	neck.	knee.
پِشَانِی	دِماغ	بِیْنِی	رِیش
forehead.	brain.	nose.	beard.
لَب	زَنخ	اَبْرُو	مِژگان
the lip.	chin.	eyebrow.	eyelid, eyelash.
زَهْرَه	جِگر	نَشس	گَلُو
gall-bladder.	liver.	the lungs.	the throat.
A. سِتَارَه or كوكب	ناخن	پَنجَه	رُودَه
a star.	nail of the hand or foot.	the fist, the five fingers.	bowels.
A. عَطارد or تیر	A. قَمَر or ماه	A. اَفْتاب or شَمَس	
Mercury.	the Moon.	the Sun.	
A. مِشتری or بُرْجِیس	A. مَرِیخ or بَهرام	A. زَهْرَه or ناهید	
Jupiter.	Mars.	Venus.	
گَرَم	A. سَیارات	A. ثوابت	A. کِیوان or زَحَل
warm.	the planets.	the fixed stars.	Saturn.
تَرش	شِیرین	تَلخ	سَرَد
sour	sweet.	bitter.	cold.

بَارِيك slender.	دَرَشْت coarse, thick, severe.	نَازِك fine, nice, delicate.	جَرَب oily, rich.
A. قَوِي strong.	لَاغِر thin, lean.	فَرِبَه fat.	كُلْفَت stout, thick.
سُرَخ red.	سِيَاه black.	سَفِيد white.	A. صَعِيف weak.
بِنَفْس violet colour.	كَبُود blue.	سَبِز green.	زَرَد yellow.
أَهْن iron.	مِس copper.	A. سِيم or نَقْرَه silver.	A. زَر or طَلَا gold.
جِيَوَه or A. زَبَق quicksilver.	A. اَرزِيز or قَلَع tin.	رُوي zinc.	سَرَب lead.
چَنگَال a fork.	كَارْد a knife.	فُولَاد steel.	بِرَنْز brass.
پِيشْگِير napkin.	نَلْبَكِي a saucer.	فَنجَان a cup.	بَشْقَاب a plate.
گَبَاب roasted.	بِرِيَان fried.	A. حَلْوَا sweetmeat or sweet cake.	A. خَلَال toothpick.
بِيزَه tasteless, insipid.	خَام raw.	پُخْتَه cooked or baked.	جُوشِيدَه boiled.
شَكْر sugar.	چَاي tea.	A. قَهْوَه coffee.	A. لَذِيذ delicious.
تَنَد (too) fast.	كَلِيد key.	زَجْبِير chain.	A. سَاعَت a watch.

میانہ
middling.

شام
evening.

A. غروب
sunset.

در
door.

A. فرش
carpet.

بازار
market.

جواب
stocking.

پیراهن
shirt.

گمر بند
sash, belt.

هیزم
fire-wood.

بارگاہ
court.

A. غلہ
corn.

سگ
dog.

بد
bad.

A. صبح
morning.

A. عصر
afternoon.

دیر
late.

درگاہ
gateway.

بالش
pillow.

A. کفش
shoe.

A. قبا
coat.

A. شال
shawl.

گلگیر
snuffers.

تاج
crown.

گدا
beggar.

A. مویشی
cattle.

خوب
good.

روز
day.

A. ظہر
noontide.

زود
quick.

آستانہ
threshold.

خوابگاہ
bedstead.

A. متاع
goods.

دستار
turban.

جامہ
close.

شمعدان
candlestick.

A. تخت
throne.

دشمن
enemy.

چارپا
quadruped.

کند
(too) slow.

شب
night.

چاشت
mid-day.

A. وقت
time.

دیوار
wall.

بستر
bed or pillow.

دوکان
shop.

کلاه
hat or cap.

شلوار
trousers.

A. کیسہ
purse.

چوب
stick.

دوست
friend.

انبار
barn.

رُوشَنُ light.	خُوكُ or گُرازُ hog (wild or tame).	مُوشُ mouse.	گُربَةُ cat.
A. حُوضُ pond.	شِيشَةُ glass or bottle.	اَينَةُ looking-glass.	تَارِيكُ dark.
دَوَا medicine.	مَاهِيُ fish.	غَازُ goose.	A. بَطُ duck.
A. دَلَاكُ barber.	A. عَطَّارُ druggist.	A. جَرَّاحُ surgeon.	A. طَبِيبُ physician.
A. خَيَّاطُ tailor.	A. بَرَّازُ draper.	A. بَقَّالُ grocer.	A. حَمَّامُ bath.
A. عَصَّارُ oilman.	A. طَبَّاحُ cook.	A. خَبَّازُ baker.	A. سَرَّاجُ saddler.
A. نَسَّاجُ weaver.	A. خَرَّاطُ turner.	A. جَبَّارُ carpenter.	A. خَرَّازُ pedlar.
A. حَدَّادُ blacksmith.	A. كَفَّاشُ shoemaker.	A. صَبَّاعُ dyer.	A. قَصَّابُ butcher.
A. حَكَّاكُ engraver.	A. قَنَادُ confectioner.	A. طَبَّاعُ printer.	A. صَحَّافُ bookbinder.
A. صَيَّادُ hunter.	A. شَمَّاعُ chandler.	A. نَقَّاسُ painter.	A. صَرَّافُ banker or money-changer.
A. دَلَّالُ horse &c. or cattle dealer.	A. عَلَّافُ corn-chandler.	A. خَمَّارُ wine-merchant.	A. فَلَاحُ husbandman.
A. رَقَّاصُ a dancer.	A. حَمَّالُ a porter.	A. رَزَّازُ rice-merchant.	A. هَلَّاجُ cotton-carder.
A. غَوَّاصُ a diver.			

OF NOUNS.

27. The form and construction of the Persian Nouns are extremely simple and regular: there are no varieties of "Declension," or of "Articles"; nor is there any difference of termination, to mark the Gender, either in Substantives or Adjectives. All inanimate things are neuter: rational beings have different names to distinguish the sexes; as, مَرَدٌ "man," زَنٌ "woman," پَسَرٌ "boy," دَخْتَرٌ "girl," &c.; and animals have either the Adjectives, نَرٌ "male," and مَادَةٌ "female," affixed or prefixed to them, to mark their genders; as, شِیرِنَرٌ "a lion," شِیرِمَادَةٌ "a lioness"; مَادَةٌ گاوٌ "a cow," گاوِنَرٌ "a bull"; or, in some cases, they have also their proper names; as, مِیشٌ "an ewe," غُوچٌ "a ram," نَرَبَانٌ "a horse," مَادِیَانٌ "a mare," خُرُوسٌ "a cock," ماکِیَانٌ "a hen," &c.

OF THE CASES.

28. The Cases are decided by certain Particles, prefixed or affixed to the Noun: the Nominative never, and the Genitive but seldom, stands in need of such addition: the Dative is obtained by prefixing the syllable بِ to the Noun; and the Accusative, by affixing the particle را; though sometimes it is affixed to the Dative as well; in which case, of course, no prefix is used. The Ablative Case is formed by placing the Particle اَز, and the Vocative by placing the Particle اَی, before the Noun.

EXAMPLES.

پَدَرٌ "A Father."

N. & G. پَدَرٌ the father.

D. بِيَدَرٌ to the father.

Ac. پَدَرَا the father.

Ab. اَز پَدَرٌ from the father.

V. اَي پَدَرُ O father!

بِرَادَرٌ "A Brother."

N. & G. بِرَادَرٌ the brother.

D. بِيَرَادَرٌ to the brother.

Ac. بِرَادَرَا the brother.

Ab. اَز بِرَادَرٌ from the brother.

V. اَي بِرَادَرُ O brother!

پَسَرٌ "A Boy."

N. & G. پَسَرٌ the boy.

D. بِيَسَرٌ to the boy.

Ac. پَسَرَا the boy.

Ab. اَز پَسَرٌ from the boy.

V. اَي پَسَرُ O boy!

دُخْتَرٌ "A Girl."

N. & G. دُخْتَرٌ the girl.

D. بِيَدُخْتَرٌ to the girl.

Ac. دُخْتَرَا the girl.

Ab. اَز دُخْتَرٌ from the girl.

V. اَي دُخْتَرُ O girl!

REMARKS ON A FEW EXCEPTIONS.

29. The above rules are quite regular ; and general enough for a beginner to be always on the safe side, if he observes them in the formation of the different Cases of any Persian Substantive or Adjective, Noun or Pronoun : but, at the same time, he will do well to peruse the following remarks, and to commit as many of them as he can to memory : they will be of great use to him in the course of his studies.

30. A Noun may be put in the Dative Case by affixing the Particle *ا*, instead of placing the *ب* before it ; as, for

instance, *پسرا دیدم* "I saw the boy," or *پسرا گفتم* "I spoke to the boy"; the Noun *پسر* having the affix *را* in both the Accusative and Dative Cases: but when the Particle *ب* is prefixed, the Noun is always in the Dative Case, and never in the Accusative.

31. When the Accusative is used indefinitely, the Particle *را* is altogether omitted; as, *می نوشیدم* "I drank wine," instead of *می را نوشیدم* "I drank the wine."

32. A Noun may also be put in the Vocative Case by affixing the long *آ*, instead of prefixing the Particle *ای*; but this form generally implies supplication, entreaty, or some such emphatic address; as, *پروردگار* "the Lord," *پروردگارا* "O Lord!" *پادشاه* "the king," *پادشاهَا* "O king!" *دوست* "a friend," *دوستَا* "O friend!"

33. When two Nouns come together in Persian, in some instances, the short vowel (َ) *زیر* is placed under the last letter of the preceding Noun: this takes place when one Noun governs another, as in the Genitive Case; as, *پدرِ دختر* "the girl's father," or "the father of the girl." Here we see the vowel (َ) placed under (ر), the last letter of the Noun *پدر*, which precedes and governs the other Noun *دختر* in the Genitive: but if this letter happen to be a quiescent *ه*, or a *ی*, instead of placing the (َ) under it, the short Alēf (ة) or the Hamzah is placed over it, and the *ه* and *ی*, so accented, are, in both instances, pronounced "yē"; as, *بندۀ خدا* "the servant of God"; *خانۀ پدر* "the father's house"; *ماهیِ دریا* "the fish of the sea"; &c.

34. Should the last letter be an **ا**, as **جا** “place,” or **و**, as **بُو** “fragrance,” the letter **ي**—either with the (◌) under it, or with the (◌) over it—is added to the end of the word; as, **جايِ پَدَر** or **جايِ پَدَر** “the place of the father,” **بويِ گل** or **بويِ گل** “the fragrance of the rose.” The latter form, however, is the most common of the two.

35. If the preceding Noun, however, be a part of the following one, as **شمشيرِ فولاد** “a sword of steel,” the Genitive may be obtained by placing the Particle **از** before the second Noun; but in such instances, the preceding Noun should be made definite, either by adding the **ي** of unity to the end of it, or placing a Numeral before it; as, **شمشيرِ از فولاد** “a sword of steel,” or **دو شمشيرِ از فولاد** “two swords of steel,” *i.e.* swords made *out of* the steel.

OF THE PLURALS.

36. In Persian, Rational beings, whether masculine or feminine, form their Plurals by adding **آن** (*awn*) to the Singular; as, **مرد** “a man,” **مردان** “men”; **زن** “a woman,” **زنان** “women”: Inanimate things, by adding **ها** (*haw*); as, **گل** “a flower,” **گلهَا** “flowers”: and Animals, either by adding **آن**, as in the case of rational beings, or **ها**, as in that of inanimate things; as, **اسب** “a horse,” **اسبان** or **اسبها** “horses.” It depends upon the taste and the choice of the judicious writer which to prefer, as being more suitable to the occasion; though I may safely recommend the learner always to prefer the **ها** in all prose writings, as is generally done by the Persian writers themselves; but in poetry, the Muses are the best instructors. The celebrated bard **سعدی** (*Sādy*) himself has yielded to their authority, and sacrificed at their

altar : in one instance (but I believe the only one in all his writings) he has indeed been compelled, as it were, to form the Plural even of an inanimate thing, by adding *آن* to the Singular ;— a transgression, of which none but himself (though only for once) could venture to be guilty ; and for which, nothing but the splendid composition in which it occurs could have secured him against the censure of the Learned. It occurs in a beautiful couplet, in one of the author's most famous poems on the Praises of the Divinity. The couplet runs thus :

بَرگِ دِرَخْتَانِ سَبْزِ دَرِ نَظَرِ هَوْشِیَارِ
هَرورَقِی دَفْتَرِ یَسْتِ مَعْرِفَتِ کَرْدِگَارِ

I translate it word for word, thus :

“The foliage of the verdant *trees*, in the sight of an intelligent being ;”
“Every leaf is a volume on the knowledge of the Divinity.”

The reader will observe the second word *دِرَخْتَانِ* “*trees*,” in the couplet just cited, is the Plural of *دِرَخْتِ* “a tree,” to which, in this instance, *آن*, instead of *ها*, has been added by the poet.

37. When a Noun, the Plural of which may be formed in *آن*, ends in the Singular Number, in *ا* or *و*, the letter *ی* is, for the most part, interposed between such final letter and the Particle *آن*, in forming the Plural Number ; as, *کدا* “a beggar,” *گدایان* “beggars” ; *بدگو* “an evil-speaker,” *بدگویان* “evil-speakers” : and those Nouns that end in quiescent *ا* form their Plurals in *گان* when the *ا* is omitted, except they be written separately, which, however, is seldom or never the case ; as, *فرشته* “an angel,” *فرشتگان* “angels” ; *بچه* “an infant,” *بچگان* “infants,” which are hardly ever written *بچه گان* or *فرشته گان*.

38. In imitation of the Feminine Plural of Arabic words, which is invariably formed by the affix **آت**, some modern writers, of no great authority however, have formed the Plurals of a few Persian Nouns of the Neuter Gender in **آت** also ; or, if the Singular ends with the quiescent **ه**, in **جات** ; as, **نوازش** “a favour,” **نوازشات** “favours” ; **نوشته** “a letter,” **نوشتهجات** “writings.” The instances are, luckily, very few ; and it is too vulgar to encourage imitation.

39. The Cases of a Noun in the Plural Number are formed in the same manner, and by the same Particles, as in the Singular.

EXAMPLES OF RATIONAL BEINGS.

SINGULAR.

	مرد	زن	بچه	گدا	بدگو
	“A Man.”	“A Woman.”	“An Infant.”	“A Beggar.”	“Evil-speaker.”

PLURAL.

	“Men”	“Women”	“Infants”	“Beggars”	“Evil-speakers”
N. & G.	مردان	زنان	بچهگان	گدایان	بدگویان
D.	بمردان	بزنان	ببچهگان	بگدایان	ببدگویان
Ac.	مردانرا	زنانرا	بچهگانرا	گدایانرا	بدگویانرا
Ab.	آزمردان	آزنان	آزبچهگان	آزگدایان	آزبدگویان
V.	آی مردان	آی زنان	آی بچهگان	آی گدایان	آی بدگویان

40. OF IRRATIONAL BEINGS.

		SINGULAR.			
	شیرِ نَر	شیرِ مَادَة	بَرَة	اَهْو	
	"A Lion."	"A Lioness."	"A Lamb."	"An Antelope."	
		PLURAL.			
N. & G.	شیرِ هَای نَر or شیرانِ نَر	شیرِ هَای مَادَة or شیرانِ مَادَة	بَر هَا or بَرگان	اَهْوایانِ اَهْو or اَهْوَان	}
D.	بِشیرِ هَای نَر or بِشیرانِ نَر	بِشیرِ هَای مَادَة or ... &c.	بِبرِ هَا or ... &c.	بِاَهْوَا or ... &c.	
Ac.	شیرِ هَای نَر را or شیرانِ نَر را	شیرِ هَای مَادَة را or ... &c.	بَر هَا را or ... &c.	اَهْوَا را or ... &c.	}
Ab.	ازِ شیرِ هَای نَر or ازِ شیرانِ نَر	ازِ شیرِ هَای مَادَة or ... &c.	ازِ بَر هَا or ... &c.	ازِ اَهْوَا or ... &c.	
V.	اَی شیرِ هَای نَر or اَی شیرانِ نَر	اَی شیرِ هَای مَادَة or ... &c.	اَی بَر هَا or ... &c.	اَی اَهْوَا or ... &c.	}

41. OF INANIMATE THINGS.

		SINGULAR.			
	نَان	اَفْتاب	خانَة	گُو	مَی
	"Bread."	"The Sun."	"A House."	"A Ball."	"Wine."
		PLURAL.			
N. & G.	نَانِها	اَفْتابِها	خانِها	گُوِها	مَیِها
D.	بِنَانِها	بِاَفْتابِها	بِخانِها	بِگُوِها	بِمَیِها
Ac.	نَانِها را	اَفْتابِها را	خانِها را	گُوِها را	مَیِها را
Ab.	ازِ نَانِها	ازِ اَفْتابِها	ازِ خانِها	ازِ گُوِها	ازِ مَیِها
V.	اَی نَانِها	اَی اَفْتابِها	اَی خانِها	اَی گُوِها	اَی مَیِها

42. In conclusion, let the reader remember, that what has been stated with regard to Rational Beings forming their Plurals in **آن**, **یَانُ**, or **کَانُ**, refers more strictly to poetry, and the higher classes of prose compositions. In the ordinary writings of the day, or even in refined conversation, it is by no means forbidden (or it is even better) to form all the Persian Plurals, of whatever kind, uniformly in **ها**. Nothing is more common in conversation, in Persia, than to say **مَرَدَهَا** “men,” **زَنَهَا** “women,” **بچهها** “children,” **گداهَا** “beggars,” and numerous similar instances of **ها** implying the Plurals of both Rational and Irrational Beings. I shall only add, that if a foreigner, speaking good Persian, adheres uniformly to the use of the **ها**, in forming the Plural, he will be much nearer the mark than one who attempts to put the rigid rules of grammar into practice with regard to the Plurals of the three different classes of Nouns; as I am quite sure that the latter will many times oftener appear pedantic, than the former will fall into a slight error of idiom.

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#### OF ADJECTIVES.

43. The Persian Adjectives, whether of Number or otherwise, admit of no variation, but in the degrees of comparison: in other respects, they uniformly follow the Substantive, without partaking of the changes which the latter may undergo in Number or Case; excepting in the Accusative Case, when the Particle **را** is affixed to the Adjective, instead of being affixed to the Substantive; as will be seen in the following examples:—

|                  |              |                |
|------------------|--------------|----------------|
| جَوَانُ “young.” | پیرُ “old.”  | بیمارُ “sick.” |
|                  | خوبُ “good.” | بدُ “bad.”     |

| SINGULAR.                           | PLURAL.                                  |
|-------------------------------------|------------------------------------------|
| مَرْدِ خُوبٌ "a good man."          | مَرْدَانِ خُوبٌ "good men."              |
| بِمَرْدِ خُوبٌ "to a good man."     | بِمَرْدَانِ خُوبٌ "to good men."         |
| مَرْدِ خُوبِ رَا "the good man."    | مَرْدَانِ خُوبِ رَا "the good men."      |
| أَز مَرْدِ خُوبٌ "from a good man." | أَز مَرْدَانِ خُوبٌ "from the good men." |
| أَي مَرْدِ خُوبٌ "O good man!"      | أَي مَرْدَانِ خُوبٌ "O good men!"        |

In like manner, اَسْبُ "a horse," اَسْبِ بَدِّ, اَسْبَهَائِي بَدِّ, اَسْبِ بَدْرًا; &c.

44. Simple Adjectives are frequently used *in the Plural*, to express *qualified* Substantives; as, خُوبَانُ "good men," بَدَانُ "bad men"; جَوَانُ "youths," پِیرَانُ "old men"; بِيْمَارَانُ "sick persons; but these Plurals (which, be it remembered, must always be formed in اَن) invariably signify Rational Beings, and, chiefly, those of the Masculine Gender. But when Compound Adjectives are thus used as Qualified Substantives (though forming their Plurals in اَن), they are not confined to any particular Gender: they may be either Masculine or Feminine, as the expression itself may indicate; as, دِلْبَرَانُ "the ravishers of hearts"; which is evidently intended to be Feminine; دِلْ اَوْرَانُ "the bold-hearted," "heroes," which is obviously Masculine; and دِلْ خَسْتَكَانُ "the afflicted in heart," which may belong to either Gender.

#### OF COMPARISON.

45. There are two Particles of Comparison in Persian, تَرِّین and تَرِّ. The Positive is made Comparative by affixing تَرِّ, and Superlative by adding تَرِّین; as, بِهْ "well," بَهْتَرُ "better";

بَہترین "best"; بد "bad," بدتر "worse," بدترین "worst"; جوان "young," جوانتر "younger," جوانترین "youngest"; &c. The Particle از, in Persian, is an equivalent to "than" expressed in English after a Comparative; with this difference only, that in Persian it may be expressed either after or before the Comparative; as, پدر جوانتر از مادر "the father (is) younger than the mother"; which may also be expressed, پدر از مادر جوانتر, &c.

The following are a few more Examples :

[N. B. The reader will observe, that, in all the following sentences, *no Verbs* have been employed : the reason of the omission is, that the reader being supposed to be as yet unacquainted with the Persian Verbs, I did not like to introduce any, before he had received instructions on the subject. He can place any verb he pleases (as soon as he has learned the Verbs) at the end of each of these sentences, to make them complete.]

COMPARATIVE.

|                            |                                                    |
|----------------------------|----------------------------------------------------|
| کتاب از بازی بہتر          | Book ( <i>i.e.</i> reading) (is) better than play. |
| ہند از انگلستان گرم تر     | India (is) warmer than England.                    |
| پدر از پسر جاہل تر         | The father (was) more ignorant than the son.       |
| انگلستان آباد تر از روس    | England (became) more populous than Russia.        |
| زنان نازک تر از مردان      | Women (are) more delicate than men.                |
| فارسی آسان تر از عربی      | Persian (is not) easier than Arabic.               |
| دوستان مہربان تر از خویشان | Friends (are not) kinder than relations.           |

## SUPERLATIVE.

|                                 |                                                |
|---------------------------------|------------------------------------------------|
| خُدا بَهِتَرِینِ یَاوَرانُ      | God (is) the best of helpers.                  |
| وفا خُوبَتَرِینِ صِفَتِها       | Fidelity (is) the best of qualities.           |
| دانشِ بَهِتَرِینِ گَیخِها       | Knowledge (is) the best of treasures.          |
| سَکُ مَهرَبانِ تَرِینِ جانورانُ | The dog (is) the most affectionate of animals. |
| طَمَعُ بَدَتَرِینِ عَیبِها      | Avarice (is) the worst of vices.               |
| شیرِینِ تَرِینِ میوِها انگورُ   | The sweetest of fruits (is) the grape.         |
| بَدَتَرِینِ گناہانِ دُرُوعُ     | The worst of crimes (is) falsehood.            |

## 46. OF DEFINITE AND INDEFINITE NOUNS.

The Persian Nouns are for the most part generic, and Definite in their significations. For instance, **مَرَدٌ**, **زَنٌ**, **اَسَبٌ**, **کِتَابٌ**, "man," "woman," "horse," "book": each of these Nouns, as it now stands by itself, signifies its own kind in general; and in composition, when used in this form, each would signify a particular one, or, if used in the plural, a particular collection of its kind; as in English would be expressed, "the man," "the woman," &c.

47. These Nouns may be made Indefinite, or, to express unity by adding the letter **ی**; termed **یای تَنکیرٌ**, the indefinite **ی**; or **یای وَحَدتٌ**, that of unity; as, **مَرَدِی**, **زَنِی**, **اَسَبِی**, **کِتَابِی**, "a certain man," "a certain woman," &c. If the Noun, however, ends in the quiescent **ء**, as **بَچَہ**, "an infant," instead of adding the **ی**, the Hamzah (ء) is placed over the **ء**; as, **بَچَہ** and pronounced "*bacha-ee*," "a certain infant."



48. Abstract Nouns are formed in the same manner ; as, نُوسْتُ “a friend,” نُوسْتِي “friendship,” مَرْدِي “manliness,” &c. An Abstract Noun is easily distinguished from an Indefinite Noun, when properly pronounced. In an Indefinite Noun, the accent is placed on the last syllable but one ; that is, upon مَرِّ, and upon نُوْ, in the words مَرْدِي and نُوسْتِي : and in the other instance, it is placed on the last syllable ; that is, upon دِي and نِي in the same words ; or upon شَا and هِي in the word پادشاهِي “a certain king *or* sovereignty” : and, to distinguish them in writing, it is better always to place the Hamzah (ء) over the final ي in the Abstract Nouns ; thus, بِيكاري “idleness,” مِهْمَانِي “entertainment,” &c. The quiescent ة is changed for the letter ت in Abstract Nouns, instead of placing the ء over it, as in Indefinite Nouns ; thus, بَجْجِي “infancy,” هَرَزْجِي “foolery,” &c.

49. Another use of this ي at the end of a Noun, is to denote connection or relation ; as, حَانِظِ شِيرَازِي “Haufez (the Poet) of Shiraz” ; زَنَانِ بَغْدَادِي “the women of Bagdad.” In this case, the accent is placed on the last syllable, that is, upon زِي and دِي in شِيرَازِي and بَغْدَادِي, without the Hamzah (ء) when they are used as Adjectives, as in the above instance : but when such Nouns are used as Substantives, the ء (Hamzah) is interposed between the last letter of the Noun (which must have the (َ) زیر under it) and the final ي : and the accent is then placed upon the (ء) Hamzah, in pronouncing the word ; thus, شِيرَازِي “a certain person of Shiraz,” &c.

50. Although this ي, termed ياي نَسَبَت, that is, of con-

nection or patronymic, is purely Arabic, yet it is so extensively used in Persian as to render it quite necessary for a beginner to understand the nature of it.

51.  $\text{يَايُ لَيَاقَتُ}$  the  $\text{ي}$  is sometimes added to a Verbal Noun, to express fitness, suitableness, &c.; as,  $\text{كَرْدَنِي}$  “fit to be done,”  $\text{خوردَنِي}$  “fit to eat,” &c.: and sometimes to intimate an event or circumstance; as,  $\text{رُزِي كِه}$  “the day *that* or *which*,” &c.,  $\text{وَقْتِي كِه}$  “the time *when*”; meaning, *in both places*, to describe some event or circumstance. It is, in this sense, called the  $\text{يَايُ اِشَارَت}$ , that is, of Intimation.

52. This  $\text{ي}$  has also several other little uses in Persian; but they being either very rare, or purely poetical, I have not thought it necessary to detain the reader in order to explain them.

#### OF PRONOUNS.

53. The Persian Pronouns have also two Numbers, Singular and Plural; and there is no difference of Gender, except in the Third Persons of irrational and inanimate things. The Pronouns belonging to these two are the same, and may also be used for rational beings; but such as are peculiar to the latter should not be used for any other.

The following are the separate Personal Pronouns:

| SINGULAR.                   | PLURAL.                   |
|-----------------------------|---------------------------|
| $\text{مَن}$ “I.”           | $\text{مَا}$ “We.”        |
| $\text{تُو}$ “Thou.”        | $\text{شَمَا}$ “You.”     |
| $\text{اُو}$ “He” or “She.” | $\text{اَيْشَان}$ “They.” |
| $\text{وِي}$ “He” or “She.” | —                         |
| $\text{اَن}$ “It.”          | $\text{اَنهَا}$ “They.”   |

54. These are declined as any other Nouns ; except that the letter ن in the First Person, and the letter و in the Second Person Singular, are left out when the Particle ل is added to the Pronoun : and in the Third Person of both numbers, in the Dative Case, the letter د may also be interposed between the Particle ب and the first ل, which in some instances is altogether omitted ; as will be seen in the following examples :

|         |            | SINGULAR.  |                          |                                     |  |
|---------|------------|------------|--------------------------|-------------------------------------|--|
| N. & G. | مَنْ       | تُو        | وَيَ or اُو              | اَنْ                                |  |
| D.      | بِمَنْ     | بِتُو      | بِوَيَ or بِدُو or بِاُو | بِاَنْ or بِدَانْ                   |  |
| Ac.     | مَرَا      | تَرَا      | وَيَرَا or اُوْرَا       | اَنْرَا                             |  |
| Ab.     | اَزْمَنْ   | اَزتُو     | اَزوَيَ or اَزو          | اَزْاَنْ                            |  |
| V.      | اَيَّ مَنْ | اَيَّ تُو  | اَيَّ وِي or اَيَّ اُو   | اَيَّ اَنْ                          |  |
|         |            | PLURAL.    |                          |                                     |  |
| N. & G. | مَا        | شُما       | اَيْشانْ                 | اَنْها or اَنْانْ                   |  |
| D.      | بِما       | بِشُما     | بِدَيْشانْ or بِاَيْشانْ | بِاَنْها or بِدِاَنْها or بِاَنْانْ |  |
| Ac.     | ما را      | شُما را    | اَيْشانْ را              | اَنْها را or اَنْانْ را             |  |
| Ab.     | اَز ما     | اَز شُما   | اَز اَيْشانْ             | اَز اَنْها or اَز اَنْانْ           |  |
| V.      | اَيَّ ما   | اَيَّ شُما | اَيَّ اَيْشانْ           | اَيَّ اَنْها or اَيَّ اَنْانْ       |  |

55. The RECIPROCAL PRONOUN خود “self” or “own,” applicable to *persons* of both sexes, as well as to *things*, may be declined in the same manner : it may also be added to the Personal Pronouns, in all the Cases, for the sake of emphasis ; as,

| SINGULAR.         | PLURAL.                  |
|-------------------|--------------------------|
| مَنْ خُوْدْ       | ما خُوْدْ                |
| تُو خُوْدْ        | شُما خُوْدْ              |
| اُو or وِي خُوْدْ | اَيْشانْ خُوْدْ          |
| اَنْ خُوْدْ       | اَنْها or اَنْانْ خُوْدْ |

56. The POSSESSIVE PRONOUNS may be rendered in two ways in Persian ;—by declining a Noun before the Nominative Cases of all the Personal Pronouns, excepting the Accusative, where the affix *را* is added to the Pronoun ; or by declining a Noun with the Personal Pronouns constructed as it were thus, *اَمَّ* “ My,” *اَتُّ* “ Thy,” *اَشُّ* “ His,” *مَان* “ Our,” *تَان* “ Your,” *شَان* “ Their.” The *ا* in the three former is omitted, and the Nouns joined only to *م*, *ت*, *ش*, excepting when the Noun ends in quiescent *ه* ; as will be seen in the following examples : *خَانَهْ اَمَّ* “ My house,” *خَانَهْ اَتُّ* “ Thy house,” &c.

| SINGULAR.                                                          | PLURAL.                                                   |
|--------------------------------------------------------------------|-----------------------------------------------------------|
| <i>پَدَرَم</i> or <i>پَدَرَمَن</i> “ My father.”                   | <i>پَدَرِمَان</i> or <i>پَدَرِمَا</i> “ Our father.”      |
| <i>پَدَرَتُّ</i> or <i>پَدَرَتُو</i> “ Thy father.”                | <i>پَدَرِشْمَا</i> or <i>پَدَرِتَان</i> “ Your father.”   |
| <i>پَدَرُو</i> or <i>پَدَرَاو</i> or <i>پَدَرِش</i> “ His father.” | <i>پَدَرِشَان</i> or <i>پَدَرِايشَان</i> “ Their father.” |

To which, also, the Reciprocal Pronoun may be added ; thus :

|                                                                  |                                                   |
|------------------------------------------------------------------|---------------------------------------------------|
| <i>کِتَابِ خُوَدَم</i> “ My own book.”                           | <i>کِتَابِ خُوَدَش</i> “ His own book.”           |
| <i>کِتَابِ خُوَدَتُّ</i> “ Thine own book.”                      | <i>کِتَابِ خُوَدِمَان</i> &c. &c.                 |
| <i>کِتَابِهَائِ خُوَدَم</i> “ My own books.”                     | <i>کِتَابِهَائِ خُوَدِمَان</i> “ Our own books.”  |
| <i>دُوَسْتَم</i> or <i>دُوَسْتِ مَن</i> “ My friend.”            | <i>دُوَسْتِ خُوَدَم</i> “ My own friend.”         |
| <i>بِرَادَرَتُّ</i> or <i>بِرَادَرِتُو</i> “ Thy brother.”       | <i>بِرَادَرِ خُوَدَتُّ</i> “ Thine own brother.”  |
| <i>اَسْبَش</i> or <i>اَسْبَاو</i> “ His horse.”                  | <i>اَسْبِ خُوَدَش</i> “ His own horse.”           |
| <i>بَاغِهَائِم</i> or <i>بَاغِهَائِ مَن</i> “ My gardens.”       | <i>بَاغِهَائِ خُوَدَم</i> “ My own gardens.”      |
| <i>شُتْرَهَاتَان</i> or <i>شُتْرَهَائِ شِمَا</i> “ Your camels.” | <i>شُتْرَهَائِ خُوَدِتَان</i> “ Your own camels.” |

&c. &c. &c.

57. The three Pronouns may also be used together ; thus :

| SINGULAR.                     | PLURAL.                                   |
|-------------------------------|-------------------------------------------|
| مَنْ خُودَمَ " I, myself."    | مَا خُودِمَانِ " We, ourselves."          |
| تُو خُودَتُ " Thou, thyself." | شُمَا خُودَتَانِ " You, yourselves."      |
| أُو خُودَشُ " He, himself."   | أَيْشَانِ خُودَشَانِ " They, themselves." |

58. OF DEMONSTRATIVE PRONOUNS.

The following are the Demonstrative Pronouns.

|                                               |                                              |
|-----------------------------------------------|----------------------------------------------|
| اَيْنَ " This " (rational, or otherwise).     | اَنَّ " That " (rational, or otherwise).     |
| اَيْنِهَآ " These " (rational, or otherwise). | اِنَّهَآ " Those " (rational, or otherwise). |
| اَيْنَانِ " These " (rational beings only).   | اِنَّآنِ " These " (rational beings only).   |

59. These Pronouns may also be declined like any other of the preceding kinds, and with or without the Reciprocal or Possessive Pronouns, or with the Reciprocal alone ; as,

| SINGULAR.                                      | EXAMPLES.        | PLURAL.                                                               |
|------------------------------------------------|------------------|-----------------------------------------------------------------------|
| اَيْنَ خُودُ This, him, her, or it—self.       | }<br>}<br>}<br>} | اَيْنَانِ خُودُ } These, themselves, &c.<br>or اَيْنِهَآ &c. }        |
| بِدِينِ خُودُ To this, him, her, or it—self.   |                  | بَايْنَانِ خُودُ } To these, themselves,<br>or بَدِينِهَآ &c. } &c.   |
| اَزِينِ خُودُ From this, him, her, or it—self. |                  | اَزِينَانِ خُودُ } From these, themselves,<br>or اَزِينِهَآ &c. } &c. |
| اَيْنِ خُودَشُ This, him, her, or it—self.     |                  | اَيْنَانِ خُودَشَانِ } These, themselves, &c.<br>or اَيْنِهَآ &c. }   |

| SINGULAR.                      |                                         | PLURAL.                                 |                           |
|--------------------------------|-----------------------------------------|-----------------------------------------|---------------------------|
| این خودش را                    | This, him, her, <i>or</i> it—self.      | اینان خودشانرا<br><i>or</i> اینها &c.   | } These, themselves.      |
| ازین خودش                      | From this, him, her, <i>or</i> it—self. | ازاینان خودشان<br><i>or</i> ازاینها &c. | } From these, themselves. |
| آن خود                         | That, him, her, <i>or</i> it—self.      | آنان خود<br><i>or</i> آنها &c.          | } Those, themselves.      |
| بدان خود<br><i>or</i> بدان خود | To that, him, her, <i>or</i> it—self.   | بدانان خود<br><i>or</i> بدانها &c.      | } To those, themselves.   |
| ازآن خود                       | From that, him, her, <i>or</i> it—self. | ازآنان خود<br><i>or</i> ازآنها &c.      | } From those, themselves. |
| آن خودش                        | That, him, her, <i>or</i> it—self.      | آنان خودشان<br><i>or</i> آنها &c.       | } Those, themselves.      |
| آن خودش را                     | That, him, her, <i>or</i> it—self.      | آنان خودشانرا<br><i>or</i> آنها &c.     | } Those, themselves.      |
| ازآن خودش                      | From that, him, her, <i>or</i> it—self. | ازآنان خودشان<br><i>or</i> ازآنها &c.   | } From those, themselves. |

60. When این "This" is prefixed to a Noun, so as to form one word altogether, it is sometimes changed into اِم; as, امروز "This day," امشب "This night," امسال "This year," &c. I do not, however, recollect any other instance in which این is so changed; and I rather believe that these are the only instances that could be cited.

61. OF RELATIVE PRONOUNS.

The Relative Pronouns are two, in Persian: **کِ** "Who," relating to Persons more particularly, but sometimes to Animals, and to Things also; and **چِه** "Which," relates exclusively to Things. They may be declined with any one, or all, of the Personal, Possessive, Demonstrative, and Reciprocal Pronouns; thus:

[N. B. It is superfluous to observe, that, to make sense of these Examples, a *Verb* must be added.]

| SINGULAR.         |                                                        | PLURAL.                 |                        |
|-------------------|--------------------------------------------------------|-------------------------|------------------------|
| مَنْ كِه خُوْدَمْ | I, who, myself.                                        | مَاكِه خُوْدِمَانْ      | We, who, ourselves.    |
| تُو كِه خُوْدَتْ  | Thou, who, thyself.                                    | شُمَا كِه خُوْدَتَانْ   | You, who, yourselves.  |
| اُو كِه خُوْدَشْ  | He ( <i>or</i> she) who, himself ( <i>or</i> herself). | ايشَانْ كِه خُوْدَشَانْ | They, who, themselves. |

|                                |                                                |
|--------------------------------|------------------------------------------------|
| پَدَرِ مَنِ كِه                | My father, who &c.                             |
| پَدَرِ مَنِ كِه خُوْدَشْ       | My father, who, himself &c.                    |
| پَدَرِ تُو كِه خُوْدَرَا       | Thy father, who — himself &c.                  |
| پَدَرِ اُو كِه خُوْدَشْ رَا    | His ( <i>or</i> her) father, who — himself &c. |
| بِرَادَرِ مَنِ كِه بَخُوْدْ    | My brother, who — to himself &c.               |
| خَوَاهَرْتِ كِه بَخُوْدَشْ     | Thy sister, who — to herself &c.               |
| مَادَرَشْ كِه بِمَنْ           | His mother, who — to me &c.                    |
| دُوَسْتِ تُو رَا كِه اَزْ مَنِ | Thy friend, whom — from me &c.                 |
| کِتَابِ مَنِ كِه بِاُو خُوْدْ  | My book, which — to he himself &c.             |

|                           |                                                |
|---------------------------|------------------------------------------------|
| خانهٔ که از پدرِ خودم     | The house, which, — from my own father &c.     |
| آن اسب که از برادرِم خودش | That horse, which, from my brother himself &c. |
| اسبها که بخودتان          | The horses, which, — to yourselves &c.         |
| کتابها که از خودمان       | The books, which, — from ourselves &c.         |
|                           | &c.      &c.                                   |

## INANIMATE THINGS.

|                           |                                                        |
|---------------------------|--------------------------------------------------------|
| آنچه بدو خود              | That, which, — to himself &c.                          |
| آنچه بایشان خودشان        | That, which, — to themselves &c.                       |
| آنچه ما خودمان از تو      | That, which, we ourselves — from thee &c.              |
| آنچه شما خوداز او         | That, which, you yourselves — from him &c.             |
| آنچه ایشان خودشان بمن     | That, which, they themselves — to me &c.               |
| آنچه پدرم خودش بوی        | That, which, my father himself — to him &c.            |
| آنچه برادرانت خوداز ایشان | That, which, thy brothers themselves — from them &c.   |
| آنچه خود از خانه پدر خودش | That, which he, — from the house of his own father &c. |

62. When the Relative Pronoun **که** comes after an Indefinite Noun, the Noun, although it may have the Indefinite Particle **ی**, still will become Definite; as, **پادشاهی** “A certain king,” **پادشاهی که** “That king, who,” **مردی** “A certain man,” **مردی که** “The man, who,” **چیزی** “Any thing,” **چیزی که** “The thing, which”: and the same in the Plural, &c.



## 63. OF INTERROGATIVE PRONOUNS.

The Pronouns **کِه** and **چه** may also be used Interrogatively; as, “Who?” and “What?” In the Oblique Cases of these Pronouns, however, the final *s* is absorbed before the syllable **را**; as, **کِرَا** “Whom?” “To whom?” or “Who for?” and **چِرَا** “Why?” or “What for?” And in the former of these, the *s* may be changed into **ي** also; as, **کِي** “Who,” for persons only: and when reference is made to more than one object, the Pronouns **کُدَام** or **کُدَامِين** must be used; as, **کُدَامِ مَرَد** “Which man?” **کُدَامِينِ زَن** “Which woman?” **کُدَامِ رَاہ** “Which road?” **کُدَامِينِ خَانَه** “Which house?” In all these instances, the meaning is “which” particular *one*, out of *many* things of the same kind.

64. The Interrogative Pronouns may be used along with the others; as follows:

[N.B. An Interrogative sentence can hardly be rendered perfect without a Verb; but as the beginner is supposed to be, as yet, unacquainted with the Persian Verbs, a vacant place is left, thus —, where the Verb ought to come, in all the following sentences: the corresponding places in the English, however, are supplied with Verbs, printed in *Italics*.]

|                                     |                                                |
|-------------------------------------|------------------------------------------------|
| کِي — آن مَرَدِکَه خُودَش           | Who <i>was</i> that man who himself &c.?       |
| تُوَاژِکَه اَيْنَ اَسْبَرَا —       | Of whom didst thou <i>purchase</i> this horse? |
| شِهَاجِرَا اَمْرُوزِ بَخَانَه مَن — | Why did you to-day <i>come</i> to my house?    |

|                                         |                                                                      |
|-----------------------------------------|----------------------------------------------------------------------|
| تُو خُو دَا زِ كِي بِيَهْتَرُ —         | Thou thyself, than whom better art thou ?                            |
| ايشان اَز ما چِه —                      | What do they <i>wish</i> from us ?                                   |
| كدام اَز بَرادَرانَتِ را —              | Which of thy brothers <i>did he</i> beat ?                           |
| كِرَا خُو دُ بَخَانَه مَن —             | Whom didst thyself <i>bring</i> to my house ?                        |
| تُو اَز بَرادَرش چِه —                  | What <i>didst</i> thou <i>ask</i> of her brother ?                   |
| اينهارا تُو خُو دَا زَكِه —             | Of whom didst thou <i>learn</i> these things ?                       |
| كِه — آن مَرَدِكِه اَيْنِ را —          | Who <i>was</i> the man who <i>did</i> this ?                         |
| بِيَهْتَرُ اَز اَيْنِها كِدام —         | Which <i>is</i> better than these ?                                  |
| اَيْنِ گلِ رادَرِ زَبانِ فارسي چِه —    | What <i>do they</i> call this flower in the Persian tongue ?         |
| آن زَن چِرا خُو دُش بِيَتُو —           | Why <i>did not</i> that woman herself <i>say</i> to thee ?           |
| پَدَرَتِ اَز كِي بِيَهْتَرُ             | Than whom <i>is</i> thy father better ?                              |
| اَز شَهَرِهايِ فَرَنگِ كِدام بزرگتر —   | Of the cities of Europe, which <i>is</i> the larger ?                |
| مَن خُو دُ اَز كِي كَمْتَرُ —           | Less than whom <i>am</i> I myself ?                                  |
| چِه — اَنكِه تُو خُو دَا زَاو —         | What <i>was</i> that which thou thyself <i>didst</i> take from him ? |
| كدام راه بِلندن نَزديكتر —              | Which road <i>is</i> nearer to London ?                              |
| مَرَدِكِه شَمارا — كِي —                | The man who <i>saw</i> you, who <i>was</i> he ?                      |
| اَسبهايِ مارا كِه بِيرون —              | Who <i>took</i> out our horses ?                                     |
| دَرخانَه خُو دَتِ چِه —                 | In thine own house what <i>wast</i> thou <i>doing</i> ?              |
| كدام يَكِ اَز اَيْنِ كِتابها كِتابِ تُو | Which of these books <i>is</i> thy book ?                            |

65. The English Pronouns "Whosoever," "Whatever," &c., are thus expressed in Persian :

|                                                   |                                                  |
|---------------------------------------------------|--------------------------------------------------|
| هَرَكِهٖ "Whosoever."                             | هَرَجِيْز "Every thing," or<br>"Whatever thing." |
| هَرَجِهٖ "Whatever."                              | هَرَكْس "Every body."                            |
| هَرَكْدَام "Whichsoever."                         | هَرَجَا "Every place."                           |
| هَرَوَقْت "Whenssoever."                          | هَرَرُوْز "Every day."                           |
| هَرَجَا }<br>هَرَجَا } "Wheressoever."            | هَرَشَب "Every night."                           |
| بِهَرْحَال "However," or "In<br>whatever manner." | هَرَدُو "Both."                                  |
|                                                   | هَرِيْكَ "Each."                                 |
|                                                   | هَمَّه "All."                                    |

#### OF THE PERSIAN VERBS.

66. Before discussing the subject of the Persian Verbs fully, the student will do well to learn by heart the Personal Terminations. No Persian Verb or Participle, of any kind, whether Active or Passive, can be formed without them; inasmuch as by them alone the Numbers and the Persons of all the Verbs and Participles are decided. These Personal Terminations (as the name itself denotes) uniformly appear at the end of the word, and are six in number; three for the Singular, and three for the Plural; thus :

| SINGULAR.    | PLURAL.      |
|--------------|--------------|
| اَمْ "Am."   | اِيْم "Are." |
| اِي "Art."   | اَيْد "Are." |
| اَسْتُ "Is." | اَنْد "Are." |

67. In composition, however, the first letter in every one of these is omitted (except when the words ends in quiescent *ه*), and the word prefixed to the remaining portion; viz. *ند, ید, یم, دست, ی, دم* to

68. The Termination, Third Person Singular, *ست* is omitted in the Imperfect, the Pluperfect, and the Simple-Preterite Tenses; and it is changed into *د* in the Future, the Aorist, and the Present Tense, as well as in the Imperative Mood; as will be presently seen, in conjugating the Verbs.

69. Let us first join these Terminations to the Personal Pronouns; thus:

| SINGULAR.                           | PLURAL.                           |
|-------------------------------------|-----------------------------------|
| <sup>ا</sup> مَمَّ "I am."          | <sup>ا</sup> مَیْمَ "We are."     |
| <sup>ا</sup> تُوئی "Thou art."      | <sup>ا</sup> شَمَایْمَ "You are." |
| <sup>ا</sup> اوست "He (or she) is." | <sup>ا</sup> ایشانند "They are."  |

70. They may also be joined to any Abstract Noun; such, for instance, as *هستی* "existence," *شادی* "gladness," *دلیری* "boldness," &c. In such cases, the final *ی* is always dropped; and the remaining part, which then becomes an Adjective, only, as *هست* \* "existent," *شاد* "glad," *دلیر* "bold," is prefixed to the Personal Terminations; thus:

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\* It is a mistake to suppose this to be the Present Tense of the Auxiliary Verb "*To be*," which in Persian is *بودن* i.e. "*To be*" in a certain condition, manner, mood, place, &c.; and not *هستن*, erroneously supposed to be the Infinitive, a word which does not exist in the Persian language.

| SINGULAR.                        | PLURAL.                       |
|----------------------------------|-------------------------------|
| هَسْتَم I exist.                 | هَسْتِم We exist.             |
| هَسْتِي Thou existest.           | هَسْتِيدُ You exist.          |
| هَسْتِ He (or she) exists.       | هَسْتَنْدُ They exist.        |
| شَادَم I am glad.                | شَادِم We are glad.           |
| شَادِي Thou art glad.            | شَادِيدُ You are glad.        |
| شَادَاست *He (or she) is glad.   | شَادَانْدُ They are glad.     |
| دَلِيم I am bold.                | دَلِيم We are bold.           |
| دَلِيْرِي Thou art bold.         | دَلِيْرِيْدُ You are bold.    |
| دَلِيْرَاست He (or she) is bold. | دَلِيْرَاْنْدُ They are bold. |

71. All the Persian Verbs are to be considered, in their origin, as so many abstract terms, denoting certain acts or states of things ; but the manner in which the act is performed, the time of performance, the agent or person who performed it, and the object of it, are all determined by certain Auxiliaries added to these abstract terms ; or by certain modifications which they must undergo, before they can express their own meanings exactly and definitively. It is necessary, therefore, for a beginner to understand the

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\* What has been stated with regard to the Third Person Singular of the Personal Termination **اَسْت**, viz. to be left out altogether in some Tenses, does not apply to these kinds of Adjectives. And the **ا** in the Pronouns **اَسْت** and **اَنْد**, in many instances of composition, may be omitted.

nature of these Auxiliaries well, before he attempts to go any further in learning the Verbs.

72. Some of these Auxiliaries are in themselves a species of Verbs, and are called "Auxiliary Verbs"; of some of which the following are the Infinitives, or Verbal Nouns : بُدِنُ "To be," شُدُنُ "To become," دَاشْتَنُ "To have," كَرْدِنُ "To do," خَواستَنُ "To will," &c.; and these are the Auxiliary Verbs chiefly employed in conjugating other Persian Verbs, Active or Passive.

73. The Persian Verbs have but one conjugation; and the Infinitives always end in **ن**. The antecedent letter of them, invariably, is either a **د** *dā*, or a **ت** *tā*, enunciated with a **ز** (زیر) ; as shewn in the Infinitives of the Auxiliary Verbs already cited.

73. With regard to the formation of the different Tenses of Persian Verbs, attempts have been made by some ingenious writers to lay down certain rules by which to deduce all the Tenses of a Verb from the Infinitive.

Recourse has been had, therefore, to various complicated systems of classification; which, in their turns, have given birth to so many exceptions, as to make the *Irregulars* almost as numerous as the Regular Verbs; to the great discouragement of the beginners of a new language, who, in consequence, may, at the very outset, despair of ever acquiring a competent knowledge of one of the most essential parts of his task; namely, the conjugation of a Verb.

This unnecessary obstruction seems to have been caused by a desire to imitate the Arabian Grammarians; who, according to the genius of the Arabic language, which

admits of such an arrangement, denominate the Infinitive مصدر, or source whence all Tenses and Moods flow.

The great beauty of the Persian language is its extreme simplicity, and the admirable facility with which the different Parts of Speech can be combined and understood.

74. The reader is therefore requested to observe, that in the Persian language there are *two sources*, from which the different Moods and Tenses of a Verb are derived; viz. the Infinitive, and the Imperative or Aorist. From the former, the Preterites, the Past Participle, and the Future Tense of a Verb are deduced; and from the latter, the Present Tense, the Aorist, the Participle Active, and the Participle Present.

75. It is always easy to recognise the Infinitives, by the final <sup>۲</sup>و, in the manner already described: and, as an additional aid, I subjoin a Table, where almost all the Imperatives will be found alphabetically arranged.\* The reader will have only to look for any Infinitive that he wishes, and he will find the Imperative directly opposite to the same.

AUXILIARY VERBS.

76. Now, we begin by conjugating the AUXILIARY VERBS.

First: <sup>۲۲</sup>بود "Being."

| INFINITIVE.   | } | IMPERATIVE.    |
|---------------|---|----------------|
| بودن "To be." | } | باش "Be thou." |

By rejecting the last syllable of the Infinitive, the Third Person Singular of the Simple Preterite is obtained, and the remaining Persons of the same Tense are formed by adding the Personal Terminations to the word so obtained †; thus :

\* See the Index.

† See the Personal Terminations, p. 43.

## INDICATIVE MOOD.

## SIMPLE PRETERITE.

| SINGULAR.              | PLURAL.                   |
|------------------------|---------------------------|
| بُودَم I was.          | بُودِیم We were.          |
| بُودِی Thou wast.      | بُودِید You (or ye) were. |
| بُودَ He (or she) was. | بُودَند They were.        |

77. The COMPOUND PRETERITE is formed by adding the quiescent *s* to the Simple Preterite; as, from بُودَ, بُودَسَ.

|                                 |                           |
|---------------------------------|---------------------------|
| بُودَسَم I have been.           | بُودَسِیم We have been.   |
| بُودَسِی Thou hast been.        | بُودَسِید You have been.  |
| بُودَسَست He (or she) has been. | بُودَسَند They have been. |

78. The PRETERITE IMPERFECT is formed by prefixing *می* or *همی* to the Simple Preterite; as, from بُودَ, *می* بُودَ, *همی* بُودَ.

|                                   |                              |
|-----------------------------------|------------------------------|
| مِیْبُودَم I used to be.          | مِیْبُودِیم We used to be.   |
| مِیْبُودِی Thou usedst to be.     | مِیْبُودِید You used to be.  |
| مِیْبُودَ He (or she) used to be. | مِیْبُودَند They used to be. |

79. This Verb has no Pluperfect Tense. In other Verbs, this Tense is formed by prefixing the Compound Preterite to the different Persons of the Auxiliary بُودَند; and if this Verb had a Pluperfect Tense, it would likewise be formed by prefixing بُودَسَ, which is the Compound Preterite of the Verb we are now conjugating, to the Persons of the Simple



Preterite of the Auxiliary; and the Tense would then be as follows:—

| SINGULAR.                   | PLURAL.                 |
|-----------------------------|-------------------------|
| بُودَم I had been.          | بُودِم We had been.     |
| بُودِی Thou hadst been.     | بُودِید You had been.   |
| بُودِ He (or she) had been. | بُودِنَد They had been. |

80. The PAST PARTICIPLE is always the same in form as the Compound Preterite; which, in this Verb, is بُدَ.

81. The FUTURE TENSE is formed by prefixing the different Persons of the Aorist of the Auxiliary Verb خَواستَن to the Simple Preterite of the Verb; thus:

|                                      |                                          |
|--------------------------------------|------------------------------------------|
| خَواهِم بُود I will or shall be.     | خَواهِم بُودِم We will or shall be.      |
| خَواهِی بُودِ Thou wilt or shalt be. | خَواهِید بُودِید You will or shall be.   |
| خَواهِد بُودِ He (or she) shall be.  | خَواهِند بُودِنَد They will or shall be. |

82. Excepting in Poetical writings, when a syllable often will be found in the way, no Persian Imperative is ever used without prefixing the Particle بِ: in which case there will be no difference of form between the Imperative Mood and the Aorist, excepting in the Second Person Singular, when the former has not the Personal Termination; as, باشْ or بِباشْ “Be thou”: and the latter has it as usual; as, باشِ or بِباشِ “You be,” or “You may be.”

## 83. IMPERATIVE MOOD.

|                |   |                    |
|----------------|---|--------------------|
| SINGULAR.      | { | PLURAL.            |
| باشُ or بِباشُ |   | باشیدُ or بِباشیدُ |
| “ Be thou.”    |   | “ Be ye.”          |

84. The AORIST is formed from the Contracted Imperative by prefixing the Particle ب; as from باشُ, بِباشُ, adding the Terminations.

|                         |                   |
|-------------------------|-------------------|
| بِباشمُ I be.           | بِباشیمُ We be.   |
| بِباشی Thou beest.      | بِباشیدُ You be.  |
| بِباشدُ He (or she) be. | بِباشندُ They be. |

85. When the Aorist is used as the Subjunctive, the Particle is omitted; thus :

|                           |                     |
|---------------------------|---------------------|
| باشمُ I may be.           | باشیمُ We may be.   |
| باشی Thou mayst be.       | باشیدُ You may be.  |
| باشدُ He (or she) may be. | باشندُ They may be. |

86. The PRESENT TENSE is formed by prefixing to the Contracted Imperative the Particle می; as, from باشُ, we have میباشُ or میباشُ.

|                         |                    |
|-------------------------|--------------------|
| مِباشمُ I am.           | مِباشیمُ We are.   |
| مِباشی Thou art.        | مِباشیدُ You are.  |
| مِباشدُ He (or she) is. | مِباشندُ They are. |

87. There are two PARTICIPLES in Persian, in the Active Voice—the PRESENT, and the ACTIVE OR SUBSTANTIVE PARTICIPLE. By the Present Participle is meant, all those Participles which in English end in *-ing*; as, “writing,” “walking,” “speaking,” &c., when the agent, to whom the act is attributed, is, at the moment, performing the action: and by the Active Participle, all those which end in *-er*; as, “writer,” “walker,” “speaker,” &c., when the agent may or may not be at the moment performing the action.

88. The PRESENT PARTICIPLE is formed by adding *آن* to the Contracted Imperative; as from *باش*, *باشن*, adding the Personal Terminations.

| SINGULAR.                               | PLURAL.                           |
|-----------------------------------------|-----------------------------------|
| <i>باشانم</i> I am being &c.            | <i>باشانیم</i> We are being &c.   |
| <i>باشایی</i> Thou art being &c.        | <i>باشانید</i> You are being &c.  |
| <i>باشانست</i> He (or she) is being &c. | <i>باشانند</i> They are being &c. |

89. The ACTIVE OR SUBSTANTIVE PARTICIPLE is formed by adding *آند* to the Contracted Imperative; thus:

|                                      |                                |
|--------------------------------------|--------------------------------|
| <i>باشنده آم</i> I am &c.            | <i>باشنده ایم</i> We are &c.   |
| <i>باشنده ای</i> Thou art &c.        | <i>باشنده آید</i> You are &c.  |
| <i>باشنده آست</i> He (or she) is &c. | <i>باشنده آند</i> They are &c. |

90. The reader will observe, that this Verb *بودن* “To be” is not quite perfect. Many of the Tenses and Moods which I have here laid down, for example’s sake, are forced, and are not to be met with in the language; such as, the Pluperfect Tense *بوده بودم*, and the Active and Present Parti-

ciples, باشنده and باشان : but, as my object was to lay down for the beginner a model for the conjugation of the Persian Verbs in general, and had begun with one of the most useful of the Auxiliary Verbs, I did not like to break off by pointing out defects in a Verb which, in its nature, cannot possibly be perfect in all the Tenses and Moods ; and as it might lead a beginner to suppose that the rules I was laying down for him were imperfect, since exceptions were stated at the very outset. The reader will find, however, the model here laid down for him perfectly applicable to all the Persian Verbs susceptible of the Tenses and Moods of the Active Voice, Indicative Mood.

91. The Verb شدن "To become."

INFINITIVE.

شدن

IMPERATIVE.

شوی "Be thou." شوید "Be ye."

INDICATIVE MOOD.

SIMPLE PRETERITE.

Reject the ن of the Infinitive, and add the Personal Terminations ; thus :

SINGULAR.

شدم I became.

شدی Thou becamest.

شد He (or she) became.

PLURAL.

شدیم We became.

شدید You became.

شدند They became.

92. COMPOUND PRETERITE.

Add the quiescent است to the Simple Preterite with the Personal Terminations ; thus :

شده ام I have become.

شده ای Thou hast become.

شده است He (or she) has become.

شده ایم We have become.

شده اید You have become.

شده اند They have become.

93. IMPERFECT TENSE.

Prefix the Simple Preterite with **می**, and add the Personal Terminations; thus:

| SINGULAR. |                           | PLURAL. |                     |
|-----------|---------------------------|---------|---------------------|
| میشدم     | I was becoming.           | میشدیم  | We were becoming.   |
| میشدی     | Thou wast becoming.       | میشدید  | You were becoming.  |
| میشد      | He (or she) was becoming. | میشدند  | They were becoming. |

94. PLUPERFECT TENSE.

Put the Compound Preterite before all the Persons of the Simple Preterite of the Verb **بودن**; *i. e.* before **بود**.

|          |                         |           |                  |
|----------|-------------------------|-----------|------------------|
| شده بودم | I had become.           | شده بودیم | We had become.   |
| شده بودی | Thou hadst become.      | شده بودید | You had become.  |
| شده بود  | He (or she) had become. | شده بودند | They had become. |

95. FUTURE TENSE.

Put the different Persons of the Aorist of the Auxiliary Verb **خواستن** before the Third Person Singular of the Simple Preterite of the Verb\*; thus:

|          |                                   |           |                            |
|----------|-----------------------------------|-----------|----------------------------|
| خواهم شد | I will or shall become.           | خواهیم شد | We will or shall become.   |
| خواهی شد | Thou wilt or shalt become.        | خواهید شد | You will or shall become.  |
| خواهد شد | He (or she) will or shall become. | خواهند شد | They will or shall become. |

\* See the following Verb, **خواستن** "To will," or "To wish."

## 96. THE AORIST.

Put **ب** before the Imperative; and add the Personal Terminations; thus:

| SINGULAR.                       |  | PLURAL.                   |
|---------------------------------|--|---------------------------|
| بِشُومَ I may become.           |  | بِشُویم We may become.    |
| بِشُوی Thou mayst become.       |  | بِشُوید You may become.   |
| بِشُودَ He (or she) may become. |  | بِشُوندَ They may become. |

## 97. PRESENT TENSE.

Put **می** before the Imperative, and add the Personal Terminations; thus:

|                              |  |                       |
|------------------------------|--|-----------------------|
| مِشُومَ I become.            |  | مِشُویم We become.    |
| مِشُوی Thou becomest.        |  | مِشُوید You become.   |
| مِشُودَ He (or she) becomes. |  | مِشُوندَ They become. |

98. The PRESENT PARTICIPLE, corresponding in English with "I am becoming," is in Persian wanting in this Verb.

## 99. THE ACTIVE OR SUBSTANTIVE PARTICIPLE.

Add **آند** to the Imperative, with the Personal Terminations; thus:

|                                    |  |                                   |
|------------------------------------|--|-----------------------------------|
| شُوندَ آمَ I am becomer &c.*       |  | شُوندَ ایمَ We are becomers &c.   |
| شُوندَ آیدَ Thou art becomer &c.   |  | شُوندَ آیدَ You are becomers &c.  |
| شُوندَ آستَ He (or he) is becomer. |  | شُوندَ آندَ They are becomers &c. |

\* This termination is intended to give the Persian model, in which language this form is considered a Participle; though in English it bears the character of a Substantive.

100. The Verb **خواستن** "To Will," or "To Wish."

IMPERATIVE MOOD.

|                        |   |                        |
|------------------------|---|------------------------|
| SINGULAR.              |   | PLURAL.                |
| <b>خواه</b> Wish thou. | } | <b>خواهید</b> Wish ye. |

INDICATIVE MOOD.

SIMPLE PRETERITE TENSE\*

|                                  |   |                             |
|----------------------------------|---|-----------------------------|
| <b>خواستم</b> I wished.          | } | <b>خواستیم</b> We wished.   |
| <b>خواستی</b> Thou wishedst.     | } | <b>خواستید</b> You wished.  |
| <b>خواست</b> He (or she) wished. | } | <b>خواستند</b> They wished. |

COMPOUND PRETERITE.

|                                           |   |                                     |
|-------------------------------------------|---|-------------------------------------|
| <b>خواستۀ ام</b> I have wished.           | } | <b>خواستۀ ایم</b> We have wished.   |
| <b>خواستۀ ت</b> Thou hast wished.         | } | <b>خواستۀ آید</b> You have wished.  |
| <b>خواستۀ است</b> He (or she) has wished. | } | <b>خواستۀ اند</b> They have wished. |

IMPERFECT TENSE.

|                                         |   |                                     |
|-----------------------------------------|---|-------------------------------------|
| <b>میخواستم</b> I was wishing.          | } | <b>میخواستیم</b> We were wishing.   |
| <b>میخواستی</b> Thou wast wishing.      | } | <b>میخواستید</b> You were wishing.  |
| <b>میخواست</b> He (or she) was wishing. | } | <b>میخواستند</b> They were wishing. |

PLUPERFECT TENSE.

|                                           |   |                                      |
|-------------------------------------------|---|--------------------------------------|
| <b>خواستۀ بودم</b> I had wished.          | } | <b>خواستۀ بودیم</b> We had wished.   |
| <b>خواستۀ بودی</b> Thou hadst wished.     | } | <b>خواستۀ بودید</b> You had wished.  |
| <b>خواستۀ بود</b> He (or she) had wished. | } | <b>خواستۀ بودند</b> They had wished. |

\* See the Rules in Verb **بودن** p. 49.

## PAST PARTICIPLE.

خواستۀ Wished.

## FUTURE TENSE.

| SINGULAR.    | FUTURE TENSE.                   | PLURAL.      |                          |
|--------------|---------------------------------|--------------|--------------------------|
| خواهَم خواست | I will or shall wish.           | خواهیم خواست | We will or shall wish.   |
| خواهی خواست  | Thou wilt or shalt wish.        | خواهید خواست | You will or shall wish.  |
| خواهد خواست  | He (or she) will or shall wish. | خواهند خواست | They will or shall wish. |

## THE AORIST.

|        |                       |         |                |
|--------|-----------------------|---------|----------------|
| بخواهم | I may wish.           | بخواهیم | We may wish.   |
| بخواهی | Thou mayst wish.      | بخواهید | You may wish.  |
| بخواهد | He (or she) may wish. | بخواهند | They may wish. |

## PRESENT TENSE.

|         |                     |          |            |
|---------|---------------------|----------|------------|
| میخواهم | I wish.             | میخواهیم | We wish.   |
| میخواهی | Thou wishest.       | میخواهید | You wish.  |
| میخواهد | He (or she) wishes. | میخواهند | They wish. |

## PRESENT PARTICIPLE.

|          |                         |          |                   |
|----------|-------------------------|----------|-------------------|
| خواهانم  | I am wishing.           | خواهانیم | We are wishing.   |
| خواهانی  | Thou art wishing.       | خواهانید | You are wishing.  |
| خواهانست | He (or she) is wishing. | خواهانند | They are wishing. |

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

|             |                           |               |                      |
|-------------|---------------------------|---------------|----------------------|
| خواهندۀ ام  | I am wisher &c.           | خواهندۀ ایم   | We are wishers &c.   |
| خواهندۀ ای  | Thou art wisher &c.       | خواهندۀ ایید  | You are wishers &c.  |
| خواهندۀ است | He (or she) is wisher &c. | خواهندۀ استند | They are wishers &c. |



101. The Verb **داشتن** "To Have."

IMPERATIVE MOOD.

|                       |  |                        |
|-----------------------|--|------------------------|
| SINGULAR.             |  | PLURAL.                |
| <b>دار</b> Have thou. |  | <b>دارید</b> Have you. |

INDICATIVE MOOD.

SIMPLE PRETERITE.\*

|                              |  |                         |
|------------------------------|--|-------------------------|
| <b>داشتم</b> I had.          |  | <b>داشتیم</b> We had.   |
| <b>داشتی</b> Thou hadst.     |  | <b>داشتید</b> You had.  |
| <b>داشت</b> He (or she) had. |  | <b>داشتند</b> They had. |

COMPOUND PRETERITE.

|                                       |  |                                 |
|---------------------------------------|--|---------------------------------|
| <b>داشته‌ام</b> I have had.           |  | <b>داشته‌ایم</b> We have had.   |
| <b>داشته‌ای</b> Thou hadst had.       |  | <b>داشته‌اید</b> You have had.  |
| <b>داشته‌است</b> He (or she) has had. |  | <b>داشته‌اند</b> They have had. |

PRETERITE IMPERFECT.

|                                       |  |                                   |
|---------------------------------------|--|-----------------------------------|
| <b>میداشتم</b> I was having.          |  | <b>میداشتیم</b> We were having.   |
| <b>میداشتی</b> Thou wast having.      |  | <b>میداشتید</b> You were having.  |
| <b>میداشت</b> He (or she) was having. |  | <b>میداشتند</b> They were having. |

PRETERITE PLUPERFECT.

|                                       |  |                                  |
|---------------------------------------|--|----------------------------------|
| <b>داشته‌بودم</b> I had had.          |  | <b>داشته‌بودیم</b> We had had.   |
| <b>داشته‌بودی</b> Thou hadst had.     |  | <b>داشته‌بودید</b> You had had.  |
| <b>داشته‌بود</b> He (or she) had had. |  | <b>داشته‌بودند</b> They had had. |

\* See the Auxiliary Verb **بودن** p. 47.

## FUTURE TENSE.

| SINGULAR.                                      | FUTURE TENSE. | PLURAL.                                   |
|------------------------------------------------|---------------|-------------------------------------------|
| خواهَم دَاشْتُ I will or shall have.           | }             | خواهِيْم دَاشْتُ We will or shall have.   |
| خواهِي دَاشْتُ Thou wilt or shalt have.        |               | خواهِيْد دَاشْتُ You will or shall have.  |
| خواهَد دَاشْتُ He (or she) will or shall have. |               | خواهَنْد دَاشْتُ They will or shall have. |

## PAST PARTICIPLE.

داشته Having had.

## PRESENT TENSE.

|                           |   |                       |
|---------------------------|---|-----------------------|
| مِيدارَم I have.          | } | مِيدارِيْم We have.   |
| مِيدارِي Thou hast.       |   | مِيدارِيْد You have.  |
| مِيدارَد He (or she) has. |   | مِيدارَنْد They have. |

## AORIST.

|                               |   |                          |
|-------------------------------|---|--------------------------|
| بِدارَم I may have.           | } | بِدارِيْم We may have.   |
| بِدارِي Thou mayst have.      |   | بِدارِيْد You may have.  |
| بِدارَد He (or she) may have. |   | بِدارَنْد They may have. |

## PRESENT PARTICIPLE.

|                                   |   |                            |
|-----------------------------------|---|----------------------------|
| دارانَم I am having.              | } | دارانِيْم We are having.   |
| دارانِي Thou art having.          |   | دارانِيْد You are having.  |
| دارانَسْتُ He (or she) is having. |   | دارانَنْد They are having. |

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

|                                  |   |                             |                     |
|----------------------------------|---|-----------------------------|---------------------|
| دارنده آم I am haver,            | } | دارنده ايم We are havers,   | } i. e. possessors. |
| دارنده Thou art haver,           |   | دارنده ايد You are havers,  |                     |
| دارنده است He (or she) is haver, |   | دارنده اند They are havers, |                     |

102. **گَرْدَن** "To Do."

## IMPERATIVE MOOD.

SINGULAR.  
**کُن** Do Thou.PLURAL.  
**کُنید** Do ye.

## INDICATIVE MOOD.

## SIMPLE PRETERITE.\*

**گَرْدَم** I did.**گَرْدِیم** We did.**گَرْدِی** Thou didst.**گَرْدِید** You did.**گَرْد** He (or she) did.**گَرْدَنَد** They did.

## COMPOUND PRETERITE.

**گَرْدَه آم** I have done.**گَرْدَه ایم** We have done.**گَرْدَه ی** Thou hast done.**گَرْدَه ید** You have done.**گَرْدَه آست** He (or she) has done.**گَرْدَه آند** They have done.

## IMPERPECT TENSE.

**مِیگَرْدَم** I was doing.**مِیگَرْدِیم** We were doing.**مِیگَرْدِی** Thou wast doing.**مِیگَرْدِید** You were doing.**مِیگَرْد** He (or) she was doing.**مِیگَرْدَنَد** They were doing.

## PRETERITE PLUPERFFCT.

**گَرْدَه بُوْدَم** I had done.**گَرْدَه بُوْدِیم** We had done.**گَرْدَه بُوْدِی** Thou hadst done.**گَرْدَه بُوْدِید** You had done.**گَرْدَه بُوْد** He (or she) had done.**گَرْدَه بُوْدَنَد** They had done.\* See the Auxiliary Verb **بُوْدَن** p. 47.

## FUTURE TENSE.

| SINGULAR.                                      |  | PLURAL.                                   |
|------------------------------------------------|--|-------------------------------------------|
| خَوَاهَمْ كَرْدُ I will or shall do.           |  | خَوَاهِيمْ كَرْدُ We will or shall do.    |
| خَوَاهِي كَرْدُ Thou wilt or shalt do.         |  | خَوَاهِيدْ كَرْدُ You will or shall do.   |
| خَوَاهَدْ كَرْدُ He (or she) will or shall do. |  | خَوَاهَنْدْ كَرْدُ They will or shall do. |

## PAST PARTICIPLE.

كِرْدَه Having done.

## PRESENT TENSE.

|                            |  |                       |
|----------------------------|--|-----------------------|
| مِيَكْنَمْ I do.           |  | مِيَكْنِيمْ We do.    |
| مِيَكْنِي Thou doest.      |  | مِيَكْنِيدْ You do.   |
| مِيَكْنَدْ He (or she) do. |  | مِيَكْنَنْدْ They do. |

## AORIST.

|                                |  |                           |
|--------------------------------|--|---------------------------|
| بِيَكْنَمْ I may do.           |  | بِيَكْنِيمْ We may do.    |
| بِيَكْنِي Thou mayst do.       |  | بِيَكْنِيدْ You may do.   |
| بِيَكْنَدْ He (or she) may do. |  | بِيَكْنَنْدْ They may do. |

## PRESENT PARTICIPLE.

|                                   |  |                             |
|-----------------------------------|--|-----------------------------|
| كُنَانَمْ I am doing.             |  | كُنَانِيمْ We are doing.    |
| كُنَانِي Thou art doing.          |  | كُنَانِيدْ You are doing.   |
| كُنَانَسْتْ He (or she) is doing. |  | كُنَانَنْدْ They are doing. |

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

|                                        |  |                                   |
|----------------------------------------|--|-----------------------------------|
| كُنَنْدَهْ اَمْ I am doer.             |  | كُنَنْدَهْ اَيْمْ We are doers.   |
| كُنَنْدَهْ تُو Thou art doer.          |  | كُنَنْدَهْ اَيْدْ You are doers.  |
| كُنَنْدَهْ اَسْتْ He (or she) is doer. |  | كُنَنْدَهْ اَنْدْ They are doers. |

## OF THE SUBJUNCTIVE AND POTENTIAL MOODS.

103. As neither of these Moods could properly be expressed in Persian without certain particular Auxiliaries or peculiar modes of phraseology, I have reserved the examination of them until I had explained some of the Ordinary and Auxiliary Verbs, and laid down the rules for conjugating them.

104. By SUBJUNCTIVE MOOD is meant a thing represented under a condition, motive, wish, supposition &c.; and it is preceded usually by a Conjunction; as, اَگَرُ "if": by an Interjection; as, کَاشُ "Would that!" or "May it be granted!" &c.: or by an Adverb; as, اَگَرِچَهْ "although;" شَایِذْ "perhaps," &c.: and it is generally accompanied with another Verb; as, اَگَرِخَواهِیْ اُوخَواهِدْکَرَدُ "If thou shouldst ask, he (or she) will do it": مَنِ اَیْنَ رَا نَمِیْکُنَمْ اَگَرِچَهْ اُو مَرا بَکُشَدُ "I shall not do this, although he should kill me," &c.

105. It is not always necessary that the Subjunctive should have the Particle بِ placed before it. This is only the case in the Aorist of the Subjunctive, as in the two preceding examples.

106. The following will be a model for conjugating any Verb in the Subjunctive Mood, in Persian. There will be only one Tense of each of the Verbs given as a specimen; but the reader can easily supply the rest, or change the forms according to his own fancy.

## SUBJUNCTIVE MOOD.

## FOR TIME PAST.

| SINGULAR.                                                  |                                         | PLURAL.                                                         |                                                |
|------------------------------------------------------------|-----------------------------------------|-----------------------------------------------------------------|------------------------------------------------|
| اگر بودم <sup>اگر بودم</sup> or بودم <sup>بودم</sup>       | Had I been, or If I had been.           | اگر بودیم <sup>اگر بودیم</sup>                                  | Had we been, or If we had been.                |
| اگر بودی <sup>اگر بودی</sup>                               | Hadst thou been, or If thou hadst been. | اگر بودید <sup>اگر بودید</sup>                                  | Had you been, or If you had been.              |
| اگر بود <sup>اگر بود</sup> or بودی <sup>بودی</sup>         | Had he, she, or it, been.               | اگر بودند <sup>اگر بودند</sup> or بودندی <sup>بوندندی</sup>     | Had they been, or If they had been.            |
| -----                                                      |                                         |                                                                 |                                                |
| کاش بودم <sup>کاش بودم</sup> or بودمی <sup>بودمی</sup>     | Would that I had! or I wish I had been! | کاش بودیم <sup>کاش بودیم</sup>                                  | Would that we had been! or I wish we had been! |
| کاش بودی <sup>کاش بودی</sup>                               | Would that thou hadst been!             | کاش بودید <sup>کاش بودید</sup>                                  | Would that you had been!                       |
| کاش بود <sup>کاش بود</sup> or بودی <sup>بودی</sup>         | Would that he, she, or it, had been!    | کاش بودند <sup>کاش بودند</sup> or بودندی <sup>بوندندی</sup>     | Would that they had been!                      |
| -----                                                      |                                         |                                                                 |                                                |
| اگرچه بودم <sup>اگرچه بودم</sup> or بودمی <sup>بودمی</sup> | Although I was or had been.             | اگرچه بودیم <sup>اگرچه بودیم</sup>                              | Although we were or had been.                  |
| اگرچه بودی <sup>اگرچه بودی</sup>                           | Although thou wast or had been.         | اگرچه بودید <sup>اگرچه بودید</sup>                              | Altho' you were &c.                            |
| اگرچه بود <sup>اگرچه بود</sup> or بودی <sup>بودی</sup>     | Although he, she, or it, had been.      | اگرچه بودند <sup>اگرچه بودند</sup> or بودندی <sup>بوندندی</sup> | Altho' they were &c.                           |
| -----                                                      |                                         |                                                                 |                                                |
| شاید بودم <sup>شاید بودم</sup> or بودمی <sup>بودمی</sup>   | Perhaps I was or may have been.         | شاید بودیم <sup>شاید بودیم</sup>                                | Perhaps we were or may have been.              |
| شاید بودی <sup>شاید بودی</sup>                             | Perhaps thou wast or mayst have been.   | شاید بودید <sup>شاید بودید</sup>                                | Perhaps you were &c.                           |
| شاید بود <sup>شاید بود</sup> or بودی <sup>بودی</sup>       | Perhaps he, she, or it, was or may &c.  | شاید بودند <sup>شاید بودند</sup> or بودندی <sup>بوندندی</sup>   | Perhaps they were &c.                          |

107. The Particle می may be placed before all these Verbs; or the quiescent s added to the end of all of them, as in the Compound Preterite and Imperfect Tenses; or to render the Pluperfect Tense in the Subjunctive Mood; as,

اگر خواسته ام If I have wished *or*  
desired.  
کاش کرده بودی Would that, *or* I wish  
thou hadst done it!  
اگرچه میکردن Altho' he was doing.  
شاید کرده بودم Perhaps I had done.

اگر شده ایم If we are *or* have  
become.  
کاش میداشتید Would that, *or* I wish  
you were having!  
اگرچه کرده بودندن Altho' they had done.  
شاید خواسته بودیم We may have wished.

108. FOR TIME TO COME.

SINGULAR.

اگر خواهیم کرد If I should *or* would  
wish to do.  
شاید خواهی بود Thou mayst wish  
to be.  
اگرچه خواهد شد Although he, she, *or*  
it, would become.

PLURAL.

شاید خواهیم کرد Perhaps we would do.  
اگرچه خواهید بود Altho' you would be.  
اگر خواهند داشت If they would have.

109. AORIST.

اگر کنم } If I should do.  
اگر بکنم }  
شاید باشی Thou mayst be.  
اگرچه دارم } Although I may *or* should  
اگرچه بدارم } have been.

اگر باشیم If we should be.  
شاید بخواهیم Perhaps we may wish.  
کاش بشوند Would that, *or* I wish  
they may become !

110. PRESENT TENSE.

اگرچه میکنم Although I do.  
اگر میخواهی If thou doest wish.  
شاید میدارم I may perhaps have.

اگر میباشند If they are *or* should be.  
شاید میخواهند Perhaps they may *or* do  
wish.  
اگرچه میشویم Although we do become.

111. PARTICIPLE PRESENT AND ACTIVE.

اگرچه خواهانم Although I am desiring.  
اگر دارنده است If he is a possessor.  
شاید خواهند Perhaps thou art a  
wisher.

شاید دارند Perhaps they are having.  
اگر خواهند If they are wishers.  
اگرچه کنانند Although they are doers.

112. The power and the uses of these Subjunctives, especially of the Participles, will be better understood in Compounds, when these Verbs &c. perform their proper offices of Auxiliaries : thus, for instance :—

شاید ایشان داد خواهند داد Perhaps they are *seeking* justice.

اگر او دارنده مالست If he is, or should be, the *possessor* of wealth.

اگر چه کشته بشوم Although I may or should be killed.

113. The Potential Mood implies “possibility,” “liberty,” “power,” “will,” or “obligation,” which are expressed in Persian by certain words generally placed before the Verb ; as, توان “possible,” “can,” or “may” ; توانست “might,” or “could” ; باید “necessary,” “must,” or “shall” ; بایست “ought,” or “should.”

114. A Verb may be rendered Potential in various ways : the Past Tenses may be expressed by adding the Personal Terminations to توانست or بایست, and placing them before the Contracted Infinitive of any Verb, with or without prefixing *می* to either ; as :

میتوانستم or توانستم کرد I might or could do, or have done.

میتوانستی or توانستی خواست Thou mightest or couldst wish, or have wished.

میتوانست or توانست دید He, she, or it, might, or could see, or have seen.

The same with بایست .

115. The Separate Pronouns, in the Nominative Form,



may at the same time be placed before تَوَانِسْتُ and مِيتَوَانِسْتُ :  
and, in the Accusative Form, before بَايَسْتُ and مِيبَايَسْتُ ;  
as,

IN THE NOMINATIVE FORM.

مَنْ تَوَانِسْتُمْ ، مَنِ مِيتَوَانِسْتُمْ or مَنْ تَوَانِسْتَهِي  
تُو تَوَانِسْتِي ، تُو مِيتَوَانِسْتِي or تُو تَوَانِسْتِي  
أُو تَوَانِسْتُ ، أُو مِيتَوَانِسْتُ or أُو تَوَانِسْتِي  
مَا تَوَانِسْتُمْ ، مَا مِيتَوَانِسْتُمْ or مَا تَوَانِسْتَهِي  
شُهَا تَوَانِسْتِيْ ، شُهَا مِيتَوَانِسْتِيْ or شُهَا تَوَانِسْتِيْ  
أَيْشَانُ تَوَانِسْتَنْدُ ، أَيْشَانُ مِيتَوَانِسْتَنْدُ or أَيْشَانُ تَوَانِسْتَنْدِيْ

IN THE ACCUSATIVE FORM.

مَرَابَايَسْتُ ، مَرَامِيبَايَسْتُ or مَرَابَايَسْتِيْ  
تُرَابَايَسْتُ ، تُرَامِيبَايَسْتُ or تُرَابَايَسْتِيْ  
أُورَابَايَسْتُ ، أُورَامِيبَايَسْتُ or أُورَابَايَسْتِيْ  
مَارَابَايَسْتُ ، مَارَامِيبَايَسْتُ or مَارَابَايَسْتِيْ  
شُھَارَابَايَسْتُ ، شُھَارَامِيبَايَسْتُ or شُھَارَابَايَسْتِيْ  
أَيْشَانُرَابَايَسْتُ ، أَيْشَانُرَامِيبَايَسْتُ or أَيْشَانُرَابَايَسْتِيْ

116. The Possessive Pronouns may be added to بَايَسْتُ  
only ; as,

|                                   |                                         |
|-----------------------------------|-----------------------------------------|
| بَايَسْتُمْ or مِيبَايَسْتُمْ     | بَايَسْتِمَانُ or مِيبَايَسْتِمَانُ     |
| بَايَسْتَنْتُ or مِيبَايَسْتَنْتُ | بَايَسْتَنْتَانُ or مِيبَايَسْتَنْتَانُ |
| بَايَسْتَشُّ or مِيبَايَسْتَشُّ   | بَايَسْتَشْتَانُ or مِيبَايَسْتَشْتَانُ |

If we substitute *تَوَانُ* for *تَوَانِسْتُ* in all the places, when the latter appears in the preceding examples, and also *بَايْدُ* for *بَايَسْتُ* in the same manner, we shall have all the Aorists and Future Potentials: in these instances, however, we may also substitute sometimes the Aorist Tense of the Verb (which is intended to be made Potential) for the Contracted Infinitive; as,

|                                                                                                                           |   |                                 |
|---------------------------------------------------------------------------------------------------------------------------|---|---------------------------------|
| <i>تَوَانِمُ كُفْتُ</i> or <i>مَيَتَوَانِمُ</i><br><i>تَوَانِمُ بَكُويمُ</i> or <i>مَيَتَوَانِمُ</i>                      | } | I can, am able, or may speak.   |
| <i>شُمَا تَوَانِيْدُ</i> or <i>مَيَتَوَانِيْدُ</i> داشت<br><i>شُمَا تَوَانِيْدُ</i> or <i>مَيَتَوَانِيْدُ</i> بَدَارِيْدُ | } | You can, are able, or may have. |

When no Personal Terminations, or Pronouns of any kind, are added, the Verbs are termed Impersonal, *لَايَسَّمُ الْفَاعِلُ*; as,

*تَوَانُ دِيْدُ* One could, or, it is possible to, see.

*مَيَتَوَانُ خَوَاسْتُ* It is possible to, or one may, wish.

*بَايْدُ* or *مَيَبَايْدُ كَرْدُ* One must, or ought to, do.

117. A Verb may be Potential and Subjunctive at the same time; as,

*اَكْرَ تَوَانِمُ بَتُوخَوَاهِمُ دَاْدُ* If I should be able, or if I can, I will give you.

*اَكْرَجِهَ مَيَتَوَانِسْتِيْمُ كَرْدُ* Although we might have done.

*شَايْدَ اَيْنُ رَا اَز مَاتَوَانِنْدُ كَرِفْتُ* Perhaps they can take this from us.

*كَاَشُ تَوَانِسْتِيْمِي پَدَرْتِ رَا دِيْدُ* I wish I had been able to see thy father!

*اَمْرُوْزُ اَكْرَ مَيَتَوَانِي سَوَارَشُوْ* To-day, if thou art able, take a ride.

- اگرچه بیمار بودم اما دوسه قدم  
میتوانستم رفتم } Although I was sick, yet I could have  
gone two or three steps.
- کاشکی هرگز ما را ندیده بودند  
تا چنین نمیتوانستند کرد } Would that they had never seen us,  
so that they might not be able to  
do thus!
- از من نشنیدی اگرچه هزار بار  
بتوانستم که هرگز آنرا نمیتوانی دید } Thou wouldst not hear it from me,  
although I told thee a thousand  
times that thou couldst never see  
that.

OPTATIVE MOOD.

118. In Persian, when a person wishes another either good or bad luck, or when he blesses or curses, he interposes the letter Alëf (1) between the penultimate and final letter of the Third Person Singular of the Aorist, chiefly of one of the following Verbs; viz. کردن "To do"; شدن "To become"; گردانیدن "To cause to become"; دادن "To give"; and بودن "To be": thus, کند, شود, گرداند, دهد, and بود become کناد, شواد, گرداناد, دهاد, and بوداد, or باد; and they are then thus joined to a sentence, or a phrase.

EXAMPLES:

- عمرت دراز باد May your life be long!
- خدا تراروزی دهد My God give thee fortune!
- رحمت حق بر او باد May the mercy of God be upon  
him or her!
- خدا دلش را شاد گرداناد May God make his, or her, heart  
rejoice!
- طالع ویرا مددکناد May good luck assist him, or her!
- بخشش برگشته شواد May his, or her, fortune be reversed!

|                                                 |                                                          |
|-------------------------------------------------|----------------------------------------------------------|
| دَلِ دُوسْتَانِ تَانِ خُوشِ بَادُ               | May the hearts of your friends be delighted!             |
| خَانَهُ دُشْمَانِ مَانِ خَرَابِ شَوَادُ         | May the abodes of our enemies be desolate!               |
| خُدَا اَيْشَانِ رَا خَيْرِ دِهَادُ              | May Heaven grant them blessings!                         |
| اَزْ كَرْدِشِ رُوزِ گَارِ تَانِ اَسِيبِ مَبَادُ | May you never receive harm from the revolutions of fate! |
| خُدَا شَهَارَا عَافِيَتِ دِهَادُ                | May God give you good health!                            |
| بَحْتِ مَارَا مَدَدِ كُنَادُ                    | May good fortune help us!                                |

119. It is by no means necessary, however, that these forms of the Verbs should always be employed in expressions of this kind: the Aorist alone, without any alteration or addition, may be, and is much more frequently, used optatively: indeed, except in Poetry, and on occasions of particular formality, it is rather pedantic to say *بَادُ*, *دِهَادُ*, *شَوَادُ* &c.; and the Persians generally employ *بَاشَدُ*, *بِهَدَدُ*, *كُنَدُ*, *گَرْدَانَدُ*, &c.; the context being of itself quite sufficient to shew that it is used in an optative sense.

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OF NEGATIVE VERBS.

120. The formation of these Verbs is very simple. The letter *نَ*, put before any Tense, Mood, or Person of a Verb, makes the same Negative; excepting the Imperative, to which the letter *مَ* must be prefixed; as,

نَگفتَنَ "Not to Speak."

IMPERATIVE MOOD.

مَگوِي Speak not thou. مَگوئيْدَ Speak not ye.

نَكْفَتَمُ I spoke not.

نَكْفَتَهُ Thou hast not spoken.

نَمِيكَفَتُ He, or she, was not speaking.

نَكْفَتَهُ بُودِيمُ We had not spoken.

خَوَاهِيدَ كُفْتُ You will not speak.

نَمِيكَوِينَدُ They do not speak.

&c. &c. &c.

OF THE PASSIVE VOICE.

121. In the whole range of Persian Grammar (easy and simple as it is), there is no part perhaps so easy and simple as the formation of the Passive Verbs. The student has only to place the Past Participle of any Active Verb (which Past Participle is to be formed, as already stated, by changing the *ن* of the Infinitive into *س*) before the different Tenses and Moods throughout the Auxiliary Verb *شدن* "To become."* For instance: let us take *پرسیده*, the Past Participle of the Verb *پرسیدن* "To ask," and place it, first of all, before the Infinitive of the Auxiliary, and we shall obtain the Compound Infinitive *پرسیده شدن* "To be, or to become, asked";— next, before the Imperative, and we shall have *پرسیده شو* "Be thou asked," *پرسیده شوید* "Be ye asked."

INDICATIVE MOOD.

SIMPLE PRETERITE.

SINGULAR.	PLURAL.
پرسیده شدم I was asked.	پرسیده شدیم We were asked.
پرسیده شدی Thou wast asked.	پرسیده شدید You were asked.
پرسیده شد He (or she) was asked.	پرسیده شدند They were asked.

* See the Auxiliary Verb *شدن*, p. 52.

COMPOUND PRETERITE.

SINGULAR.	PLURAL.
پرسیده شده‌ام I have been asked.	پرسیده شده‌ایم We have been asked.
پرسیده شدی Thou hast been asked.	پرسیده شدید You have been asked.
پرسیده شده است He (or she) has been asked.	پرسیده شدند They have been asked.

PRETERITE IMPERFECT.

پرسیده میشدم I was being asked.	پرسیده میشدیم We were being asked.
پرسیده میشدی Thou was being asked.	پرسیده میشدید You were being asked.
پرسیده میشدند He (or she) was being asked.	پرسیده میشدند They were being asked.

PRETERITE PLUPERFECT.

پرسیده شده بودم I had been asked.	پرسیده شده بودیم We had been asked.
پرسیده شده بودی Thou hadst been asked	پرسیده شده بودید You had been asked.
پرسیده شده بودند He (or she) had been asked.	پرسیده شده بودند They had been asked.

FUTURE TENSE.

پرسیده خواهم شد I will or shall be asked.	پرسیده خواهیم شد We will or shall be asked.
پرسیده خواهی شد Thou wilt or shalt be asked.	پرسیده خواهید شد You will or shall be asked.
پرسیده خواهد شد He or she will or shall be asked.	پرسیده خواهند شد They will or shall be asked.

PRESENT TENSE.

پرسیده میشوم I am being asked.	پرسیده میشویم We are being asked.
پرسیده میشوی Thou art being asked.	پرسیده میشوید You are being asked.
پرسیده میشوندند He (or she) is being asked.	پرسیده میشوندند They are being asked.

AORIST.

SINGULAR.

پرسیده بشوم I may be asked.
 پرسیده بشوی Thou mayst be asked.
 پرسیده بشود He (or she) may be asked.

PLURAL.

پرسیده بشویم We may be asked.
 پرسیده بشوید You may be asked.
 پرسیده بشوند They may be asked.

SUBJUNCTIVE MOOD.

With اگرچه, شاید, or کاش and کاشکی; and also with or without می.

پرسیده شده باشم I may have been asked.	پرسیده شده باشیم We may have been asked.
پرسیده شده باشی Thou mayst have been asked.	پرسیده شده باشید You may have been asked.
پرسیده شده باشد He (or she) may have been asked.	پرسیده شده باشند They may have been asked.

POTENTIAL MOOD.

With توان, باید, توانست, or بایست; and also with or without می.

پرسیده توانم شد I can or could be asked.	پرسیده توانیم شد We can or could be asked.
پرسیده توانی شد Thou canst or couldst be asked.	پرسیده توانید شد You can or could be asked.
پرسیده تواند شد He (or she) can or could be asked.	پرسیده توانند شد They can or could be asked.

All other forms of Subjunctives and Potentials can now easily be imagined by the student himself.

OF CAUSAL VERBS.

122. Besides the Transitive (فِعْلٌ مُتَعَدٍ) and Intransitive (فِعْلٌ لَازِمٌ) Verbs, there is also in Persian a species of Derivative Verbs (فِعْلٌ مُشْتَقٌّ), which may be termed “Causal,” as the agent is forced (as it were) or caused by others to perform the action. In English, such meanings are expressed by two Verbs; as, “I *made* him *bring* it”; “He *caused* me to *give* it up,” &c. In Persian, generally, though not always, they are expressed by a single Verb; which is derived from the Present Participle of the Primitive Verb denoting the action.

The Second Person Plural of the Present Participle of the Primitive Verb is, then, the root from which all the Past Tenses, the Past Participle, and the Future Tense of the Causal Verb are derived; and the Present Participle itself of the Primitive Verb (without a Person) is the other root from which the Participle Active, the Present Tense, and the Aorist, are formed:—the first, with the final ِ attached to it, is the Infinitive; and the second, the Imperative: and from these two, in the same manner as has already been stated with reference to other Verbs,* the reader will proceed to form the rest; thus:

تَرْسِيدَنْ “To fear.”

IMPERATIVE MOOD.

تَرَسْ Fear thou.

The Present Participle, as we have said, is formed from the Imperative, by adding أَنْ; thus: تَرَسَانْ “Fearing”;

* See the Rules for Conjugating a Verb, p. 47.

تَرَسَانَمُ "I am fearing"; تَرَسَانِي "Thou art fearing"; تَرَسَانَسْتُ "He, or she, is fearing"; تَرَسَانِيمُ "We are fearing"; تَرَسَانِيدُ "You are fearing." This last word, by adding the final ن, becomes the Infinitive of the Causal Verb تَرَسَانِيدَنْ "To cause another to fear" or "to frighten," &c.; تَرَسَانُ "Frighten thou," is the Imperative.

INFINITIVE.

تَرَسَانِيدَنْ "To frighten."

IMPERATIVE MOOD.

SINGULAR.
تَرَسَانُ Frighten thou.

PLURAL.
تَرَسَانِيدُ Frighten ye.

INDICATIVE MOOD.

SIMPLE PRETERITE.

تَرَسَانِيدَمُ I frightened.

تَرَسَانِيدِمُ We frightened.

تَرَسَانِيدِي Thou frightenedst.

تَرَسَانِيدِيدُ You frightened.

تَرَسَانِيدُ He (or she) frightened.

تَرَسَانِيدَنْدُ They frightened.

COMPOUND PRETERITE.

تَرَسَانِيدَةٌ اَمُ I have frightened.

تَرَسَانِيدَةٌ اِيْمُ We have frightened.

تَرَسَانِيدَةٌ اِيْدُ Thou hast frightened.

تَرَسَانِيدَةٌ اِيْدُ You have frightened.

تَرَسَانِيدَةٌ اَسْتُ He (or she) has frightened.

تَرَسَانِيدَةٌ اَنْدُ They have frightened.

PRETERITE IMPERFECT.

مِيْتَرَسَانِيدَمُ I was frightening.

مِيْتَرَسَانِيدِمُ We were frightening.

مِيْتَرَسَانِيدِي Thou wast frightening.

مِيْتَرَسَانِيدِيدُ You were frightening.

مِيْتَرَسَانِيدُ He (or she) was frightening.

مِيْتَرَسَانِيدَنْدُ They were frightening.

PRETERITE PLUPERFECT.

SINGULAR.

تَرَسَانِیدَه بُوْدِم I had frightened.
 تَرَسَانِیدَه بُوْدِی Thou hadst frightened.
 تَرَسَانِیدَه بُوْدَ He (or she) had
 frightened.

PLURAL.

تَرَسَانِیدَه بُوْدِیْم We had frightened.
 تَرَسَانِیدَه بُوْدِیْدَ You had frightened.
 تَرَسَانِیدَه بُوْدَنْدَ They had frightened.

PAST PARTICIPLE.

تَرَسَانِیدَه Being, or having been, frightened.

PRESENT TENSE.

مِیْتَرَسَانِیْم I am frightening.
 مِیْتَرَسَانِی تَرَسَانِی Thou art frightening.
 مِیْتَرَسَانِدَ He (or she) is
 frightening.

مِیْتَرَسَانِیْم We are frightening.
 مِیْتَرَسَانِیْدَ You are frightening.
 مِیْتَرَسَانِیْدَنْدَ They are frightening.

AORIST.

بِیْتَرَسَانِیْم I may frighten.
 بِیْتَرَسَانِی Thou mayst frighten.
 بِیْتَرَسَانِدَ He (or she) may
 frighten.

بِیْتَرَسَانِیْم We may frighten.
 بِیْتَرَسَانِیْدَ You may frighten.
 بِیْتَرَسَانِیْدَنْدَ They may frighten.

PARTICIPLE ACTIVE.

تَرَسَانِیْدَه اَیْم I am frightener.
 تَرَسَانِیْدَه اَیْدَ Thou art frightener.
 تَرَسَانِیْدَه اَیْسْت He (or she) is
 frightener.

تَرَسَانِیْدَه اَیْم We are frighteners.
 تَرَسَانِیْدَه اَیْدَ You are frighteners.
 تَرَسَانِیْدَه اَیْنْدَ They are frighteners.

Causal Verbs have no Present or Substantive Participles.

The Causal Verb, from دَوِيدَنْ "To run."

INFINITIVE.

دَوَانِيدَنْ To urge, or To cause to run.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

دَوَانُ Cause thou to run. { دَوَانِيدُ Cause ye to run.

SUBJUNCTIVE MOOD.

SIMPLE PRETERITE.

SINGULAR.

اَكْرَأَوَمَرَادَ وَانِيدُ If he, or she, made me run.

اَكْرَأَوْتَرَادَ وَانِيدُ If he, or she, made thee run.

اَكْرَأَوَأورَادَ وَانِيدُ If he, or she, made him, or her, run.

PLURAL.

اَكْرَأَإِيشَانُ مَرَادَ وَانِيدُنْدُ If they made us run.

اَكْرَأَإِيشَانُ شَمَارَادَ وَانِيدُنْدُ If they made you run.

اَكْرَأَإِيشَانُ إِيشَانِرَادَ وَانِيدُنْدُ If they made them run.

COMPOUND PRETERITE.

SINGULAR.

شَايِدَ مِنْ أَوْرَادَ وَانِيدَهْ أَمْ Perhaps I have made him, or her, run.

شَايِدَ تُوَأورَادَ وَانِيدَهْ Perhaps thou hast made him, or her, run.

شَايِدَ وَيَ أَوْرَادَ وَانِيدَهْ أَسْتِ Perhaps he, or she, has made him, or her, run.

PLURAL.

شَايِدَ إِيشَانُ مَرَادَ وَانِيدَهْ أُنْدُ Perhaps they have made me run.

شَايِدَ إِيشَانُ تُوَرَادَ وَانِيدَهْ أُنْدُ Perhaps they have made thee run.

شَايِدَ إِيشَانُ أَوْرَادَ وَانِيدَهْ أُنْدُ Perhaps they have made him, or her, run.

PRETERITE IMPERFECT.

SINGULAR.

اگرچه مرا مید و انید Although he, or she, was urging me to run.

اگرچه ترا مید و انید Although he, or she, was urging thee to run.

اگرچه او را مید و انید Although he, or she, was urging him, or her, to run.

PLURAL.

اگرچه ما را مید و انیدند Although they were urging us to run.

اگرچه شما را مید و انیدند Although they were urging you to run.

اگرچه ایشان را مید و انیدند Although they were urging them to run.

PRETERITE PLUPERFECT.

SINGULAR.

کاش ترا داد و انیده بودم I wish I had made thee run.

کاش شما را داد و انیده بودم I wish I had made you run.

کاش ایشان را داد و انیده بودم I wish I had made them run.

PLURAL.

کاش ترا داد و انیده بودند I wish they had made thee run.

کاش شما را داد و انیده بودند I wish they had made you run.

کاش ایشان را داد و انیده بودند I wish they had made them run.

FUTURE TENSE.

SINGULAR.

شاید خواهم ترا داد و انید Perhaps I will, or may, make thee run.

شاید خواهم او را داد و انید Perhaps I will, or may, make him, or her, run.

شاید خواهم ویرا داد و انید Perhaps I will, or may, make him, or her, run.

PLURAL.

شاید خواهند ما را دوآنید	Perhaps they will, <i>or</i> would, make us run.
شاید خواهند شما را دوآنید	Perhaps they will, <i>or</i> would, make you run.
شاید خواهند ایشان را دوآنید	Perhaps they will, <i>or</i> would, make them run.

PRESENT TENSE.

SINGULAR.

اگر ترا مید و انم	If I do urge thee to run.
اگر او را مید و انم	If I do urge him, <i>or</i> her, to run.
اگر ویرا مید و انی	If thou urgest him, <i>or</i> her, to run.

PLURAL.

اگر او را مید و انیم	If we do urge him, <i>or</i> her, to run.
اگر ترا مید و انیم	If we do urge thee to run.
اگر ایشان را مید و انیم	If we do urge them to run.

AORIST.

SINGULAR.

کاش مرا بید و انی	I wish thou wouldst make me run.
کاش او را بید و انی	I wish thou wouldst make him <i>or</i> her run.
کاش ویرا بید و انی	I wish thou wouldst make them run.

PLURAL.

کاش ما را بید و انند	I wish they would make us run.
کاش شما را بید و انند	I wish they would make you run.
کاش ایشان را بید و انند	I wish they would make them run.

The reader cannot fail to observe, by the foregoing examples, what an infinite variety of Subjunctive Verbs could be formed in Persian, by the aid of the Particles, the Pronouns, and the changing of their positions.

The Causal Verb, from **گُذَشْتَن** “*To pass.*”

INFINITIVE.

گُذَرَانِيدَن To cause to pass.

IMPERATIVE MOOD.

گُذَرَان Cause thou to pass. { **گُذَرَانِيد** Cause ye to pass.

POTENTIAL MOOD.

SIMPLE PRETERITE.

SINGULAR.

تَوَانِسْتَمُ اَوْرَا گُذَرَانِيدُ I could, or might, cause him, or her, to pass.

تَوَانِسْتِي اَوْرَا گُذَرَانِيدُ Thou couldst, or mightst, cause him, or her, to pass.

تَوَانِسْت اَوْرَا گُذَرَانِيدُ He, or she, could, or might, cause him, or her, to pass.

PLURAL.

تَوَانِسْتِيم اَيْشَان رَا گُذَرَانِيدُ We could, or might, cause them to pass.

تَوَانِسْتِيد اَيْشَان رَا گُذَرَانِيدُ You could, or might, cause them to pass.

تَوَانِسْتَنَد اَيْشَان رَا گُذَرَانِيدُ They could, or might, cause them to pass.

IMPERFECT TENSE.

SINGULAR.

اَوْرَا مَيَتَوَانِسْتَمُ گُذَرَانِيدُ I could, or might, have caused him, or her, to pass.

اَوْرَا مَيَتَوَانِسْتِي گُذَرَانِيدُ Thou couldst, or mightst, have caused him, or her, to pass.

اَوْرَا مَيَتَوَانِسْت گُذَرَانِيدُ He, or she, could, or might, have caused him, or her, to pass.

PLURAL.

- آنهارا میتوانستیم گذرانید We could, or might, have caused them to pass.
- آنهارا میتوانستید گذرانید You could, or might, have caused them to pass.
- آنهارا میتوانستند گذرانید They could, or might, have caused them to pass.

PRETERITE IMPERFECT.

SINGULAR.

- اینرا بایستم گذرانید I ought to have caused this (thing) to pass.
- اینرا بایستت گذرانید Thou oughtst to have caused this (thing) to pass.
- اینرا بایستش گذرانید He, or she, ought to have caused this (thing) to pass.

PLURAL.

- اینهارا بایستمان گذرانید We ought to have caused these (things) to pass.
- اینهارا بایستتان گذرانید You ought to have caused these (things) to pass.
- اینهارا بایستشان گذرانید They ought to have caused these (things) to pass.

PRESENT TENSE.

SINGULAR.

- من ترا میتوانم گذرانید I can cause thee to pass.
- تو مرا میتوانی گذرانید Thou canst cause me to pass.
- او ما را میتواند گذرانید He, or she, can cause us to pass.

PLURAL.

- ما شما را میتوانیم گذرانید We can cause you to pass.
- شما ما را میتوانید گذرانید You can cause us to pass.
- ایشان ما و شما را میتوانند گذرانید They can cause us and you to pass.

AORIST POTENTIAL.

SINGULAR.

برادرت تواند مرا بگذراند	Thy brother can, or may, cause me to pass.
برادرم تواند ترا بگذراند	My brother can, or may, cause thee to pass.
برادرش تواند شما را بگذراند	His, or her, brother can, or may, cause you to pass.

PLURAL.

ایشان توانند پدرم را بگذرانند	They can cause my father to pass.
ایشان توانند پدر ترا بگذرانند	They can cause thy father to pass.
ایشان توانند پدرش را بگذرانند	They can cause his, or her, father to pass.

FUTURE, SUBJUNCTIVE, AND POTENTIAL.

اگر بتوانم ترا خواهم گذرانید	If I can, I will cause thee to pass.
اگر بتوانی مرا خواهی گذرانید	If thou couldst, thou wouldst cause me to pass.
اگر بتواند مرا خواهد گذرانید	If he or she could, he or she would cause me to pass.

PRESENT, SUBJUNCTIVE, AND POTENTIAL.

اگرچه میتوانم ترا بگذرانم	Although I can cause thee to pass.
اگرچه میتوانی مرا بگذرانی	Although thou canst cause me to pass.
اگرچه میتواند او را بگذراند	Although he, or she, can cause him, or her, to pass.

AORIST, SUBJUNCTIVE, AND POTENTIAL.

شاید ما را توانند گذرانید	They may perhaps be able to cause us to pass.
شاید شما را توانند گذرانید	They may perhaps be able to cause you to pass.
شاید ایشانرا توانند گذرانید	They may perhaps be able to cause them to pass.

PRETERITE PLUPERFECT.

کاش تَوَانِسْتَهٗ بُودِمِ بَگَدَرَانِمَت	I wish I had been able to have caused thee to pass!
کاش تَوَانِسْتَهٗ بُودِي بَگَدَرَانِيْم	I wish thou hadst been able to have caused me to pass!
کاش تَوَانِسْتَهٗ بُودِ بَگَدَرَانَدَش	I wish he, <i>or</i> she, had been able to have caused him, <i>or</i> her, to pass!

PRESENT TENSE.

تُرَا گَدَرَانِيْدَن تَوَانِم	To cause thee to pass, I can.
اُورَا گَدَرَانِيْدَن تَوَانِي	To cause him, <i>or</i> her, to pass, thou canst.
مَارَا گَدَرَانِيْدَن تَوَانِنْد	To cause us to pass they can.

OF INTERROGATIVE VERBS.

123. There is no particular form employed for the purpose of putting a Verb *interrogatively* in Persian. In the English language, in which the general rule for the Affirmative, in ordinary Verbs, is, that they should come after the Nominative, as, “*I did,*” “*You will,*” “*He shall,*” &c., by transposing this order, and putting the Verb before the Nominative, the Verb becomes Interrogative; as, “*Did I?*” “*Will you?*” “*Shall he?*” But in Persian there are no such forms; and Interrogatives are differently expressed. A Simple or a Compound Adverb of Interrogation (such as, چرا “*Why?*” چون “*How?*” مَکَرُ “*Perhaps?*” کِي “*When?*” کُو “*Where?*” کُجا “*What place?*” &c.*) is very often employed to express the query.

124. The context very often shews the Verb to have been

* See the Index, for Persian Adverbs.

interrogatively put : for instance, if I say to a person in Persian, **شما انگلیسی میدانید** “You know English?” if he is a Persian himself, or knows the Persian language, he perceives at once that I am asking him whether he knows the English language or not.

125. The third mode, and by far the most general, of asking a question in Persian, is, that the speaker softens his voice and expresses the Verb in an accent quite peculiar to the occasion, which leaves no doubt on the minds of those who hear him that he is asking a question : this, I believe, may be done, and is perhaps done in all languages, whether there be at the same time any particular form for expressing a Verb *interrogatively* or not. But in Persian, the Interrogation may at the same time be rendered quite complete and decided, by adding **یانه** “or not” (a Disjunctive added to a Negative Particle) to the end of the sentence ; thus :

پدر شما آنجا رفت یانه “Did your father go there, *or not*?”
شما فارسی میدانید یانه “Do you know [or speak] Persian, *or not*?”
 &c. &c.

126. We now proceed to conjugate a Verb Interrogatively with the Adverb **چرا** “Why?”

~~~~~  
 INFINITIVE MOOD.

**گفتن** “To Say,” or “To Speak.”

IMPERATIVE MOOD.

SINGULAR.

**گوی** “Say thou.”

PLURAL.

**گویید** “Say ye.”

## INDICATIVE MOOD.

## SIMPLE PRETERITE.

| SINGULAR. |                             | PLURAL.   |                |
|-----------|-----------------------------|-----------|----------------|
| چرا گفتم  | Why said I?                 | چرا گفتیم | Why said we?   |
| چرا گفتی  | Why saidst thou?            | چرا گفتید | Why said you?  |
| چرا گفت   | Why said he, <i>or</i> she? | چرا گفتند | Why said they? |

## COMPOUND PRETERITE.

|              |                                  |              |                     |
|--------------|----------------------------------|--------------|---------------------|
| چرا گفته ام  | Why have I said?                 | چرا گفته ایم | Why have we said?   |
| چرا گفته ای  | Why hast thou said?              | چرا گفته اید | Why have you said?  |
| چرا گفته است | Why has he, <i>or</i> she, said? | چرا گفته اند | Why have they said? |

## PRETERITE IMPERFECT.

|             |                                    |              |                       |
|-------------|------------------------------------|--------------|-----------------------|
| چرا می‌گفتم | Why was I saying?                  | چرا می‌گفتیم | Why were we saying?   |
| چرا می‌گفتی | Why wast thou saying?              | چرا می‌گفتید | Why were you saying?  |
| چرا می‌گفت  | Why was he, <i>or</i> she, saying? | چرا می‌گفتند | Why were they saying? |

## PRETERITE PLUPERFECT.

|               |                                  |                |                    |
|---------------|----------------------------------|----------------|--------------------|
| چرا گفته بودم | Why had I said?                  | چرا گفته بودیم | Why had we said?   |
| چرا گفته بودی | Why hadst thou said?             | چرا گفته بودید | Why had you said?  |
| چرا گفته بود  | Why had he, <i>or</i> she, said? | چرا گفته بودند | Why had they said? |

## FUTURE TENSE.

|               |                                                    |                |                                      |
|---------------|----------------------------------------------------|----------------|--------------------------------------|
| چرا خواهم گفت | Why will, <i>or</i> shall, I say?                  | چرا خواهیم گفت | Why will, <i>or</i> shall, we say?   |
| چرا خواهی گفت | Why wilt, <i>or</i> shalt, thou say?               | چرا خواهید گفت | Why will, <i>or</i> shall, you say?  |
| چرا خواهد گفت | Why will, <i>or</i> shall, he, <i>or</i> she, say? | چرا خواهند گفت | Why will, <i>or</i> shall, they say? |

## PRESENT TENSE.

## SINGULAR.

چرا میگویم Why say I?  
 چرا میگوئی Why sayest thou?  
 چرا میگوید Why says he, *or* she?

## PLURAL.

چرا میگوییم Why say we?  
 چرا میگوئید Why say you?  
 چرا میگویند Why say they?

## AORIST.

چرا بگویم Why may *or* should  
 I say?  
 چرا بگوئی Why mayest *or* shouldst  
 thou say?  
 چرا بگوید Why may *or* should  
 he, *or* she, say?

چرا بگوییم Why may *or* should  
 we say?  
 چرا بگوئید Why may *or* should  
 you say?  
 چرا بگویند Why may *or* should  
 they say?

## PRESENT PARTICIPLE.

چرا گوینم Why am I saying?  
 چرا گوئی Why art thou saying?  
 چرا گویند Why is he, *or* she,  
 saying?

چرا گوینم Why are we saying?  
 چرا گویند Why are you saying?  
 چرا گویند Why are they saying?

## ACTIVE OR SUBSTANTIVE PARTICIPLE.

چرا گوینده ام Why am I sayer?  
 چرا گوینده ای Why art thou sayer?  
 چرا گوینده است Why is he, *or* she,  
 sayer?

چرا گوینده ایم Why are we sayers?  
 چرا گوینده آید Why are you sayers?  
 چرا گوینده اند Why are they sayers?

[N. B. When the Interrogative Particle چرا is placed before a Verb (as in the above instance), the Disjunctive Negative یانه cannot be added to the end of the sentence.]

OF COMPOUND VERBS.

127. The Persian Verbs are very often compounded with Nouns, either Substantive or Adjective ; with Participles ; with Prepositions ; or with other Particles ; as, **سَخْنُ كُفْتَن** “To speak” or “to utter words ;” **دَادْ خَوَاسْتَن** “To seek justice” ; **نَيْكُ وَرَزِيدَن** “To do good,” or, “To exercise virtue” ; **بِيْمَارْ شَدَن** “To become sick” ; **خَرْمَ سَاخْتَن** “To make happy” ; **رَنگُ آمِخْتَن** “To mix colours,” or “To be deceptive” ; **جَوْبِنْدَهْ گَرْدِيدَن** “To be,” or “become, a searcher” ; **پَرِيَانْ بُوْدَن** “To be walking” or “travelling, in quest of” ; **خَنْدَانْ نَشَسْتَن** “To sit smiling” ; **بَا لَرَفْتَن** “To go up” ; **پَايْنَنْ آمَدَن** “To come down” ; **بَرْ خَاسْتَن** “To rise” ; &c. &c.

128. The Persian Verbs of Arabic extraction are always Compounds of an Arabic Verbal Noun, Participle, or Adjective, and a Persian Verb, which, in all its inflexions, is joined to the other ;—the former expressing the meaning in abstract ; and the latter deciding the Mood, the Tense, and the Person of the Verb. The Arabic words so compounded undergo, of course, no inflexions.

129. The Verbs chiefly used in these combinations, especially when Arabic words are adopted, are,

|                                                     |                                                                            |
|-----------------------------------------------------|----------------------------------------------------------------------------|
| <b>گَرْدَن</b> To do, <i>or</i> To make.            | <b>آوَرْدَن</b> To bring.                                                  |
| <b>خَوَرْدَن</b> To devour, <i>or</i><br>To suffer. | <b>كَشِيدَن</b> To draw, <i>or</i><br>To undergo.                          |
| <b>دَاشْتَن</b> To have.                            | <b>سَاخْتَن</b> To make.                                                   |
| <b>زَنَن</b> To strike.                             | <b>فَرْمُوْدَن</b> To order.                                               |
| <b>آمَدَن</b> To come, <i>or</i><br>To become.      | <b>شَدَن, گَشْتَن, گَرْدِيدَن</b> To be changed into,<br><i>or</i> become. |

|                                     |                                      |
|-------------------------------------|--------------------------------------|
| بَرْدَن To bear.                    | گِرْفَتَن To take.                   |
| نِمُودَن To shew.                   | یَافَتَن To find.                    |
| خَواستَن To wish, <i>or</i> To ask. | جِستَن To search, <i>or</i> To find. |
| بُودَن To be.                       | نِشستَن To sit.                      |

## EXAMPLES.

|                                         |                                                       |
|-----------------------------------------|-------------------------------------------------------|
| تَمَامِ کَرْدَن To complete.            | اِنْتِظارِ کَشیدَن To expect.                         |
| رِجوعِ نِمُودَن To return.              | حَسَدِ بَرْدَن To envy.                               |
| غِصهٔ خُورَدَن To be grieved.           | اِعْتِقادِ دَاشتَن To believe.                        |
| عِذرِ خَواستَن To apologize.            | هَجومِ آوَرَدَن To assault.                           |
| مُتَعَجِّبِ گَرْدیدَن To be astonished. | ضَرِبَتِ زَدَن To strike.                             |
| اِحسانِ فَرمودَن To be beneficent.      | طالِعِ آمَدَن To appear.                              |
| هَجرانِ دیدَن To be bereaved.           | نَفَعِ گِرْدَن To take profit.                        |
| عِيبِ جِستَن To find fault.             | مَرِیضِ شَدَن To be sick.                             |
| مَغمومِ بُوَدَن To be sorrowful.        | مَحرُومِ یَافَتَن To find (others) dis-<br>appointed. |

130. The student will observe, that, in forming these Compounds, he need not always be restricted to special Persian Verbs in combination with any particular Arabic word; for تَمَامِ نِمُودَن, تَمَامِ سَختَن, تَمَامِ فَرمودَن all mean "To complete," as well as تَمَامِ کَرْدَن; and in the same manner, as مُنْتَظَرِ نِشستَن, مُنْتَظَرِ بُوَدَن, مُنْتَظَرِ گَرْدیدَن, اِنْتِظارِ دَاشتَن, اِنْتِظارِ بَرْدَن, as well as اِنْتِظارِ کَشیدَن would signify "To expect"; as would اِعْتِقادِ کَرْدَن, اِعْتِقادِ آوَرَدَن, اِعْتِقادِ نِمُودَن, اِعْتِقادِ دَاشتَن all alike signify "To believe"; just as مُتَعَجِّبِ شَدَن, مُتَعَجِّبِ نِمُودَن, مُتَعَجِّبِ کَرْدَن, مُتَعَجِّبِ دَاشتَن, مُتَعَجِّبِ آوَرَدَن, and مُتَعَجِّبِ گَرْدیدَن, all may mean "To wonder," or "To be astonished": and so with the

rest, &c. In fact, these Persian Verbs, when united with any Arabic word so as to form a Compound Verb, in many instances completely lose their own primitive meanings, and serve merely as Auxiliaries, to shew, as already observed, the Arabic Verbs to be in the same inflexions as themselves.

131. The following exhibit a few examples of the Compound Verbs of both kinds,—Persian and Persian, and Persian and Arabic united.

~~~~~  
COMPOUND VERB—BOTH PARTS PERSIAN.

INFINITIVE MOOD.

پاس داشتن *“To Watch,”* or *“To keep Watch.”*

IMPERATIVE MOOD.

SINGULAR.		PLURAL.
پاس دار	{	پاس دارید
Watch thou.		Watch ye.

INDICATIVE MOOD.—ACTIVE VOICE.

SIMPLE PRETERITE.

پاس داشتم	I watched.	{	پاس داشتیم	We watched.
پاس داشتی	Thou watchedst.		پاس داشتید	You watched.
پاس داشت	He, or she, watched.		پاس داشتند	They watched.

COMPOUND PRETERITE.

پاس داشته ام	I have watched.	{	پاس داشته ایم	We have watched.
پاس داشته ای	Thou hast watched.		پاس داشته اید	You have watched.
پاس داشته است	He, or she, has watched.		پاس داشته اند	They have watched.

IMPERFECT TENSE.

SINGULAR.

پاس میداشتم	I was watching.
پاس میداشتی	Thou wast watching.
پاس میداشت	He, <i>or</i> she, was watching.

PLURAL.

پاس میداشتیم	We were watching.
پاس میداشتید	You were watching.
پاس میداشتند	They were watching.

PLUPERFECT TENSE.

پاس داشتم بودم	I had watched.
پاس داشتی بودی	Thou hadst watched.
پاس داشت بود	He, <i>or</i> she, had watched.

پاس داشتیم بودیم	We had watched.
پاس داشتید بودید	You had watched.
پاس داشتند بودند	They had watched.

FUTURE TENSE.

پاس خواهم داشت	I will <i>or</i> shall watch.
پاس خواهی داشت	Thou wilt <i>or</i> shalt watch.
پاس خواهد داشت	He, <i>or</i> she, will <i>or</i> shall watch.

پاس خواهیم داشت	We will <i>or</i> shall watch.
پاس خواهید داشت	You will <i>or</i> shall watch.
پاس خواهند داشت	They will <i>or</i> shall watch.

PAST PARTICIPLE.

پاس داشته Having watched.

PRESENT TENSE.

پاس میدارم	I watch.
پاس میداری	Thou watchest.
پاس میدارد	He, <i>or</i> she, watches.

پاس میداریم	We watch.
پاس میدارید	You watch.
پاس میدارند	They watch.

AORIST.

پاس بدارم	I may watch.
پاس بداری	Thou mayst watch.
پاس بدارد	He, <i>or</i> she, may watch.

پاس بداریم	We may watch.
پاس بدارید	You may watch.
پاس بدارند	They may watch.

PRESENT PARTICIPLE—SELDOM USED.

SINGULAR.	PLURAL.
پاس دارانم I am watching.	پاس دارانیم We are watching.
پاس دارانی Thou art watching.	پاس دارانید You are watching.
پاس دارانت He, or she, is watching.	پاس دارانند They are watching.

PARTICIPLE ACTIVE.

پاس دارنده ام I am watcher.	پاس دارنده ایم We are watchers.
پاس دارنده ای Thou art watcher.	پاس دارنده اید You are watchers.
پاس دارنده است He, or she, is watcher.	پاس دارنده اند They are watchers.

The Verb شکار کردن "To Hunt."

SUBJUNCTIVE MOOD.

COMPOUND PRETERITE.

SINGULAR.

شاید که شکار کرده باشم	Perhaps I may have hunted.
شاید که شکار کرده باشی	Perhaps thou mayst have hunted.
شاید که شکار کرده باشد	Perhaps he, or she, may have hunted.

PLURAL.

شاید که شکار کرده باشیم	Perhaps we may have hunted.
شاید که شکار کرده باشید	Perhaps you may have hunted.
شاید که شکار کرده باشند	Perhaps they may have hunted.

PRETERITE IMPERFECT.

SINGULAR.

باشد که شکار میکردم	I may have been hunting.
باشد که شکار میکردی	Thou mayst have been hunting.
باشد که شکار میکرد	He, or she, may have been hunting.

PLURAL.

باشد که شکار میکردیم	We may have been hunting.
باشد که شکار میکردید	You may have been hunting.
باشد که شکار میکردند	They may have been hunting.

PRETERITE PLUPERFECT.

SINGULAR.

اگر شکار کرده بودم	Had I, or if I had hunted.
اگر شکار کرده بودی	Hadst thou, or if thou hadst, hunted.
اگر شکار کرده بود	Had he, or she, or if he or she, had hunted.

PLURAL.

اگر شکار کرده بودیم	Had we, or if we had hunted.
اگر شکار کرده بودید	Had you, or if you had hunted.
اگر شکار کرده بودند	Had they, or if they had hunted.

FUTURE TENSE.

SINGULAR.

اگرچه شکار خواهم کرد	Although I would or should hunt.
اگرچه شکار خواهی کرد	Although thou wouldst or shouldst hunt.
اگرچه شکار خواهد کرد	Although he, or she, would or should hunt.

PLURAL.

اگرچه شکار خواهیم کرد	Although we would <i>or</i> should hunt.
اگرچه شکار خواهید کرد	Although you would <i>or</i> should hunt.
اگرچه شکار خواهند کرد	Although they would <i>or</i> should hunt.

PAST PARTICIPLE.

اگرچه شکار کرده شده	Although having been hunted.
---------------------	------------------------------

PRESENT TENSE.

SINGULAR.

اگر شکار میکنم	If I do hunt.
اگر شکار میکنی	If thou dost hunt.
اگر شکار میکند	If he, <i>or</i> she, does hunt.

PLURAL.

اگر شکار میکنیم	If we do hunt.
اگر شکار میکنید	If you do hunt.
اگر شکار میکنند	If they do hunt.

AORIST.

SINGULAR.

تا شکار بکنم	That I may hunt.
تا شکار بکنی	That thou mayst hunt.
تا شکار بکند	That he, <i>or</i> she, may hunt.

PLURAL.

تا شکار بکنیم	That we may hunt.
تا شکار بکنید	That you may hunt.
تا شکار بکنند	That they may hunt.

PRESENT PARTICIPLE.

SINGULAR.

شکارکنان باشم	I should, <i>or</i> may be hunting.
شکارکنان باشی	Thou shouldst, <i>or</i> mayst be hunting.
شکارکنان باشد	He, <i>or</i> she, should, <i>or</i> may be hunting.

PLURAL.

شکارکنان باشیم	We should, <i>or</i> may be hunting.
شکارکنان باشید	You should, <i>or</i> may be hunting.
شکارکنان باشند	They should, <i>or</i> may be hunting.

PARTICIPLE ACTIVE.

SINGULAR.

شکارکننده شوم	I may become a hunter.
شکارکننده شوی	Thou mayst become a hunter.
شکارکننده شود	He, <i>or</i> she, may become a hunter.

PLURAL.

شکارکننده شویم	We may become hunters.
شکارکننده شوید	You may become hunters.
شکارکننده شوند	They may become hunters.

The Verb نامه نوشتن "To write a Letter."

POTENTIAL MOOD.

SIMPLE PRETERITE.

SINGULAR.

نامه توانستم نوشت	I could <i>or</i> might write a letter.
نامه توانستی نوشت	Thou couldst <i>or</i> might write a letter.
نامه توانست نوشت	He, <i>or</i> she, could <i>or</i> might write a letter.

PLURAL.

نَامَهٗ تَوَانِسْتِيْمَ نُوِشْتُ We could or might write a letter.

نَامَهٗ تَوَانِسْتِيْدَ نُوِشْتُ You could or might write a letter.

نَامَهٗ تَوَانِسْتَنْدَ نُوِشْتُ They could or might write a letter.

COMPOUND PRETERITE.

SINGULAR.

نَامَهٗ تَوَانِسْتَهٗ اَمْ نُوِشْتُ I have been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ نُوِشْتُ Thou hast been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ اَسْتِ نُوِشْتُ He, or she, has been able to write a letter.

PLURAL.

نَامَهٗ تَوَانِسْتَهٗ اِيْمَ نُوِشْتُ We have been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ اِيْدَ نُوِشْتُ You have been able to write a letter.

نَامَهٗ تَوَانِسْتَهٗ اَنْدَ نُوِشْتُ They have been able to write a letter.

PRETERITE IMPERFECT.

SINGULAR.

نَامَهٗ مِيْتَوَانِسْتَمِ نُوِشْتُ I could have written, or might be writing, a letter.

نَامَهٗ مِيْتَوَانِسْتِي نُوِشْتُ Thou couldst have written, or might be writing, a letter.

نَامَهٗ مِيْتَوَانِسْتِ نُوِشْتُ He, or she, could have written, or might be writing, a letter.

PLURAL.

نَامَهٗ مِيْتَوَانِسْتِيْمَ نُوِشْتُ We could have written, or might be writing, a letter.

نَامَهٗ مِيْتَوَانِسْتِيْدَ نُوِشْتُ You could have written, or might be writing, a letter.

نَامَهٗ مِيْتَوَانِسْتَنْدَ نُوِشْتُ They could have written, or might be writing, a letter.

PRETERITE PLUPERFECT.

SINGULAR.

نَامَهٗ تَوَانِسْتَمِ نُوِشْتَهٗ بُودَ I could, or might, have had written a letter.

نَامَهٗ تَوَانِسْتِي نُوِشْتَهٗ بُودَ Thou couldst, or might, have had written a letter.

نَامَهٗ تَوَانِسْتِ نُوِشْتَهٗ بُودَ He, or she, could, or might, have had written a letter.

PLURAL.

نَامَهٗ تَوَانِسْتِيْمِ نُوِشْتَهٗ بُودَ We could, or might, have had written a letter.

نَامَهٗ تَوَانِسْتِيْدِ نُوِشْتَهٗ بُودَ You could, or might, have had written a letter.

نَامَهٗ تَوَانِسْتَنْدِ نُوِشْتَهٗ بُودَ They could, or might, have had written a letter.

FUTURE TENSE.

SINGULAR.

نَامَهٗ خَوَاهَمِ تَوَانِسْتِ نُوِشْتِ I shall be able to write a letter.

نَامَهٗ خَوَاهِي تَوَانِسْتِ نُوِشْتِ Thou wilt be able to write a letter.

نَامَهٗ خَوَاهَدِ تَوَانِسْتِ نُوِشْتِ He, or she, will be able to write a letter.

PLURAL.

نَامَهٗ خَوَاهِيْمِ تَوَانِسْتِ نُوِشْتِ We shall be able to write a letter.

نَامَهٗ خَوَاهِيْدِ تَوَانِسْتِ نُوِشْتِ You will be able to write a letter.

نَامَهٗ خَوَاهَنْدِ تَوَانِسْتِ نُوِشْتِ They will be able to write a letter.

PRESENT TENSE.

SINGULAR.

نَامَهٗ مِيَتَوَانِمِ نُوِشْتِ I can write, or am able to write, a letter.

نَامَهٗ مِيَتَوَانِي نُوِشْتِ Thou canst write, or art able to write, a letter.

نَامَهٗ مِيَتَوَانَدِ نُوِشْتِ He, or she, can write, or is able to write, a letter.

PLURAL.

نَامَهٗ مَيِّتَوَانِيْمِ نُوِشْتُ	We can write, <i>or</i> are able to write a letter.
نَامَهٗ مَيِّتَوَانِيْدُ نُوِشْتُ	You can write, <i>or</i> are able to write a letter.
نَامَهٗ مَيِّتَوَانَنْدُ نُوِشْتُ	They can write, <i>or</i> are able to write a letter.

AORIST, POTENTIAL.

SINGULAR.

نَامَهٗ بَايْدُ بِنُوِيْسِمِ	I must, <i>or</i> ought to write a letter.
نَامَهٗ بَايْدُ بِنُوِيْسِي	Thou must, <i>or</i> oughtst to write a letter.
نَامَهٗ بَايْدُ بِنُوِيْسِدُ	He, <i>or</i> she, must, <i>or</i> ought to write a letter.

PLURAL.

نَامَهٗ تَوَانِيْمِ نُوِشْتُ	We may be able to write a letter.
نَامَهٗ تَوَانِيْدُ نُوِشْتُ	You may be able to write a letter.
نَامَهٗ تَوَانَنْدُ نُوِشْتُ	They may be able to write a letter.

PRESENT PARTICIPLE.

SINGULAR.

بَايْدُ نَامَهٗ نُوِيْسَانُ بَاشَمُ	I must <i>or</i> should be writing a letter.
بَايْدُ نَامَهٗ نُوِيْسَانُ بَاشِي	Thou must, <i>or</i> shouldst, be writing a letter.
بَايْدُ نَامَهٗ نُوِيْسَانُ بَاشْدُ	He, <i>or</i> she, must <i>or</i> should be writing a letter.

PLURAL.

نَامَهٗ نُوِيْسَانُ تَوَانِيْمِ شُدُ	We could be writing a letter.
نَامَهٗ نُوِيْسَانُ تَوَانِيْدُ شُدُ	You could be writing a letter.
نَامَهٗ نُوِيْسَانُ تَوَانَنْدُ شُدُ	They could be writing a letter.

ACTIVE PARTICIPLE.

SINGULAR.

مَنْ بَايَدُ نَوَيْسِنْدَهٗ اَيْنِ نَامَهٗ بَاشَمُ I must be the writer of this letter.

تُو بَايَدُ نَوَيْسِنْدَهٗ اَيْنِ نَامَهٗ بَاشِي Thou must be the writer of this letter.

اَوْ بَايَدُ نَوَيْسِنْدَهٗ اَيْنِ نَامَهٗ بَاشَدُ He, or she, must be the writer of this letter

PLURAL.

مَا بَايَسْتُ نَوَيْسِنْدَهٗ اَيْنِ نَامَهٗ بَاشِيمُ We should, or ought to have been the writers of this letter.

شُمَا بَايَسْتُ نَوَيْسِنْدَهٗ اَيْنِ نَامَهٗ بَاشِيدُ You should, or ought to have been the writers of this letter.

اَيْشَانُ بَايَسْتُ نَوَيْسِنْدَهٗ اَيْنِ نَامَهٗ بَاشِنْدُ They should, or ought to have been the writers of this letter.

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The Verb رَشَكْ بَرْدَنْ “To Envy.”

## PASSIVE VOICE.

رَشَكْ بَرْدَهٗ شَدَنْ To be, or to become, envied.

## INDICATIVE MOOD.

## SIMPLE PRETERITE.

## SINGULAR.

رَشَكْ بَرْدَهٗ شَدَمُ I was envied.

رَشَكْ بَرْدَهٗ شَدِي Thou wast envied.

رَشَكْ بَرْدَهٗ شَدُ He, or she, was envied.

## PLURAL.

رَشَكْ بَرْدَهٗ شَدِيمُ We were envied.

رَشَكْ بَرْدَهٗ شَدِيدُ You were envied.

رَشَكْ بَرْدَهٗ شَدِنْدُ They were envied.

## COMPOUND PRETERITE.

رَشَكْ بَرْدَهٗ شَدَهٗ اَمُ I have been envied.

رَشَكْبَرْدَهٗ شَدَهٗ Thou hast been envied.

رَشَكْبَرْدَهٗ شَدَهٗ اَسْتُ He, or she, has been envied.

رَشَكْبَرْدَهٗ شَدَهٗ اِيمُ We have been envied.

رَشَكْبَرْدَهٗ شَدَهٗ اِيدُ You have been envied.

رَشَكْبَرْدَهٗ شَدَهٗ اِنْدُ They have been envied.



IMPERPECT TENSE.

SINGULAR.

رشکبرده میشدم I was being envied.  
 رشکبرده میشدی Thou wast being envied.  
 رشکبرده میشد He, *or* she, was being envied.

PLURAL.

رشکبرده میشدیم We were being envied.  
 رشکبرده میشدید You were being envied.  
 رشکبرده میشدند They were being envied.

PRETERITE PLUPERFECT.

رشکبرده شده بودم I had been envied.  
 رشکبرده شده بودی Thou hadst been envied.  
 رشکبرده شده بود He, *or* she, had been envied.

رشکبرده شده بودیم We had been envied.  
 رشکبرده شده بودید You had been envied.  
 رشکبرده شده بودند They had been envied.

FUTURE TENSE.

رشکبرده خواهم شد I shall be envied.  
 رشکبرده خواهی شد Thou wilt be envied.  
 رشکبرده خواهد شد He, *or* she, will be envied.

رشکبرده خواهیم شد We shall be envied.  
 رشکبرده خواهید شد You will be envied.  
 رشکبرده خواهند شد They will be envied.

PRESENT TENSE.

رشکبرده میشوم I am being envied.  
 رشکبرده میشوی Thou art being envied.  
 رشکبرده میشوند He, *or* she, is being envied.

رشکبرده میشویم We are being envied.  
 رشکبرده میشوید You are being envied.  
 رشکبرده میشوند They are being envied.

AORIST.

رشکبرده شوم I may become envied.  
 رشکبرده شوی Thou mayst become envied.  
 رشکبرده شود He, *or* she, may become envied.

رشکبرده شویم We may become envied.  
 رشکبرده شوید You may become envied.  
 رشکبرده شوند They may become envied.

PAST PARTICIPLE.

رشک برده شده Having been envied.

## SUBJUNCTIVE MOOD.

| SINGULAR.          |                                              | PLURAL.            |                                 |
|--------------------|----------------------------------------------|--------------------|---------------------------------|
| شاید رشکبرده شدم   | Perhaps I was envied.                        | شاید رشکبرده بشویم | We may perhaps become envied.   |
| شاید رشکبرده شدی   | Perhaps thou wast envied.                    | شاید رشکبرده بشوید | You may perhaps become envied.  |
| شاید رشکبرده شد    | Perhaps he, <i>or</i> she, was envied.       | شاید رشکبرده بشوند | They may perhaps become envied. |
| شاید رشکبرده میشدم | Perhaps I was being envied.                  | اگر رشکبرده میشویم | If we are being envied.         |
| شاید رشکبرده میشدی | Perhaps thou wast being envied.              | اگر رشکبرده میشوید | If you are being envied.        |
| شاید رشکبرده میشد  | Perhaps he, <i>or</i> she, was being envied. | اگر رشکبرده میشوند | If they are being envied.       |

&c. &c. &c.

The reader will have now no difficulty, according to the models before him, in forming any Compound, whether of Arabic extraction or otherwise, as he pleases.

## 132.

## AN ALPHABETICAL SERIES

OF

VERBAL NOUNS, OR SIMPLE PERSIAN INFINITIVES,

WITH THEIR RESPECTIVE IMPERATIVES.

| INFINITIVE. |            | IMPERATIVE. | INFINITIVE. |           | IMPERATIVE. |
|-------------|------------|-------------|-------------|-----------|-------------|
| آجیدن       | To stitch  | آجین        | آفریدن      | To create | آفرین       |
| آزرنن       | To offend  | آزار        | آگاهانیدن   | To warn   | آگاهان      |
| آسودن       | To repose  | آسای        | آکنندن      | To stuff  | آکند        |
| آشفتن       | To disturb | آشوب        | آلودن       | To stain  | آلای        |
| آغالیدن     | To excite  | آغال        | آمدن        | To come   | آی          |
| آغشتن       | To steep   | آلای        | آموختن      | To learn  | آموز        |

| INFINITIVE.   |             | IMPERATIVE. | INFINITIVE.   |                | IMPERATIVE. |
|---------------|-------------|-------------|---------------|----------------|-------------|
| آمِخْتَنَ     | To mingle   | آمِزْ       | بِخْتَنَ      | To sift        | بِزْ        |
| آوِخْتَنَ     | To suspend  | آوِزْ       | پاشِیدَنَ     | To scatter     | پاشْ        |
| آرْزِیدَنَ    | To be worth | آرْزْ       | پائِیدَنَ     | To guard       | پایْ        |
| اَفْتَادَنَ   | To fall     | اَفْتْ      | پالوَدَنَ     | To strain      | پالایْ      |
| اَفْرَاخْتَنَ | To elevate  | اَفْرَازْ   | پُخْتَنَ      | To cook        | پَزْ        |
| اَفْرَاشْتَنَ | To hoist    | اَفْرَازْ   | پَرَسْتِیدَنَ | To worship     | پَرَسْتْ    |
| اَفزودَنَ     | To increase | اَفزایْ     | پَرَسِیدَنَ   | To ask         | پَرَسْ      |
| اَفشردَنَ     | To squeeze  | اَفشارْ     | پَرِیدَنَ     | To fly         | پَرْ        |
| اَفکندَنَ     | To fling    | اَفکَنْ     | پَرُوهِیدَنَ  | To investigate | پَرُوْهْ    |
| اَنبَاشْتَنَ  | To store    | اَنبازْ     | پوسِیدَنَ     | To rot         | پوسْ        |
| اَنداخْتَنَ   | To throw    | اَندازْ     | پَذِیرْفَتَنَ | To accept      | پَذِیرْ     |
| اَندوختَنَ    | To treasure | اَندوزْ     | پِیوستَنَ     | To join        | پِیوندْ     |
| اَنگاشْتَنَ   | To suppose  | اَنگارْ     | پِیمودَنَ     | To measure     | پِیمایْ     |
| اِستادنَ      | To stand    | اِستْ       | تَابِیدَنَ    | To twist       | تَابْ       |
| باخْتَنَ      | To play     | بازْ        | تاخْتَنَ      | To gallop      | تازْ        |
| بارِیدَنَ     | To rain     | بارْ        | تازِیدَنَ     | To run         | تازْ        |
| بافْتَنَ      | To weave    | بافْ        | تافْتَنَ      | To shine       | تابْ        |
| بالِیدَنَ     | To exult    | بالْ        | تَپِیدَنَ     | To palpitate   | تَپْ        |
| بردَنَ        | To carry    | برْ         | تَرسِیدَنَ    | To fear        | تَرسْ       |
| برِیدَنَ      | To cut      | برْ         | تَرسائِیدَنَ  | To frighten    | تَرسانْ     |
| بستَنَ        | To bind     | بندْ        | جائِیدَنَ     | To masticate   | جاوْ        |
| بوئِیدَنَ     | To smell    | بویْ        | جستَنَ        | To leap        | جَهْ        |

| INFINITIVE.               | IMPERATIVE. | INFINITIVE.                 | IMPERATIVE. |
|---------------------------|-------------|-----------------------------|-------------|
| جستن To search            | جوي         | خوابيدن To sleep            | خواب        |
| جندیدن To shake           | جذب         | خوابانيدن To cause to sleep | خوابان      |
| جندبايدن To stir          | جذبان       | خواستن To desire            | خواه        |
| جهانيدن To urge to leap   | جهان        | خریدن To purchase           | خر          |
| جوئیدن To search          | جوي         | خزیدن To creep              | خز          |
| چریدن To graze            | چر          | خسبیدن To repose            | خسب         |
| چرانيدن To cause to graze | چران        | خيلیدن To prick             | خل          |
| چسبیدن To stick           | چسب         | خندیدن To laugh             | خند         |
| چسبانيدن To glue          | چسبان       | خندانيدن To cause to laugh  | خندان       |
| خيلیدن To prick           | خل          | دادن To give                | ده          |
| خمیدن To bend             | خم          | داشتن To have               | دار         |
| خمانيدن To double down    | خمان        | دانستن To know              | دان         |
| چشیدن To taste            | چش          | درودن To reap               | درو         |
| چشانيدن To cause to taste | چشان        | دریدن To rend               | در          |
| چکیدن To drop             | چک          | دزدیدن To steal             | دزد         |
| چکانيدن To cause to drop  | چکان        | دمیدن To blow               | دم          |
| چמידن To walk proudly     | چم          | دوختن To sew                | دوز         |
| چیدن To pick or select    | چين         | دوشيدن To milk              | دوش         |
| خاستن To rise             | خيز         | دويدن To run                | دو          |
| خاريدن To itch            | خار         | ديدن To see                 | بين         |
| خارانيدن To scratch       | خاران       | راندن To drive              | ران         |
| خايدن To bite             | خاي         | رخشيدن To shine             | رخش         |

| INFINITIVE.  |                | IMPERATIVE. | INFINITIVE. |               | IMPERATIVE. |
|--------------|----------------|-------------|-------------|---------------|-------------|
| رِسْتَنَ     | To grow        | رَوِي       | سِرْوَدَنَ  | To sing       | سَرَايَ     |
| رِسْتَنَ     | To scape       | رِهَ        | سِفْتَنَ    | To bore       | سُنَبَ      |
| رِسِيدَنَ    | To arrive      | رِسَ        | سِكَايِدَنَ | To think      | سَكَاكُ     |
| رِشْتَنَ     | To spin        | رِيسَ       | سُوَدَنَ    | To pound      | سَايَ       |
| رِفْتَنَ     | To go          | رَوَ        | شُدَنَ      | To become     | شَوَ        |
| رِفْتَنَ     | To sweep       | رَوَبَ      | شِكْسْتَنَ  | To break      | شِكَنَ      |
| رَمِيدَنَ    | To startle     | رَمَ        | شِكَاكْتَنَ | To cleave     | شِكَاكُ     |
| رَمَانِيدَنَ | To scare       | رَمَانَ     | شِكْفَتَنَ  | To bloom      | شِكْفَتُ    |
| رِشْتَنَ     | To spin        | رِيسَ       | شِخَاكْتَنَ | To recognise  | شِخَاكُ     |
| زَادَنَ      | To bring forth | زَا         | شِمَرَدَنَ  | To count      | شِمَارُ     |
| زَايِدَنَ    | To bear young  | زَايَ       | شَغَايِدَنَ | To rejoice    | شَغِيحُ     |
| زَارِيدَنَ   | To lament      | زَارَ       | فِرُوختَنَ  | To sell       | فِرُوشُ     |
| زِدُونَنَ    | To rub off     | زِدَايَ     | فِرُودَنَ   | To increase   | فِرَايَ     |
| زِيسْتَنَ    | To live        | زِي         | فِرِيفْتَنَ | To deceive    | فِرِيبَ     |
| سَايِدَنَ    | To rub         | سَايَ       | فِشَرَدَنَ  | To squeeze    | فِشَارُ     |
| سِپَرَدَنَ   | To commit      | سِپَارَ     | فِهْمِيدَنَ | To understand | فِهْمَ      |
| سَاخْتَنَ    | To make        | سَازَ       | كَاشْتَنَ   | To plant      | كَارُ       |
| سِپُوختَنَ   | To stuff       | سِپُوژَ     | كَاوِيدَنَ  | To hollow out | كَاوُ       |
| سِتَانَدَنَ  | To take        | سِتَانَ     | كَاهِيدَنَ  | To decrease   | كَاهُ       |
| سِتُونَدَنَ  | To praise      | سِتَايَ     | كَرَدَنَ    | To do         | كَرَنَ      |
| سِرِشْتَنَ   | To mix         | سِرِشَ      | كَشْتَنَ    | To become     | كَرَدَ      |
| سِرَايِدَنَ  | To chant       | سِرَايَ     | كَرْدِيدَنَ | To turn round | كَرَدَ      |

| INFINITIVE. |                  | IMPERATIVE. | INFINITIVE. | IMPERATIVE. |
|-------------|------------------|-------------|-------------|-------------|
| کِشْتَن     | To sow           | کَار        | مَرْدَن     | میر         |
| کِشْتَن     | To kill          | کُش         | مَکِیدَن    | مَک         |
| کِشِیدَن    | To draw          | کَش         | نَارِیدَن   | نَار        |
| گَنْدِیدَن  | To stink         | گَنْد       | نَالِیدَن   | نَال        |
| گَنْدَن     | To dig           | گَنْ        | نَامِیدَن   | نَام        |
| کُوفْتَن    | To beat          | کُوب        | نِشَانْدَن  | نِشَان      |
| کُوشِیدَن   | To strive        | کُوش        | نِشَسْتَن   | نِشِین      |
| گَرِیدَن    | To sting or bite | گَر         | نِکُوهِیدَن | نِکُوه      |
| گَزِیدَن    | To chose         | گَرِین      | نِموَدَن    | نِمای       |
| کُسیخْتَن   | To snap          | کُسل        | نُورْدِیدَن | نُورْد      |
| کُشَادَن    | To loose         | کُشای       | نُوشْتَن    | نُویس       |
| کُشُودَن    |                  |             | نِهَادَن    | نِه         |
| گُفْتَن     | To speak         | گُوی        | نِهْفْتَن   | نِهْفَت     |
| لَاغِیدَن   | To boast         | لَاغ        | وَرَزِیدَن  | وَرَز       |
| لَرَزِیدَن  | To tremble       | لَرَز       | وَرِیدَن    | وَر         |
| لَغَزِیدَن  | To slip          | لَغَز       | هَسْتَن     | هَل         |
| لَنگِیدَن   | To limp          | لَنگ        | یَازِیدَن   | یَاز        |
| مَالِیدَن   | To rub           | مَال        | یَاْفْتَن   | یَاْب       |
| مَانْدَن    | To remain        | مَان        | یَالِیدَن   | یَال        |

COMPOUND ADJECTIVES,  
AND  
THE NATURE OF THEIR COMPOSITION.

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133. This is a very extensive and useful class of Compounds in Persian. They are formed in three ways: By placing a Substantive before a Contracted Participle (Active or Passive); as, جُهَانُ آفَرِيْنُ “world-creating”; آفَرِيْنُ being a contraction of آفَرِيْنْدَهْ, “Creator,” the Active Participle of آفَرِيْدَنْ “To create.” By prefixing an Adjective to a Substantive; as, شِيْرِيْنُ زَبَانُ “sweet-tongued”: or, By adding one Noun Substantive to another; as, پَرِيْ پَيَكْرُ “fairy-formed.”

134. However susceptible these Compounds may appear of unlimited extent, they must still be restricted within certain bounds. We must not attempt to form new and arbitrary Compounds; but be content with the use of such only as are already to be found in the works of writers of authority (who are, after all, our best guides in all languages), or with those which are in common use among the educated Natives of Persia.

135. It is a mistake, to suppose “that these Compounds may be multiplied without end, according to the pleasure and taste of the writer.” Those who hold this opinion have, indeed, attempted many new formations, of which they have given long lists in their works; but the beginner must be very cautious how he adopts any of them, for they cannot safely be relied on. Even in the selection of Compounds unquestionably legitimate, some judgment is required in their adaptation to different occasions. Many of them, though composed of different words, imply the same meaning; and the

writer's *taste*, certainly, must here be judiciously exercised. For instance, شيرين زبَان شيرين گفتار شيرين سخن نوش لب شکرخا شيرين &c. &c., are all Compound Adjectives, employed to express sweetness of mouth, the beauty and the elegance of manner in which an admired object joins in discourse; but they are not all indiscriminately and equally applicable to every occasion: study and experience can alone guide the selection.

136. These Compounds may be formed with two Persian words, two Arabic words, or one Persian and one Arabic word. Of the last-mentioned kind, are all those that are composed of an Arabic Noun and a Contracted Participle; for the Participle must always be Persian: and for distinction sake, we call these "Compound Epithets," of which the following afford a few Examples:—they are by far the most extensive class of Compounds in the Persian language.

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137. COMPOUND EPITHETS.

جُهَانْگِیْر	World-conquering.	مَجْلِسْ آرَا	Assembly-adorning.
عَدُوْبِنْد	Enemy-enslaving.	رُوحْ آسَا	Soul-refreshing.
دُرْآفْشَان	Pearl-scattering.	دِلَاْرَامْ	Heart-soothing.
عَنْبَرْ آگِیْن	Amber-scented.	خَطَا بَخْش	Fault-forgiving.
مَرْدْ آفْگِن	Hero-overthrowing.	بِهْجَتْ آفْزَا	Delight-increasing.
دَلْ آزَار	Heart-afflicting.	شَهْرْ آشُوب	Town-disturbing.
گُلْ آفْشَان	Rose-scattering.	عُبَارْ الْوَدْ	Being covered with dust.
خَجَلْتْ رَدَه	Shame-stricken.	خُونْرِیْز	Blood-shedding.

شَهْدٌ آمِيزٌ	Being mixed with honey.	دَلِ گُشا	Heart-expanding.
کَيْتِي افروز	World - illuminating.	عَطْرٌ بِيْزٌ	Perfume-diffusing.
وَحْشَتٌ افزا	Fear-increasing.	جانِ افْرِيْن	Soul-creating.
دَهْشَتٌ اَنْگِيْز	Dread-inspiring.	خَوْشِ خَوَانُ	Sweet-singer.
جَنْجُوِي	Battle-seeking.	عَالَمْتَابُ	World-brightening.
سَخْرُخِيْزٌ	Early-rising.	ظُلْمَتٌ زَدا	Darkness - dispelling.
تَنْ پَرُوْر	Self-indulging.	صَفِ شِكْنِ	Rank (of battle) -breaking.
ضِيَا گُسْتَرُ	Light-spreading.	عَمَزِ دايِ	Grief-dispersing.
غَرِيْبٌ نِوازِ	Stranger - cherishing.		

&c. &c. &c.

COMPOUND ADJECTIVES.

38. Adjectives compounded of two Nouns-Substantive, both Arabic, both Persian, or one of each; thus :

پَرِي رُخْسارِ	Fairy-faced.	شَرِيْفِ نِهَادِ	Of noble birth.
مَلِكِ اَخْلَاقِ	Angelic-disposition.	سَلْطَنَتِ دَسْتِگَاهِ	Kingly-pomp.
شِيْرِ دِلِ	Lion-hearted.	عَدَالَتِ اَنْبِيْنِ	Justly-disposed.
كَرِيْمِ طَبْعِ	Generous - disposition.	مَحْزُوْنِ خَاطِرِ	Melancholy - minded.
غُنْجَهْ دِهَانِ	Rose-bud mouthed.	سَمْنِ بُوِي	Jessamine-scented.
ياقُوْتِ لَبِ	Ruby-lipp'd.	فَصِيْحِ كَلَامِ	Perspicuous in speech.
اَنْجَمِ سِيْپَاهِ	Army numerous as stars.	دَرِيَا مِثَالِ	Resembling the sea.

بَلِيْغِ خَطَابِ Eloquent in discourse. &c. &c. &c.

139. Adjectives and Substantives together forming Compound Adjectives :—

خُوبَ رُوِي	Handsome-faced.	شَدِيرِينَ زَبَانُ	Sweet-tongued.
صَافِ دَلِّ	Pure-hearted.	سُرْخَ رُوِي	Red-faced.
سَلِيمِ قَلْبِ	Simple-minded.	سَفِيدِ مُوِي	Grey-haired.
پَاكِزَهٗ خُوِي	Well-disposed.	كَمَّجِ خُلُقِ	Ill- (<i>lit.</i> crooked-) -tempered.
نِيكَ مَحْضَرِ	Right-minded (<i>be-</i> <i>nevolent</i>).	تَلَخُّ كَفْتَارِ	Bitter in speech.
خُوشِ الْحَانِ	Pleasant - chanting (warbling).	تَدِيرِ فُهَمِ	Sharp-witted.
زُشْتِ رُوِي	Ugly-faced.	سَبْكَ سَيْرِ	Swift-footed.
سَنَكِينِ دَلِّ	Hard-hearted.	بَدْرُوشِ	Ill-mannered.
تُرْشِ اَبْرُو	Sour-browed.	پَاكَ طَبِيْعَتِ	Pure-natured.
صَافِي صَمِيْرِ	Pure-minded.	نِيكَ اَخْلَاقِ	Of good-morals.
پَاكَ طَبِيْعَتِ	Good- (<i>lit.</i> pure-) -natured.	رُوشَنِ عَقْلِ	Clear in judgment.
سِيَاَهٗ چَشْمِ	Black-eyed.	شَكْسْتَهٗ بَالِ	Broken-hearted.

&c. &c. &c.

140. The vast number of Epithets and Adjectives which are capable of being combined after these three forms,—and which are often used, especially in the Plural Number, as Substantives, without any Noun being expressed,—renders the Persian language exceedingly rich, and particularly adapted to poetical writings.

NOUNS COMPOUNDED WITH PARTICLES.

141. There are several significant Particles in Persian, which, when prefixed or added to Nouns, form another extensive class of Compounds.

(1) The Particle هَم “together,” or “with,” prefixed to Nouns, implies “society,” “intimacy,” “sympathy,” “fellowship,” &c. &c.; as,

- هَمْخَانَه Being in the same house, or fellow-lodgers.
 هَمْصَحْبَتْ Being associates.
 هَمْدَم (lit.) Breathing together, i.e. being intimate.
 هَمْدَرَد Sympathizing; (lit.) Feeling the same pain.
 هَمْ مَكْتَبْ Being in the same school together, i.e. school-fellows.
 هَمْ رَازْ Having the same secret, or being confidants.
 هَمْ بَسْتَرْ Lying on the same pillow, i.e. being bed-fellows.
 &c. &c. &c.

(2) The Particles نَا “not,” بِي “without,” and كَم “little,” are placed before Nouns to denote scarcity or privation; as,

- | | |
|-------------------------------------|---------------------------------------|
| نَادَانْ Ignorant. | بِي دِينَ Irreligious. |
| نَا مَرْدْ Unmanly. | بِي بَاكْ Careless. |
| نَا پَاكْ Unclean. | كَم تَجْرِبَه With little experience. |
| بِي خَرْدْ Senseless. | كَم بَهَا Of little value. |
| بِي تَمِيزْ Without discrimination. | كَم رِيشْ Thin-bearded. |
| بِي مَصْرَفْ Useless. | كَم مَائِه Of little resource. |
- &c. &c. &c.

NAMES OF AGENTS.

142. The modern Persians have very extensively taken their names of Agents from the Arabic in precisely the same form as is used by the Arabs, of which several instances are to be found in the list of the *simple significant words* at the beginning of this work* : but the Persian names of Agents are properly formed by prefixing Nouns to Contracted Participles Active; as, كَلُّ فُرُوشٍ “a seller of roses”; أَشْ پَزْ “a cooker of broth”; كَفْشِ دُوَزْ “a shoemaker”; كَلَاهِ دُوَزْ “a cap-maker” or “a hatter”; زَيْنِ سَاژْ “a saddler”; &c. &c.

143. These Contracted Participles are sometimes corrupted; for instance : بَانَ, a corruption of مَانَ, contracted from مَانَدَه “a remainder with,” or “waiter upon,” is added to many Nouns; as, باغْبَانَ “a gardener”; دَرَبَانَ “a porter”; زندانِ بَانَ “a jailor.” In the same manner is كَر “both,” corrupted and contracted from كَار; which itself is here a part, or contraction (as it were), of the Compound Participle Active كَارِ كُنْدَه “a worker,” and is thus added to Nouns; as, زَرَكِرْ “a goldsmith”; آهِنَكِرْ “an iron,” or “blacksmith”; كُوژِهَكِرْ “a potter”; &c. &c.

NOUNS OF PLACE.

144. The Persians have also adopted this Noun from the Arabic; as, مَسْجِدْ “a mosque” or “place of worship”; مَنَزِلْ “a station,” or “place of descent”; مَعْبَرْ “a ford over a river,” &c.: but still the genuine Persian form is

* See p. 21.

frequently used ; which is, to add گاه, meaning both *time* and *place*, to the Noun ; as, خوابگاه “ a bed ” or “ place of sleep ” ; منزلگاه “ a resting-place ” ; تختگاه “ a throne-chamber,” and sometimes the “ capital of the empire,” for the throne rests there ; شامگاه “ the evening,” or “ the night-time ” ; بیگاه “ untimely,” or “ out of time ” ; &c. &c.

145. In like manner, زار, ستان, کده, سار, لان, added to Nouns, all denote the places of any thing of which the Nouns bear the name ; as,

گلستان	A rose-garden.	قلمدان	A penholder, or inkstand.
خارستان	A thorny place.	شمعدان	A candlestick.
شوره زار	A salt-desert, or a salt-mine.	کوهسار	A mountainous country.
نمک زار		سنگ لان	A rough stony place.
بتکده	An idol-temple.	دیوان	A place haunted by evil spirits.
آتشدکده	A fire-temple.		

&c. &c. &c.

146. Adjectives implying possession, plenty, mixture, or colour, are formed by prefixing the Nouns to the Particles گون, فام, دین, سار, ناک, مند, ور, وار, آکین, گین ; as,

غمگین	Sorrowful.	خوف ناک	Fearful.
شرم آکین	Bashful.	شرمسار	Ashamed.
امیدوار	Hopeful.	زمردین	Emerald-coloured.
دانش ور	Learned.	سیه فام	Black-coloured.
خرد مند	Wise.	گلگون	Rose-coloured.
زهر ناک	Poisonous.		

&c. &c. &c.

147. Adjectives denoting *similitude*, or *fitness*, are formed by placing the Nouns before سا, آسا, وَش, آنَه, سَان, وَاْر, &c. &c.; as,

سَحْرَسَا	Like magic.	زَنَانَه	Fit for women.
عَنْدِرَآسَا	Like ambergris.	دِيُوسَان	Demon-like.
مَاهُ وَش	Resembling the moon.	خُورَشِيْدِ سَان	Resembling the sun.
مَرْدَانَه	Manly; and also, Fit for men.	شَاهُ وَاْر	Prince-like, or Fit for kings.

148. Some Adjectives, when intended to express *fulness*, *entireness*, *completeness*, or *variety*, are repeated, having the letter (ا) *Alēf* interposed between them; as لَبَابُ “brimful”; سَرَّاسِرُ “entirely,” or “from one end to the other”; كُوناگُونُ “of various colours”; &c. But the instances of these two or three classes of Adjectives are very few,—almost confined, indeed, to those above stated.

149. From the Compounds above mentioned, or any other Adjectives Compound or Simple, Abstract Substantives may be formed, by adding the Particle ي; subject to the same conditions as already stated, when speaking of *Definite and Indefinite Nouns**.

150. Another class of these Abstracts is formed by placing the Third Person Singular of the Simple Preterite of a Verb before the Imperative of the same Verb; or before the Third Person Singular of the Simple Preterite of the same, or of another Verb.

* See the Rules on Definite and Indefinite Nouns, p. 32.

The Conjunction , is sometimes placed between them ; which is, however, never fully pronounced, but only serves as a (') Peesh on the last letter of the preceding word ; as, ^{كُفَّتْ وَكُوبِي} or ^{كُفْتُكَو} " conversation " ; ^{جَسْتَجُو} " search " ; ^{خَرِيدُو فَرُوش} or ^{خَرِيدُو فَرُوشْت} " buying and selling ; " ^{آمَدُوشْد} or ^{آمَدُوشْت} " coming and going," or " frequenting " ; &c. &c.

151. Others are made, again, by adding ^{آر} to the Third Person Singular of the Simple Preterite of a Verb ; as, ^{كُفْتَار} " speech " ; ^{رَفْتَار} " motion " or " behaviour " ; &c. &c.

OF PREPOSITIONS.

152. Prepositions serve to connect words one with another, and to shew the relation between them. They are, for the most part, set before Nouns and Pronouns ; as,

^{پَدْرَمِنْ} ^{اَزْخَانَه} ^{بِباَزَارِ رَفْت} " My father went *from* home *to* the market."

^{مَنْ} ^{اَيْن} ^{كِتَابِ} ^{اَبُو دَادَم} " I gave this book *to* him.

153. Prepositions are of great use in all languages ; but in one particular they are of greater use in Persian than in any other language not similarly constituted ; inasmuch as, in Persian, they express all those relations which, in some languages, are chiefly marked by Cases, or the different endings of Nouns.

154. Prepositions are Separable or Inseparable. The Separable Prepositions are those which may be used separated

from other words; as, بالا "upon," or "atop," "aloft"; پائین "down"; زیر, فرارز "above"; زیر "below," or "beneath"; فرود, نشیب "down"; پیش "before," or "in front"; پس "after," or "behind"; سوی "towards," "side of"; میان "between"; پهلو "by the side"; نزدیک, نزد "near"; "vicinity," "neighbourhood"; برای, بهر "for," "on account of"; بیرون "out"; اندرون "in." To which may be added these four, borrowed from the Arabs; قبل "before"; بعد "after"; جهت "toward"; جانب "side."

155. The Inseparable Prepositions are those which cannot be used separately; as, از, ز "from," "by," "of"; بر, ابر, بر "on," "upon"; ب, به "to"; با "with"; در "in"; را "for," "to," "of." Some of these are often used two together, so as to form Compound Prepositions; as, از زیر, از بالا "from above," or "from top"; از فرارز "from the height"; از نشیب, از زیر, از پائین "from below," "from beneath," "from under"; از پس "from behind"; از پس, or سپس "then," or "afterwards"; از پیش "from before"; از سوی "from"; از میان "from the middle," "from the midst," "from amongst"; از پهلو "from the side"; از نزدیک "from near"; از بهر, از برای "for"; از جهت, از نزد, از جانب "because of," "on account of"; از بیرون "from without"; از اندرون "from within"; قبل از "before"; بعد از "after." Taking از away, ب (to), may be prefixed to all the foregoing Prepositions, except سپس, برای, بهر, قبل and بعد. بدر is very often used to signify "out-and-out," "clear-out," "quite out." ز is no more than از contracted, and therefore

may be used instead of it, but must always be prefixed to the Preposition: the use of it is, however, chiefly, if not wholly, confined to poetry.

OF CONJUNCTIONS.

156. There are, in Persian, Simple as well as Compound Conjunctions. The following are the Simple Conjunctions: وَ “and”; نَيْزِ، هَمْ “also,” “likewise”; اَگَر or گَر “if”; یا “or,” “either”; جَزْ “except”; مَگَر “unless,” “rather”; چِه، کِه “for,” “because,” or “whether.”

157. Compound Conjunctions are of various sorts. One sort is composed of two Conjunctions; as, وَاگَر or وَاگَر “and if”; وَا “and or”; وَا مَآ “and or,” which latter is also abbreviated, thus وَا لِيكْ، وَا لِيكْ “and but,” “nevertheless”; بَلْكَه “but rather,” or “perhaps”; وَاگَر چِه، وَاگَر چِه، وَاگَر چِه “although,” “and although,” &c. Another sort is compounded of a

* This Conjunction is borrowed from the Arabs, and is pronounced و va; but it is not always distinctly articulated in Persian. Very often, when coming between two words, especially when such words have a natural affinity or any other relation one to another, the و is used as a vowel; and it serves only as پيش (پ), or the vowel *ū* in English, as if placed on the last letter of the first of the two words; as, پَدْر و مَآندَر “the father and mother”; رُوز و شَب “day and night”; گَرْم و سَرْد “warm and cold,” &c.; which are not usually pronounced “Pedar *va* mandar,” “Roos *va* shab,” “Garm *va* sard”; but, “Pedarū mandar,” “Roosū shab,” “Garmū sard,” &c. &c. The following Conjunctions are also borrowed from the Arabs: بَلْ، مَآ “but”; بَلْ “rather.”

Conjunction and a Preposition ; as, بِجُزْ “excepting”; بِبِهِمْ, “together”; &c. &c.

158. Other Compound Conjunctions are formed by the union of Adjectives, Prepositions, Adverbs, Pronouns, and Conjunctions ; as, وَهَرچَندِکِهٴ, هَرچَندِکِهٴ, وَهَرچَندِکِهٴ, هَرچَندِکِهٴ, “although,” “notwithstanding,” &c. ; زِیرَاکِهٴ, زِیرَا, بِبَنَابَرِاینِ, “because,” “therefore,” &c.

159. A Preposition alone is sometimes used as a Conjunction ; as, پَسْ “then” ; بِيْ “without” : and sometimes a Noun also ; as, خَوَاهُ “whether” ; &c. &c.

160. Conjunctions and Prepositions being equally essential to discourse, since they form that class of words called *Connectives*, without which there could be no language ; some further remarks, joined with a few examples on the nature and the use of Conjunctions, may not be unacceptable to the learner.

161. Conjunctions are principally divided into two sorts, the Copulative and Disjunctive.

The Conjunction-Copulative serves to connect or to continue words or sentences, by expressing an addition, a supposition, a cause, &c. ; as,

اَوْ وِبَرادَرشِ دَرلَندنِ مِیباشَندْ	He and his brother reside in London.
مَنْ خَواهِم رَفتِ اَگر او مَرا رُخَصَت دَهدْ	I will go, if he would give me permission.
مَنْ نَرَفْتَم زِیرَاکِهٴ مِیترسِیدَمْ	I did not go, because I was afraid.
&c. &c. &c.	

162. The Conjunction-Disjunctive serves also to connect or to continue words or sentences: but instead of connecting their meanings, as the Conjunctives do, they disjoin them, or set them, as it were, in opposition; as,

يَكْ فَنَجَانُ چَايِ بِي شِيرِ مَن بَدِهْ	Give me a cup of tea, <i>without</i> milk.
اَزْ هَمِهْ كَسْ پُرْسِيْدِ مَگَرِ اَزْ مَن	He asked every body, <i>except</i> me.
خَادِمِ مَن رَفْتِ اَمَّا بَرَنْگَشْتِ	My servant went, <i>but</i> he did not return.

163. These two kinds of Conjunctions may further be subdivided in the following manner.

Conjunctions that unite both sentences and their meanings: they are either *Copulatives* or *Continuatives*.

The former may join all sentences, however incongruous in signification; as,

سَعْدِي شَاعِرِ خُوْبِي بُوْد وَ هِنْدُ بَسِيَارَ گَرْمَسْتِ
Sady was a fine Poet, and India is very hot.

The latter join those sentences only which have a natural connection; as,

سَبْزِهْ دَرْ صَحْرَا يَافْتِ نَمِيْشُوْدِ بَجِهْتِ اَيْنِكِهْ بَارَانُ نِيَامَدَ اَسْتِ
No verdure is found in the fields, *because* there has been (come) no rain.

بِنْدِ پَدَرْتَرَا بَشَنُوْجِهْ اَوْخَيْرِ خَوَاهِ نُسْتِ
Listen to the advice of thy father, *for* he is thy well-wisher.

164. Continuatives are also of two sorts, *Suppositive* and *Positive*.

The former denote connexion, but not actual existence; as,

اَفْتَابُ تَرَا خَوَاهَدِ سُوْخْتِ اَكْرَبِيْرُونِ بَرُوِي
The Sun will scorch thee, *if* thou goest abroad.

The latter imply connexion and actual existence at the same time ; as,

تُوخْد اَتْرَسِي زِيْرَاكِهٖ پَدْرُوْمَادَرْتَرَّ اعْرِيْزِ مِيْدَارِيْ

Thou art a God-fearing man, *since* thou lovest thy parents.

165. Again, Positive Continuatives are either Causal or Collective. The former subjoin causes to effects ; as,

اَزْدِرْخْتْ اَفْتَادِجِهٖ شَاخَهٗ تَابْ نِيَاوَرْدْ He fell from the tree *because* the branch could not bear (him).

The latter subjoin effects to causes ; as,

اُوَابِلَهٗ اَسْتْ زِيْنِرُوْ نَمِيْفَهْمَدْ He is a fool, *therefore*, he does not understand.

&c. &c. &c.

166. Disjunctive Conjunctions, which unite sentences, while they disjoin their meanings, are either Simple, which merely disjoin ; as, اَنْ يَاَسْبْ اَسْتْ يَاخْرَ “That is *either* a horse or an ass” ; or Adversative, which both disjoin and mark an opposition ; as, اَنْ اَسْبْ نِيَسْتْ بَلْكَهٗ خَرَاَسْتْ “That is not a horse, *but* it is an ass” ; &c. &c.

167. Adversative Disjunctives are divided into *Absolute* and *Comparative* :—Absolute, as when I say, مَنِ بِيْدَارِ بُوْدَمْ اَمَّا تُوْ نَبُوْدِيْ “I was awake, *but* thou wast not.” Comparative, as in this example : اَيْنِ اَسْبْ رَوَانْتَرَاَزْ اَنْسْتْ “This horse is swifter *than* that” ; &c. &c.

168. Adversative Disjunctives are further divided into *Adequate* and *Inadequate* :—Adequate, as when it is said, اَوْ خَوَاهَدْ اَمَدْ مَكْرِ بِيْمَارِ بَاشَدْ “He will come, *unless* he be sick” ; that is, his sickness only will be an adequate cause to prevent his coming. Inadequate, as in this sentence, اَوْ قَبُوْلْ خَوَاهَدْ كَرْدْ اَكْرِجِهٖ مَسْكِيْنِ بَاشَدْ “He will not accept (it), *although* he be poor ;” that is, his poverty will not be a sufficient or adequate cause to make him accept it ; &c. &c.

OF INTERJECTIONS AND EXCLAMATIONS.

169. Interjections are words thrown in between the parts of a sentence to express the passions or emotions of a speaker. They may, however, be termed Exclamations when they occur at the beginning of a sentence; that is, when the speaker begins his speech by uttering one of these words first; as, *از شدت بیماری افسوس که قوت حرکت ندارم* "From extreme illness, *alas!* that I have not the power of moving." or, *افسوس که مرگ او را امان نداد* "*Alas!* that death gave him no quarter!" &c. &c.

170. The Persians have borrowed most of their Interjections from Arabic; in which latter language they are pretty numerous. They are not, however, a set of words without definite meanings in themselves; as, "oh!" "ah!" "hem!" "ho!" &c.: but, on the contrary, they are all of them significant words, and some even short sentences, used as Interjections; because their very meanings express the passions or emotions which the speaker intends to express. Nor are their uses always confined to these modes of expression; but are otherwise employed as Adjectives, as Substantives, as Verbs Simple or Compound, just as they happen to be. Similar instances are numerous, even in English. What are, for instance, "O misery!" "Death!" "Shame!" &c. but significant words, used as Interjections, as well as otherwise?

171. The following is a list of the principal Interjections used in Persian; which are, with the exception of those marked p., all Arabic:—

172. Interjections expressing regret or sorrow are, افسوس P. افسوس P. "Alas!" حَيْفٌ "Pity!" آءٌ P. "a sigh."

173. Those which intimate grief, distress, or want of help, are, اَمَانٌ, دَخِيلٌ "O quarter!" فَرِيَادٌ P. "Cry!" بَيِّدَادٌ P. "Injustice!" "Tyranny!" يَا رَبُّ "O Lord!"

174. Such as are expressive of admiration, both real and ironical, are اَفْرِيْنٌ P. "create!" (that is, O Lord, let us have more!) مَرْحَبَاً "Welcome!" تَبَارَكَ اللهُ, بَارَكَ اللهُ "God is mighty!" مَا شَاءَ اللهُ "God has willed!" هَاهُ وَهَاهُ, هَاهُ وَهَاهُ "Heigh-ho!" or "Bravo!" &c. &c.

175. Of aversion, or disgust: مَبَادَاً P. "May it never be or come to pass!" نَعُوذُ بِاللَّهِ, عِيَاذًا بِاللَّهِ "God protect us!" اَسْتَغْفِرُ اللّٰهَ "God forgive me!" &c. &c.

176. Of lamentation, mourning, &c. : اَفْعَانٌ P. اَفْعَانٌ P. "Lament!" "Oh!" "Alas!" وَاوِيْلًا, وَاوِيْلًا "O misery!" وَاَحْسَرَتَا "O loss!" "O pity!" &c. &c.

177. Of hatred and contempt : اُفٌّ "Fie!" &c. &c.

178. Of a call of the attention : اَيْنَكَ P. اَيْنَكَ P. هُنَّ P. هُنَّ P. "Lo!" "Behold!" "Hark!" to all of which اَيُّ "O!" also may be prefixed.

179. We may now give a few examples of the introduction of the above into sentences.

فَرْدًا اِنْشَاءَ اللّٰهِ بَدِيدِنِ شَمَا خَوَاهِمَ اَمَدَ To-morrow, please God! I will
come to see you.

اَسْبِ شَمَا دَيْرُوزَ مَا شَاءَ اللّٰهُ جِهَ خُوبِ دَوِيْدَ How well, as God willed yester-
day, did your horse run?

بِرَادِرِ مَنْ اَفْسُوْسُ كِهَ بِشِدَّتْ بِيْمَارِ اَسْتِ My brother, I regret, is very
seriously ill.

اَلَا اَزَانَ هَمَّةَ مِهْرَبَانِيهَا كِهَ اُوْبَاتُو كَرْدِ Alas! for all those kindnesses
which he exercised towards
thee!

مَرَجَبَا اَيْنِ صَفْحَهٗ رَا بِسِيَارِ خُوبِ نُوِشْتَهٗ Bless thee! thou hast written
this page very well.

اَفِ جِهَ قَدَرِ زَحْمَتِ بِيْفَايِدَهٗ مَيِدِهِي Fie! how much useless trouble
thou givest!

اَيِ وَايِ كِهَ مَرْدُمِ اَيْنِ شَهْرَا زَكُرِسْنَكِي O misery! the people of this
city all died of hunger!

&c. &c. &c.

OF ADVERBS.

180. Adverbs being parts of speech which express some quality or circumstance respecting what are called Verbs, are, in Persian, chiefly Nouns, Participles, and Prepositions; or are derived from, or made up of, different combinations of these parts of speech, with or without Particles, in the following manner:—

(1) Of Number: as, بَارِي, or يَكْبَارُ “once”; نُوْبَارُ “twice”; سَهٗ بَارُ “thrice”; &c. &c.

(2) Of Order : as, ^{اَوَّلَ} ^{مَرْتَبَةً}, ^{أَوَّلًا}, ^{مُخَسِّتِينَ}, or ^{أَوَّلِينَ}, “first”; ^{ثَانِيًا}, “secondly”; ^{ثَالِثًا}, “thirdly”; ^{رَابِعًا}, “fourthly”; &c. &c.

(3) Of Place : as, ^{أَيْنَمَا} “here”; ^{أَيْنَطَرَفٍ}, ^{أَيْنَجَانِبٍ}, ^{أَيْنَسُو}, &c. “this way,” “this direction,” &c.; ^{أَنْسُو}, ^{أَنْجَا}, &c., “there,” “that way”; &c. &c.

(4) Of Interrogation : as, ^{كُودَا مَا جَا}, ^{كُودَا} “Where?” ^{كُودَا مَا جَا}, ^{كُودَا مَا جَا}, &c., “What place?” “What way?” “What direction?” &c. ^{چَا كُودَا} “How many?” ^{چَا كُودَا} “In what manner?” ^{چَا كُودَا} “How?” ^{چَا كُودَا} “Wherefore?” ^{چَا كُودَا} “Why?” ^{چَا كُودَا} “On what account?” ^{چَا كُودَا} “For what cause?” ^{چَا كُودَا} “How much?” “What quantity?” &c. &c.

(5) Of Time Present : as, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, “now”; ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, &c., “just now,” “this instant,” “this very moment”; ^{اَكُنُون} “to day”; ^{اَكُنُون} “to night”; ^{اَكُنُون} “this year”; &c. &c.

(6) Of Time Past : as, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, “before this”; ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, “previously”; ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, ^{اَكُنُون}, “anciently”; ^{اَكُنُون} “yesterday”; ^{اَكُنُون} “last night”; ^{اَكُنُون} “last year.”

(7) Of Time to Come : as, ^{اَكُنُون} “to-morrow”; ^{اَكُنُون} “the next day”; ^{اَكُنُون} “to-morrow night”; ^{اَكُنُون} “the next night”; ^{اَكُنُون} “the day after to-morrow”; ^{اَكُنُون} “the night after to-morrow”; ^{اَكُنُون} “the

next year"; ماهِ دِیْگَرِ "the next month"; هَفْتَهٗ دِیْگَرِ "the next week"; or سَالِ اَنیدَهٗ, هَفْتَهٗ اَنیدَهٗ, ماهِ اَنیدَهٗ "the coming or approaching week, month, and year." سِبَسِ, بَعْدِ اَزْاِیْنِ "henceforth," "in future," "hereafter," &c.; اِنیدَهٗ, پَسِ اَزْاِیْنِ "by-and-bye," "presently, &c.:" فِی الْفَوْرِ, عِنْدِ قَرِیْبِ "immediately," "instantly," "directly," &c.

(8) Of Time Indefinite: as, بَسِیَارِ, بَسِیَارِ, مَکْرَرًا, بَارَهَا, "often," "many a time," "oftentimes"; گَاهِ گَاهِی "occasionally"; گَاهِ وَتَهٗی "sometimes"; زُوْدٌ "soon"; کَمْتَرٌ "very seldom"; نَادِرٌ "rarely"; هَمَیْشَهٗ, هَمَاوَرَهٗ "always," "ever"; پُیُوْسْتَهٗ "constantly"; مُدَامٌ "continually"; هَرْرُوْزٌ, هَرْ رُوْزَهٗ, یَوْمِیَهٗ, هَرْرُوْزٌ "every day," "daily"; هَرَسَالَهٗ "every year"; سَالِیَانَهٗ "yearly"; هَرْمَاهَهٗ "every month"; مَاهِیَانَهٗ "monthly"; هَرْهَفْتَهٗ "every week"; هَفْتَهٗی "weekly"; هَرْمَدَمٌ "every moment"; مَمْدَمٌ "momentarily"; دِیْگَرِ, دِیْگَرِ, بَارٌ "again"; &c. &c.

(9) Of Quantity: as, اَنْدَکٌ "little"; کَثْرٌ "much"; کَمٌ "rare"; کَثِیْرٌ "greatly," "a great many"; وَافِرًا, فَرَاوَانًا "abundantly"; کَافِیٌ "sufficiently"; بَسٌ "enough," "only"; هَمِیْنِ "even," "even this only."

(10) OF MANNER OR QUALITY.

181. Adverbs of Quality are the most numerous: they are generally formed by adding the termination اَنَهٗ (which answers to the English "ly") to an Adjective, whether Simple or Compound; as, بَلِیْرَانَهٗ "bold-ly";

دانشورانه “learned-ly”; &c. Every Compound Epithet, therefore, with very few exceptions, can be thus used as an Adverb*.

182. Participles Present are also used as Adverbs: they may be Simple; as,

أُونَالَانِ بَمَنْ كُفْتُ He spoke to me lamentingly.

وَيِ خندانِ اَزَمَنْ پُرسیدَ He asked me smilingly.

or Compound; as,

پُرخاشِ جویانِ آمدَ He came contentiously, or in a manner evidently seeking contention, i.e. to pick a quarrel.

گریه کُنانِ بَرَدْرِ سَرایِ شاهِ رَفْتُ He went weeping to the gate of the palace of the king.

183. Compound Past Participles are likewise employed as Adverbs; as,

دَلشکستَه بازگشتَ He returned broken-hearted.

In fact, every Noun which describes a Quality, Manner, or Attribute, may be employed in Persian as an Adverb.

(11) Of Doubt; as, شاید “perhaps”; باشد “it may be” or “may happen”; تواند “possibly”; بُوکَه “peradventure”; &c.

(12) Of Affirmation; as, هَمَانَا، هَرآینَه “certainly”; اَلْبَتَّهَ “verily”; بِی شُبُهَه، بِلاشک، لِاشک، بِی شک “undoubtedly”; بِی هَمَه چیز “without any doubt whatever”; بِی سَاحَتَه “without artifice.”

* See the List of the Compounds, Adjectives and Epithets, p. 103, 4.

(13) Of Negation; as, هَرگزُ “never”; نَهْ “no,” “not”; مُطْلَقًا, أَبَدًا, “not at all”; هِجْ “not any”; هِجْ وَتْ “at no time”; هِجْ چِيزْ “nothing whatever”; بَهِيَجُوجَهْ “in no wise”; هِجْ كُدَامْ “none whatever”; هِجْ كَسْ “no person”; هِجْ بَابْ “on no account;” &c. &c.

(14) Of Comparison; as, أَفْرُونْ, بِيَشْتَرْ, زِيَانَتْ, “more”; بَسِيَارْتَرْ “much-more”; أَكْثَرْ, أَغْلَبْ, بِيَشْتَرِيْنْ “most”; كَمْتَرْ, أَفَلْ, “less”; كَمْتَرِيْنْ “least”; خُرْدْ, كُوجُكْ, “small”; خُرْدْتَرْ, كُوجُكْتَرْ, “smaller”; مِثْلْ “alike”; مُسَاوِيْ “equal”; مُوَازِيْ “parallel”; مُحَادِيْ, مُقَابِلْ, رُوبُرُوْ “opposite,” “face to face”; هَمَّوَزَنْ, مُوَازِنْ “of the same weight.”

184. Prepositions, or even Adjectives, singly, in some instances, become Adverbs, by their application merely, *without* suffering any change; as in these phrases:

رَفْتَنْ مَانَرْدِيْكَ اَسْتْ (The time of) our departure is
near (at hand).

پَسْ چِرَا اَزْمَنْ شِكَايْتْ مِيْكَنِيْ Why, then, dost thou complain of
me?

&c. &c. &c.

185. The following sentence will better explain the manner in which Adverbs are used in Persian:

مَنْ يَكْبَارَ بِيْدِيْدَنْشْ رَفْتَمْ I went to see him *once*.

186. When the Adverb “once” is employed in English, it may mean indefinitely; namely, “*once upon a time*.”

In Persian, in such instances, the Indefinite Particle **ی** is added to the Adjective **بار**; as,

باري بديدنش رفت *Once upon a time, he went to see him.*

It may be used without any emphasis being intended; as, "Once I went to see him." Either of the two foregoing phrases, in Persian, may be employed here; when the context *will do the rest*.

187. It may, in English, mean "one time only," *i.e.* neither "more nor less." Now, in Persian, the Adjective-Adverb **بس** "sufficient," or "only," must also be used with the other Adverbs in manner following:

من يكبار بديدنش رفتم وبس *I went to see him, only once.*

او دوساعت با من بود وبس *He was only two hours with me.*

يكي از ايشان خندان بود وبس *One of them was smiling only.*

188. Sometimes the Adverb **همين**, the Adjective **تنها** "alone," or the Adjective-Adverb **تنهاي** "singly," are used with **بس**, or employed instead of it; as,

همين يكبار از من پرسيد وبس *He asked me only once, and no more.*

من تنها از تو شكايتم ميكتم وبس *I complain of thee alone, and only.*

شما همين تنها از من پرسيديد *You asked of me alone.*

ايشان همين تنها ميگفتند وبس *They alone were speaking, and no one else.*

اکنون از من بشنو *Listen to me now!*

از چندین جهت من این اسب را خریدم I did not buy this horse, for several reasons.

اولاً اینکه پیر است First, that it is old.

ثانیاً اینکه لنگست نوم Secondly, that it is lame.

ثالثاً اینکه بد رنگست Thirdly, that it is of a bad colour.

&c. &c. &c.

دیروز کجا رفتم بودی Where hadst thou gone yesterday?

چرا میپرسی Why dost thou ask?

از آنیکه دو بار در زدم و کسی جواب نداد Because I knocked at the door twice, and no one gave me an answer.

چه وقت بود What time was it?

درست خاطر نمیست میتوانست که درست خاطر میست (it is not exactly in my recollection): it might have been mid-day.

ظهر باشد

189. The learner will observe, that the Adjective درست "perfect" has here been employed as the Adverb "exactly," without having suffered any change of form: so he may also remark with regard to the Adjective خوب "good," or "well," in the following sentence:

خوب تأمل کن شاید خاطرت بیاید Think well! it may perhaps come into thy recollection.

حالا خاطر آمد یکساعت بعد از ظهر بود Now I recollect (or it is just come into my recollection); it was an hour after noon (one o'clock).

- از کجا بخاطر آمد *Whence* came it into thy recollection?
- از مزدوران که اغلب در ساعت یک بجاشت میروند *From* (seeing) the common labourers, who *mostly* go to (their) meals at *one o'clock*.
- این چه دخل بدرزدن دیروز شما دارد *What* has this to do (what connection has this) with your knocking at the door *yesterday*.
- چرا که چون من معمرومانه از در خانه شما برمیگشتم جمعی از آنها را در کوچه دیدم *Why*, because just as I was returning, *disappointedly*, from the door of your house, I saw a number of them in the street.
- این هرگز دلیل نمیشود براینکه شما ساعت یک بدر خانه من آمدید *This* can *never* be considered (become) a proof that you came to the door of my house at one o'clock.
- چرا نمیشود *Why* not?
- از این سبب که عملاً همیشه و هر روز در ساعت یک مقرر اجاشت نمیروند *For* this reason, that the workmen do not *always*, and *every* day, go to (their) meals *exactly* at one o'clock.
- چه من بسیار دیده‌ام که ایشان در ساعت دوغذا میخوردند *For* I have *often* seen them eating their food at *two o'clock*.
- و دیگر آنکه جمعی عملاً راندنها در کوچه دیدن ابد ادلیل نیست که البته ایشان بخوردن میروند *And* *again*, to see *merely* (تنها) a number of workmen in the street, is by *no means* a proof that, *positively*, they are going to eat.
- حال افس است شما خیلی خوب منطقی هستی *It* is *enough*, now: you are a *very good* [ironically used] logician.

آما راسْتْ بگوفردا خانه خواهي بود يانه
 But tell me (speak), *Really*,
 wilt thou be at home *to-mor-*
row, or not?
 خدا ميداند و بس God *only* knows.

مگر انيکه بگويي کي خواهي آمد والبتّه
 بيايي Unless thou shouldst say *when*
 thou wilt come, and dost
 come *accordingly*.

يكساعت پيش از ظهر بي شك وعده
 ميكنم كه بيايم I promise that I will come,
without fail, an hour before
 noon.

بسيار خوب اگر ميتواني زودتر هم بيايي
 باك نيست Very well: if thou canst, come
earlier even: there is no
 objection (*lit.* harm).

OF DIMINUTIVE NOUNS.

190. This class of Nouns has a very extensive and peculiar application. With a complete knowledge of the properties of a Persian Noun, and of the changes which it undergoes by grammatical inflection, the mode of imparting to them a diminutive signification would appear to be simple and obvious, and scarcely of sufficient importance to require separate illustration; especially when we consider the vast power of expression, and the unlimited variety of epithets existing in the Numbers of the Persian Adjectives, and their susceptibility of almost infinite combinations with other Parts of Speech.

The fact, however, is, that, in the Persian Language, these Nouns constitute quite a separate class, and their forms are of a very perplexing nature; contrary to that general uniformity and simplicity which characterizes the

grammar of this Language. One cause of this peculiarity, perhaps, is, that the Affixes (four in number, كُ, كَ, چَ, ۳) which—being added to a Noun—at one time express simply *smallness of size*, at other times impart to it other meanings; such as, *tenderness, pity, contempt, artificial things* in imitation of nature, *nicknames, &c. &c.*

Hence these Particles are not exclusively appropriated to one particular purpose, but vary their office when added to different classes of Nouns; and a foreigner may experience some difficulty in duly comprehending the use and application of these Affixes.

The difficulty, however, will in general be experienced by the Student only in writing Persian; for in reading any respectable Persian book, he will always find the context so clear, that, if he understands what he reads at all, he will readily comprehend what a Noun, having any of these Affixes, is intended to express: but in *writing*, if he cannot trust to his knowledge of the idiom, he need not make use of them to express any of the different meanings above mentioned. Some Adjectives, Adverbs, Epithets, &c., may equally be, and are, by the Persians, universally employed for that purpose, as already stated.

191. I will now proceed to explain, as clearly as I can, how Diminutive Nouns of various kinds are formed in Persian, by the aid of the four Particles above specified.

192. OF THE DIMINUTIVE PARTICLES,

WHEN ADDED TO

THE NAMES OF RATIONAL BEINGS.

(1) The Particle ك, when added to the names of Rational Beings, may simply denote Diminutiveness; as, مَرَدُّكُ “a small man”; زَنْكُ “a small woman”; پَسْرَكُ “a small boy”; دُخْتَرَكُ “a small girl.” In this sense, however, unless jestingly, it is seldom used.

(2) When added to a Noun of this class, and not intended simply to express Diminutiveness, an Adjective must be added, to define the meaning, which, in this case, however, is not always of a favourable nature; as, مَرَدُّكِ پارِسا “a good holy man”; مَرَدُّكِ شَرِّيرُ “a wicked man”; &c. &c.

(3) It may be used in an endearing sense, to imply Pity, Affection, Regret, &c.; as, طِفْلُكَ مِنْ بِيْمَارَسْتِ “My poor dear child is sick”; &c. &c.

(4) With the letter ٔ added to the ك, so as to make it كَٔ, it may imply “contempt,” with or without an Adjective; as, اَيُّ مَرَدُّكَ “O thou fellow!” اَيُّ زَنْكَ “Why, this woman”; &c. &c. But this is restricted to Grown-up persons; for in the case of a Boy or a Girl, the ٔ alone (also, with or without an Adjective) is quite sufficient to imply the contemptuous sense; as, پَسْرَٔ “a naughty boy”; دُخْتَرَٔ “a good-for-nothing girl”: or, پَسْرَٔ هَرَزَٔ “a profligate boy or youth”; دُخْتَرَٔ بِي حِيَا “a shameless girl”; &c. &c.

193. The Particle چَٔ is never added to the names of Rational Beings.

194. OF DIMINUTIVE PARTICLES,

WHEN ADDED TO

THE NAMES OF IRRATIONAL BEINGS.

In Persian, we may say **اَسْبَكْ**, **خَرَكْ**, &c., signifying “a small horse,” “a *small* ass,” &c. &c.; and the Adjectives **كُوچِكْ** or **خُرْدْ** “little” or “small” may at the same time be used; as, **اَسْبَكِ كُوچِكْ** “a little horse”; **خَرَكِ خُرْدْ** “a small ass”; &c. &c.

195. It may also be added to this class of Nouns, to imply *pity* or *compassion*, &c.; but in this meaning it is generally accompanied *with* an Adjective; as, **خَرَكِ مُسْكِينْ** “the poor wretched ass”; **گَارَكِ خَسْتَهْ** “the poor tired ox”; &c. In both these senses, however, it is more usual to add the Particle **كُ**, *with* or *without* an Adjective, to the Generic Noun, **جَانَوْرْ** or **حَيَوَانْ** “Animal,” for Beasts of all kinds; and to **مَرغْ** “Bird,” for Fowls of all descriptions; as, **حَيَوَانَكِ** “poor little creature,” or merely “little creature”; **مَرغَكِ** “poor little bird”; &c.; or **حَيَوَانَكِ خَسْتَهْ** “the poor jaded beast”; **جَانَوْرَكِ ضَعِيْفْ** “the weak miserable animal”; &c. &c.

196. It is at the same time to be observed, that **حَيَوَانْ** is chiefly to be used for Domestic Animals, Quadrupeds, and Fish; while **جَانَوْرْ** applies to Wild Beasts, Reptiles, and Vermin of all kinds.

197. The Particles **كَهْ**, **چَهْ**, and **هْ**, are never added to this class of Nouns.

198. OF DIMINUTIVE PARTICLES,

ADDED TO
INANIMATE THINGS.

The Particles كُ and چَه are most extensively used, in Persian, with this class of Nouns :

(1) To indicate Smallness of Size ; as, حَوْضَكُ “ a little pond ” ; باغچَه “ a small garden.” But in this sense the affix چَه is mostly employed.

(2) To imply things made in imitation of nature, or other works of art : and under these heads are to be included toys, and all those things which are made for pastime, resembling, or having a connexion with any thing really useful or important.

199. The Particle كُ is, however, most commonly employed in senses such as these ; *i. e.* آدَمَكُ “ a little image ” (from آدمُ “ a man ”) ; صُورَتَكُ “ a little insignificant picture,” scratched, as it were, upon a piece of paper, or daubed upon a wall ; (تَصْوِيرٌ being the proper word for a regular “ picture,” and both derived from the primitive Arabic Substantive صُورَةٌ “ a form ” or “ a likeness.”) In like manner, كَاغَذَكُ means a “ kite ” (‘ a fictitious bird,’ as Dr. Johnson terms it, ‘ made of paper ’) ; كَاغَذُ being the Persian for “ paper ” ; &c. &c.

(3) The Particle كُ is again added to the Noun, when the intention is to express the application of it to the performance of an action out of its ordinary use ; as, چَشْمَكُ “ a significant *wink* of the eye ” ; دَسْتَكُ clapping the

Knowest thou not Hasan, the goat-dancer? He is of some celebrity in this town.

2. حَسَنِ بَزْبازِ اَنمِيشِناسِي اَوْدَرَايِن شَهْرِ
شَهْرِ تَكِي دَارَدَ

I had often heard of a "monkey-dancer"; but a "goat-dancer" must be something altogether new.

1. مَيْمُونِ بَازِ مَكْتَرِ شَنِيدَه بُوْدَم اَمَّا بَزْبازِ
بَايَدِ كِه چِيْزِكِ تَازَه بَاشَد

O, don't mention the name of the monkey! for it is a disgusting creature.

2. اِسْمِ مَيْمُونِ مَبْرَكِه جَانوْرِكِ مَغْصِيْسْت
1. مَكُوْكِه مَقْلِدَكِ غَرِيْبِيْسْت

Do not say so; for it is a wonderful little mimic.

The extent of which is, that it grins, or winks, or makes a somerset.

2. مُنْتَهَاشِ اَيْنِسْت كِه نِيْشَكِ وَاْمِيْكُنْدَ
يَاچَشْمَكِ مِيْزَنَدِ يَپِشْتَكِ بَرْمِيْدَارَدَ

Perhaps this wonderful goat of yours, then, performs some magic?

1. مَكْرَ اَيْنِ بَزِكِ شَمَا سَحْرَ مِيْكُنْدَ

There is no magic in the case; but this little animal exhibits several tricks that are very surprising.

2. سَحْرَدَرِ كَارِيْنِسْت اَمَّا اَيْنِ حَايَوَانَكِ
بَارُجِيْهَ چَنْدِ مِي آرْدِكِه بَسِيَارِ مُتَعَجَّبَنْدَ

Describe one of them: let us see.

1. يَكِي اَزْ اَنهَارَا تَعْرِيفِ كُنْ بِهْ بَيْنِيْمِ

For instance: its master has several little round pieces of wood, all of the same size, and each about a span long. First, he places one of them on the top of that box upon the ground: the little goat jumps upon it. He then puts another on the top of that: again the clever goat jumps on the top of it: and so on, to the number of ten or twelve bits of wood: and the goat, standing on the uppermost of all;

2. مَثَلًا صَاحِبِشِ چَنْدِ پارِجَهَ چُوْبِ دَارَدَ
مُدَوْرَهْمَهْ بِيْكَ اَنْدَازَه وَهَرِيْكَ بِقَدْرِ
يَكُوْجَبِ اَوَّلِ يَكِي رَا مِيْكُنْدَارَدِ بِالَايِ اَنْ
صَنْدُ وَفَجَهْ رُوِيْ زَمِيْنِ بَرَهْ مِيْجَهْدُ بِالَايِشِ
اَنْ وَقْتِ يَكِي دِيْگَرِ بِالَايِ اَنْ مِيْكُنْدَارَدِ
بَارُزَهْ بَرْمِيْجَهْدُ بِالَايِشِ وَهَمْچِيْنِ تَاْدَهْ
دَوَازَدَهْ پارِجَهَ چُوْبِ وَبَزْبَايِ هَمَهْ

at one time moving *its beard*, and at other times shaking *its head*, in a manner to kill one with laughing.

اَيْسْتَادَهٗ گَاهِي رَيْشَكِي مَبْجَنْبَانْدَ وَگَاهِي
سَرَكِي حَرَكْتِ مَيْدَهْدُ بَطُورِي كِه اَزْ
خَنْدَهٗ آدَمَ رَا مَيْكَشَدُ

Enough of goats and monkeys! Each, in such sort of tricks, is a perfect little devil. —Now tell me, How is thy boy to day? Is he any better?

1. بَسْ اَزْ بَزُومِيُونِ هَرِيكِ دَرَايِنِ بَا زِيچَهَا
شَيْطَانَكِ تَمَامِيستُ حَالا بگو پَسَرْتِ
امروز چه طور است هُنِجِ بَهْتَر است

Poor child! his back is very painful: last night he could not sleep at all.

2. طِفْلَكِ پُشْتَشْ خِيَلِي پُرْدَرْدَسْتِ دِي شَبِ
هُنِجِ خَوَانِيدِ

His pedagogue must be a strange petty tyrant!

1. اَيْنِ مَلَا مَكْتَبِي بَايَدُ ظَالِمَكِ غَرِيبِي بَاشَدُ

He himself is not so bad: his wife, too, is a good sort of woman: but as to that vile assistant of his, he is worse than any thing thou canst name!

2. خُودَشْ اِنْقَدَرِ بَد نِيستِ زَنَشْ هَمْ زَنَكِ
خُوبِيستِ اَمَا اَنْ نَايِيكِ نَادُرْسَتَشْ اَزْ
هَر چه بگوئي بَد تَر است

Why, this wretched youth must be insane, to behave thus to the children!

1. اَيْنِ جَوَانَكِ بَايَدُ دِيوانَهٗ بَاشَدُ كِه
بَا طِفَالِ هَمچُور فَتَا مَيْكَنْدُ

He is not quite so insane as you imagine, neither. Art thou aware of his cunning contrivance, by which he frightens the little birds, that they may not go near his orchard?

2. هَمچُور هَم كِه شَمَا خِيَالِ مَيْكَنْيدِ اَوْ دِيوانَهٗ
نِيستِ اَزْ تَمَهيدِ كَسْ خَبَر داري كِه
مَرغَمهاي كُوجِكرا چه طُور مِي تَر ساند كِه
نَر دِيكِ بَا عَجَهٗ اَشْ نَر وند

I have never heard (of it). What does he do?

1. هَر گَزِ نَشْنِيدَهٗ اَمْ چَكَار مَيْكَنْدُ

He has taught the boys some of these *low vulgar songs*: and, several times daily, he sends them out into his *orchard*, saying, "Let one of you sing these *little verses* out loud, while the rest join in chorus, and *clap their hands*." See what low morals this *dissolute fellow* teaches the *poor innocent children*; besides hindering them from (prosecuting) their regular studies!

2. چندی از این تصنیفهای هرزه به
بچه‌ایاد دادۀ است و روزی خیدبار
بیرونشان میفرستد بباغچه و میگوید
یکیتان این شعرکهارا بلند بخواند و باقی
بهمان نوادستک بزیند بدین که این
اوباشک چه اخلاق رزیه بطفلکها می
آموزد بعلاوه اینکه از درس مستمري
باز میداردشان

Profligate (call him) as much as you will; but this clumsy contrivance of his can never prove that he possesses any cleverness; for one boy, with a *bird-clapper* (چوب from چوب "wood"), would be sufficient for the purpose: and if the boys, each in his turn, [were to go and] shake the *bird-clapper*, there would be no occasion for any of them to neglect his *little book*.

1. اوباش هرچه خواهی اما این ندبیر
پوچش هرگز دلالت نمیکند برانیکه او
زکارتی دارد چه یکطفل باچوبکی کفایت
این مطلب میکند و اگر اطفال هر یک
بنوبت خود چوبک بزند هیچکد امر را
احتیاج نیست که از کتابچه اش
فراموش کند

What you say is true; but a wicked wretch, for the sake of (saving) a *cup* of water, does not care if a whole city burns. — *That clapper* he must *buy*! — Dost thou understand me, or not?

2. آنچه شما میگوئید راست است است اما شریر
برای یکطاسک آب اگر شهری بسوزد
پرواندارد آن چوبک را باید بخرد میبای
یانه

Very well; but if the boys, at play-time, should fly (their) *kites* in the *garden*, no winged creature would dare to fly near that place: [thus the object would be gained] without any expense on the part of that *miserly fellow*.

This is also true; but [this scheme] also is not without *danger*.

Whence [arises] the danger?

Perhaps, when they are playing and running about, they may break some *young tree*, or trample upon some *little plant*: (or what is) worse than all, they may now and then finger a *little fig*, or handle a *small apple*, and so on: but when they are altogether, *clapping their hands*, they cannot attend to other *little practices*.

According to my notion (of justice), the punishment of this *worthless wretch* would be, that having tied him to a post, in the public gardens of the city, there they should leave him, in order that, at one and the same time, the birds may be frightened away, and other assistant schoolmasters may take warning.

1. بَسِيَارْ خُوبْ اَمَا اَكْرُبَجَهَا وَقْتِ بَازِي
دَرْبَا نَجَهْ كَاغْدَكْ هُوَا كُنَنْدْ هِيَجْ پَرَنْدَهْ
نَزْدِيكْ اَحْمَانْتَوَانْدْ پَرِيْدْ بِي اِخْرَاجَاتِي
اَزْ طَرْفِ اَنْ مُسَكْ

2. اَيْنْ هَمْ رَاسْتْ اَسْتْ اَمَا بَازْ خَالِيْ اَزْ
تَشْوِيْشِكِيْ نِيْسْتْ

1. تَشْوِيْشْ اَزْ كُجَاسْتْ

شَايْدْ وَقْتِيْكَ بَازِيْ مِيْكَنَنْدْ وَمِيْدَوَنْدْ
نَوْجَهْ وَا بِيْشْكَنْدَنْدْ يَابُوْتَهَكِيْ رَا پَامَالْ
كَنْدَنْدْ اَزْ هَمَهْ بَدْتَرْ مَبَادَا كَهْ گَاهْ وَقْتِيْ
اَنْكُشْتْ بَا بَجِيْرَكِيْ بَرَنْدْ يَادَسْتْ
بَسِيْبَكِيْ رَسَانَنْدْ وَهَمْچِيْنِ اَمَا وَقْتِيْكَ
هَمَهْ بَاهَمْ دَسْتَكْ مِيْزَنْدَنْدْ كَارَكِيْ
دِيْگَرْ نَمِيْتَوَانْدَنْدْ كَرْدْ

2. بَاعْتِقَادْ مَنْ سَرَايِيْ اَيْنْ مُلْحَدَكْ نَابَكَارْ
اَيْنَسْتْ كَهْ اُو رَادَرْ بَاغْ شَهْرِ بَرْ عَمُوْدِيْ
بَسْتَهْ بِيْگْدَارَنْدْ تَاهَمْ پَرَنْدْ گَانْ بِيْتَرَسَنْدْ
وَهَمْ نَايِبْ مَكْتَبَهْ اَرَا بِيْگَرْ عَبْرَتْ
گِيْرَنْدْ

OF SYNTAX.

202. It is usual with Grammarians, on finishing the explanation of the different Parts of Speech, to treat of what they have termed "Syntax," or that part of Grammar which "*shews the agreement and right disposition of words in a sentence.*" Syntax, then, according to this definition, is, obviously, one of the most important parts of a Grammar; inasmuch as without a correct knowledge of its rules no language could be written or spoken correctly.

But, to illustrate a living language, in which *idiom* contributes so essentially to the perfection of a sentence, Syntax must embrace, not only "a right disposition of words," but also a developement of *idiomatic phrases*; and, in this point of view, it becomes doubly useful, and indispensable.

203. The plan hitherto pursued (I now speak exclusively of the writers on Persian Grammar) for teaching this important part of the Grammar, has been, to propound general rules, and illustrate them by quotations from different authors.

Instructive, however, as this plan unquestionably is, I do not think (though I speak with great diffidence) that it is the best, or, at all events, the easiest mode of teaching a foreigner how to *speak* a language. To quote an isolated passage, or a verse, from a poet—who may, after all, have licentiously strained an expression, to answer some of his prosodiocal whims—or to cite from an ancient writer, whose diction may now be obsolete—is not the best method of

giving a beginner a correct notion of the existing phraseology or idiom of a language.

204. Another, and perhaps still stronger objection to the ordinary scheme, is, that, in its manner, it is repulsive, and, consequently, seldom studied with requisite attention. The beginner, by the time he has arrived at this stage, is probably already wearied of a study proverbially dry and unattractive; and, as his eagerness to begin the grammar of a new language may have induced him, at the outset, to reject a long preface, his anxiety to get at something more interesting in it may equally prompt him to disregard what he may, however unjustly, consider an unnecessary appendage; namely, *a long series of minute and complicated rules*, under the denomination of "Syntax": thus losing the opportunity of making himself acquainted with a most useful and instructive portion of his grammar; namely, how to arrange his words in a sentence, so as to express himself correctly, and *according to idiom*.

With regard to the Persian Language, I am inclined to think that a different plan may be successfully adopted. In a series of Dialogues, in the shape of conversations on general subjects between different individuals, occasion may be taken to explain the Rules of Syntax in such a manner as to afford the learner an opportunity of making himself acquainted with the proper idiom, at the same time that he is instructed in the Persian Syntax: and as a literal translation of each individual speech, in these conversations, may be placed in juxta-position to the original Persian, the Student will possess also the advantage of having at once before him a multitude of idiomatic phrases and expressions, which, with a little judgment, he may arrange in various

other ways, so as to express different ideas, and convey different meanings: and the practice of writing the Persian language will also be facilitated by means of these exercises.

205. I am aware that Dialogues of this description are generally *dull*, and uninteresting; but this, I fear, is an insuperable evil, to which a beginner of any language must necessarily submit. In adopting this plan, however, I have endeavoured, to the best of my ability, to make these Dialogues as *little tiresome* as possible, by diversifying them as much as is consistent with the principal object of works of this kind; in which, however, more regard must be had to *instruction* than to amusement.

206. Where any passage, phrase, or word, which may appear to me to require explanation, occurs the first time, such explanation will be given in a note at the bottom of the page; and the note will afterwards be referred to, wherever the same passage, phrase, or word, again occurs in the course of these Dialogues.

207. The English Student must not, nor can he reasonably, expect to find the English idiom and phraseology always strictly preserved in the translations of these Dialogues: the object being, to make him acquainted with the Persian idiom, by rendering it into English as literally as possible, consistently with the preservation of *the sense*, which would often be lost or perverted by too strictly verbal a translation. He should, therefore, be satisfied if the English translation is sufficiently clear and intelligible, although not such as an Englishman would use in expressing the same idea in his own language.

208. It is also proper to observe, that in the course of these Dialogues, excepting when absolutely necessary, I shall discontinue the use of the Pronouns "Thou" and "Thee," &c. &c., when addressing a Second Person Singular; as they sound too stiff and formal, and are never used in common conversation in English. Indeed, even in Persian, they are seldom used, except between familiar friends, or when a superior addresses one much inferior to, or dependent upon, himself.

209. In polite society in Persia, the rule for one person addressing another is briefly this:—Amongst persons moving in the same sphere of life, "You" is used instead of "Thou" and "Thee," &c. &c. Between intimate friends, either "You" or "Thou"; but the latter is more common. From a superior to an inferior, "Thou"; but if the inferior be not a dependent, say, a small tradesman, a poor neighbour, &c., it shews better breeding in a gentleman, in Persia, to say "You"; though he might, with propriety, say "Thou" and "Thee."

210. Kings are always addressed in the Third Person Singular; and "*His Majesty*" is uniformly applied to them; never "*Your Majesty*." Sovereigns, also, when speaking of themselves personally, even say "*His Majesty*," and never "*I*," or "*We*"; except in writing, when "*We*" is uniformly used.

211. Great personages also, unless upon intimate terms, address each other in the Third Person Singular; as, "*His Lordship*," "*His Grace*," &c. &c.: and so do their dependants, and persons inferior to them in rank, in addressing, or speaking of, them.

212. I do not know how it happens that Persian children are taught in schools always to speak of themselves in the First Person Plural; as, “*We*,” “*Us*,” &c. &c.; unless it be, that preceptors suppose “*I*” and “*me*” to be expressions of too *bold and decided* a character for a young scholar to use, and to savour too much of *egotism*.

213. Now, as to the plan of these *Dialogues* :—An English gentleman (A.), during his travels in Persia, becomes intimately acquainted with a gentleman (B.) of that country, who, having been in England some time, has acquired a tolerable knowledge of the English language. The English gentleman speaks Persian fluently; but not altogether free from occasional imperfections, as to the *idiom* and *grammar*. He has therefore begged his Persian friend to set him right, whenever he commits an error of that sort; promising never to be offended, except by “*injudicious pedantry in the presence of company*,” when *such marks of affection* are, certainly, *not very agreeable*.

DIALOGUE I.

B.

To-day, the air is very pure and soft: do not you wish we should ride?

(ب)
 امروز هوا بسیار لطیف و ملا یمست
 نمیخواهید سوار شویم^۱

A.

Why (not)? I wish (it) very much. At what time shall we ride?

(ا)
 چرا من خیلی میخواهم چه وقت سوار شویم

(¹) See the Compound Verbs, p. 85.

B.

Whatever time *you* think proper.

(ب)

هَرَوَقْتِ شَمَا صَلَاحِ بَدَانِيد²

A.

Two hours after noon (two o'clock)?

(ا)

دُوَسَاعَتِ بَعْدِ اَزْظَهْرِ

B.

Very good: in the mean while, I will go as far as the College, and return.

(ب)

بَسِيَارْ خُوبِ دَرَايْنِ بَيْنِ مَنْ تَامَدِ رَسَةِ
مَيِرُومِ وَيِرِ مَيِگَرْدَمِ

(ا)

A.

I have also two or three letters to write: I shall write till you come: but when *the horses* are ready, do you inform me.

مَنْهَمِ دُوَسَةِ تَا³ كَاغْدِ دَارَمِ بِنُوِيَسَمِ تَا
اَمَدَنِ شَمَا مَيِنُوِيَسَمِ اَمَّا وَقْتِيكَ اَسْبِهَا
اَمَادَةَ اَنْدِ شَمَا مَرَاخَبِرِ كُنَيْدِ

B.

O, certainly! But if you had said, "*when Horse is ready*," it would have been nearer *the idiom*.

(ب)

اَلْبَبَّةُ اَمَّا اَكْرِفَرِ مَوْدَةَ بُوْدِيْدِ⁴ وَقْتِيكَ
اَسْبِ اَمَادَةَ اَسْتِ بِمَحَاوَرَةِ نَزْدِيَكْتَرِ بُوْدِ

(²) From دانستن, properly, "To know." But this Verb is frequently used, also, for "To think," "To deem," "To believe," &c.

(³) This تا, which may be termed *expletive*, is frequently used with the Numerals: it implies *unity*, or *individuality*: so, the literal meaning of the expression دُوَسَةِ تَا كَاغْدِ is, "two or three *individual* letters."

(⁴) فرمودن literally, signifies "To command"; but in polite conversation, as in writing, it is often employed metaphorically, to signify "To speak," "To honour," "To regard," "To condescend," &c.—See the Compound Verbs, p. 85.

A.

Is not the word "horse" singular?

(۱)

مَگَر لَفْظِ اسْبِ مُفْرَدٌ نِیْسَتْ^۵

B.

Doubtless: but a word in the singular number does not always imply merely "unity."

(ب)

بِلاشْكَ اَمَّا لَفْظُ مُفْرَدٌ هَمِیْشَهٗ دَلَالَتْ
بَرُوْحَدَتْ تَنْهَا نُمِیْكَند

A.

Nevertheless, what I said cannot be (altogether) wrong; for we, at least, have occasion for two horses.

(۱)

اَمَّا اَحْجَهٗ مِنْ كُفْتُمْ غَلَطٌ نُمِیْتُوَانْدَ بِاَشْدُ
چِرَا كِهٖ اَقْلًا دُو اسْبَهَارَا ضَرُورٌ دَارِیْم

B.

Yours "is an apology worse than the fault." [Persian proverb.] What you first said was only out of idiom; but *دُو اسْبَهَا*, which you now say, is, moreover, wrong, even according to (the rules of) Syntax.

(ب)

عَنْرِ شَمَا بَدْتَرَا زْ كُنَا هَسْتِ^۶ اَحْجَهٗ اَوَّلُ
فَرْمُوْدِیْدِ هَمِیْنِ اَزْ مَحَاوَرَتْ بَیْرُوْنِ بُوْدُ
اَمَّا دُو اسْبَهَا * كِهٖ حَالًا مَیْفَرْمَائِیْدُ بَعْلَاوَهٗ
مُوَافِقِ نَحْوِهِمْ غَلَطٌ اَسْتُ

A.

If you will do (me) the kindness to explain this point distinctly, I shall be very much obliged to you.

(۱)

اَكْرَمَحَبَّتْ بِفَرْمَائِیْدُ وَایْنِ مَعْنِی رَا
بِتَفْصِیْلِ بَیَانِ كُنِیْدُ مِنْ اَزْ شَمَا بِسِیَارُ
مَمْنُوْنٌ خَوَاهَمْ شُدُ

(^۵) The proper meaning of this word is "unless": it may also mean "perhaps," "rather," &c.: it is likewise employed very often to express a Verb interrogatively. See the Interrogative Verbs, p. 81; and also the Adversative Disjunctives, p. 116.

(^۶) This proverbial expression, in Persian, implies that the *excuse* is unsatisfactory; and, in fact, it puts the *pleader* still more in the wrong.

* See the Adjectives, p. 29.

B.

Most willingly : but we have no leisure just now : when we are riding together (*literally*, go riding), if you wish it, we will converse on this topic.

(ب)
بِچَشْمِ ۱۷ اَمَّا حَالًا فُرُصَتٌ نَدَارِيْمُ وَقَتِيكِهٖ
سَوَارَةَ بَاهِمُ مِيْرُوِيْمُ اَگَر مِيْخَوَاهِي دَرَايْنُ
بَابِ كُفْتُوْهُ خَوَاهِيْمُ كَرْدُ

A.

You (have) said well (well said) : be it so.

(ا)
خُوْب كُفْتِي هَمْچُوْ بَاشَدُ

DIALOGUE II.

A.

You have not forgotten (your) forenoon's promise.

(ا)
اَز وَعْدَةِ پِيْشِ اَزْ ظَهْرِ فَرَاْمُوْشِ نَكْرَدِهٖ اِيْدُ

B.

A promise, made to a friend like you, can never be forgotten.

(ب)
وَعْدَةِ كِيْهِ بِيْ دُوْستِي مِثْلِ شُما شُوْدُ هَرْ كَرِزْ
فَرَاْمُوْشِ نَمِيْتَوَانَدُ شُدُ

A.

We were talking of "Horse, and Horses."

(ا)
اَز اَسْبِ وَاَسْبِهَا كُفْتُوْهُ ۱۸ مِيْكَرْدِيْمُ

B.

It is well in my remembrance. Now, listen to the conclusion.

(ب)
خُوْب دَرْ خَاطِرِمْ اَسْتُ حَالًا تَمَّهٖ رَا بِيْشْنُوْ

(^۱) بِچَشْمِ literally, means "on the eye," or, "on my eye"; a metaphor frequently employed in Persian to express extreme willingness; as are also بِجَانِ مَنَّتِ "with gratitude on my soul"; بِجَانِ وِدَلِ "with (all) my heart and soul"; بِسِرِّ چَشْمِ "on the top of my eye"; بِسِرْوِ بَرِ چَشْمِ "upon my head, and upon my eye"; &c. &c.

(^۲) This word, as well as several other Compounds of the same class, have already been fully explained.—See the Compound Nouns, pp. 110, 111.

(^۱) See Note 8. Dialogue 1.

In the first place, you know what part of speech the word "Horse" is.

أَوَّلًا شَمَا مِيدَانِيدَ كِه لَفْظِ اسْبِ چِه
جُزْءِ اَزْ كَلَامَسْت

A.

Yes; it is a Substantive: but if you will do (me) the kindness to explain (the matter) in English, I shall understand it better.

(۱)
بَلِي اِسْمِ اسْتِ اَمَّا اَكْرُ لُطْفِ فَرْمَا نِيدُو
دَرِ اِنْگَلِيسِي بَيَانِ كُنِيدَ مَن بِيَهْتَرُ
تَوَانُم فَهْمِيدُ

B.

Nouns Substantive, in Persian, of any denomination, whether Simple or Compound, may be classed under three heads—Specific, Generic, and Nouns of Multitude.

Specific Nouns always imply unity, or individuality, in their significations; and are, in themselves, definite as to the things or beings they represent. Under the first of these heads are considered to come all proper names of persons, places, seasons, countries, &c.; as, اَحْمَدُ the proper name of a person; هِنْدُ of an empire; كَلْكَنَّةُ of a city; بَهَارُ (spring) "of a season," &c. &c. Nouns of this class may, however, be rendered unspecific, or vague, in their application, if used for the purpose of expressing the character or quality of some person or thing. For instance: when رُسْتَمُ (the Eastern Hercules), the proper name of a hero, is metaphorically used to imply *bravery*; or, بَهَارُ "spring," to signify *freshness* or *cheerfulness*. The Verbs, of which Nouns of this description become the agents, must strictly agree with them in number; as, اَحْمَدُ اَمَدُ "Ahmad came";

(*) See Adverbs of Order, p. 122; and also the Examples, p. 125.

حَسَنٌ رَفَتَ "Hassan went"; أَحْمَدُ وَحَسَنٌ مَيْرُونَدَ "Ahmad and Hassan are going"; &c. &c.

Nouns of Multitude always imply plurality in their significations; as, لَشْكْرٌ "an army"; كَلْبَةٌ "a flock"; &c. The Verbs belonging to this class of Nouns are better always to be in the Singular Number; excepting when the Nouns themselves are used in the Plural Number, in which case the Verbs of course must agree with them; as, لَشْكْرٌ مَيْ آيَدَ "the army is coming"; هَرْدُو لَشْكْرٌ مَيْرُونَدَ "both the armies are going"; &c. In other respects, they are to be considered as Generic Nouns.

Generic Nouns are those which designate whole genera, species, classes, or the like, of beings, things, or events; as, اَسْبٌ "horse"; اَدَمٌ "man"; دِرْخْتٌ "tree"; مِهْمَانِي "entertainment"; &c. They may be considered as definite, so far as they distinguish the genera, &c. But they may further be defined, rendered vague, or indefinite, as the circumstances of Case, Number, or any other grammatical construction, may decide; for instance, اَسْبٌ "horse," has an abstract meaning when used merely as a Generic Noun: it implies that *species* of animal, without reference to any number, or any circumstance under which the animal may appear. If we would express the idea of *any*, or *one*, in an indefinite sense, we must use the تَنْكِيْرٌ يَائِ وَحَدَتْ or تَنْكِيْرٌ; as, اَسْبِي "a certain horse," or "any horse." Any particular number expressed before a Generic Noun will make it definite; as,

In my stable there are *two*
horses.

دَرَطَوِيْلَهٗ مَن دُو اَسْبٍ مَيْبَاشَنَدَ

In his service there used to be
three servants.

دَرِخْدِ مَتِ اَوْسَهٗ نُو كَرَمَيْبُوْدَنَدَ

The various Cases in which a Substantive is declined will render a Generic Noun definite, as well as when used in the Plural Number*.

In the following expressions you will observe how a Generic Noun (beginning with its abstract meaning) may be rendered definite in various ways.

(A) *horse* cannot pass over
the sea. اَسْبُ اَزْ دَرِيَا نَمِيَتَوَانَدْ كُنْدَشْتُ

Both horse and sea are here used in the abstract.

Once upon a time, a horse fell
into the sea. وَقْتِي اَسْبِي بَدْرِيَايِي اَفْتَادُ

All three, *دَرِيَا*, *اَسْبُ*, and *وَقت*, are here used indefinitely.

My horse to-day forded
this river. اَسْبُ مِنْ اَمْرُوزِ اَز اَيْنِ رُودِ خَانِهْ كُنْدَشْتُ

Here all three, *رُودِ خَانِهْ*, *رُوز*, and *اَسْبُ*, are expressed definitely by the modification of the several Cases in which these Generic Nouns respectively appear; the first, *اَسْبُ*, being in a state of construction with the Personal Pronoun *مِنْ*, and at the same time Nominative to the Verb *كُنْدَشْتُ*; though either circumstance would have been sufficient to have made it definite: and the second and the third, *رُودِ خَانِهْ* and *رُوز*, are also each doubly defined; the first, by the demonstrative *اَيْنِ* (this), as well as by its being an Adverb; and the second, by the Demonstrative *اَيْنِ* (this), as well as by the Ablative Particle *اَز*.

With regard to the agreement of this class of Nouns with their respective Verbs in point of *number*, all I can tell you,

* See the Declension of Nouns, p. 22.

as a general rule, is, that with Nouns of rational beings, the Verbs, whether in the Active or in the Passive Voice, must *strictly* agree in number. With other animate beings, this rule is occasionally relaxed when the Verb is in the Passive Voice: for instance, you may say, in Persian, **چهار اسب کشته شد**, “four horses *was* killed.” However, this phraseology is an affected innovation of modern origin; and I would advise you always to say **چهار اسب کشته شدند** “four horses *were* killed.” But if you happen to be speaking of two or more animals of *distinct* genera, the Verb must, under all circumstances, agree with the Noun; as,

The horse and the ass *are* not
of the same genus.

اسب و خرازیک جنس نیستند

A horse, an ass, and an ox *were*
killed.

اسبی و خری و گاوی کشته شدند

Respecting Nouns representing inanimate objects, except under certain circumstances (which experience alone can teach you), you may, if you prefer it, put the Verb in the Singular; though in putting it in the Plural, to agree with its Nominative, you will not be wrong grammatically, nor quite out of idiom. But in this particular you must closely attend to the general conversation of educated natives as well as to your books, and form your own judgment; for I can hardly point out any rule, on this point, which may not be subject to various exceptions. All I can say, however, is, that you are never obliged to use a Verb in the Singular when your Noun is in the Plural: at the same time, you must observe, that it is frequently done, both by eminent writers and by the most correct speakers amongst the natives of Persia, especially when the Verb is expressed in the Passive Voice: for instance, you may say, either, **خانههای مردم**

“The houses of the people, خَرَابُ شُدْ, *was* destroyed,” or, خَرَابُ شُدْنَد “*were* destroyed”: but in the *Active Voice*, you should always give the preference to the Plural, when the Noun is in that Number; as, خانهای این شهر بسیار کوچکند “The houses of this city *are* very small”; though some would say, بسیار کوچکست “*is* very small.” Although, in bringing together several Nouns of distinct classes so as to form the Nominative to a Verb, the Verb must then be in the Plural, as, آب و آتش و خاک از اَضَادَنْد “water, fire, and earth, *are* of opposite natures”; yet, when they partake of the same quality or class of things, the Verb may, with equal propriety, be put either in the Singular or Plural Number: for instance, you may either say, در باغ ما انگورو انجیر و سیب یافت نمیشود “In our garden, grapes, figs, and apples, *is* not to be found,” or یافت نمیشوند “*are* not to be found.” In like manner, you may either say, در این موسم برف و باران و تگرگ و رعد و برق مکرر باهم می آید “At this season, snow, rain, hail, thunder and lightning, frequently *comes* together,” or باهم می آیند “*come* together.” But if the Verb is governed by Substantives that have no tangible or bodily existence, such as, time, day, night, joy, grief, &c., &c., the Singular Number is commonly preferred; as, سالهاست که ما هم مکتب میبودیم “It is (now) many years since we were school-fellows”; غم و شادی و مرگ و زندهگی همه از خدای آید “Grief, joy, death, and life, all *comes* from God”; جوا مردی و مروت چنین اقتضا میکند “Manliness and generosity *makes* this demand,” &c. &c. Now, grammatically incorrect as this idiom appears to be, it may still be defended, in some measure, by the following chain of reasoning. A Verb indicates an action; an action naturally

implies either power or volition on the part of the agent, which power or volition is not possessed by inanimate objects; and therefore they cannot always be considered in the light of real agents of the Verb. To this may perhaps be ascribed the origin of the grammatical incongruity in the Persian phraseology, which I have been exemplifying, and its subsequent continuance.

As to the situation of the Verb with respect to its Nominative, the latter is uniformly placed before the former; as, *مَنْ رَفْتَم* “I went”; *شُ مَا آمَدِيد* “You came”; *أَيْشَانْ كُفْتَنَد* “They said”; &c. &c. You must except poetry, of course, in which a poet often deviates from this rule, to adjust the measure of his verses; or in translations, from the Arabic, of the sacred writings, where a strictly literal translation, even as to the position of the words, is thought to be indispensable. The Arabs, uniformly in their language, place the Verb before the Nominative.

I have wandered too far from the point which led me into this long dissertation:—I resume it. Now, in the first place, I have to remind you that Generic Nouns, in Persian, may be rendered *strictly* definite, so as to represent *one*, or more than one, particular individual of the same genus, in various ways:—By declining the Noun, or adding any of the Particles which decide the case; as, *أَسْبُ رَادِيدِي* “Did you see *the horse*?”—By expressing the Noun in the Plural Number; as, *أَسْبَهَارَا پَسَنَدِيدِي* “Did you approve of *the horses*?”—By bringing it into contact with any other part of speech with which it may form any grammatical connection; as, *أَسْبُ* *مَنْ بَهْتَرُ أَسْبُ شِمَاسْت* “*My horse* is better than *your horse*”:—or, By placing any of the cardinal numbers before it, so as

express one, two, three, or more; as, چہار اسب گاریشرا میکشیدند “*Four horses were drawing his carriage.*”

Now, when you first said to me وقتیکہ اسبہا آمادہ اند شما مرا خبر کنید, your expression meant “*When the horses are ready*” &c.; because you expressed the *generic* Noun in the Plural Number. But in Persian, they never say “*the horse,*” or “*the horses,*” unless it is intended to express some particular horse, or horses, respecting which there is some understanding between the parties who are talking on the subject.

You know that we were not speaking about any *particular* horses at the time; nor was there any understanding between us with respect to any horse, to which your expression might allude: we merely wanted to ride on horseback, *not* on the back of the *horses*; and, to convey this meaning, the *generic* Noun اسب “*horse,*” would have been quite sufficient. You were, therefore, out of idiom, in so far as you preferred a *definite* Noun when you ought to have preferred the *generic* one. But your expression, grammatically speaking, was perfectly correct in itself; and any person, not listening to our conversation at the time, would discover no defect, even of idiom, in it. But in your second expression, چرا کہ ما اقلاد اسبہارا ضرور داریم, you were wrong, both grammatically and idiomatically; for your expression (understood in connection with the preceding sentence), if translated literally into English, would run thus: “*For, at the fewest, we have occasion for the two horses.*”

You were incorrect as to idiom, for the reasons I have already explained respecting your first expression; that is, in having used the Noun definitely, by adding the Accusative Particle ل: and you were also grammatically wrong,

because, either the cardinal number **دُو** "two," *alone*, placed before the Noun as you used it, or putting only the Accusative Noun in the Plural Number, would have been quite sufficient (if necessary at all) to render the generic Noun definite: you made use of bad Grammar, therefore, in using both; that is, placing the cardinal number before an Accusative Noun already in the Plural.

A.

But in English we always use the cardinal number with a Plural word (Noun).

(۱)

أَمَّا مَادِرْ أَنْكَلِيسِي هَمِيشَه اسْمِ عَدَدْرَا
بِالْفِظِ جَمْعِ اسْتِعْمَالِ مِيكُنِيم

B.

I am aware that in English they say *two horses*; but every tongue has a (its) peculiar idiom. It is now grown late. Come, let us go back.

(ب)

مَنْ مِيدَانِم كِه دَرْ أَنْكَلِيسِي مِيكُونِدْ
دُو اسْبَهَا أَمَّا هَرْ زَبَانِي مُحَاوَرَه دَارْدْ حَالَا
دِيرْ شَدَه اسْتِ بِيَا تَا بَرْ گَرْدِيم

DIALOGUE III.

A.

Peace be unto you! (Good morning to you!)

(۱)

سَلَامٌ عَلَیْكُمْ

B.

And upon you be peace, and the blessing of God!

(ب)

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ

A.

I was dreaming strangely last night.

(۱)

دِشَبْ غَرِيبْ خَوَابِي مِيدِيدِم^۱

(^۱) There is no word, in common use, in Persian, to correspond exactly with the English word "To dream"; but **خواب دیدن** or **در خواب دیدن** both mean, "To see while asleep," or "To see in sleep," i. e. "To dream."

B.

May it tend to good!
What were you dreaming
about?

(ب)

خَيْرٌ بَاشَدُ^۲ اَزْ چِهْ خَوَابُ مِيدِيدِ

A.

I dreamt that I was standing in a very spacious plain full of horses; and several persons on foot, each by turns having separated a single horse from the great herd, shewed it, first, to a personage, apparently their chief, who was standing close by; and afterwards, on a signal from him, having made the same horse pass in review before me, they allowed it to return into the herd: till, from amongst them, a vicious horse, becoming excited, kicked me in such a manner, that I started out of (my) sleep.

(۱)

خَوَابُ دِيدَمْ كِهْ دَرْ مِيدَانِي بَسِيَارِ وَ سَيِّعِ
پُرْ اَزْ اَسْبِ اَيَسْتَادَهْ بُوْدَمْ وَ چِنْدُ نَفَرِ
پَيَادَهْ هَرِيكَ بِنَوَبَتِ اَسْبِي اَزْ اَنْ رَمَهْ
بُزْرُكْ جِدَا گَرْدَهْ اَوَّلَا بِشَخْصِي ظَاهِرَا
رُئِيْسِشَانْ كِهْ دَرْ اَنْ نَرْدِيكِي اَيَسْتَادَهْ بُوْدُ
نِمُوْدَنْدِي وَ بَعْدُ بَا شَارِتِ اَوْ هِمَانْ
اَسْبِ رَا بِنَطْرِ مَنْ گُذَرَانِيْدَهْ بَا زَبْرَمَهْ سَرِ
مِيدَادَنْدُ تا اَنِكِهْ اَزْ اَنْ مِيَانَهْ اَسْبِي شَرِيْرِ
چَالَاكِي گَرْدَهْ چِنَانْ لَكْدِي بَرِ مَنْ زَدِكِهْ
اَزْ خَوَابِ بَرِ جَسْتَمْ

B.

And found, that you had
fallen on your back!

(ب)

وَدِيدِي كِهْ بَرِ پِشْتِ اَفْتَادَهْ بُوْدِي

A.

Friend!—*started up*, I say.
How could I have fallen on
my back?

(۱)

رَفِيْقُ بَرِ جَسْتَمْ مِيگوِيْمْ بَرِ پِشْتِ چِگونَهْ
مِيدُوَانِسْتَمْ اَفْتَادَهْ بَاشَمْ

(^۲) A common Interjection, or ejaculatory expression, thrown out by the Persians on such occasions, or when one sneezes in company. It is also used frequently on occasions of surprise, or when any sudden or unexpected event, of a doubtful tendency or appearance, takes place;—pretty much the same as when one says in English, "What is the matter?" "I hope all is well!" &c. &c.

B.

Then the danger was, that
you might fall on your face?

(ب)

پَسْ بَیْمِ اَیْنِ بُوْدَ کِهْ بَرُوْرُوْ بَیْفَتِی

A.

Joking apart;—come, and
tell me, if you can, what is
the interpretation of this
dream!

(۱)

مَرَا حَ بَرِ کِنَارِ بَیَاوَا کَرْمِیْتَوَانِی بَکُوْ تَعْبِیْرِ
اَیْنِ خَوَابِ چِهْ چِیْزِ اَسْتُ

B.

You know that I, your
humble servant, am not the
Prophet Joseph.

(ب)

شَمَا مَیْدَانِیْدَ کِهْ بَنَدَهْ یُوْسُفِ پَیْعَمْبَرِ
نَیْسْتَمُ

A.

Still you are jesting:—
speak seriously; and let me
know (*lit. see*) what can be
the cause of this dream.

(۱)

بَارِ شُوْخِی مَی کُنِی رَاسْتِی بَکُوْبَهْ بَیْنَمُ
سَبَبِ اَیْنِ خَوَابِ چِهْ تُوَانَدُ بُوْدُ

B.

My dear fellow! the jest
seems on your part: other-
wise, I can hardly believe
you to be really ignorant of
the cause of your dream; for
it appears very obvious.

(ب)

عَزِیْزِی مَن شُوْخِی اَزْ طَرَفِ شَمَا مَی نَیْمَیْدُ
وَكْرَنَهْ مَن هَمْچُوْ نَیْمَیْدَانَمُ کِهْ وَاقِیْعِی تُو
اَزْ سَبَبِ خَوَابِتْ غَافِلْ بَاشِی چِرَا کِهْ
بَسْیَارْ بَدِیْهِی مَیْمَیْدُ

A.

With all this, I still wish
to hear (*lit. that I may hear*)
it from you.

(۱)

بَا اَیْنِ هَمَهْ مَن مَیْخَوَاهَمُ کِهْ اَزْ شَمَا بَیْشَنُوْمُ

B.

Yesterday, for nearly four
hours, we were on *horseback*
together: just before riding,

(ب)

مَادِیْرُوْرُوْزِ قَرِیْبِ چَهَارْ سَاعَتْ بَاهَمُ سَوَارِ
اَسْبُ بُوْدِیْمُ پَیْشِ اَزْ سَوَارِیْ دَرْمِیَانِ مَآ

a discussion had arisen between us, the origin and the subject of which was "Horse." Whilst riding, we returned to the same discussion, and (the mention of) *Horse*, and *Horses*, in various forms, passed between us, in our grammatical illustrations. Now, after all this, if the idea of *Horse*, even when you were asleep, again passed in your mind, ought we wonder at it?

گفتگوی^۱ بر خاسته بود که اصل و
مبحثش^۲ اسب بود در بین سواران باز
بهمان^۳ مباحثه رجوع کردیم و اسب
و اسبها مکرر بانواع مختلف در امثال
تحویه ما جاری بودند بعد از اینها همه
اگر خیال اسب همین که در خواب
بودید باز در خاطر شما گذشته باشد
ما باید از آن تعجب بکنیم

(۱)

A.

No; but my wonder is at the details, and other occurrences which could have had no connection at all with the subject of our discussion.

خیر^۴ لیکن تعجب من از سایر کیفیات و
وقایعیست که بمباحثه ما هیچ نسبتی
نتوانستند داشت

(ب)

B.

Our dreams are not always composed of elements which, in the same connected form,

رویای ما همیشه مرکب از اجزائی
نیستند که بهمین هیئات متصله گاهی

(^۱) See Note 8. Dialogue 1.

(^۲) The Persians, in polite conversations, seldom make use of the plain and decided Negative نه "No." خیر "Good," is a common substitute for that expression. Several other ejaculatory expressions are likewise employed for the same purpose; such as, خدا نکند "God forbid!" استغفر الله "I pray God for mercy!" &c. &c. Many of the Adverbs also answer the same end; as, هرگز, مطلقاً, ابداً "Never," "Not at all," "For ever," &c. &c. But these last expressions are Emphatical Negatives: the former is only a Simple one.

may have at any time taken place in reality, or have passed in our imagination when awake. Coherence, consistency, exactitude, and order, do not necessarily enter the train of ideas which pass in our minds when dreaming. Nevertheless, this dream of yours is the most coherent of all the dreams of which I have ever heard; for there is not a single part in it, the connection of which, with a particular part in that discussion of ours, might not, after a little reflection, be traced. And I am rather pleased at this circumstance, because it shews that my explanations have made some impression on your mind.

A.

I know what you are about to say; the extent of which is this—that I may suppose *that spacious plain* to have been the long chapter which you repeated on grammar; and *the crowd of horses* in that plain to be, either the representation of a "Noun of Multitude," or of "*Horse, in the abstract.*" But what part of our discussion can point to *those persons* who, in that regular order, passed

در حقیقت واقع شده یادربیداری
 بخیال ماگدشته باشند ربط و توافق و
 نسائی و ترتیب حتماداخل خیالاتی
 نمیشوند که در خواب بخاطر ما میگذرند
 باوجود این این خواب شما مربوطترین
 خوابها نیست که من هرگز شنیده‌ام
 چراکه در آن هیچ جزئی نیست که بعد
 از آنک تا مای نسبتش را بجزئی
 مخصوص در آن مباحثه مانتوان دید
 و من از این معنی خوشنودم چراکه همچو
 مینماید که تقریبات من در خاطر شما
 تأثیری کرده اند

(۱)

میدانم که چه میخواهی بگوئی منتهاش
 اینست که فرض کنم که آن میدان
 وسیع فصل طویلی بود که شما در
 نحو تقریر فرمودید و انبوه اسبها در آن
 میدان مثال اسم جمع یا سب مطلق
 تواند بود چه جزء مباحثه ما اشارت
 تواند کرد بان اشخاص که بدان

the horses in review before me?

تَرْتِيبَ اسْبَهَارِ ابْنِظَرٍ مِّنْ مِّیْگَدْرَانِیْدَنْدُ

B.

Perhaps the different governing particles, with which they transfer a Noun Substantive from one grammatical case into another.

(ب)
شَايَدْ عَوَامِلِ مُتَعَدَّدَهٗ كِهٖ بَدَانِهَآ
اِسْمِی رَا اَزْ یَكْحَالَتِ نَحْوِی بَدِیْگَرِی نَقْلُ
مِیْكَنْدُ

A.

You do not jest badly; but can you give me any idea (lit. can you tell me at all) what relation that respectable personage, to whom they presented the horses first, and afterwards, by his direction, to me, can have to the subject of our discussion?

(ا)
بَدْ مَزَاحِ نَمِیْكُنِی اَمَا هُنِیْمِ مِیْتَوَانِی
گَفْتُ كِهٖ اَنْ شَخْصِ مُشَارِاِلِیْهٗ كِهٖ اَوَّلُ
اَسْبَهَارِا بَرَوِی مِیْمُودَنْدِ وَبَعْدُ بِاِشَارَتِ
اَوْیْمَنْ جِهٖ نِسْبَتِ بِمُبَاحِثَهٗ مَا تَوَا نَدُ
دَاشْتُ

B.

Since I see that you are enjoying my joke, there may be no harm in my saying (lit. if I were to say), that that respectable personage might represent your humble servant; who, having first examined, and properly weighed those examples in due order, presented them to the consideration of your honour.

(ب)
چُونِ مِی بَیْنِمِ كِهٖ اَزْ مَزَاحِ مَن حَظِی
مِیْكُنِی پَرُوْا نَبَاشَدْ اَكْر بَگُویم كِهٖ اَنْ
شَخْصِ مُشَارِاِلِیْهٗ مِیْتَوَانِسْتُ كِهٖ بَدْنَهٗ
مِسْكِنِ شَمَا بَاشَدْ كِهٖ اَوَّلُ اَنْ اَمِثْلَهْرَا
اِمْتِعَانِ كَرْدَهٗ وَسَجْدَهٗ بِنَتْرِیْبِ
مَعْرُوضِ رَا یِ مُبَارَكِ مِیْدَاشْتُ

A.

This, also, is not (lit. was not) very bad. But you can with difficulty get out of this.

(ا)
اِیْنِ هَمْ بَسِیَارْ بَدْ نَبُودْ اَمَا اَزْ اِیْنِ مُشْكَلِ
بِیْرُونَ بَرَوِی اَكْر مِیْتَوَانِی بَگُو كِهٖ اَنْ

Tell me, if you can, what might be *that vicious horse* which inflicted upon me so tremendous a kick ?

اَسْبَ شَرِّيرِ كِهْ چِنَانِ لَگَدِي سَخْتِ
بِرَمَنْ زُدَّ چِه تَوَانَد بُوَد

B.

The *exasperated animal*, whom you originally goaded with the *three grammatical blunders*.

(ب)
سَتُوْرِبَرِ اَسْفَتَهْ كِهْ بَا سَهْ غَلَطِ خَوِيَهْ
خُسْتِيْنِ بَرِ اَوْ مَهْمِيْزِ هَمِيْزِ دِي

A.

The truth of the matter is, that I wished to know to what extent you were a believer in dreams: but now I see that you, like myself, have no belief in dreams at all.

(ا)
حَقِّ مَطْلَبِ اِيْنِسْتِ كِهْ مِيْخُوَاسْتَمِ بِهْ
بِيْنَمِ كِهْ شَمَا تَا چِيْهْ حَدْ خِيْرَابِ مَعْنَقَدِ
بُوْدِيْدِ اَمَّا حَالَمِيْ بِيْنَمِ كِهْ شَمَا هَمِ مِثْلِ
خُوْدَمِ خِيْرَابِ هُنِيْجِ اَعْتِقَادِ نَدَارِيْدِ

B.

I do not understand what you intend by the word "belief." I do certainly *believe* this — that several events, which I can now very well remember, have passed in my imagination when I was asleep.

(ب)
مَنْ نَمِيْفَهَمَمِ كِهْ اَزْ لَفْظِ اَعْتِقَادِ شَمَا چِه
قَصْدِ مِيْكَنِيْدِ مَنِ الْبَتَهْ مَعْتَقِدَمِ بَرِ اِيْنِيْكَهْ
وَقَايِعِيْ چَنْدِ كِهْ اَكْدُوْنِ اَزْ اَنَهَا خُوْبِ يَادِ
مِيْتُوَانَمِ كَرْدِ وَقْتِيْ كِهْ خُوَانِيْدَهْ بُوْدَمِ
دَرْ خِيَالِ مَنِ كُنْدَشْتَهْ اَنْدِ

A.

You again evade the question. I mean to say, that

(ا)
بَا زْ اَزْ مَطْلَبِ تَجَاهُلِ مِيْكَنِيْ ۵ مَنِ

(^۵) تَجَاهُلِ (an Arabic Verbal Noun) means, "To feign ignorance," from جَهْلِ "He was ignorant." Whenever a Verb is expressed in this form in Arabic, it generally implies *fiction*; as, مَرَضِ "He was ill"; تَمَارَضِ "He feigned illness"; &c. &c. The Persians have taken many Verbal Nouns of this sort from the Arabs, which they use for the same purpose; and, with the aid of the Persian Auxiliaries, Verbs are made of them.

it appears to me that you do not believe (*lit.* are not a believer in this), that the events which we see in our dreams can have any connection with the future; or, in other words (*lit.* other phrase), those events do not inform us beforehand of what may happen to us in time to come.

مِخَوَاهُمْ بَكْوَبِيمَ كِه بَمَنْ جِنِينَ مِيْمَايِدْ
 كِه شَمَا مُعْتَقِدْ نِيَسْتِيْدْ بَرَانِيَكِه وَقَايِعِي
 كِه مَا دَرْ خَوَابِ مِي بِيْنِيْمِ دَخْلِي
 بِمُسْتَقْبَلِ دَاشْتَه بَاشَنْدْ يَابِعِبَارَتَا اَخْرِي
 اَنْ وَقَايِعِ مَارَا پِيْشِ اَزْ وَقْتِ اِخْبَارِ
 نَمِيَكَنْدَه اَزْ اَحْجَه بَعْدِ بَرِ مَوَاقِعِ تَوَانْدِ شُدْ

B.

Would that it were so, indeed! and that those events really gave intelligence of the future! Then I would never rise from bed, except to welcome a promised happiness, or to ward off a threatened evil. In this world, I would not wish for any other Paradise!

(ب)
 كَاشْ كِه حَقِيْقَتْ جِنِيْنِ بُوْدَوَانْ وَقَايِعِ
 رَاسْتِيْ اَزْ اَيْنَدَه خَبَرِ مِيْدَا دَنْدَنْ مَن
 اَنْوَقْتِ هَرْگِزْ اَزْ رَخْتِ خَوَابِ بَرِ
 نَمِيَخَاسْتَمْ مَگَرِ بَاسْتَقْبَالِ فَرَحِيْ مَوْعُوْدِ
 يَابِدْفَعِ مُصِيْبَتِيْ وَعَيْدِ دَرَايِنِ
 دُنْيَا بِيْهَشْتِيْ دِيْگَرِ نَمِيَخَاسْتَمْ

A.

I, too, (would act and feel) in the same manner; but I fear that we might not find that Paradise in such a delightful state as we now fancy; and that, after two or three dreams, we would pray that our *visions* might all arise, either from fulness of stomach, or from lying (falling) upon our back, *i.e.* when asleep.

(۱)
 مَنَهْمْ هَمْچِنِيْنِ اَمَا مِيْتَرَسَمْ كِه اَنْ
 بِيْهَشْتِ رَا بَجَرِ مَنِيْ كِه حَالَا تَصَوْرْ مِيَكْنِيْمِ
 نِيَا بِيْمِ وَبَعْدِ اَزْ دُوْسَهْ خَوَابِ دُعَا كْنِيْمِ
 كِه خَوَابِهَامَانْ هَمَهْ يَا اَزْ اَمْتَلَاءِ مَعْدَه
 بَرِ خِيْزَنْدْ يَا اَزْ بَرِ پِيْشْتِ اِفْتَادَنْ

(6) This elegant expression, رَخْتِ خَوَابِ, is not susceptible of a literal translation. The nearest, perhaps, is "Apparatus of sleep."

B.

Why, and from what cause?

(ب)

چرا و از چه سبب

A.

For this reason; that if there be really any good coming to you, it will doubtless come in due time: what more (would you) gain, if you were to know it beforehand? As for me, it is better that I should not know (any thing about it); for according to the degree of the pleasure which I may have anticipated while waiting for it (*lit.* from the expectation of it), in the same proportion my enjoyment, from the actual possession of it, will have been diminished. And if the interval between the dream and its realization may have been prolonged, then, perhaps, I shall derive no pleasure at all from it. On the other hand (side), if the dream foretells (gives intelligence) of a calamity or a misfortune, see what great misery it is to know it beforehand! And in the like manner, if the calamity be great, or the *interval* long, our reason in the meanwhile may give way, from the intensity of grief, or ourselves be altogether destroyed.

(۱)

از این سبب که اگر در حقیقت خیری
بشمار سیدنی باشد بی شک که بوقت
خواهد آمد زیاده چه حاصل اگر پیش
از پیش * آنرا بد انید و من بهتر اینکه
ندانم چرا که بقدریکه از انتظارش
لذت برده باشم بهمان قدر حظ من از
وصولش کمتر خواهد بود و اگر مدت
مابین خواب و وقوع طولی کشیده باشد
شاید در آن وقت من از آن هیچ لذت
نخواهم داشت از آن طرف اگر خواب از
مصیبتی یا حادثه خبر میدهد به بین
که پیش از پیش دانستنش چه رنج
گرا نیست و بهمان طور اگر مصیبت
عظیم یا مدت طولی باشد شاید که
در این بین از شدت اندوه عقلمان
زایل گردد یا خود بکلی هلاک شویم

* See Adverbs of Time, p. 120.

B.

Your statements are true; but more truths (other truths also) may be told on this subject. You only detailed the disadvantages of the proposition, and said nothing of its advantages.

But as the subject leads (us) into Metaphysics, we had better not plunge into it any deeper.

A.

Particularly as it now comes into my recollection, that I have an engagement somewhere, and must take my leave of you (*lit.* must be permitted to go). Will you honour my lodgings to-morrow? (*lit.* bring honour into your *servant's* lodging.)

B.

Please God! I will wait on you.

A.

At breakfast-time, at dinner-time, or both?

(ب)

تَقْرِیْرَاتِ شَمَا حَقُّ اَنْدَ اَمَّا حَقَائِقِ دِیْگَرُ
نِیْزِ دَرِ اَیْنِ بَابِ مِیْتَوَانُ كُفْتِ شَمَا
هَمِیْنِ اَزْ مُضَارِ اَیْنِ مَعْنِیْ بَیْآنِ گَرْدِیْدِ
وَازْ مَنَا فِعْشُ هَنِیْجِ نَكْفَنْدِیْدِ

لِیْکِنْ چُونِ مَبَحْثُ بِالْهَیْآتِ مِیْکَشْدُ
بِهَتْرِکِهٖ زِیَادَهٗ دَرِ اَنِ خَوْضِ نَكْنِیْمِ

(۱)

خَاصَهٗ چُونِ حَالَا خَاطِرْمِ مِیْ آیدِ كِه
مَنْ جَائِیْ وَعَدَهٗ دَارْمِ وَبَآیدِ مَرْحَضِ
شَوْمِ شَمَا فَرْدَا بَبِنْدَهٗ مَنْزِلِ نَشْرِیْفِ
خَوَاهِیْدِ اَوْرْدِ

(ب)

اِنْشَاءَ اللّٰهٖ * خِدْمَتِ شَمَا خَوَاهَمُ رَسِیْدِ

(۱)

وَقْتِ نَهَارِ ۷ وَقْتِ شَامِ یَا هَرْدُو

* See the Interjections, pp. 81—84.

(۱) نَهَارُ or شَامُ, literally, mean "morning" and "evening" respectively; and the Persians apply them to the *two* meals which they take in the course of the day and night. The general mode of living in Persia is briefly thus:—The people get up in time to say their prayers before sun-rise. Soon after prayer, they partake of something very trifling, just to break their fast—part of a biscuit, with a small cup of coffee, or even hot water with a little ginger and sugar, &c. &c., and they call this نَاشِئَا شَكْسْتَنِ, literally, "to break one's fast." But between

- B. (ب)
To dinner, I am engaged. شامِ رَا كِه مَوْعُودَمُ
- A. (ا)
Then, let it be at breakfast-time. پَسِ وَقْتِ نَهَارِ بَاشَدُ
- B. (ب)
May your kindness never diminish! مَحَبَّتِ شُمَا كَمُ نَشُودُ
- A. (ا)
You will do me honour (lit. you will make me honoured). Adieu! مَشْرُفِ خَوَاهِيْدِ سَاخْتِ خُدا حَافِظًا
- B. (ب)
God be with you! خُدا هَمْرَاهُ شُمَا
- A. (ا)
At breakfast-time, I shall expect you. وَقْتِ نَهَارِ مَنَنْظَرِ خَوَاهَمُ بُوْدُ

DIALOGUE IV.

A. (*calling his Servants.*)

Boys!—Who is here?

(ا)
بَجَهَا اَيْنِجَا كِيْسْتِ

eleven and twelve they make a substantial meal (hot and cold), which they term *نَهَارِ*, but not quite so substantial as the grand meal at night, called *شامِ*. The time for this meal varies according to the season, for it is never taken until an hour or two after sunset. This, however, is the habit of the better and more fashionable classes. Shop-keepers, and those people who are obliged to go early to their work, make a hearty meal at once, every one according to his means, before going to work, which they call *ناشْتَا* “fast,” or “breakfast”; another at *noon*, which they call *چَاشْتِ* (meaning also the time of the day); and a third at *night*, i.e. the *شامِ*, which, however, they take generally earlier than the higher classes, who are not anxious to go to bed so early.

A SERVANT.

Yes, Sir!

(خِدْمَتَّارٌ)

بَلِي صَاحِبٍ^۱

A.

(۱)

I am to have (*lit.* I have) some guests at breakfast-time to-day. Be very attentive (*i.e.* have every thing properly arranged).

مِنْ اِمْرُوزِ وَاقْتِ نَهَارِ مِهْمَانِ دَارَمِ
خُوبٌ مُتَوَجِّهٌ بِاشِيْدُ

SERVANT.

Very well, Sir. What do you command us to prepare, besides the ordinary things?

(خِدْمَتَّارٌ)

بَلِي صَاحِبِ چِهْ مَيَقَرُ مَائِيْدِ دُرُسْتِ
بِكُنِيْمِ بَعْلَاوَهٗ حَاضِرِي^۲

A.

(۱)

Let there be both a pelaw and chilaw; several kabawbs of fowl and lamb; and whatever else you yourselves may think of (*lit.* may come into your minds). But tell the cook to be very careful about the cookery (*see Note 2*), and to make good dishes.

پِلَاوُ وَچِلَاوُ هَرْدُو بَاشَدُ چِنْدِ تَا كَبَابِ
مُرغِ وَبِرَهٗ وَهَر چِهٖ دِيْگَرِ كِهٖ بِخَاطِرِ تَانِ
بِرَسَدِ اَمَّا بَاشِ پَزِ بِيْگُو كِهٖ دَرِ پُخْتَنِ خِيْلِي
دَقْتِ بَكُنْدُ وَخُورِ شِهَائِي خُوبِ بَسَارِ^۳

(^۱) صَاحِبِ (an Arabic word) literally means "a companion"; hence, the *master* or *owner* of any thing. The Indians apply this term to the English; and the Persians have borrowed it from them.

(^۲) حَاضِرِي (of Arabic origin) means any thing *present*, or *always ready*. With regard to *eatables*, it is employed in contradistinction to پُخْتَنِ "things to be cooked," and implies all sorts of preserves, sweetmeats, cream, cheese, butter, fruits, &c. &c., as they are *always* ready, and may be had *presently*.

(^۳) There are several words in the above passage which require explanation, پِلَاوُ, چِلَاوُ, خُورِشِ, كَبَابِ, وَ پُخْتَنِ. *Pilaw*, I presume, is familiar to the English reader: it is made of rice dressed with meat, butter, spices, &c. &c.:
a dish

SERVANT.

The tailor is here: he says you had ordered him to come (*lit.* that he should come).

(خَدَمْتَاَرُ)

خَيَاطُ اَيْنِجَاسْتُ مِيگوِيَدُ كِه شَمَا فَرمودَه
بودِيَدُ كِه بِيَايَدُ

A.

Tell him to come (*lit.* say he may come) to-morrow afternoon: I have no leisure to-day.

(۱)

بگو فَرْدَا بَعْدُ اَز ظَهْرِ بِيَايَدُ اِمْرُوزِ فَرصَتِ
نَدَاَرَمُ

SERVANT.

The horse-dealer was again here to-day; and he was saying, "I know of several (*lit.* I have got a clue to) good horses."

(خَدَمْتَاَرُ)

دَلَالُ هَمُ بَا ز اِمْرُوزِ اَيْنِجَا بُودُ و مِيگِفْتِ
كِه چَنْد تَا اَسْبَهَايِ خُوبِ سُرَاغُ دَاَرَمُ

a dish complete in itself, and eaten just as it is brought to table. *Chilaw* is also made of rice; but boiled plain, and eaten with خورش: this means any food made savoury and relishing, or pungent, by means of sauces. In conjunction with bread, it simply means condiment; as, نان خورش, which distinguishes it from the generic term خورش. Its foundation, however, is *meat* of any kind, dressed in a great variety of sauces, with dried fruits, spices, &c. &c. Each dish, so made, has its specific name: خورش may be said to take the place of curry on the table, in so far as it is eaten with plain boiled-rice; but they are never made so hot as the Indian dish. كباب, literally, means *meat roasted*, whether it be *fowl* or *flesh*, and it includes even *fish*. There is a great variety of this also made in Persia. پختني, for the explanation of this word, see the preceding Note.

(⁴) This Arabic word, literally, means a "conductor"; hence, it is applied to all those persons who form a third party between the buyer and the seller, in order to *conduct* the bargain. It is, however, more commonly applied to dealers in cattle and other animals. دلاله (in the feminine gender) is also a term applied to female hawkers, and the elderly women who negotiate to bring about a marriage.

(⁵) This word, literally, means "a trace," "a sign," or "indication"; and the

A.

Why did not you inform me, then? You knew that I had occasion for a good horse or two!

(۱)
 پَسْ چِرَا مَرَاخْبَرَ نَكْرَدِيدُ شُهَا
 مِيدَانَسْتِيدُ كِه مَن يَكْدُو تَأَسِبِ خُوبُ
 ضَرُورْدَا شَتَمُ

SERVANT.

You had not yet risen from sleep, Sir. We told him, "Wait till the Sahib wakes" (*lit.* should wake); but he said, "I have business at another place, and must go; but if the Sahib wishes to see me, whenever he may think proper, if he sends a man [to say so], I will come directly."

(خِدْمَتْكَارُ)
 شُهَا هَنُورُوزُ آزْ خَوَابُ بَرِخَاسْتَه بُودِيدُ
 صَاحِبُ مَاكَفْتَمِشْ صَبْرَكُنْ تَا صَاحِبُ
 بِيدَارُ شُودُ آمَا اَوْ كَفْتُ كِه يَكْجَايِ دِيْكَرُ
 كَارْدَارُمُ وَبَايْدُ بَرُومُ آمَا اَكْرُ صَاحِبُ
 مِيْخَوَاهَدُ كِه مَرَا بِيْبِيْنْدُ هَرْ وَقْتُ كِه صَلاَحُ
 بِيْدَانْدُ آدَمُ بِيْفِرِسْتَدُ مَن زُودُ مِيَايِمُ

A.

Does any one of you know his residence?

(۱)
 اَزْ شُهَا كَسِيْ مَنَزِشْ رَا مِيدَانْدُ

the horse-dealer means to say, that he has got *scent of*, or *clue to*, some good horses. Here I take the opportunity of explaining, once for all, the difference between the idiom of the English and Persian, as to the manner of repeating the expressions of another person. In English, on such occasions, the speaker generally employs the third person or persons; as, "*He said, he intended going to town*", &c. &c.; or, "*They told me, they had been up all night*"; &c. &c. But in Persian, usually, the *exact* expressions of the parties are quoted by the present speaker, without any change in them whatsoever; as will be seen in the several instances (which I have purposely left undisturbed, in order to shew the idiom) in the statements of this Persian Servant. I may think it right, hereafter, to deviate from this *strictly literal* mode of translating, and follow the English idiom; if not always, at all events occasionally.

SERVANT.

Yes, Sir; I know his house
(*lit.* I am a guide to it).

(خَدَمْتَنَار)

بَلِي صَاحِبِ مَنْ خَانِهٖ أَشْرَا بَلَدَمَّ⁶

(1)

A.

Then go immediately, and say I wish to see him.—But what is the use of buying horses? So long as this groom remains in my stables, I shall never possess a horse fit for riding!

پَسْ زُوْدُ بَرُوُو بُوُو كِهْ مَنْ مِيْخَوَاهَمْ بِيَهْ
بِيَمَشْ اَمَّا چِهْ حَاصِلْ اَزْ اَسْبِ خَرِيْدَنْ
تَا اَيْنِ مِهْتَرِ دَرْ طَوِيْلَهْ مَنْسْتِ مَنْ هَرْ كَرِزِ
اَسْبِ لَاقِي سَوَارِي خَوَاهَمْ دَاشْتِ

(⁶) This is also an Arabic word, meaning, *strictly*, “a guide.” It is, however, vulgar to use it in any other sense in Persian, as this Servant has done. Indeed, there are many other low phrases in the language assigned to this man in the Dialogue; such as, *سُرَاغِ دَارَمْ*, *خَانِهٖ أَشْرَا بَلَدَمَّ*, *رَاشِ كُفْتَمْ*, &c. &c., all of which should be avoided by persons wishing to speak the Persian language correctly or elegantly.

The generality of better servants, mechanics, and small tradesmen, throughout the greater part of Persia (owing perhaps to the circumstance of their not being kept at so great a distance, as they are in some other countries, by the more-educated classes of society), do not, in general, speak bad Persian. Their language, though necessarily devoid of classical taste and elegance, is, however, upon the whole, tolerably correct. But when we consider that *it* is the language of a very numerous class of men, the greatest number of whom, perhaps, can neither read nor write, we may wonder more at the general accuracy and tact with which they express themselves, than at their occasional mistakes or their uncouth phraseology. A beginner, however, had better avoid learning his Persian from them. On this account, in the course of these Dialogues, I shall introduce characters of this description very sparingly: and when I do introduce them, I shall make them speak, in point of grammar at all events, correctly.

The reader, if at all proficient in the Persian language, cannot have failed to observe already, in the few sentences which this man has uttered (independently of the low phrases above cited), the Syntactical looseness of his style; his ill-constructed sentences; the clumsy way in which he quotes, or rather puts, his own vulgar expressions into the mouth of another; and the difficulty which he seems to feel in delivering himself. There can be neither pleasure nor profit in the perusal of such language as this.

SERVANT.

Yesterday, I told him that the Sahib was very much vexed, because of the bay horse becoming lame: but he swore that he was not in fault (*lit.* had no fault), as the horse was quite lame when the Sahib bought it.

(خِدمتکار)

مَنْ دِیروزِ بَاشِ گُفتمِ کِهْ صَاحِبِ خَیْلِ
کَجَحَلَقِ بُوْدِ کِهْ اَسَبِ کِهْرِ مِیلَنگِیدِ اَمَا
اَوْقَسَمِ خورْدِ کِهْ تَقصِیرِ مَن نِیستِ اَینِ
اَسَبِ وَقْتِیکِهْ صَاحِبِ خَرِیدَش
شَل بُوْدِ

A.

Yes; but not so lame as his worse-than-the-offence excuse. I am greatly displeased with that man, for he does not appear honest. At all events, I can never confide in him any more; for he may kill me (for me) a horse daily. He must go away from my stables. Go, and tell him so (*lit.* say to him after this manner)!!

(۱)

بَلی. اَمَانَه بِلَنگِی عُدْرِ بَد تَر اَر گُناهِ ؟ اَوْ
مَن اَر اَن مَرْدِ کِهْ بَسِیَارِ مَتَنَقِرِمِ چِرَا کِهْ
صَادِقِ نَمِی نِمایدِ بَهْرِ حَالِ مَن بَا وِهرْگَزِ
دِیگَرِ اَعْتِمَادِ نَمِی تَوَانَمِ کَرْدِ کِهْ هَر رُوزِ یَکِ
اَسَبِی اَر بَرایِ مَن بَکُشدِ بَایَدِ اَر طَوِیلَه
مَن بَرُوْدِ بَرُو وِ هَمِینِ طَوْرِ بَا وِ بَگو

B. (*coming in.*)

Friend! O my dear friend! (*lit.* friend! friend!) May thy morn be good! for good comes of thy morning (*i.e.* morning's work). What unlucky being is the cause of this excitement? or perhaps you have had another dream?

(ب)

رَفِیقِ رَفِیقِ صَبَحَتِ بَخِیرِ بَادِ کِهْ خَیرِ اَر
صَبَاحِ نُسْتِ کُدَامِ بَد بَختِ بَاعَثِ اَینِ
تَغَیْرِ اَسْتِ یا مَگَرِ بَا زِ خَوَابِی دِیدَه

A.

Welcome, my friend! "I had intended (*lit.* said) when

(۱)

خُوشِ آمَدِی. رَفِیقِ گُفْتَه بُوْدَم چُو بَیایِ

(¹) See Note 5. Dialogue 1.

(²) See the Diminutive Nouns, p. 127.

you came, to tell you what had vexed me (lit. the grief of my heart). But what am I to say? since all the painful feeling is removed (lit. grief goes) from my heart, whenever you come." I have had (seen) no fresh dream; but the interpretation of my old dream has been realized (lit. into manifestation). For it is now certain, that the animal which roused me out of my sleep with a kick, was not the horse which you described, but [it was] this vicious groom of mine, who has lamed my poor horses so, that henceforth, perhaps, they may only be able to raise their hoofs (lit. raise the hoof) from the ground in a dream.

غَمِ دَلِّ بَاتُو بگویم * چه بگویم که غم از دل
 برود چون تو بیای خواب تازه ندیده ام
 اما تعبیر خواب کهنه ام بظهور آمده
 است چه حالا معلومست که ستوریکه
 بالگد مرا از خواب بر خیزانید آسی
 نبود که شما تعریف فرمودید بلکه این
 مهتر شریر من که اسبگهای^{۱۰} مرا
 چنان شل کرده است که بعد از این
 مگر در خواب دیگر سم از زمین بر
 توانند داشت

B.

The remedy for a tight shoe is taking the foot out of it; and the cure for the toothache is extraction. When a groom is a bad one, he must be turned away.

(ب)
 سزای کفش تنگ پا از آن بیرون کردن
 و دوائی درد دندان آن کشید نیست چون
 مهتر بد باشد اخراجش باید کرد

A.

Forgive me! for I really feel greatly ashamed that you should honour me (lit. bring honour) while in this state. To be in your com-

(ا)
 ببخشید که من لائق بسیار خجالت
 دارم که شما در چنین حالتی تشریف
 بیاورید با شما بودن و اظهار ناراضماندی

(*) This is a beautiful couplet, from Sādy.

(^{۱۰}) See the Diminutive Nouns, p. 127.

pany, and shew discontent, be the cause what it may, is, I confess, the extreme of ingratitude. But these servants are so very mischievous!

گَرْدَنِ سَبَبِ هَرْچِهٖ بَاشَدَ مِنْ مَقْرَمِ كِه
نِهَایَتِ نَاسِپَا سَیستُ لَیکنِ اَینِ خُدَامِ
بِسیارِ اَشْرارَنَدُ

B.

There is no occasion to be ashamed at all! We are by ourselves: and if you wish me to prove still more that there is no stranger here, give me leave to correct a grammatical mistake in an expression of yours.

(ب)
هَمچِهٖ جاییِ خِجالتِ نِیستُ ماخُودِ مانِ
هَسْتَدِیمِ وَاگَرِ مِخواهیدِ زیادَهٗ ثابِتِ کُنَمِ
کِه غَیریِ دَر اَینجا نِیستِ رُخَصتِ دَهِیدِ
تا غَلَطِ حَویَّهٗ دَر قَر مودَهٗ شَمادَرستِ کُنَمِ

A.

You will very much oblige me: may your favour be ever increasing! But to which of my mistakes are you alluding? for I fear that, in this state of vexation, I may have talked very much at random.

(۱)
بَدَنَهٗ را بِسیارِ مَمْنُونِ خواهیدِ قَرمودِ
لُطْفِ شَمایِ زیادَهٗ ما بَکدامِکِ از غَلَطِهایِ
مَنْ اِشارَتِ مِیفرِ مائیدِ چِهٖ مِیترَسَمِ کِه
دَر بَینِ اَینِ پَریشانیِ نامرَبوطِ بسیارِ
گُفْتَهٗ باشَمِ

B.

No; I was not aware of more than one very slight oversight.

(ب)
نَهٗ مِنْ بَیكِ جُزئیِ سَهویِ بَیشتَرِ مُنتَقِلِ
نَشَدَمِ

A.

Which is it? Be so kind as to explain.

(۱)
کُدامِ اَنستِ مَحَبَّتِ قَرمودَهٗ بَیانِ کُنیدِ

B.

This only—when you said, "These servants are very mischievous."

(ب)
هَمینکِهٗ قَرمودیدِ اَینِ خُدَامِ بسیارِ
اَشْرارَنَدُ

A.

You say true: *اَشْرَارُ* is an Adjective (Plural); and Adjectives in Persian, when used in the *Plural Number*, yield a *Substantive* signification; and the meaning of *اَشْرَارُ*, by itself, is "mischievous people." Therefore, if I had said, "These servants are very *شَرِيْر*", the expression would have been correct; for in that form the Adjective would be in the Singular Number. But I have made a greater mistake than this; and you are not aware of it, because you had not then arrived (*lit.* you had not brought honour).

B.

Do you remember (*lit.* is it in your recollection) what it was?

A.

Yes; I remember it very well. When I was talking to the other servant respecting that useless groom, I said, "I can never confide in him any more; for he may kill me a horse daily."

(۱)

رَأْسَتْ مَيْگُوئِيْدَ اَشْرَارِ صِفَتْ اَسْتُ
 وَصِفَاتُ دَرْ فَاَرْسِيْ جُوْنُ بَلْفِظِ جَمْعِ
 اَسْتِعْمَالِ شُوْنْدُ اِفَادَةُ مَعْنِيْ ذَاتِ
 مَيْكَوْنَنْدِ وَمَعْنِيْ اَشْرَارُ خُوْدُ مَرْدُ مَا نِ
 شَرِيْر اَسْتُ پَسْ اَكْرُ كَفْتَهْ بُوْدَمْ اِيْنِ
 خَدَامِ بَسِيَارِ شَرِيْرَنْدِ عِبَارَتِ دُرُسْتُ
 مَيْبُوْدُ چِهْ دَرْ اَنْ صُوْرَتِ صِفَتْ مَفْرَدِ
 بُوْدِيْ لِيْكَنْ مَنِ غَلْطِيْ اَزْ اِيْنِ بَزْرُكْتَرِ
 كَرْدَهْ اَمْ وَشَمَا بَدِ اَنْ مُنْتَقَلِ نِيْسْتِيْدِ چِرَا
 كِهْ اَنْوَقْتِ شَمَا هَنْوَزُ تَشْرِيْفِ نِيَاوَرْدَهْ
 بُوْدِيْدِ

(ب)

دَرْ خَا طِرْتَا نِ هَسْتُ كِهْ اَنْ چِهْ بُوْدِ

(۱)

بَلِيْ بَسِيَارِ خُوْبِ يَادَمْ اَسْتُ وَقْتِيْ كِهْ
 دَرْ بَابِ اَنْ مِهْتَرِ بِيْكَارَهْ بَا اَنْ نُوْكَرِ دِيْگَرِ
 كَفْتُكُوْ مَيْكَرْدَمْ كَفْتَمْ مَنِ بَاوْ هَرْ كَزِ دِيْگَرِ
 اِعْتِمَادِ نَمِيْتَوَانَمْ كَرْدِ كِهْ هَرْ رُوْزِيْكَ اَسْبِيْ
 اَزْ بَرَايِ مَنِ بَكُشَدِ

B.

Where is the mistake?
For my part, (که) I do not
see any fault in this ex-
pression.

(ب)
غَلَطَ دَرِ گِجَاسْتِ مَنُكِهٖ دَرِ اَيْنِ عِبَارَتِ
عَيِّي نَمِي بَيْنَمِ

A.

Do not you see يَكْ اَسْبِي
can never be correct?

(ا)
نَمِي بَيْنِيدِ يَكْ اَسْبِي هَر گِرَزِ دُرُسْتِ
نَتَوَانَدِ بُوَد

B.

Why not? Would that
your *horses* were always as
sound as this! *i.e.* as this
phrase is correct!—(a play
upon the word دُرُسْتِ).

(ب)
چِرَا كَشِ كِهٖ اَسْبِهَائِي شُمَا هَمِي شَهٗ بَايِنِ
دُرُسْتِي بُوَدَنَدِ

A.

A Cardinal Number, you
observed, is not admissible
before a Definite Noun; and
يِ اَسْبِي having already the يِ
of *unity* at the end of it, is,
in itself, a Definite Noun.

(ا)
لَفْظِ عَدَدِ شُمَا فَرَمُوْدِيْدِ كِهٖ بَرَسْرِ اِسْمِ
مَعْرُوْفِ دَاخِلِ نَمِي شُوْدِ وَاَسْبِي بَايَايِ
وَحَدَتِ دَرِ اَخْرَشِ خُوْدِ اِسْمِيْسْتِ
مَعْرُوْفِ

B.

You are *now* making a
mistake, undoubtedly; be-
cause the يِ of *unity* con-
veys an indefinite sense, and
an Indefinite Noun can never
be definite (in its meaning).
اَسْبِي indicates a *single* or
one horse, certainly; but *it*
may be *any one* horse:
whereas يَكْ اَسْبِي implies
some one *specific* or *parti-*

(ب)
شُمَائِي شَكِّ حَالَا غَلَطَ مِي كُنِيْدِ چِهٖ يَائِي
وَحَدَتِ اِفَادَهٗ تَنَكِيْرِ مِي كُنَدِ^{۱۱} وَاِسْمِ
مَنُكِرِ هَر گِرَزِ مَعْرُوْفِ نَتَوَانَدِ بُوَدِ اَسْبِي
دَلَالَتِ مِي كُنَدِ بَرِ اَسْبِ وَاِحِدِ يَا مُقَرَّدِ
لَا مَحَالَهٗ اَمَاهِرِ اَسْبِي كِهٖ بَا شَدِ لِي كُنِ يَكْ
اَسْبِي دَلَالَتِ مِي كُنَدِ بَرِ يَكِ اَسْبِ

(^{۱۱}) See Dialogue 2. Conversation on "Horseback," p. 147.

cularized horse. And you know, that if *any one* should kill a horse, the horse, in that state, would be definite and particularized.

A.

This is rather a nice point; but you have now made it quite clear to me: although I had much rather that my horses should always remain *unlimited*, and *uncircumscribed* in number, than that this *hack* of a groom should *define* and *particularize* them.

B.

Whoever wants his horse for the purpose of riding, would be your partner in this sentiment.—But, since we are now upon the subject, I wish very much to explain to you two or three more points concerning *Adjective*, and *Substantive Nouns qualified by Adjec-*

مَعِينٌ وَمَحْدُودٌ وَشَمَا مِيدَانِيدِ كِه
اگر کسی اسبی را بکشد اسب در آن
حالت محدود و معین خواهد بود

(۱)

این نکته اندک دقیق است لیکن شما
حالا خوب تر من واضحتر کرده اید
اگرچه من خیلی ترجیح میدهم که
اسبهای من همیشه منگرو نامحدود
بمانند تا این الاغ مهتران آنها را
معروف و محدود گرداند¹²

(ب)

هر که اسبش را برای سواری میخواهد
در این عقیدت شریک شما خواهد بود
لیکن چون حالا بر سر مطلبیم من خیلی
میخواهم که دوسه نکته دیگر در باب
صفت و موصوف که در آن روزنگی

(¹²) This play, or pun, upon grammatical terms cannot be exactly translated into English without the risk of rendering the passage unmeaning: suffice it to state, that these technical phrases (viz. محدود, معروف, نامحدود, منگر) apply both to Grammar and to Horses, in the Persian Language; and consequently make good puns.

tives, which, on that day, the 'lateness of time prevented me from explaining.

وَقْتُ أَزْبِيَانٍ مَانِعٌ شُدَّ أَكْثَرُونَ أَزْ بَرَايِ
شَمَا بِيَانِ كُنْمُ

A.

You are doing me a great kindness; but if it be no trouble, and in the like manner as before you will again explain yourself in English, it will add to the obligation.

(۱)
بِسِيَارِ لَطْفِ مَيْفَرْمَائِدِ أَمَا أَكْرَزَحْمَتِ
نَبَاشَدِ وَبِهِمَانِ طَوْرُ بَازْدَرِ أَنْغَلِيْسِي
بِيَانِ فَرْمَائِدِ مَرِيْدِ مَنَّتْ خَوَاهَدِ بُوْدُ

B.

The (letter) *zau* of زَحْمَتِ, among sincere friends, is always without a dot.

(ب)
زَايِ زَحْمَتِ دَرْمِيَانِ دُوْسْتَانِ خَالِصِ
هَمِيْشَهٗ بِي نَقْطَهٗ اَسْتُ¹³

An Adjective, whether Simple or Compound, must always be in the Singular Number, whether its Substantive be so or not. As to its proper situation with regard to the Substantive which it qualifies;—when the Noun is Indefinite or Definite, but not in *apposition*, the Adjective must invariably follow it, and the final or connecting زَبْرُ (-) be added to the Substantive; as, مَرْدٌ خُوْبٌ اَزْ خُدَا مِيْتَرَسَدُ “A good man fears God”; اَسْبٌ عَرَبِيٌّ هَمِيْشَهٗ لَافِزٌ مِيَانَسْتُ “An Arabian horse is always *thin-waisted*”; اَسْبٌ سِيَاةٌ مِّنْ دَرَطُوْبِلَهٗ بُوْدُ “My *black* horse was in the stable”; مَرْدَانِ دِلَاوَرِ اَزْ جَنْكِ بَاكِ نَدَارَنْدُ “*Brave* men have no dread of battle”; دُوْسْتَانِ مِهْرِيَانِ تُوْحَاضِرَانْدُ “Thy *affectionate* friends are present”; &c. &c. But when the Noun is in *apposition*, the Adjective may either precede or follow the

(¹³) If the first letter (ز) of the word زَحْمَتِ “trouble,” is not *dotted*, the word will be read زَحْمَتِ, which signifies *blissing*, or *mercy*.

Substantive ; and in either case, instead of the زیر (-), the descriptive ی must be added to the Substantive or to the Adjective, but generally to that which immediately precedes the Verb ; as, پَدْر تُو خُوب مَرْدِ یَسْت or پَدْر تُو مَرْدِ خُوبِ یَسْت “Thy father is a good man.” But when the sentence becomes more complicated, the good taste and the judgment of the writer or speaker must, in a great measure, guide him in the manner of arranging his words ; for then the Adjective may even be expressed after the Verb itself ; as, لَنْدَن شَهْرِ یَسْت, لَنْدَن بَسِیَار بَزْرُگِ یَسْت, or لَنْدَن بَسِیَار بَزْرُگِ یَسْت, or لَنْدَن بَسِیَار بَزْرُگِ یَسْت, or لَنْدَن شَهْرِ یَسْت, all of which expressions equally mean, “London is a very large city,” and are all idiomatic. One rule, however, is generally to be observed ; viz. that if the Adjective expresses more than a *simple abstract* quality, such as *good* or *bad*, or if it is of Arabic extraction, or a compound, it is to be placed after the Substantive, whether expressed before or after the Verb : for instance, you may say in Persian, نُوکَر تُو مَرْدِ یَسْت, or نُوکَر تُو مَرْدِ بَدِ یَسْت, or نُوکَر تُو مَرْدِ یَسْت بَدِ, all meaning, “Thy servant is a bad man” ; but if an Arabic Adjective, say شَرِیْر “wicked,” be substituted for the Persian بَدِ, you may say نُوکَر تُو مَرْدِ شَرِیْر, or نُوکَر تُو مَرْدِ یَسْت شَرِیْر ; but it would not be quite idiomatic, except in poetry, to say نُوکَر تُو شَرِیْر مَرْدِ یَسْت. Adjective Adverbs, or Adverbs of Quantity, such as, بَسِیَار, خَیْلِی, “much,” “very,” &c. &c., brought to increase the force of an Adjective, may be placed immediately before (never after) the Adjective, and the second Noun of the apposition may also intervene between them ; as, اِنکَلَنَد مَمْلَکَتِ بَسِیَار,

اَنگَلَنَدَ خَیْلِی خُوبٌ, or اَنگَلَنَدَ بَسیارِ مَمَلکَتِ خُوبِیَسْتِ, or خُوبِیَسْتِ, or مَمَلکَتِیَسْتِ خَیْلِی خُوبٌ: all of these expressions equally mean, "England is a very good kingdom," or, "a very fine country."

With regard to the Cardinal Numbers, the Nouns to which they are joined (whether they be with, or without an Adjective) must always be in the Singular Number; as, هَزارِ مَرَدٌ "a thousand *men* (literally, *man*)," or یَکَهزارِ مَرَدٌ "one thousand *man*"; صدِ کُوسَفَنَدِ, or یَکصدِ کُوسَفَنَدِ, "one hundred *sheep*," &c. &c.; but *not* مَرَدانِ, or کُوسَفَنَدانِ. The same also when the Noun is with an Adjective; as, بَیستِ مَرَدِ دِلاوَرِ "twenty brave *man*"; پانصدِ و دواسَبِ بَسیارِ خُوبِ "five hundred and two very good *horse*"; &c. &c. Respecting the order in which the numbers should be arranged, the greatest number is expressed first, and the rest following in the same order; as, دویستِ و پانجاهِ و چَهارِ هَزارِ و هفتصدِ و هشتادِ و نوسَه کُوسَفَنَدِ "two hundred and fifty-four thousand seven hundred and eighty-three *sheep*." There is one exception to this rule however; namely, that from eleven to nineteen the smaller number is always expressed first: and from twenty to forty-nine, the smaller number *may be* expressed first; but only in counting or telling, and *never* in conversation or writing. For instance, you *may tell* پَنجِ چَهلِ, چَهارِسی, دویستِ, &c. &c., instead of counting چَهلِ و پَنجِ, سی و چَهارِ, بیستِ و دو, *i.e.* twenty-two, thirty-four, and forty-five; though the latter is the best mode of expressing these numbers. But there is no *choice* from eleven to nineteen*.

* See the Numerals, pp. 10, 11.

A Definite Noun may be used in the Plural, to answer to the Cardinal Number; but it must be in a complete sentence, when the Plural Noun is expressed first, then the Cardinal Number, and lastly the Verb; as, مردان دوهزار بودند “the men were two thousand”; اسبهای سیاه چهار بودند “The black horses were four”; &c. &c.

In concluding this subject, however, let me assure you, that if you will only be a little careful in the course of your reading, you will discover more rules with regard to the Persian Syntax, and understand them even much better, than any Grammarian could explain them to you by his isolated examples or quotations. Besides having access to books, you now possess another advantage over those foreigners who study a language by themselves, or far from where it is spoken. You are now at present in Persia, and in constant intercourse with the natives: the best Grammar for you, therefore, is to attend to the conversations and idioms of the educated classes of the people, with whom you are so frequently in communication, and may ask them any questions you may think proper.

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DIALOGUE V.

- A. (۱)  
To-day, the air is very warm. امروز هوا بسیار گرمست
- B. (ب)  
I wonder that you should complain of the heat! من تعجب میکنم که شما از گرما شکایت کنید
- A. (۱)  
Why? Perhaps you supposed that I had no bodily feeling? چرا مگر شما هم چو مید انستید که بنده حس بدنی نداشتم



B.

Not so: but you having said that you had resided ten years in India, and had been staying chiefly in Bengal—and the climate of India, especially Bengal, being much warmer than Persia, and to-day also not being a particularly hot day—I was surprised when you complained of the heat!

( ب )  
 نَهْ هَمْچَنِینْ لَیْکِنْ چُونْ شُما فَرمودَه  
 بُودیدِ کِه دَه سالِ دَر هِنْدُ وِستَانِ  
 تَشْرِیْفِ مَیْدِ اَشْتِیدِ وَاغْلَبْ دَر بَنگَالَه  
 مُتَوَقِّفِ مَیْبُودیدِ وِهُوایِ هِنْدِ وِستَانِ  
 خُصُوصًا بَنگَالَه اَز اَیْرانِ بِسَیَّارِ  
 گَر مَتَرَسْتِ وَا مَرُوزِ هَمِ بِخُصُوصَه رُوزِ گَرهَمِ  
 نَمَیْبُودِ مَن مَتَحَیْر شُدَم کِه شُما اَز گَرما  
 شِکَايَتِ کَردیدِ

A.

Notwithstanding these good reasons why such should not be the case, I feel a strange heat all over my body; and, moreover, I have a great thirst upon me, and my head also aches.

( ا )  
 باو جُودِ اَیْنِ وِجُوهِ مَعقُولَه کِه حَالِ  
 چَنِینْ نَباشَدِ بَنَدَه حَرارَتِ عَرِیْبِ دَر  
 بَدَنِ اِحْساسِ مَیْکُنَم وِبِعْلاوَه عَطْشِ  
 هَمِ بِسَیَّارِ دَارَمِ وِسَرَمِ هَمِ دَر دَمَیْکُنَدِ

B.

God grant that you may have no fever! Let me feel (*lit. see*) your pulse. Do not be alarmed: you have a slight fever; take care (of yourself): please God, it will soon be removed.

( ب )  
 خُد اَکُنَد کِه تَب نَداشْتَه باشِ نَبْضَتْرَا  
 بَیْنَم تَشْوِیْشِ مَکُن تَبْکِ \* خَفِیْفِ  
 دَارِ اِحْتِیاطِ بَکُن اِنْشَاءَ اللّهِ زُودَرَفَعِ  
 مَیْشُودِ

\* See the Diminutive Particles, pp. 127—129.

(۱)

A.

I fear I may have caught cold: there is a bad taste in my mouth; and I feel a shivering in my back and side.

مَنْ مَيْتَرَسَمَ جَاهِيدَةَ بَاشَمُ دَهْنَمَ  
بَدْمَرَةَ اسْتُ وِرْعَشَةُ دَرِپَشْتُ وِپَهْلُو  
اِحْسَاسُ مَيَكُنَمَ

B.

(ب)

There is no doubt you have caught cold: you must abstain from fruit altogether. At this season, fever and ague are very prevalent (*lit.* has a great prevalence) in Persia. People, in these warm nights, sleep mostly on the tops of their houses; and it sometimes happens, that in the course of the night a slight cold may have settled on a person, and he may not be aware of it: and, in the earlier part of the day, people incautiously eat fruit: and most of the agues and fevers, and other maladies which prevail at this season, arise from these sources.

شَكُّ نَيْسَتْ كِهْ جَاهِيدَةَ اَيْدِ اَزْ مَيَوَهْ  
مُطْلَقًا بَايْدِ پَرَهِيژْ كُنَيْدِ دَرَايِنِ مَوْسِمِ  
تَبُّ وِلَرْزِ دَرَايِرَانِ عَمُومِي دَارْدِ مَرْدَمِ  
دَرَايِنِ شَبْهَائِي كَرَمِ اَعْلَبُ بَرِپَشْتِ  
بَا مَهَا مَيَخْوَابَنْدُ وِگَاَهْ بَاشَدُ كِهْ دَرَبِيْنِ  
شَبِّ اَنْدَكْ جَاهِشِي عَارِضْ شُدَهْ بَاشَدُ  
وَشَخْصْ اَزْ اَنْ مَخْبَرِ نَيْسَتْ وِدَرِ اَوَايِلِ  
رُوزِي اِحْتِيَاظْ مَيَوَهْ مَيَخُورَنْدُ وَاكْثَرَنْبِ  
وِلَرْزِهَا وِسايرِ اَمْرَاضِي كِهْ دَرَايِنِ فَصْلِ  
مُتَدِ اَوْلَنْدِ اَزْ اِيْنِ جِهَاتِ بَرِ مَيَخِيژَنْدُ

(۱)

A.

You say true: last night, about two or three hours past midnight, I woke, and felt very much chilled. I found (saw) the night-cap

رَاسْتِ مَيِگُوئِيْدِ مَنِ دِيْشَبِ دُوسَهْ  
سَاعَتِ اَزْ نِصْفِ شَبِّ كُنْدَشْتَهْ بِيْدَارِ  
شُدَمُ وِخَيْلِي سَرْدَمُ بُوْدُ دِيْدَمُ كِهْ شَبِّ

had fallen off my head, and the quilt even was not over me; and I sneezed also twice or thrice: perhaps that may have been the commencement of my cold.

کلاه از سرم افتاده بود و لحاف هم رویم  
نبود دوسه بار هم عطسه کردم شاید که  
ابتدای زکام من از آن باشد

## B.

Notwithstanding these several warnings, I still fear you may not have abstained from your usual custom of eating fruit before breakfast.

( ب )  
با وجود این تنبیهاست متعدده هنوز  
میترسم که از عادت مستمري پیش از  
نهار میوه خوردن پرهیز نکرده باشید

## A.

Why conceal it from you? The truth of the matter is, that this morning the gardener of the English Envoy brought me several baskets of fresh ripe fruits. Without exaggeration, I had never seen grapes, figs, and melons, in such a state of perfection and delicacy.— Moreover, with what neatness and elegance had that tasteful gardener arranged them, mixed with roses and jessamines, in those baskets of green myrtle! At all events, I enjoyed the pleasure of partaking of those forbidden fruits: now I must pay the penalty of my indiscretion.

( ۱ )  
از شما چه پنهان حق مطلب اینست  
که امروز صبح باغبان ایلیچی انگلیس  
چند سبد میوههای تازه و رسیده از  
برای من آوردی اغراق من هرگز آنگورو  
آجیرو و خربزه بان خوبی و لطافت  
ندیده بودم بعلاوت چیه تنقیه  
و نرافت آن باغبان باسلیقت آنها را  
با گل و یاسمن در آن سبدهای مورد سبز  
درهم چیده بود بهرحال من از آن  
میوههای ممنوعه لذتی بردم و اکنون باید  
جریمت ناپرهیزی خرد را بدهم

## B.

You must not alone pay the whole of the penalty: since the Envoy's gardener has tempted you to eat the fruit, justice requires that the Envoy's doctor should pay a part of the penalty, in the shape of medicine and attendance. I have some business in the neighbourhood of the Ambassador's house; and, as I am passing that way, I will see the English doctor myself, and send him to see you directly.

## ( ب )

شَمَا تَنْهَا تَمَامِ جَرِيْمَتِ رَا نَبَا يَدِ بَدِهِيْدِ  
 چُوْنِ باغْبَانِ اَيْلِجِي شُمارا بِخوردِنِ مِيوَه  
 تَرْغِيْبِ كَرْدَه اَسْتِ اَنْصَافِ مُقْتَضِيَسْتِ  
 كِه حَكِيْمِ اَيْلِجِي يَكْحَصَه جَرِيْمَتِ رَا  
 بِصُورَتِ دَوَاوِ پَرِستاري بَدِهَدَ مِنْ  
 نَزْدِيكِي خَاَنَه اَيْلِجِي كاري دارم چُون  
 اَز اَن رَاه مِيگُذَرَم مِنْ خُوْدَمِ حَكِيْمِ  
 صَاحِبِ رَا مِي بِيْنَمِ وَاوْرَا زُوْدِ بَدِيْدِنِ  
 شُما مِيْفِرِسْتَم

## A.

May your affection never diminish! But there is no necessity for you to take the trouble (*lit.* that you should take the trouble): I can write to the doctor myself, and beg him to come.

## ( ا )

مَحَبَّتِ شُما كَمِ نَشُوْدِ اَمَّا ضَرُوْر نِيَسْتِ  
 كِه شُما زَحْمَتِ بَكْشِيْدِ مِنْ خُوْدَمِ مِيْتَوَانَمِ  
 بِحَكِيْمِ بِنُوِيْسَمِ وَالتَّماسِ كُنَم كِه بِيَايَدِ

## B.

It is no trouble at all! I must pass that way: what difference will it make, if I were to see the doctor for two or three minutes?—Moreover, when I see him, I can explain your case to him; and he perhaps, forming some judgment of it by

## ( ب )

هَلِيْجِ زَحْمَتِ نِيَسْتِ مِنْ بَايَدِ اَز اَن رَاه  
 بَكْذَرَمِ چِه تَفَاوُتِ مِيكُنَدِ اَكْر دُوْسَه  
 دَقِيْقَه حَكِيْمِ رَا بِيْنَمِ بَعْلَاوَتِ مِنْ چُون  
 اَوْرَا بِيْنَمِ مِيْتَوَانَمِ اَحْوَالِ شُمارا بِيانِ  
 كُنَم وَاوْشايدِ اَز كُفْتَه مِنْ اسْتِنْبَاطِي

my statement, should any medicine be necessary, he can at once bring it with him; and in this manner the matter may be expedited.

كَرْدَهُ اِگَر دَوَائِي ضَرُورٌ بَاشَد يَكُنْدَ فَعَهُ  
هَمْرَاهِ خُودِ بِيَاوَرْدُو بَايُنْ طَوْرَ اَنْدَكِي  
كَارِ پِيَشِ اَفْتَدُ

(۱)

A.

I am much obliged to you! Although we say, in English, "I would do as much for you;" yet I hope to requite you, for these affectionate offices, at your wedding, and not in your illness!

مَنْ اَزْ شَمَا بَسِيَارٌ مَنُونَمْ اِگَر چِهْ مَا دَرِ  
اَنگِلِيْسِي مِيگوئِيْمِ مَنْ هَمِيْنِ قَدْرًا زِيْرَايِ  
شَمَا خَوَاهَمْ كَرْدَ اَمَا مَنْ اُمِيْدِ وَا رَمِ كِهْ  
تَلَا فِي اَيْنِ مِهْرُ بَانِيَهَارَا دَرِ عَرُوسِي شَمَا  
بِكُنَمْ نَهْ دَرِ بِيَارِ يَتَانْ

B.

May it please God to restore you to health first! — Now I will leave you quiet: and do you repose a little, until the doctor comes.

خُدا اِنْشَاءَ اللّٰهْ اَوَّلْ بِشَمَا شَفَايِدِ هَدْ مَنْ  
حَالًا شَمَارَا اَرَامْ مِيگنَدَارَمْ وَتَا اَمَدِنِ حَكِيْمِ  
اَنْدَكِي اِسْتِرَا حَتْ بِكُنِيْدُ

(۱)

A.

I have a great thirst upon me; and am afraid of drinking cold water, lest it should do me harm.

عَطَشْ بَسِيَارٌ دَارَمْ وَا بِ سَرْدِ مِيْتَرِسَمِ  
بِخُورَمِ مَبَادَا ضَرُرْ بَكُنْدُ

(<sup>1</sup>) The Verb <sup>خوردن</sup> does not always signify "To eat" in Persian. It signifies also "To drink"; as, <sup>آب خوردن</sup> "To drink water"; <sup>می خوردن</sup> "To drink wine"; &c. &c. It means also "To suffer," and "To feel"; as, <sup>غم خوردن</sup> "To suffer grief"; <sup>تأسف خوردن</sup> "To feel regret." In fact, <sup>خوردن</sup>, in Persian, corresponds more with the English Verb "To take," than any other Verb; for they say in English, "To take pains." "To take trouble." "To take dinner," "To take wine," &c. &c.; for all of which <sup>خوردن</sup> may be used in Persian.

B.

I will tell the cook to make some barley-water for you: that will quench (your) thirst.

( ب )  
 مَن بَاشِ پَزْ مِگُویمْ تا اُنْدَکِیْ مَاشَعِیرُ  
 اَزْ بَرایِ شَما دُرُسْتْ بَکُنْدْ اَن تَسْکِینِ  
 عَطْشُ مِکُنْدْ

A.

May your kindness and affection increase!

( ۱ )  
 لُطْفْ و شَفَقَتِ شَما زِیادْ

B.

Boys! Boys!!—No one answers! (*lit.* gives an answer.) They are all dead! —Boys!!!

( ب )  
 بَچَها بَچَها هِیچْکَسْ جَوابْ نَمِیدَهدْ  
 اِیْنِها هَمَهْ مَرْدَهْ اُنْدْ بَچَها

SERVANT.

Sir! yes Sir!!

( خِدْمَتْگار )  
 صَاحِبْ بَلیْ صَاحِبْ

A.

You see, at last, that I am ill! why do you, all of you, vanish together?—For God's sake, let one of you, at least, be always near at hand, to answer when I call! It is *your special duty* always to be in the coffee-room: where had you gone?

( ۱ )  
 اَخِرْ شَما مِی بَینِیدْ کِهْ مَن بَیْارَمْ چِرا  
 هَمَتانْ با هَمْ گَم مِشَوِیدْ اَزْ بَرایِ خُدا  
 بَگنَدا رِیدْ اَقْلا یَکِیتانْ هَمِیشَهْ اِینْ  
 نَزْدِیکِیْها باشَدْ تا وَقْتِیکِهْ اَوازْ مِکُنْمْ  
 جَوابْ بَدَهدْ کَارْ مَعِینْ تُو اِیْنِستْ کِهْ  
 هَمِیشَهْ دَر قَهْوَهْ خانَهْ<sup>۲</sup> باشِیْ کُجَافْتَهْ  
 بُرْدِیْ

(<sup>۲</sup>) An ante-room leading into the audience-chamber, where the *coffee*, &c. <sup>۳</sup>غَلِیانْ “ghalyaun,” are prepared, and handed in to the guests.

SERVANT.

I was gone to the kitchen, to fetch the barley-water, which the cook had prepared for you.

( خِدْمَتْكَارُ )

مَنْ تُوِيَ أَشْپَزْ خَانَهٗ رَفْتَهٗ بُوْدَمْ كِهٖ  
 مَاشَعِيرِ كِهٖ أَشْپَزْ بَرَايِ شُمَا سَاخْتَهٗ  
 بُوْدَبِيَارَمْ

A.

Mind you well, that today, excepting the doctor, and the gentleman who just went out, whoever else may call (come), you must say that I am not well, and cannot see any body!—Dost thou understand, or not?

( ۱ )

خُوْبْ خَاطِرْتَاَنْ بَاشَدْ كِهٖ اَمْرُوَزْ بَعْدِرْ اَزْ  
 حَاكِيْمِ وَايْنِ صَاِحِبْ كِهٖ حَالَا بِيْرُوْنِ  
 رَفْتْ هَرْ كَسِيْ دِيْغَرِ كِهٖ بِيَايْدْ بَكُوْنِيْدْ كِهٖ  
 اَحْوَالَمْ خُوْشْ نِيْسْتْ وَاكْسِيْرَا نَمِيْتُوَانَمْ  
 بَهٗ بِيْنَمْ مِيْفَهْمِيْ يَانَهٗ

SERVANT.

Yes, Sir; very well.

( خِدْمَتْكَارُ )

بَلِيْ صَاِحِبْ بَسِيَارْ خُوْبْ

A.

Now, bring (me) some barley-water.—Ah! this is too hot; I cannot drink it.

( ۱ )

حَالَا قَدْرِيْ مَاشَعِيرِ بِيَارَاَهٗ اَيْنِ خِيْلِيْ  
 گَرْمَسْتْ مَنِ نَمِيْتُوَانَمْ اَيْنْرَا بَجُوْرَمْ<sup>۳</sup>

SERVANT.

It is not (a) long (time) since it has been taken off the fire; and it is not yet cooled.

( خِدْمَتْكَارُ )

خِيْلِيْ وَقْتْ نِيْسْتْ كِهٖ اَزْ رُوِيْ اَنْشِ  
 بَرْدَاشْتَهٗ شَدَسْتْ وَهَنْوَزْ سَرْدَنْشَدَهٗ  
 اَسْتْ

(\*) See Note 1. Dialogue 5.

A.

Go, and pour it all into a glass (bottle); and put the bottle into ice, that it may cool the sooner. I am very thirsty! But do not bring it till I ask for it: I may be asleep, and will not have any one disturb me.

(۱)  
 برو و همه را در یک شیشه بریز و شیشه را  
 میان یخ بگذار تا زودتر سرد بشود من  
 بسیار تشنه ام اما تا نخواهم<sup>۴</sup> میار  
 شاید خواب باشم و نمیخواهم کسی  
 بیدارم کند

(Two Servants talk.)

(دو خدمتکار با یکدیگر)

1st SERVANT.

What is the matter with master to-day?

(۱)  
 صاحب<sup>۵</sup> امروز چه خیرش است<sup>۶</sup>

2d SERVANT.

What do I know?—He says *he is ill*.

(۲)  
 من چه میدانم میگوید که بیمار<sup>۷</sup>

1st SERVANT.

If he is ill, he *is* ill: if he is not ill, he *is not* ill: but you, who go in and come out so often, if you be not an ass, must, at all events, know one thing or the other.

(۱)  
 اگر بیمارست که بیمارست اگر  
 بیمار نیست که بیمار نیست اما تو که  
 آنقدر تو میروی و بیرون می آئی اگر  
 خرنباشی آخرباید که یک چیزی بدانی

(<sup>۴</sup>) The reader will here again observe the difference of idiom between the Persian and English. In the former, the Negative form تا نخواهم میار “So long as I shall *not* ask for it, do not bring it,” is strictly idiomatic. In English, it is the reverse: “Until I *do* ask for it, do not bring it.”

(<sup>۵</sup>) See Note 1. Dialogue 4.

(<sup>۶</sup>) See Notes 2 and 4. Dialogue 3.

(<sup>۷</sup>) See Note 5. Dialogue 4.



## 2d SERVANT.

If you ask me, I tell you, that these Englishmen, so long as they possess a *pulse* and a *watch*, they are never in health. With one hand, He holds his watch; and with the other, feeling his pulse—thus. He looks at *this* a little, and counts something to himself; and all at once exclaims, “Alas! it is ninety!—it is ninety-five!—O dear, it is a hundred!!!—Woe is me! I am ill!—Bring the doctor!—Prepare some medicine!—Make some barley-water!—Let no one speak!—Let no one knock at the door!—I cannot see any one!”—and I know not what! But, thank God! he is now asleep. Would that, before his waking, his *watch* may stop!—then all would be right.

## 1st SERVANT.

You talk a great deal of nonsense! Methinks

(۲)

اگر از من میپرسی من بآت میگویم که  
این انگلیسها تا وقتیکه یک نبضی  
ویکساعتی دارند هرگز چاق نیستند  
یکدست ساعتش را میگیرد و یکدست  
نبضش را همچو یخخورده باین نگاه  
میکنند و یگیزی پیش خودش  
میشمارد و یکمرتبه فریاد میکند که  
آمان<sup>۸</sup> تود تاست تود و پنجتاست و اوایلا  
که صد تاست ای وای که من بیمارم  
حکیم بیارید دو ابسازید ما شعیر  
درست بکنید کسی حرف نزند کسی  
در نزند من هیچکس را نمیتوانم ببینم  
وجه میدانم که چه اما شکر خدا که  
حالا خوابست کاشکه پیش از بیدار  
شدنش ساعتش واهی ایستاد آنوقت  
همه درست میشد

(۱)

تو خیلی چرند میگوئی گویا عقل ترا کم

(\*) For this and the following exclamations, see the Interjections, pp. 117—19.

you have lost your wits. If the *man* were not really ill, do you think the doctor was a fool, like yourself, to take so much blood from him for no purpose?

گَرْدَهٗ باشي اَگرِ مَرْدِ كِه رَاسَتِي بِيْمَارِ نَبُودَ  
 اَن حَكِيمِ تُو هَمَّ چُو مِيدِ اَبِي مِثْلِ خُو دَتَ  
 يَكِ اَحْمَقِي بُودِ كِه اَيْنِ هَمَّهٗ خُونَش  
 بَكِيرِدِ بَرَايِ هُنِجِ چِيزِ

## 2d SERVANT.

After all, he (the doctor) is an Englishman too, and has a watch also. What did *he* do, when he came? First of all, he pulled out his watch, and, like Master himself, held it in one hand, and with the other hand he felt the Master's pulse, and in the same manner he began counting: then he said something to Master, and Master put out his tongue. As soon as he looked at Master's tongue, he fumbled with his hand in his pocket and pulled out his lancet; and cried out, "Boys! bring the jug and basin!" You know the rest (*lit.* the rest of it is known), *i. e.* he bled him.

(۲)  
 اَخِرِ اَوَّهْمِ اِنْگِلِيسِ اَسْتُ وَيَكْسَاعَتِي هَمَّ  
 دَارِدُ مَكْرَجِهٖ كَارِ كَرْدِ دَوَقْتِي كِه اَمَدِ اَوَّلِ  
 هَمَّهٗ سَاعَتَش رَا بِيْرُوْنَ اَوْرْدُو مِثْلِ  
 صَاحِبِ خُو دَش بِيَكْدِ سَتَش كِرِفْتُ  
 وَبِيَكْدِ سَتِ دِيْگَرَش نَبِضِ صَاحِبِ رَا  
 كِرِفْتُ وَبِيْمَانَ طَوْرَبِنَا كَرْدِ بِشْمَرْدَنِ  
 اَنوَقْتِ يَكْجِيْزِي بِصَاحِبِ كُفْتُ  
 وَصَاحِبِ زَبَانَش رَا بِيْرُوْنَ اَوْرْدِ هَمِيْنِكِهٖ  
 بِزَبَانِ صَاحِبِ نِگَاهَ كَرْدِ دَسْتَش رَا تُوِي  
 جِيْبَش اَنْدَاخْتُ وَنِيْشْتَرَش رَا بِيْرُوْنَ  
 اَوْرْدُو بَانْگِ زَدِ كِه بَجْمَا اَفْتَابَهٗ لَكْنِ  
 بِيَاْرِيْدِ باَقِيْشِ مَعْلُوْمَسْتُ

## 1st SERVANT.

Do you mean to say that

(۱)  
 تُو مِيْخَوَاهِي بَكُوْنِي كِه حَكِيمِ خُو دَش

the doctor *himself* bled Master, and did not send for a barber?!

صاحبِرا خون گرفت و پی دَلاک  
نفرستاد

2d SERVANT.

Barber! They are their own barbers. Have you ever seen an Englishman who could not shave himself?—Their doctors, also, both bleed and extract teeth.—Listen! somebody knocks at the door.——Yes, yes! Coming!

( ۲ )  
دَلاک اینها دَلاک خود شانند هرگز یک  
انگلیسی دیده که ریش خودش را  
نتواند بتراشد حکما نشان هم هم  
خون میگیرند و هم دندان میکشند  
بشئو یک کسی در میزند بلی بلی آمد

A MESSENGER.

I have brought a note for the Gentleman; and want an answer to it.

( آمدی بارقه )  
برای صاحب یک رقعۀ آورده ام  
و جوابش را میخواهم

SERVANT.

Master is not well, and is asleep: I cannot just now give him the note. But, hark! I hear him cough. I think he is awake (or has awoke). Give me the note!

( خدمتگار )  
صاحب احوالش خوش نیست و  
خوابیده است من نمیتوانم که حالا  
رقعۀ را باش بدهم اما یواش میشنوم  
که سرفه میکند مژنه که بیدار شده  
است رقعۀ را بده بمن

A.

Boys! Bring me some water to drink!—What is the time? Bring candles, that I may see!

( ۱ )  
بچه قدری آب خوردن بیارید چه  
وقتست شمع بیارید ببینم

SERVANT.

Yes, Sir. We are coming. Make haste [to a fellow-servant], and light these candles! or he will be angry again.

(خَدِمْتَنَارُ)

بَلِي صَاحِبِ آمَدِيمْ زُوْدْبَاشِ اَيْنُ  
شَمْعَهَارَا رُوْشَن كُنْ كِه بَا زَكَمْ خُلُقْ  
مِيْشُوْدْ

Another Servant.

Your prayer has been granted! Master's watch is stopped. Do you not see, he asks, "What is the time?"

(خَالِهِي دِيْگَر)

دُعَا تْ مُسْتَجَابْ شُدَسْتْ سَاعَتْ  
صَاحِبِ اَيْسْتَاْدَهْ اَسْتْ نَمِي بِيْئِي كِه  
مِيْپَرَسَدْ چِه وَقْتَسْتْ

SERVANT.

Do not talk nonsense! Give me the candles!

Sir! a person has brought this note for you, and wishes for an answer to it.

(خَدِمْتَنَارُ)

چَرَنْدْ مِگُو شَمْعَهَارَا بَدِهْ بَمَنْ  
صَاحِبِ يَكْ كَسِي اَيْنُ رُقْعَه رَا بَرَايِ  
شَمَا اُوْرْدَهْ اَسْتْ وَجَوَابْشَرَا مِيْخَوَاهَدْ

A. (reads.)

My Dear Friend!

Although it is unkind to leave a valued friend alone when he is ill; and justice itself, under such circum-

(۱)

دُوْسْتِ عَزِيْزَمَنْ<sup>۹</sup>

اَگَرْ چِهْ يَارَانِ گِرَا مِيْرَا دَرْ حَالَتِ  
بِيْمَارِي تَنْهَا گَنْدَا شَتَنْ طَرِيْقِ مِهْرَبَانِي

(<sup>۹</sup>) I have not been strictly literal in translating some parts of this epistle; because, in the vain attempt to *Anglify* the *untranslatable* phrases of Persian courtesy, the English becomes so bad, I may even say so ridiculous, as to degrade, rather than elucidate, the peculiar phraseology of the original. The learner, if he has been a learner at all, by the time he comes to this part of the Grammar, must see, and be able to understand, the difference of the idiom and grammatical construction of the two languages, in this, as well as in many other similar instances, in these Dialogues.

stances, does not reckon any excuse sufficient for absence. Nevertheless, on account of an important and necessary business, the transaction of which is indispensable, I fear I may not be able to have the honour of waiting on you until to-morrow morning; unless (which God forbid!) your indisposition should be so great as to make you think my presence necessary: in that case, to attend upon you will, of course, become the most urgent of all important affairs. I pray that the Almighty Giver of all gifts, in His infinite mercy, may grant you a speedy cure! Your very sincere friend, B.

نَيْسْتُ وَأَنْصَافِ خُودِ دَرِچُنَيْنِ اَحْوَالِ  
غَيْبَتِ رَاهِنِي عُنْدِي مُوجَّهَ نَمِيشِمَارْدِ  
لِيَكُنْ بِسَبَبِ مُهْمَتِي ضَرُورَ كِه  
اِنْصِرَامَشْ لَا بُدَّسْتِ مِيْتَرَسَمِ كِه تَا فَرْدَا  
صَبْحِ شَرَفِ خِدْمَتِ حَاصِلِ نَتَوَانَمِ كَرْدِ  
مِگَرِ اَنَكِه خُدا نَكْرَدَه تَكْسِرِ مِرَاجِ مُبَارَكِ  
بِحَدِّي بَاشَدِ كِه حُضُورِ مُخْلِصِ رَا دَرِكَارِ  
دَانَدِه دَرِ اَنْصُورَتِ پَرَسْتَارِي اَحْجَنَابِ  
الْبَنَةِ اَهَمِّ مُهْمَاتِ خَوَاهَدِ بُوْدِ اُمِيْدِ كِه  
حَضْرَتِ وَاهِبِ الْعَطَا يَا اَز رَحْمَتِ بِي  
نَهَايَتِ خُودِ شَفَايِي عَاجِلِ بِنَاتِ  
مُبَارَكِ عَطَا فَرْمَايَدِ دُوسْتِ بِي رِيَا (ب)

(۱)

A.

There is no necessity to write an answer. Send my compliments, and say, "Thank God! I feel much better to night. The doctor has visited me twice; and, after bleeding me, he sent me some medicine: his remedies have proved of great benefit; and I am in hopes that by to-morrow,

اَحْتِيَاجِ بِنُوشْتَنِ جَوَابِ نَيْسْتُ اَز مَن  
دُعَا وِ سَلَامِ بِنَفِيسْتِ وَبِگُورِ كِه لِحَمْدِ لِّلّهِ  
اَمْسَبِ اَحْوَالِمْ بِسِيَارِ بَهْتَرَسْتِ حَكِيمِ  
دُوبَارِ عِيَادَتِ كَرْدَنْدِ وَبَعْدِ اَز فَصْدِ دُوَا  
فَرِسْتَادَنْدِ وَمُعَالِجَا تِشَانِ بِسِيَارِ مُفِيدِ  
اُفْتَادَانْدِ وَاَنْشَاءَ اللّهِ اُمِيْدِ وَاَرَمِ كِه تَا فَرْدَا

God willing! no illness will remain."—As soon as you have sent this message, bring me some tea.

دِیْگَرُ هَنِیچِ نَا خُوْشِیِ نِمَانْدَهٗ بَاشَدُ  
هَمِیْنِکِهٖ اَیْنِ پَیْغَامِ رَا فِرِسْتَادِی قَدْرِی  
چایِ بَیَارُ

SERVANT.

Very well, Sir. Do not you wish for something to eat with (your) tea?

(خِدْمَتْگَارُ)  
بَلِی صَاحِبُ هَمْرَاهِ چایِ چِیْزِی  
نَمِیْخَوَاهِیْدُ بَخُوْرِیْدُ

A.

No; I want nothing (more). But mind, and remember, before going to rest to-night, to bring me some warm water, that I may bathe my feet; and, that an hour after tea is *the time*.

(۱)  
نَهٗ هَنِیچِ نَمِیْخَوَاهِمُ اَمَّا خَاطِرَتْ بَاشَدُ کِهٖ  
پَیْشُ اَزْ خَوَابِیْدَنْ اِمْشَبُ قَدْرِی اَبِ  
گَرْمِ بَیَاوْرِی تَا پَاهَايْمِ رَا بِشُوْیْمِ وَيَكْسَاعَتْ  
بَعْدُ اَزْ چایِ وَقْتَسَتْ

DIALOGUE VI.

B.

O, my thornless rose! O, my "Companion of the cave!" peace be upon you! "May thy person never be a supplicant before the self-sufficiency of the doctors! May thy delicate frame never be afflicted with sickness!"

(ب)  
اَیْ کُلِّ بَیْخَاوِ اَیْ یَا رِغَارِ! مَن سَلَامٌ عَلَیْکُمْ  
تَنْتُ بِنَازِ طَبِیْبَانِ نِیَازِ مَنْدُ مَبَادُ \*  
وَجُوْدِ نَا رِکْتِ اَزْرَدَهٗ گَزَنْدُ مَبَادُ \*

(<sup>1</sup>) Mohammed, during his flight, when closely pursued by his enemies, was obliged for a time to conceal himself in a cave, wherein none of his followers was with him, excepting <sup>22</sup>اَبَابِگَرُ "Abababr" (afterwards the first Khalif); and hence he obtained the appellation of <sup>22</sup>یَا رِغَارِ "The Companion of the cave." It is now used occasionally, in Persian, to signify a very sincere and intimate friend. The couplet is by Hāfiz.

\* See Optative Mood, p. 67.

I trust that the disinterested prayers of your sincere friends have been heard in your behalf, and that you are now completely free from indisposition!

أَمِيدُ كِه دَعَوَاتِ بِي غَرَضِ دُوسْتَانِ  
خَالِصُ دَر بَارَةِ اَت مُسْتَجَابِ اُفْتَادِه  
اَكُنُونُ بِالْمَرَّةِ اَز مَرَضِ اَزَادِي

## A.

Thanks be to God! I have no illness to-day. My fever has left me (*lit.* is broken off); my headache is completely gone; and my appetite is also very good: what more dost thou want? But the truth is, that so long as a person does not suffer illness, he does not know the value of health. How much it behoves me now to praise God, who has bestowed on me the blessing of health! but when I compare my state of yesterday with that of to-day, I acknowledge that it is impossible for me to thank God as I ought.

(۱)  
لِلْحَمْدِ لِلَّهِ اِمْرُوزَ هُنَّجِ نَاخُوشِي نَدَارَمُ  
تَبَمُ شِكْسْتِه اَسْتُ دَر دِ سَرَمُ بِكَلِّي رَفَعُ  
شُدِه اَسْتُ وَاشْتِهَامُ هَمُ بَسِيَارُ خُوبَسْتُ  
دِيگَرِ چِه مَبْخَوَاهِي اَمَّا حَقُّ اَسْتُ كِه  
تَا كَسِي بِي مَارِي نَكَشْدُ قَدَرِ صِحَّتِ  
نَمِيدَانْدُ وَمَنْ حَالَا چِه قَدَرُ خُدَا رَا شُكْرُ  
بَايْدُ بِي كُنْمُ كِه نَعْمَتِ صِحَّتِ بِي مَن عِطَا  
قَرْمُودِه اَسْتُ لِي كِنُ چُونُ حَالَتِ دِي رُوزِ رَا  
بَا اِمْرُوزِ مَر اُورْدُ مِي كُنْمُ مِي بِي نِمُ كِه  
مُحَالَسْتُ كِه خُدَا رَا چِنَانِكِه بَايْدُ وِشَايْدُ  
شُكْرُ تَوَانْمُ كَرْدُ

## B.

It is incumbent upon us every moment to thank God; for there is no instant that we are free from the exercise of His goodness. The divine bounty is like water, and we like fish; we cannot exist a moment without it.

(ب)  
شُكْرُ خُدَا دَر هَر اَن بَر ما وَا جِب اَسْتُ چِه  
مَا گَاهِي نِي سْتُ كِه اَز فَيِضِ اَوْ خَالِي  
بَا شِيْمُ نَعْمَتِ اَللّٰهِي مَا نُنْدِ اَبَسْتُ وِ  
مَا چُونُ مَا هِي دَمِي بِي اَن زِنْدِه نَتَوَانِيْمُ

It is from our ingratitude and neglect that we thank God only from time to time for some particular bounty of His; otherwise, His universal grace every moment demands renewed thanks. Dost thou not recollect the passage in Sādy?

بُودَ اَيْنَ اَزْ كُفْرَانِ وَعَقْلَتِمَاسْتِ كِهْ هَمِينْ  
 گَاهْ گَاهِي خُدَا رَا بَجِيهْتِ نَعْمَتِي مَخْصُوصْ  
 سِتَايشِ مِي كُنِيْمِ وَالْاَلْطَافِ عَمِيْمِ اَوْ هَرَا نِي  
 اَقْتِضَايِي شُكْرِي تَا زِهْ مِي كَنْدِ عِبَارَتِ  
 سَعْدِي خَا طِرْتِ نِي سْتِ

(۱)

A.  
 No: to what passage do you allude?

خَيْرِ بِي كَدَامِ عِبَارَتِ اَشَارَتِ مِي كُنِيْدِ

B.

In the preface of his incomparable (work) "Gulistan," On the praise of the Almighty Creator, he says, "Every breath, when inhaled, is a proloner of life; and when exhaled, a reviver of nature: so that in every single respiration there exists two bounties of God; and for every bounty, a separate thanksgiving becomes due. Whose power and whose language is sufficient to fulfil the duty of gratitude to Him?!"

(ب)  
 دَرْدِي بَا جِهْ كُلسْتَانِ بِي نَظِيْرَشِ دَرْ  
 سِتَايشِ بَارِي تَعَالِي مِي كُوِيْدِ  
 هَرَنْفَسِي كِهْ فَرُو مِي رُوْدِ مَهْدِ حَيَا سْتِ  
 وَ چُونِ بَرْمِي آيْدِ مَقْرَحِ ذَا سْتِ  
 پَسِ دَرْ هَرَنْفَسِي دُو نَعْمَتِ مَوْجُوْدِ  
 وَ بَرْ هَرِ نَعْمَتِي شُكْرِي وَاجِبِ  
 اَزْ دَسْتِ<sup>۲</sup> وَ زَبَانِ كِهْ بَرَايْدِ  
 كَرْنَعْمَهْ شُكْرَشِ بَدْرَايْدِ

(<sup>۲</sup>) دَسْتِ in Persian, means "hand," as well as "power." The English reader need not be reminded of the same in his own language. But the passage may also be translated thus: "What can the hand or tongue express sufficiently, to perform the requisite duty of gratitude?"



A.

The chief beauty of these passages is in the truths which they express, although the expressions [themselves] are also quite perfect in point of eloquence.

(۱)  
حُسْنِ كُلِّي اَيْنَ فَقَرَاتُ دَرِ حَقِّقَاتِيستُ  
كِهْ بَيَانِ مِيكُنند اَكْرِجِهْ عِبَارَاتُ خُودِ  
دَرِ فَصَاحَتِ هَمِ تَامَنَدُ

B.

What can be more beautiful than *truth*? My belief is, that man ought not to be called "the lord of the creation" merely because of the power of speech; but rather on this account, that he can speak *truth*.

(ب)  
اَز رَاسْتِ جِهْ نِيكُوتَرُ تَوَانَدُ بُوَدِ اِعْتِقَادِ  
مَنْ اَيْنِستُ كِهْ اِنْسَانِ رَا بِحَسَبِ نَطْقِ  
مَحْضِ اَشْرَفِ مَخْلُوقَاتِ نَبَايَدِ كُفْتِ  
بَلَكِهْ بِحَسَبِ اَيْنِكِهْ رَاسْتِ تَنْطَقِ  
مِيَتَوَانَدِ كَرْدُ

A.

You speak *truth*; therefore you are *the lord of the creation*. But, My Lord of the Creation, this is a very antiquated truth. Should there be any new truths in your noble thoughts, I shall be much delighted to hear it.

(۱)  
شُما رَاسْتِ مِيگوئيدِ پَسِ شُما اَشْرَفِ  
مَخْلُوقَاتِيدِ لِيكِنِ اَيِ اَشْرَفِ مَخْلُوقَاتِ  
اَيْنِ رَاسْتِيستُ بَسِيارِ قَدِيمِ اَكْرِ حَقِّقِ  
تَا زَهْ دَرِ خَاطِرِ شَرِيفِ بَاشَدُ مَنْ اَزِ  
شَنِيدَنِشِ خِيَلِي مَحْظُوظِ خَوَاهَمِ شُدُ

B.

Do you believe, then, that *truth* also, like the customs and fashions of nations, has its novelty and antiquity?—that to-day, *this colour* is *liked*; and to-morrow, *that*?

(ب)  
شُما هَمچُو مِيدانيدِ كِهْ رَاسْتِ هَمِ مِثْلِ  
رَسُومِ وَعَادَاتِ طَوَايفِ تَا زَكِي وَكُهَنگِي  
دَارَدِ كِهْ اَمَرُوزِ اَيْنِ رَنگِ مَرغُوبِستُ وِ  
فَرْدِ اَنِ اِمسالِ اَيْنِ بَرِشِ مَتعارَفِ بَرايِ

—this year, *this is the fashionable* cut of a coat; and *this was* last year's, and is unfashionable;—and so on? However, if such really be your notion, I hope that you will stop at *this limit*, and will not carry the analogy to its full extent! For as, in the one case, you may say, for instance, "This is an old coat, or its colour is unfashionable;" or, "The cut of these breeches is vulgar, and I am ashamed to wear them;" in the other case you will be obliged also to say, "This *truth* is very antiquated, and every body knows it; and is now become very vulgar, and I am ashamed to discuss it;"—and so forth.

## A.

I like your diction better than your logic; for in *that*, there is much eloquence; but in *this*, a great deal of fallacy. Who in this world, excepting yourself, could pervert my simple remark in so hideous a manner?

لباس است و این بریش سال گذشته  
است و نامرغوب و همچنین بهر حال  
اگر واقعی اعتقاد شما چنین باشد امید  
که در این حد توقف فرمائید و قیاس را  
بنهایت نرسانید چه چون دریک  
صورت میتوانید گفت مثلا این قبا  
کهنه است یارتکش نامرغوبست  
یا بریش این شلوار مبتد لست و مرا از  
پوشیدنش عارمی آید در صورت  
دیگرهم میباید بگوئید که این راست  
خیلی قدیمست و همه کس آنرا میدانند  
و اکنون بسیار مبتد لست و مرا از  
گفتگویش شرم می آید و علی هذا

(۱)

من نطقی شما را از منطقتان بهتر می  
پسندم چه در آن فصاحت بسیار اما  
در این فلسفت بیشمارست کی در این  
عالم بغیر از خودت میتوانست که  
گفت ساده مرا باین صورت زشت  
معوج گرداند

B.

Where is the fallacy? Be so kind as to point it out.

A.

I said, "This truth is antiquated," meaning, *long established*;" but you interpreted it in the sense of "*old, and worn out*," which was not my meaning. By قَدِيم, I meant "*ancient*," as opposed to حَالِيَة "*casual*." The word, as it is employed in logic, signifies "*eternal*," and not "*worn out*." Moreover, قَدِيم is one of the attributes of the Deity, meaning "*without beginning, and without end*."

B.

There is no doubt that you have proved (the existence of) a *fallacy*; but, I fear, *more* in your own statement than in my saying. You must surely know, that it often happens that a word has been employed in a science, or idiomatically, to express a particular meaning; but, in common conversation, it has a more extensive signification, which, for the most part, is restricted by the context. You did not *merely* say, "This is

( ب )

فَلَسَفَتَ دَرِ كَجَاسْتِ لُطْفِ فَرَمُودَهٗ بَيَانِ  
كُنَيْدِ

( ۱ )

مَنْ كُنْتُمْ كِهْ اَيْنِ رَاسْتِ قَدِيمِست  
يَعْنِي دِيرِ پَاوِ شَمَا اَنْرَا بَكِهْنَهٗ وَمَنْدَرَسِ  
تَعْبِيرِ كَرْدِيدِ وَأَنْ مَقْصُودِ مِنْ نَبُودِ قَصْدِ  
مَنْ اَزْ قَدِيمِ نَقِيضِ حَادِثِ بُودِ جِنَانِكِهٗ  
دَرِ مَنْطِقِ مُسْتَعْمَلِستِ يَعْنِي اَزْ لِي نَهٗ  
مَنْدَرَسِ بَعْلَاوَتِ قَدِيمِ يَكِي اَزْ صَفَاتِ  
الْهِيسْتِ يَعْنِي بِي اِبْتِدَاوِي اِنْتَهَا

( ب )

شَكِّ نَيْسْتِ كِهْ شَمَا فَلَسَفْتِي ثَابِتِ  
كَرْدِيدِ اَمَا مَيْتَرَسَمِ كِهْ بَيْشْتَرِ دَرِ فَرَمُودَهٗ  
خُودْتَانِ تَا دَرِ كُفْتَهٗ مِنْ شَمَا بَايْدِ بَدَانِيدِ  
كِهْ بَسَاسْتِ كِهْ لَفْظِي دَرِ عِلْمِي يَا  
اِصْطِلَاحِي اَزْ بَرَايِ مَعْنِي مَخْصُوصِ  
مَوْضُوعِستِ اَمَا دَرِ مَحَاوَرَاتِ مَعْنِيشِ  
عُمُومِيَّتِ دَارْدِكِهٗ اَغْلَبِ اَزْ قَرَايِنِ مَحْدُودِ  
مِيْگَرْدَدِ شَمَا نَهٗ هَمِيْنِ كُفْتِيدِ كِهْ اَيْنِ

an *antiquated* truth;" but you added, "Should there be any *new* truth," &c. &c. It is therefore quite clear, from these contexts, that you used the word *قدیم* (*old*), as opposed to *نو* (*fresh*), and not as opposed to *حادث* (*casual*); and your meaning, in using the word "*antiquated*," could only have been "*old and common*," and not "*eternal*." Moreover, you expressed yourself ironically at my defective explanation, and shewed some signs of weariness; and *these*, too, are additional proofs that you used the word "*antiquated*" in its *worst* sense.

رَاسْتُ قَدِيمٌ اَسْتُ بَلْكَهٗ عَلَاوَتْ كَرَدِيدٌ  
 كِهٖ اَكْرُ كَحَقِيقِي تَا زَهٗ دَرْ خَا طِرِ شَرِيفِ  
 بَاشَدُ وَغَيْرَهٗ پَسْ اَزْ اَيْنِ قَرَايِنِ  
 مَعْلُومَسْتُ كِهٖ شُمَا لَفْظِ قَدِيمِ رَا دَرْ مَقَابِلِ  
 نَوِ اسْتِعْمَالِ كَرَدِيدِ نَهٗ دَرْ مَقَابِلِ حَادِثِ  
 وَمَقْصُودِ شُمَا اَزْ قَدِيمِ كِهٖ نَهٗ وَمُبْتَدَلِ  
 مِي تَوَانِسْتُ بُوْدَنَهٗ اَزْ لِي بِعَلَاوَتْ شُمَا  
 بَبَيَانِ نَاقِصِ مَنِ اسْتِهْزَايِي فَرْمُودِيدِ  
 وَاظْهَارِ مَلَالَتِي نِمُودِيدِ وَا نِي هَانِي زِ دَلَايِلِ  
 دِي كَرَنَدُ كِهٖ شُمَا لَفْظِ قَدِيمِ رَا بَاقِي  
 مَعَانِي شِ اسْتِعْمَالِ فَرْمُودِيدِ

## A.

Do you not know, that I am an Englishman, and that Persian is not my native tongue? What wonder is it, if I should have employed a word rather out of its proper place?

( ۱ )  
 مَگر شُمَا نَمِيدِ اَنِيدِ كِهٖ مَنِ اِنْگَلِيسِمِ  
 وَفَارْسِي زَبَانِ اَصْلِي مَنِ نِيَسْتُ چِهٖ  
 عَجَبُ اَكْرُ لَفْظِي رَا اَنْدَكُ بِي جَا اسْتِعْمَالِ  
 كَرْدَهٗ بَاشَمُ

## B.

Although your excuse is *very lame*; yet, as you have *so recently* (lit. *newly*) risen from sickness, I will not, for *old* friendship's sake, be too hard upon you.

( ب )  
 اَكْرُ چِهٖ عُدْرَتِ بَسِيَارْ لَنَسْتُ لِي كِنِ  
 چُونِ تَا زَهٗ اَزْ بِي هَارِي بَرْ خَا سْتَهٗ نِجَا طِرِ  
 دُوسْتِي قَدِيمِ مَنِ بَرْتُو سَخْتِ نَمِي كِرِمُ

## A.

May your affection ever increase! But, with all this kindness and consideration, I still see that you do not quite forget the "new" and the "old."

(۱)

مَحَبَّتِ شُمَا رِيَادُ لَيْكُنْ بَا اَيْنَهَمَه مَوَالَتُ  
وَمِهْرِ بَانِي هَنْوَرُ مِي بَيْنَمِ كِه اَز تَازَه  
وَقَدِيمِ قَرَامُوشِ نَمِيَقَرُ مَانِيدُ

## B.

This is only to shew you, how words, according to idioms and contexts, give various significations.

But now let us change the subject: for, as you say in English, "This is rather too much of a good thing," we say in Persian, "Eating too much of sweetmeats produces heartburn."

(ب)

اَيْنُ هَمِينِ اسْتِ كِه بِشُمَا بِنَهَائِمِ كِه اَلْفَاظُ  
چِگونَه بِحَسَبِ مَحَاوَرَاتِ وَقَرَايِنِ مَعَايِي  
عَدِيدَه مِي بَخْشَنَدُ لَيْكُنْ حَالَا بَغْدَارُ  
مَطْلَبِ رَا تَغْيِيرِ دِهِيْمِ چِه چِنَانِكِه شُمَا  
دَر اِنگِلِيْسِي مِيگوِيْدُ اَيْنِ اَنْدَكِي اَفْرَاطُ  
اسْتِ دَر چِيْزِ خُوبِ مَادَرِ فَاَرْسِي مِيگوِيْمِ  
حَلْوَا بَسِيَارِ خُورْدَنِ دِلْسُورِشِ مِي آَرْدُ

## A.

Now, I well remember, that, two or three days ago, I settled with a dealer that he should bring several good horses, in order that I might see them, and, if I approved of any, might make a purchase. He came yesterday; but I was not very well, and told him to come another time. If you have a mind,

(۱)

حَالَا خُوبِ يَادُ مِيكْنَمِ دُوسَه رُوزِ پِيْشِ  
اَز اَيْنِ بَايَكِ دَلَالِي قَرَارِ دَاَدَه بُوْدَمِ كِه  
چُنْدَه تَا اَسْبِ خُوبِ بِيَارْدُ تَا مَنِ بِيْتَمِ  
وَ اَكْرَ اَز اَنهَا چِيْزِي بِه پَسَنْدَمِ بَخْرَمِ اَوْ  
دِي رُوزِ اَمْدِ اَمَا مَنِ حَالَمِ خُوشِ نَبُوْدُو  
گُفْتَمِ وَقْتِ دِيْگَرِ بِيَايْدِ اَكْرَ شُمَا مِيْلِ

(\*) See Note 4. Dialogue IV.

I will send a man, to desire him to come to-morrow morning; and, if you happen not to have any other engagement, have the kindness to come here, that we may see the horses together.

دَارِيدَ مِنْ آدَمِ مَيْفِرِسْتَمِ كَهْ فَرْدَا صُبْحِ  
بِيَايِدْ وَاسْبَهَارَاهُمْ بِيَاوَرْدَ وَآگَرِ شَمَا شُعْلِي  
دِيْگَرِ نَدَا شْتَهْ بَاشِيْدَ مَحَبَّتْ فَرْمُوْدَهْ  
اِيْتَجَا تَشْرِيفِ بِيَاوَرِيْدَ تَا اسْبَهَارَا بَاهُمْ  
بِهْ بِيْدِيْمِ

B.

Very well!—I have an engagement now, and shall take my leave (*lit.* become permitted); but to-morrow morning, I will be here again.

( ب )  
بِسِيَارْ خُوْبْ مِنْ هُمْ حَالَا شُعْلِي دَارُمُ  
وَمَرْخَصْ مِيْشُوْمِ وَفَرْدَا صُبْحِ بَاَزْ اِيْتَجَا  
خَوَاهَمْ بُوْدُ

A.

God be with you! To-morrow morning, I shall expect you.

( ا )  
خُدَا هَمْرَاهِ شَمَا فَرْدَا صُبْحِ مُنْتَظِرِ شَمَا  
خَوَاهَمْ بُوْدُ

## DIALOGUE VII.

A.

I am very much pleased with that bay horse. What say you?

( ا )  
مَنْ اَزَانِ اسْبِ كَهْرْ خَيْلِيْ خُوْشَمِ مِيْ اِيْدِ  
شَمَا چِهْ مِيْگُوْنِيْدِ

B.

It is a fine horse: but I like that chesnut better: it possesses several very good marks.

( ب )  
خُوْبْ اسْبِيْسْتِ اَمَّا مِنْ اَنْ كَرْنِ رَا بِيَهْتَرُ  
مِيْ پَسَنْدَمْ چَنْدْ تَا نِشَانِ بَسِيَارْ خُوْبِ  
دَارْدُ

A.

It is true; but, to my taste, it is rather too small.

( ا )  
رَا سْتَسْتِ اَمَّا بِسَلِيْقَهْ مِنْ اَنْدَكِيْ

If that horse had been half a hand taller, he would have been worth any sum you might mention.

کُوچِکَسْتُ اَکْرَانَ اَسْبِ نَيْمٍ وَجَبُّ بَلَنْدُ  
تَرُ بُوْدُ هَرْجَهٗ مِيْگِفْتِي مِي اَرْزِيْدُ

## DEALER.

Sir, a thorough-bred Arab horse seldom happens to be taller than this. By your own head! in the stable of the prince even, a better horse than this cannot be found! But what need is there for me to describe it? You (as heaven has willed) yourself understand horses very well; and your friend himself also is a perfect judge of a horse.

(دَلَالُ)  
صَاحِبُ اَسْبِ عَرَبِيٍّ خَالِصٍ كَمْتَرِ اَزَايِنِ  
بَلَنْدُ تَرُ اَتْفَاقِ مِي اَفْتَدُ بَسْرِي خُوْدَتِ كِه  
دَرْ طَوِيْلَهٗ شَاهْرَاْدَهٗ هَم اَزَايِنِ بِيَهْتَرِ اَسْبِ  
بِيَهْمِ نَمِيْرَسَدِ اَمَّا چِهٖ ضَرْوْرِكِهٖ مَن  
تَعْرِيفَش بِيَكْنَم شَمَا خُوْدِ تَانِ مَا شَاءَ اللّٰهُ كِه  
خُوْبِ اَسْبِ مِي سِنَاسِيْدُ وَرَفِيْقَتَانِ هَم  
كِه خُوْدَشِ اَسْبِ سِنَاسِ تَمَامِيْسْتُ

## A.

You say that "an Arab horse seldom happens to be taller than this." Is not that bay an Arab?

(۱)  
تُو مِيْگُوْنِيْكِهٗ اَسْبِ عَرَبِيٍّ كَمْتَرِ اَزَايِنِ  
بَلَنْدُ تَرُ اَتْفَاقِ مِي اَفْتَدُ مِگْرَانَ كَهْر  
عَرَبِيٍّ نَيْسْتُ

## DEALER.

That bay horse, also, is worthy of being mounted by the king. It is of mixed blood (*lit.* is of two veins)—the Arab and the Turkoman; but it has more of the Arab blood.

(دَلَالُ)  
اَنْ اَسْبِ كَهْر هَم قَابِلِيْتِ سَوَارِي شَاهِ رَا  
دَارْدَانِ دُوْرگَهٗ اَسْتِ عَرَبِيٍّ وَتُرْکَمَانِي  
اَمَارْگِ عَرَبِيْشِ بِيَشْتَرِ اَسْتُ

(1) A form of adjuration common among the Persians.

B.

What do you think (say) of that piebald? See what a beautiful head and neck he has!

(ب)

اَزَانِ اَبْلَقِ چِه مِيگويي بِه بَيْنِ چِه  
سَرُوگَرْدَنِ مَقْبُولِي دَارْدُ

A.

In respect of *shape*, he does not appear to be a bad horse, though his chest is rather narrow: but, I do not know why, I never fancy a piebald horse, however good his blood may be (*lit.* good-veined).

(۱)

اَز حَيْثِيَّتِ تَرْكِيْبِ بَدِ اَسْبِي نَمِي نِمَايَدُ  
اَكْر چِه سَيْنِه اَشْ اَنْدَكِي تَنگَسْتُ اَمَّا  
نَمِي دَانَم چِرَا مَن اَز اَسْبِ اَبْلَقِ هَر گَز  
خُوشَم نَمِي آيَدِ هَر چَنْدِ خُوش رُكُ  
بَاشَدُ

B.

That is another thing. But if a horse be of good blood, and [possess] good marks, I seldom look at his colour.

(ب)

اَن اَمْرِي سَتُ عَلِيْدَه اَمَّا اَكْر اَسْبُ  
خُوش رُكُ و خُوش نِشَانُ بَاشَدِ مَن بَر نَگَشُ  
كَمْتَرِ نِگَا ه مِي كُنَم

A.

At all events, out of these six horses, I approve only of that bay and that chesnut.

(۱)

بِهَر حَالِ مَن اَز اَيْنِ شَشُ تا اَسْبُ هَمَانِ  
كَهَر و كَر نَرَا مِي پَسَنْدَم و بَسْ

B.

Do you not admire that dun-coloured horse? I very much wonder! See how handsome he is! In point of beauty and *marks*, that horse, in my opinion, is quite perfect. Short back — broad shoulders —

(ب)

اَن اَسْبُ سَمَنْدَرَا نَمِي پَسَنْدِي مَن  
خِيْلِي تَعَجِبُ مِي كُنَم بِيْنِ چِه قَدْرُ  
شَكِيْلِ اَسْتِ دَر حُسْنِ و نِشَانِ اَن اَسْبُ  
يَا عَتِقَادِ مَن تَمَا سَتِ پُشْتِ كُوتَا ه شَانَه



open chest; slender waist; wide between the thighs; clean and straight legs; expansive forehead; dark-grey eyes; taper ears; handsome head and neck; white teeth; elegant form; graceful actions; altogether (*literally*, all having grown upon each other), there is not a single good mark which this horse does not possess.

عَرِيضٌ سَيِّنَةٌ وَسَيِّعٌ مِيَانِ بَارِيكٍ شَلْوَارِ  
 كَشَادَةٌ سَاقَهَائِي پَاكُ وَرَاسَتُ پِيشَانِي  
 پَهَنَ چَشْمَهَائِي سِيَاهِ شَهْلَا كُوشَهَائِي  
 قَلَمِي سُرُوگَرْدَنِ شَكِيلُ دَنْدَانَهَائِي  
 سَفِيدُ خُوشِ أَنْدَامِ خُوشِ حَرَكَتِ هَمَّةِ  
 رُويِهِمْ رَفْتَهُ هَنِيجِ نِشَانِ خُوبِي نَيْسَتُ كِه  
 اَيْنُ اسْبُ نَمِيدِ اَرْدُ

A.

I am, however, much more pleased with the other two; and, if their owner is inclined to treat with me (*lit.* have an intention to do business), I have no objection to purchase both.

(۱)  
 مَگَرِ اَيْنِكِه مَنْ اَزْ اَنْ دُوْتَا خَيْلِي خُوشْتَرَمِ  
 مِي آيدِ وَاگَرِ صَاحِبِشَانِ<sup>۲</sup> سَرِ مَعَامَلَتِ  
 دَاشْتَهْ بَاشَدُ مَنْ مَضَايِقَتِ نَدَارَمِ كِه  
 هَرْدُورَا بَخْرَمِ

DEALER.

Let your mind be easy on that account, Sir: my business is, to sell horses; and I have no doubt that a better purchaser than yourself cannot be found.—Why, then, should not our business be done?

(دَلَالِ)  
 خَاطِرِ شَمَا اَزْ اَنْ بَابَتِ جَمْعُ بَاشَدُ صَاحِبِ  
 شُعْلِ مَنْ اسْبُ فَرُوخْتَنِ اسْتُ وَشَكِ  
 نَدَارَمِ كِه مَشْتَرِي اَزْ شَمَا بِيَهْتَرَهَمْ يَافَتِ  
 نَمِيشُودُ پَسِ چَرَا مَعَامِلَانُ نَشُودُ

A.

For one important reason; بَرَايِ يَكْسَبَبِ كَلِي وَ اَنْ اَيْنِسْتُ كِه اَگَرِ

(\*) See Note 1. Dialogue IV.

and that is, *if you should ask too much* for them: then it may become difficult for us to proceed.

فیتشانرا خیلی بخواهی آنوقت مشکل  
باشد که معا ملهان بشود

## DEALER.

God grant you happiness, Sir! What words are these which you are pleased to utter? I would never ask too high a price from you. Every body knows me; and all know, that no merchant can sell horses cheaper than myself.

(دَلالُ)  
خدا خیرت بدهد صاحب این چه  
حرفهاست که میفرمائی من از شما  
هرگز قیمت زیاد نخواهم خواست همه کس  
مرا میشناسد و همه میدانند که هیچ  
ناجری از من ارزان تراسب نمیتواند  
بفروشد

## A.

That must be tried.— Well! say now, How much do you want for that bay horse? Tell me the lowest (*lit.* the final) price of it, that the business may be shortened.

(۱)  
آنرا امتحان باید کرد خوب حالا بگو  
از برای آن اسب کهرچند میخواهی  
قیمت آخرش را بگو تا کار کوتاه شود

## DEALER.

The very lowest price of that bay horse is two hundred and thirty tumāns; and the price of the chesnut horse, two hundred and twenty tumāns; or, the two together, four hundred and fifty tumāns.

(دَلالُ)  
قیمت آخر آخر آن اسب کهر دو بیست و  
سی تومانست و قیمت اسب کمرن  
دو بیست و بیست تومان یا هر دو باهم  
چهار صد و پنجاه تومان

(<sup>3</sup>) Adjectives and Adverbs are often thus repeated in Persian, for the sake of emphasis.

(<sup>4</sup>) A gold coin, the highest in circulation in Persia, worth about ten shillings English money. It is a Turkish word.

A.

Did I not say, that "if you should ask too much, our bargain would not proceed?" Four hundred and fifty tumāns is a great deal too much!

(۱)  
 مَن نَكُفْتُمْ كَهْ أَكْرَ زِيَادِ بِيْرَسِي مُعَا مِلْمَانِ  
 نَمِيْشُوْدُ چِهَارْ صَدُّ وَبِتَجَاهِ تُوْمَانِ خِيْلِي  
 زِيَادِ سَت

DEALER.

By your own head, they are very cheap! If I were to send those two horses to Bushire, your own merchants would give them no respite<sup>5</sup>, and, at the lowest, they would give six hundred tumāns for them. From here to Bushire, the expenses of two horses and a groom would not even be ten tumāns. But at present I have occasion for money, and cannot wait. You yourself are a very good judge of horses, and your friend is also perfect in this respect: reflect, both of you, and say whether these horses are cheap, at the price I asked, or not?!

(دَلَالِ)  
 بِسَرِ خُوْدَتِ كِهْ بَسِيَارْ اَرْزَانْدَهْ اَكْرَمَنْ  
 اَنْ دُوْتَا اَسْبَ رَا بَهْ بُوْشِهْرِ بِيْرِسْتَمِ  
 تَا جِرْهَائِي خُوْدِ تَا نِ اَمَانِشَانِ نَمِيْدِهَنْدُ  
 وَاقْلَا شِصْصَدِ تُوْمَانِ بَرَايِشَانِ مِيْدِهَنْدُ  
 اَرْزَانِجَا تَا بُوْشِهْرِ اَخْرَا جَاتِ دُوْتَا اَسْبُو  
 يَكِ مِهْتَرْدَهْ تُوْمَانِ هَمْ نَمِيْشُوْدُ اَمَا مَنْ  
 حَالَا وَجَهْ ضَرْوَرْدَارْمِ وَصَبْرِ نَمِيْتَوَانِمِ  
 بِيْكُمْ شَمَا خُوْدِ تَا نِ اَسْبِ شِنَاسِيْدِ  
 وَرَفِيْقَتَا نِ هَمْ كِهْ دَرَايِنِ بَابِ تَمَا مَسْتِ  
 خُوْدِ تَا نِ فِكْرِ بَكْنِيْدِ وَبِگُوئِيْدِ اَيْنِ اَسْبِهَا  
 بَقِيْمَتِيْكُمْ مَنْ پَرَسِيْدِمِ اَرْزَانْدَهْ يَانَهْ

A.

Will you consent to whatever this gentleman may say?—I will be satisfied

(۱)  
 هَرْ جِهْ اَيْنِ صَا حِبْ بِيْگُوِيْدِ قَبُوْلِ مِيْكَئِي  
 مَنْ بَهْرِ قِيْمَتِيْ كِهْ اَوْ قَرَارِ بِيْدِهْدِ رَا ضِي

(<sup>5</sup>) The meaning of this passage is, that "your English merchants would eagerly purchase the horses," i.e. suffer no time to be lost in securing them.

with whatever price he shall fix.—Let him be the arbiter between us.

خواهم شد بگذار او در میان ما حکم  
باشد

## DEALER.

Though I do not believe that he would, out of friendship for you, propose what is unfair (*lit.* transgress justice); yet, since this is not the proper way of selling and purchasing, I cannot positively engage to take whatever he may mention: but still, there is no objection to his stating what he thinks fair.—Perhaps I shall be satisfied.

(دلال)  
اگرچه من همچو نمیدانم که ایشان  
بسبب رفاقت شما از انصاف بگذرند  
اما چون این قاعده خرید و فروش  
نیست من نمیتوانم شرط بکنم که  
هرچه ایشان بفرمایند بگیرم اما هنوز  
مضایقه نیست که هرچه صلاح  
بدانند بفرمایند شاید من راضی  
خواهم شد

## B.

If you ask me, I say at once, that four hundred tumāns is a fair price for the two horses. Let one give, and the other take; and so let the bargain be closed. I have not a single word more to say.

(ب)  
اگر از من میپرسید من یکدفعه میگویم  
که چهار صد تومان برای هر دو اسب  
خوب قیمتت است یکی بدهد دیگری  
بگیرد تا معامله ختم شود من یک کلمه  
دیگر ندارم که بگویم

## A.

I, likewise, since I referred [the matter] to you, have no more to say; and am willing to pay the four

(۱)  
من هم چون بشما حواله کردم دیگر  
شئ ندارم بگویم و راضیم که چهار صد

hundred tumāns. Let him take it, if he chooses: otherwise, he knows best.

تومان را بدِهِم اگر میخواهد بگیرد وَاَلَا  
خودش بهتر میداند

## DEALER.

Four hundred tumāns are too little, Sir; but, as I represented to you, that having great occasion for money, I must sell the horses;—there is no help.

(دَلال)  
چهارصد تومان خیلی کمست صاحب  
اما همچوکه عرض کردم چون پول  
بسیار ضرور دارم باید اسبهارا بفروشم  
چاره نیست

## A.

Very good! now all is right. Tell me, What do you wish—money, or a bill of exchange?—To me it makes no difference.

(۱)  
بسیار خوب حالا همه درستست  
بگو که چه میخواهی وجه نقد یا برات  
برای من هیچ تفاوت نمیکند

## DEALER.

If you will have the kindness to give me a bill of exchange, payable to my partner at Bombay, I shall be very thankful to you.

(دَلال)  
اگر شفقبت بفرمائید ویک براتی بدهید  
که در منتهای بشریک من داده شود من  
از شما بسیار شاکر خواهم شد

## A.

Certainly; there is no objection. If it would not be too much trouble, come to-morrow morning, or send some person: the bill shall be ready.

(۱)  
البتّه هیچ مضایقه نیست اگر شما را  
زیاده زحمت نباشد فردا صبح بیائید  
یا کسی را بفرستید برات آماده  
خواهد بود

## DEALER.

May your kindness never be less! I will wait on you myself.

## A.

See, in order to buy a couple of horses, what waste of breath is necessary. As for me, I am really fatigued; and if I, who have purchased two such good horses, and anticipate so much pleasure in riding them, say so, what must you say, who have had nothing else, excepting the trouble of talking?

## B.

You make a mistake! My pleasure, in having done you a service, is greater by many degrees than the pleasure which you may have from riding those horses. Moreover, my pleasure is more permanent; because it will, at all events, be with me as long as my life lasts: but your pleasure depends upon the lives of the horses, which I trust may be, by many years, shorter than your own life.

(دَلال)

لَطْفِ شُمَاكُمْ نَشُودْ بِنْدَهٗ خُودَمْ خِدْمَتِ  
شُمَا مِيرْسَمِ

(۱)

بِهٖ بَيْنِ كِهٖ بَرَايِ دُوتَا اَسْبِ خَرِيْدَنْ چِهٖ  
قَدَرِ نَفْسِ ضَرُورَسْتِ مَنْ كِهٖ لَلْحَقِّ  
خَسْتَهٗ شُدَهٗ اَمْ وَاكْرَمَنْكِهٗ دُوتَا اَسْبِ  
بَايَنْ خُوْبِي خَرِيْدَهٗ وَاَرْسُوَارِشَانِ اُمِيْدِ  
لَدَتْهَا دَارَمْ هَمْچُوْبِگُوِيْمِ شُمَا چِهٖ بَايَنْ  
بِگُوْنِيْدِ كِهٖ بَغِيْرِ اَزْ زَحْمَتِ كُفْتُوْچِيْزِ  
دِيْگَرَنْدِ اَشْتِيْدِ

(ب)

شُمَا سَهُوْ مِيْفَرِ مَاتِيْدِ لَدَتْ مَنْ دَرَايَنْكِهٖ  
بَشُمَا خِدْمَتِي كَرْدَهٗ اَمْ بِمَرَاتَبِ بِيْشْتَرِ  
اَسْتِ اَزْ لَدَتْيْكَهٗ شُمَا اَزْ سُوَارِيْ اَنْ  
اَسْبِهَا خُوَاهِيْدِ دَاشْتِ بَعْلَاوَهٗ لَدَتْ مَنْ  
دُوَامَشِ بِيْشْتَرِ اَسْتِ چِرَا كِهٖ اَنْ بَهْرِ حَالِ  
تَا عَمْرِ مَنْ بَا شُدْ بَا مَنْ خُوَاهَدْ بُوْدِ لِيْكَنِ  
لَدَتْ شُمَا مُتَعَلَقِيْ بِعُمْرِ اَسْبِهَا سْتِ كِهٖ  
اُمِيْدِ وَاَرْمِ كِهٖ بِسَالِهَائِيْ بِيْسِيَارِ اَزْ عَمْرِ شُمَا  
كُوْتَاَهٗ تَرِ بَا شُدْ

## A.

What you express, proceeds, doubtless, from your extreme kindness towards me: nevertheless, it so appears, that the pleasures of this world—which, after all, must sooner or later entirely perish—stimulate our inclination towards them according to their *nature* and *quality*, and *not* in proportion to the extent of duration which each may have, in comparison with others. And very often we prefer a pleasure which we know to be of short duration, to that which we are certain is by many degrees more lasting; because there is more probability of *excitement* in *that*, than in the *other*. Therefore the value of our pleasures must not be estimated by the time of their continuance; but rather, they ought to be appreciated according to the sensations they create, and the interest we feel in them.

## (۱)

اَجْهَهُ شَمَا مَيْفَر مَائِدِي شُبَهْت نَاشِي  
 اَسْت اَزْ كَمَالِ مَحَبَّتِ شَمَا نَسَبْت  
 بَبِنْدَه لِيكُنْ جِنِيْن مَيْمَايْدِ كِه لَدَات  
 اَيْنْ جُهَانِي كِه بِالْاَخْرَه زُوْدْتَرِيَا دِيْرْتَر  
 بِالْمَرَه فَا نَيْنِدْ بِحَسَبِ طَبَايِعِ وَكَيْفِيَّاتِ  
 خُوْدْ مَارَا بِخُوْدِشَانِ اِسْتِمَالَتْ مِي كُنْدَه نَه  
 مُوَافِقِ دَوَامِي كِه هَرِي كِ نِسَبْتِ بَدِيْگَرَانِ  
 مِي دَارْدِ وَبَسَا سَتْ كِه مَالْدَتِي رَا كِه  
 مِي دَانِيْمِ اَنْدَكِ دَوَامَسْت تَرْجِيْ  
 مِي دِهِيْمِ بَرِ اَنْكِه يَقِيْنِ مِي دَارِيْمِ كِه  
 دَوَامَشْ بِيْرَاتْ بِيْشْتَرِ اسْتِ چِرَا كِه  
 اِحْتِمَالِ شَعْفِ دَرَانِ زِيَادَه اَسْت اَزْ  
 دِيْگَرِيْ پَسْ قَدْرِ لَدَاتْ رَا اَزْ اَمْتِدَادِ  
 اَوْقَاتِ دَوَامِشَانِ نَبَايْدِ سَجِيْدِ بَلْ كِه  
 بَرِ اَوْرُوْدِ اَنَهَارَا بِحَسَبِ نَشْنَاتْ وَاغْرَاضِيْ  
 كِه اَزْ اَنَهَا اِحْسَاسْ مِي كُنْدِيْمِ بَايْدِ كَرْدِ

## B.

No doubt! But the tastes and the dispositions of men are of different kinds; and

## (ب)

بِلَا شَكِّ اَمَّا مَذَاقِ وَطَبَايِعِ نَاسِ مُتَفَاوِتُنْدِ  
 وَاَيْنِ بِخُوْدِ شَخْصِ بَسْتَه اَسْت مُطْلَقَا كِه

it entirely depends upon the individual himself which pleasure he would prefer, and in *which* he would take most interest, or imagine there is most excitement: for there is no species of pleasure in this world of which it can be said, "*This*, of itself, contains *such and such* a degree of excitement," or "*that much* gratification," and "*every body* would feel the same amount of satisfaction from the acquisition of it." And hence it is, that we frequently see that a person takes pleasure in a thing in which others have no interest, or to which they even have a dislike: therefore, if I, in serving you, in fact, receive only the same amount of pleasure that you receive from riding those horses, still, the strong probability that "the duration of my pleasure will be greater than that of yours" gives, *to that extent*, a superiority to my pleasure over yours. But if, in reality, my pleasure of itself *be superior*—that is, in a given space of time—I become more gratified from serving you, than you

کدام لذت را ترجیح دهد و در کدام غرض بیشتر داشته باشد یا شغف زیادت تصور کند و الا در دنیا هیچ لذتی نیست که از آن توان گفت این بنفسه منضمین این مقدار شغف یا آن قدر نفیجست و هرکس از حصولش همان مبلغ خوشنودی احساس میکند و از اینجاست که مکرر می بینیم که شخصی از چیزی لذت میبرد که دیگران را بدان اعتنائی نیست یا خود از آن تنفر دارند پس اگر من در واقع از خدمت شما همان قدر لذت یابم و پس که شما از سواری آن اسبها هنوز ظن غالب بر اینکه دوام لذت من بیشتر از آن شما خواهد بود لذت مرا بهمان قدر بر لذت شما باز مزیت میدهد اما اگر حقیقتاً خود لذت من زاید باشد یعنی در آنی محدود من از خدمت شما زیادت محظوظ گردم که شما از سواری



from riding; then, my pleasure, in point of quantity also, will be more than yours.

أَنْوَقْتُ لَذَّتِ مَنْ بِحَسَبِ كَمِّيَّتِ نَيْرَازِ  
لَذَّتِ شُهَا بِيَشْتَرُ خَوَاهِدُ بُودُ

A.

Your arguments all turn upon this, that my horses may die before me; for in that case alone, a portion only of your dogmas can become verified. But, what if the horses should survive me?

(۱)  
دَلَايِلِ شُهَا هَمَّهٗ بَرَايِنِ بَرْمِيْغَرْدَنْدِ كَهْ  
اَسْبَهَائِيْ مِنْ پِيْشِ اَزْمَنْ بَمِيْرَنْدِ چِهْ  
تَنْهَادَرَانْصُورْتِ بَعْضِيْ اَزْ بِيَانْهَائِيْ شُهَا  
مُحَقَّقْ تُوَانْدُ شُدْ وَبَسْ اَمَّا چِهْ اَكْرُ  
اَسْبَهَا بَعْدِ اَزْمَنْ بَمَانْدُ

B.

You admit, by this statement, that in your life-time there may be a period when the enjoyment of riding those horses may not be attainable by you; as they may perhaps be dead, or some other person may have become their owner. But, as it is not quite possible that I should die before myself, therefore, whilst I am living, my pleasure can always be attained.

(ب)  
شُهَا اَزْ اَيْنِ كُفْتَهٗ مُسَلِّمِ مِيْدِ اَرِيْدِ كَهْ دَرِ  
حَيَاتِ شُهَا زَمَانِيْ تُوَانْدُ بُودُ كَهْ شُهَا رَا  
لَذَّتِ سَوَارِيْ اَنْ اَسْبَهَا مُمَكِّنْ نَباشْدُ  
چِهْ اَنهَانْشَايْدِ مُرْدَهٗ باشَنْدِ يَادِيْغِرِيْ  
مَالِكْشَانِ شُدَهٗ باشْدِ اَمَّا چُونِ مُمَكِّنْ  
نَيْسْتِ كَهْ بَنْدَهٗ پِيْشِ اَزْ خُوْدَمِ بَمِيْرَمِ  
پَسْ تَا زِنْدَهٗ اَمْ لَذَّتِ مَنْ هَمِيْشَهٗ  
حَاصِلْ تُوَانْدُ بُودُ

A.

This, likewise, depends upon my remaining alive as long as you live: but it

(۱)  
اَيْنِ هَمِ مَنْوُطْسْتِ بَرِ اَنْكِهٗ بَنْدَهٗ تَا شُهَا  
زِنْدَهٗ اَيْدِ زِنْدَهٗ باشَمِ لِيَكِنِ مُحْتَمَلْسْتِ

is probable that I may die before you : in that case— as it pleased you to say that your pleasure consisted in serving me—there may be a period also, in your time, when the pleasure of serving me may not be attainable by you.

## B.

I was speaking of the pleasure which I had already acquired from serving you ; and not of that which, in time to come, I might acquire. And (if it has not escaped your memory) in the beginning of these discussions, when you asked me to excuse you—fearing I might have been vexed at the altercation between you and the horse-dealer—my answer was this :—“ You make a mistake! My pleasure, in *having done you a service*, is greater, by many degrees, than the pleasure which you may have in riding those horses!” Therefore it makes no difference to me, whether you die before me, or

که من پیش از شما بمیرم در آحال  
چون شما را چنین خوش آمد که فرمودید  
که لذت شما بخدمت بنده بسته بود  
در حیات شما نیز زمانی تواند شد که  
لذت خدمت من شما را ممکن نباشد

## ( ب )

من از لذتی گفتگو میکردم که بنقد از  
خدمت شما حاصل کرده بودم نه از  
آنچه سپس از خدمت شما تحصیل  
میتوانستم کرد و اگر از خاطر شریف  
شما نرفته باشد در ابتدای این مکالمات  
چون شما از من عذر خواستید که مبادا  
از مقالات میان شما ودلال ملول شده  
بودم جواب من این بود که شما سهو  
میفرمائید لذت من در آنیکه بشما  
خدمتی کرده ام بمراتب بیشتر است  
از لذت تیکه شما از سواری آن اسبها  
خواهید داشت پس هیچ تفاوت  
نمیکند مرا که شما پیش از من بمیرید

survive me. The source of my pleasure is attained, and it already exists within me; and I shall take pleasure in the contemplation of it, whilst I live.

يَابَعْدُ أَرْمَنَ زِنْدَهٗ مَانِيْدَ مَنَشَاءِ لَدَّتِ  
مَنْ حَاصِلِ اَسْتُ وَبِالْفِعْلِ دَرِ مَنْ مَوْجُوْدُ  
وَتَا زِنْدَهٗ اَمْ اَزْ خَيَالِشْ لَدَّتْ مِيْبَرَمْ

(۱)

A.  
Suppose that I and my horses should all survive you. In that case, I shall take pleasure in riding them at a time when you are not alive to take any pleasure from your contemplation: the duration of my pleasure, therefore, would then be greater than that of yours.

فَرَضْ كُنْ كِهْ مَنْ وَاَسْبَهَائِمِ هَمَهٗ بَعْدَ اَزْ  
شُهَا بِمَانِيْمِ دَرِ اَحْمَالِ مَنْ اَزْ سَوَارِيْ اَنهَا  
لَدَّتْ مِيْبَرَمْ دَرِ حَالْتِيْ كِهْ شُهَا زِنْدَهٗ  
نِيْسْتِيْدِ كِهْ اَزْ خِيَالِ خُوْدِ لَدَّتْ بَرِيْدِ  
پَسْ دَوَامِ لَدَّتِ مَنْ اَزْ اِنْ شُهَا زِيَادَتِ  
خَوَاهَدْ بُوْدِ

B.

Our conversation was on the subject of the enjoyments of *this life*: but when a person is not in *this world*, of what enjoyment can he be deprived?

( ب )  
گُفْتِگُوِيْ مَا بَرَسَرِ لَدَاتِ اَيْنِ عُرْبُوْدِ اَمَا  
چُوْنِ كَسِيْ دَرِ اَيْنِ دُنْيَا نَبَاشَدِ اَزْ چِهْ  
لَدَّتْ مَحْرُوْمِ تُوَانَدْ بُوْدِ

A.

Of the enjoyment of *salvation*, which is the greatest of all enjoyments! When a person, in this world, is deprived of any pleasure, he may perhaps, at some other time, recover the same, or may find an equivalent which may afford him consolation for the loss of it. But the pleasures of futurity

(۱)  
اَزْ لَدَّتِ رَسْتِگَارِيْ كِهْ مُعْظَمِ لَدَاتِ اَسْتُ  
چُوْنِ كَسِيْ دَرِ اَيْنِ عَالَمِ اَزْ لَدَّتِيْ مَحْرُوْمِ  
گَرْدَدْ شَائِدْ وَقْتِيْ دِيْگَرِ هَمَانْرَا بَا زِيَا بَدَلِيْ  
كِهْ اُوْرَا اَزْ فُوْتِ اَنْ تَسَلِيْ دِهَدْ دَرِيَا بَدِ  
اَمَا لَدَاتِ اَخْرُوِيْ نَهْ هَمِيْنِ بِيْ بَدَلِنْدِ

are not only without equivalent, but the loss of them is, to us, a sure sign of *eternal condemnation and misery!*

بَلْكَهٗ قَوْتِ اَنِّهَا مَارَا عَلَامَتِ فَلَآكَتِ  
وَعِقَابِ اَبَدِيَسْتِ

B.

I see, again, you are mixing the subjects of the debate; and, with *all this piety*, you are about to confound both worlds together. It is, therefore, better we should here conclude the discussion, *and suffer the heavens and the earth to remain in their respective places.*

( ب )  
بَارِهِي بِيْتَمِ كِهْ خَلَطِ مَبَعَثِ مِيكُتِي وَبَا  
اِبْنَهْمَهٗ تَقْوِي مِيخَوَاهِي كِهْ هَرْدُوْ عَالَمِ رَا  
بِهْمِ زِي پَسِ بِهْتَرَسْتِ كِهْ دَرِ اِنْجَا خْتَمِ  
سَخْنِ كُنْدِيْمِ وَاَسْمَانُ وَرَمِيْنِ رَا بِجَايِ خُوْدِ  
بُكَدَارِيْمِ

DIALOGUE VIII.

A.

Heigh-ho! — The world cannot go round without madmen! Come, take *this*, and read it! and see *what is* written in it. — If this man be not mad, then, no madman can be found on the whole earth!—Read aloud;—read aloud!

( ۱ )  
هِي هِي عَالَمِ بِي دِيَوَانْگَانِ نَمِيگَرْدَدِ بِيَا  
اَيْنِ رَا بَكِيْرُوْ بِخَوَانِ وَبِهٖ يِيْنِ كِهْ دَرِ اَيْنِ  
چِهْ نُوْشْتَهٗ اَسْتِ اَكْرَايِيْنِ مَرْدِ كِهْ<sup>۱</sup> دِيَوَانَهٗ  
نَبَاشَدِ پَسِ دَرِ تَمَامِ دُنْيَا دِيَوَانَهٗ يَافْتِ  
نَمِيْدَتَوَانَدِ شُدِ بَلُنْدِ بِخَوَانِ بَلُنْدِ بِخَوَانِ

B. (*reads a Letter.*)

( ب رُقْعَهٗ مِيخَوَانَدِ )

“ SIR,

“ The religious controversies, which passed yesterday between us, have made

صَاحِبُ

مُبَا حِثَاتِ دِيْنِيَّهٗ كِهْ دِيْرُوْزِ دَرِ مِيَاْنِ

(<sup>۱</sup>) See the Diminutive Particles, pp. 128, 129, &c. &c.

me very anxious on the subject (*lit.* concerning the affairs) of your future existence.

“It is one of the blessed maxims of our holy religion (and, indeed, philanthropy and humanity also require it), that we should not, by our piety and devotion, seek to obtain the glories and salvation of futurity for ourselves alone; but we ought to endeavour at the same time, by our admonitions and exhortations, to the utmost of our power, to guide likewise unto the abode of salvation those [of our fellow-creatures] who, by the temptations of Satan, having wandered from the right path, are, in the fearful desert of perdition, bewildered in the labyrinth of misery.

“And it is come down to us, in the authentic Traditions of the Prophet—(but as I suppose you do not understand Arabic, I send you a translation of the prophetic saying in Persian)—it is in the Traditions, that ‘*all children* are born to be of the

مَا كَذَبْتُ مَرَّ دَرِ بَابِ أُمُورٍ آخِرَتِ شُمَا  
بِسْيَارِ مُشَوِّشِ كَرْدَانِيْدَهٗ اَنْدُ

يَكِي اَزْ قَوَانِيْنِ مَرْصِيَّهٗ مِلَّتِ شَرِيْفِ  
مَا سَتْ وَ مَرْدَمِ دُوسْتِي وَ اَدَمِي مَنِشِي نِيْزِ  
اِقْتِضَا مِيْكَنَنْدِ كِهٖ مَا دَرْ جَاتُ وَ نَجَاتِ  
عُقْبِي رَا نَهٗ هَمِيْنِ بَتَّقُوِي وَ رِيَاضَاتِ اَزْ  
بِرَايِ خُودِ كَحْصِيْلِ كُنِيْمِ وَ بَسْ بَلْكَهٗ  
بِمَوْاعِظُ وَ نَصَائِحِ حَتِّي الْوَسْعِ نِيْزِ سَاعِي  
كَرْدِيْمِ تَا اَنَّا نِيْرَاهُمْ كِهٖ بُوَسَاوِسِ شَيْطَانِي  
اَزْ رَاهِ رَا سَتْ بِيْرُوْنِ رَفْتَهٗ دَرِ بَادِيَهٗ  
هُوْلَنَا كِ صَلَالَتْ سَرْگَشْتَهٗ طَرِيْقِ شَقَاوَتَنْدِ  
بِسِرْمَنْزِلِ نَجَاتِ دَلَالَتْ كُنِيْمِ

وَ دَرِ حَدِيْثِ<sup>۲</sup> صَحِيْحِ وَ اِرْدُ شُدَهٗ اَسَتْ اَمَّا  
چُوْنِ مَظَنَّنَهٗ شُمَا عَرَبِي نَمِيْدِ اَنِيْدِ مَنَّ  
تَرْجُمَهٗ حَدِيْثِ نَبَوِي رَا دَرِ فَاَرْسِي اَزْ بِرَايِ  
شُمَا مِيْفِرِسْتَمِ دَرِ حَدِيْثِ اَسَتْ كِهٖ  
اَطْفَالِ هَمَهٗ اَزْ بِي مِلَّتِ اِسْلَامِ مَتُوْلَدِ

(<sup>۲</sup>) The حَدِيْثِ is a body or code of recognised Traditions of the Prophet Mohammad, considered to have equal validity, in point of authenticity, with the Korān itself. This passage, therefore, cannot be *literally* translated into English; there being, as I presume, no such Traditions among Christians.

religion of Islam ; but *their* parents make them Jews, Christians, and *Majūs* [Magi or Fire-worshippers]'. I therefore hope, that since the Divine favour has now guided you into the country of the Faithful, the exhortations of *pious people* may conduct you also to the abode of salvation ! One of the disinterested counsels of *your well-wisher* is this, *that*, while you are in Persia, you *do not* associate with those cursed Soofies ; for they not only go to hell themselves, but, without a doubt, they take their associates (be they willing or not) with them likewise, into the infernal regions!—Oh ! how do I tremble for your soul—like the willow-tree before a mighty wind ! Free yourself from the chains of the *wicked* ; and enter the circle of the *pious people* of Islam, in order that, in company with *them*, you may enter Paradise!—And peace be upon him who follows the true guide! ”

میگردند لیکن پدر و مادرشان ایشانرا  
یهود و نصاری و مجوس میگردانند لهذا  
امید وارچنانم که چون اکنون توفیق  
الهی شما را ببلاد اسلام هدایت کرده  
است موعظ اهل تقوی نیز شما را  
بسرمنزلیجات دلالت کند یکی از  
نصایح بی غرض این خیرخواه شما را  
اینست که مادامیکه در ایرانید با این  
صوفیهای ملعون معاشرت نکنید که  
ایشان نه همین خود تنها بجهنم میرو  
ند و بس بلکه مصاحبان خود را نیز بی  
شک خواهی نخواهی با خود باسفل  
السافلین خواهند برد آه که چگونه از  
برای جانت میلرزم مانند درخت بید  
در مقابل باد صرصر از سلسله اشرا  
خود را آزاد گردان و در حلقه صالحی  
اسلام داخل شوتا بمصاحبت ایشان  
داخل بهشت گردی والسلام علی من  
تبع الهدی

What is this? And who is it from? and what is the meaning of it? It has neither a seal nor signature, whereby one may know who has written it!

A.

I will now tell you all about it. I know who has written it.

Yesterday, after you went away from this place, I went also, to return a visit of the Minister for Foreign Affairs. While I was sitting in the Minister's apartment (where a number of people were also present), there entered a Mulla (Doctor), apparently about sixty-one or two years of age; but, up to that time, I had never seen so strange a figure!—white turband, white garments, white mantle!—in short, from head to foot, excepting his beard, which by dint of dyeing looked blacker than jet, he resembled snow newly fallen on the mountain-top;—having just come out of the bath, with his head and neck shaven as clean and as smooth as the interior of the pearl-oyster, and with

این چه چیز است و از کیست و چه  
معنی دارد نه مهری دارد و نه نشانی که  
گسی بداند کی نوشته است

(۱)

من حالا همه اش را از برات میگویم من  
میدانم کی نوشته استش

دیروز چون شما از اینجا رفتید منم  
باز دیده وزیر امور خارجه رفتم چون  
در مجلس وزیر نشسته بودم و جمعی هم  
حاضر بودند یک ملای داخل شد  
ظاهر آیین شست و یکد و سال اما من  
تا آنوقت هرگز همچو هیئات غریبی  
ندیده بودم مندیل سفید لباس سفید  
ردای سفید خلاصه از سر تا پا بجز از  
ریشش که بضرب رنگ\* از شبه سیاه تر  
می نمود مثل برنی می مانست که  
تازه برس کوه افتاده باشد از حمام تازه  
بیرون آمده با سر و گردنی مثل اندرون  
صدف صاف و پاک تراشیده باریشی

\* رنگ literally means "colour"—any colour; but in abstract, it is applied to the leaves of the indigo-plant, which are pounded and made into a paste with which they dye the beard.

a beard most diligently trimmed, and rounded like a half-moon in a state of total eclipse, mocking, as it were, the ordinary course of nature!—his mustaches cut close to his upper lip, and his lips busily employed in muttering ejaculations as he approached;—a very neat staff in one hand, and a rosary of large beads in the other;—and, putting all together, he appeared the very personification of austerity and devotion! As he was entering, the assembly all reverentially stood up; and the apartment itself became filled, at his entry, with the scent of ottar of roses. The Minister ran out, bare-footed, as far as the door of the coffee-room, to meet him, and, with the utmost reverence and respect, brought and seated him in the highest place; and himself—respectfully leaving a space between them wide enough for two or three persons—took his seat lower down.

دَرْ كَمَالِ دِقَّتِ تِمَارِ كَرْدَهٗ وَ مَدَّ وَرَشَبِيَهٗ  
 نِيَمَهٗ مَاهِي مُخَالَفِ عَادَتِ طَبِيعَتِ كُوِي  
 دَرْ خُسُوفِ تَامِ شَارِبَشِ تَامِحَاذِي لَبِ  
 بِالَا مَقْرَاضِ كَرْدَهٗ وَ لَبَّهَاشِ مَشْغُولِ  
 هَمِهْمَهٗ ذِكْرُ چُونِ نَزْدِيكَ مِيَاَمَدِ عَصَائِي  
 بَسِيَارِ مَنَقَّهِي بِيَكَدَسْتُ وَ تَسْبِيحِي  
 بَادَا نِهَائِي بَزْرُكِ بَدَسْتِ دِيْگَرِ وَ هَمِهْمَهٗ  
 رُوِيَهْمِ رَفْتَهٗ خُودِ شَخْصِ تَقْوِي وَ رِيَاصَتِ  
 مِي نِمُودِ چُونِ دَاخِلِ مِيَشُدِ أَهْلِ مَجْلِسِ  
 هَمِهْمَهٗ بَتَوَاضَعِ بَرِ خَاسْتَنَدِ وَ مَجْلِسِ خُودِ  
 اَزْ دُخُولِشِ اَزْ بُوِي عَطْرِ گُلِ پَرِشَدِ وَ زَبِيرِ  
 نَادِرِ قَهْوَهٗ خَانَهٗ<sup>۳</sup> بِيَاَسْتِقْبَالِشِ پَا بَرِهِنَهٗ  
 بِيرونِ دَوِيْدُو بَاعْزَا وَ اِحْتِرَامِ تَمَامِ اَوْرَا  
 اَوْرَدُو بَرِ صَدْرِ نِشَانِيْدِ وَ خُودِ بِفَا صِلَهٗ  
 دُوَسَهٗ كَسِّ حَرِيْمِي<sup>۴</sup> فَيَا بَيْنِ وَ اَكْدَا شَتَهٗ  
 پَايِنِ تَرَا زَا وَ نَشَسْتِ

(<sup>۳</sup>) See Note 2. Dialogue V.

(<sup>۴</sup>) حَرِيْمِ, an Arabic word, literally signifies "a sacred place" or "sanctum." It has, besides this, a technical or conventional meaning, in which sense the word has here been employed; namely, "the vacant place" left by a person between himself and another, out of respect to the latter.



B.

Ah! how much prolixity you are giving to your story! Say, at once, what was his name. Although, I have an idea that I already know of whom you are speaking.

(ب)

آه شَمَا چِه قَدَر تَفْصِیْلَش مِیْدِهید  
یَکَمَر تَبَه بَگَوَکِه اِسْمَش چِه بُوْد اَکْر چِه  
حَدَسِ مَن اَیْنَسْت کِه مِیْدَانَم اَز کِی  
مِیگوئی

A.

They were addressing him, "The Rev. Hajee Mūlla-Zayn-ūll-Aubedeēn."

(۱)

اَوْرَا جِنَابِ جَاحِی مَلَا زَیْنُ الْعَابِدِیْنِ  
خِطَابُ مِیگَرْدَنْدُ

B.

Now, you have relieved me!—It is the same!—Everybody knows him!—He is among the most celebrated of the "Khūshks."

(ب)

حَالَا فَا رَعْمُ گَرْدِی هَمَانَسْت هَمَه کَس  
اَوْرَا مِی شِنَاسَدُ اَوْرَا زَ مَشَاهِرِ خُشْکِهَاسْت

A.

What is "Khūshk"? and what does it mean?

(۱)

خُشْکُ چِه چِیزِ اسْت وَ چِه مَعْنِی دَارَدُ

B.

"Khūshk" means *dry* and *inflexible*, like a *hard stick*, which does not bend in any direction: but in Persian, it is also a metaphor for those *superstitious people* who, in regard to matters of religion, are *injudiciously scrupulous*.—They call them, also "Khar-sauleh."

(ب)

خُشْکُ یَعْنِی یَابِسُ وَ سَخْتُ مِثْلُ چُوبِ  
خُشْکِی کِه بَه نِیچِ طَرَفِ خَم نَمِی شُودُ  
وَدَر فَا رُسِی کِنَا یَتِ اسْت اَز مَرْدُمَانِ  
وَ سَوَاسِی کِه دَر بَابِ دِیْنِ بِي بَصِیْرَتِ  
مُحْتَطَا اَنْدَوَا یَشَا نَرَا خِرْصَالِحِ نِیْزِ  
مِیگویند

A.

Be so kind as to explain the meaning of "Khar-

(۱)

مَعْنِی خِرْصَالِحِ رَاهَم نِیْزِ مَحَبَّتِ فَرْمُودَه

sauleh" as well; for *this* word also, like "Khūshk," is new to me (*lit.* has a novelty for me).

## B.

"Khar-sauleh" means a *pious donkey*.—This is also another metaphor, in Persian, for a blockhead, in whom real stupidity is combined with the external forms of devotion. That is, his folly is natural and real; but his piety is merely imitation and blind zeal, without discrimination or judgment in those actions which render a man truly pious and acceptable to God. And such persons as these are to be found in every nation, and in all religions: thus, in English, you call them "Bigots."

## A.

Be he a "Khar-Sauleh," or "Khūshk," or both, whatever you please; nevertheless, he did not appear to me deficient in sense; for many of his proofs and arguments were well weighed, and appeared very plausible.

## B.

Are any of them still remaining in your recollection? What was he saying; and what was he arguing about?

بیان نمایند که این لفظ هم مثل  
خُشک از برای من تازه دارد

## ( ب )

خَرِّصَالِحٍ يَعْنِي حِمَارٍ پَرِهِيْزْگَارٍ وَايْنِ نَيْزِ دَرِ  
فَارْسِيْ كِنَايَتِيْسْتِ دِيْگَرِ مَرِ كُوْدِ نِيْرَا كِه  
دَرُوِيْ مَعْنِي حِمَاقْتِ بَا صُوْرَتِ عِبَادَتِ  
مُجْتَمِعْ بَاشَدِ يَعْنِي حَقْمَشِ ذَاتِي وِوَاقِعِي  
بَاشَدِ وَلِيْكِنْ صِلَا حَشْ مَحْضِ تَقْلِيْدِ  
وَتَعْصَبُ بِي اِمْتِيَازِ وُ بَصِيْرَتِ دَرِ اَفْعَالِي  
كِه اَدْمِي رَا حَقِيْقَتَا مُوْرَعِ وِمَقْبُوْلِ خُدا  
مِيْگَرِ دَانَنْدِ وِجَنِيْنِ اَشْخَاصِ دَرِ هَرِ قَوْمِ  
وَهَرِ مِلَّتِ يَافَتِ مِيْشَوَنْدِ چِنَا حِيْجَهْ دَرِ  
اِنْگِلِيْسِيْ شَمَا اِيْشَانْ رَا بِيْگَتِ مِيْگوِيْنِدِ

## ( ا )

خَرِّصَالِحٍ يَا خُشْكَ يَا هَرِ دُوْ هَرِ جِهْ جَوَاهِي  
اَمَّا اَوْ بِنْظَرِ مَن كَمِ عَقْلِ نَمِي نَمُوْدِ جِهْ  
دَلَايِلِ وِيْرَا هِيْنَشِ بَسِيْاْرِي سَنَجِيْدَهْ  
وَمُسْتَحْسَنِ مِي نَمُوْدَنْدِ

## ( ب )

هِيْجِ اَزْ اَنْهَا دَرِ خَاطِرِ تَا نِ مَانْدَهْ اَنْدِ  
جِهْ مِيْگِفْتِ وَا زْ جِهْ بَحْثِ مِيْگَرْدِ

A.

(۱)

The controversy was on the topic of Faith and Religion—whether the Mohamadan or the Christian Religion was the true faith.—I said thus:—“As the followers of Islam already believe that Christ was sent by God, and his religion was true, *this* alone is quite sufficient to enable us Christians to establish the truth of our religion; as there can be no proof better than the voluntary admission of the opponent himself. Therefore it is now for the Muslims to prove the truth of their religion, and shew that Mohamamad was the Apostle of God, and, by His command, the abrogator of the religion of Jesus.”

He answered: “The same evidences and proofs which teach us to believe the truth of the Christian faith—that is, the Kūrān and the Tra-

مباحثه برسر دین و مذهب بود که  
 آیا ملت محمدی برحق است یا دین  
 عیسوی من گفتم که چون اهل اسلام  
 معتقدند براینکه عیسی فرستاده خدا  
 بود و دینش برحق ما عیسویان را همین  
 براینجا حقیقت دین مان کافیسست  
 چه هیچ دلیل از ادعان خود خصم بهتر  
 نمیتواند بود پس اکنون اهل اسلام  
 راست که راستی دین خود را ثابت  
 کنند و بمایند که محمد رسول خدا  
 و یا امر او ناسخ دین عیسی آمد

جواب داد که همان دلایل و براهینی  
 که حقیقت دین عیسوی را بما تعلیم  
 میکنند یعنی قرآن و احادیث همانها

(\*) In these colloquies, the Persian idiom, or manner of quoting, has been preserved; that is, to make a person repeat his own expressions, as well as to repeat one's own expressions, in the very words in which they were uttered when spoken. This peculiarity of Oriental phraseology has been already remarked upon (Note 5. Dialogue 4.); and it has been adhered to in the translation, in many places, even when not consistent with English phraseology. But, as it happens that, in this instance, the personification is quite admissible according to English, it has with propriety been preserved.

ditions—the same also instruct us in the truth of the Mohammadan religion.”

I said: “Since we Christians do not consider Mohammad a true prophet (*lit.* true), we cannot believe in the Kūrān and the Traditions; for Mohammad himself is the author of them. Therefore, to prove the truth of the religion of Islam to us, other proofs and testimonies are necessary.”

He answered: “The case is confined to one or the other (*lit.* is not out) of these two positions.—Mohammad was either true or false. If we believe him to have been true, we must believe the whole of his statements; and if otherwise, we must look upon the entire of his sayings and doings with doubt, or even reject them altogether. For it cannot be, that we should consider only a portion to be true, and the other portion false; so as to believe implicitly in some (points), and to reject others as absolute falsehoods. For instance; you cannot expect that the Mūslems should believe Mohammad, when he

نیز ما را از راستی دین محمدی  
می آگاهانند

من گفتم که چون ما عیسویان محمد را  
صادق نمیدانیم بقرآن و احادیث  
معتقد نمیتوانیم بود چه محمد خود  
منشاء آنهاست پس در اثبات حقیقت  
دین اسلام ما را احتیاج ببراهین و ادله  
دیگر است

جواب گفتم که حال از این دو بیرون  
نیست محمد یا صادق بود یا کاذب اگر ما  
او را صادق دانیم باید بتمام گفتههای وی  
معتقد باشیم و اگر نه باید که در تمامی  
اقوال و افعال او بتشکیک بنگریم یا خود  
همه را بکلی رد کنیم و نمیشود که پاره را  
راست دانیم و پاره را دروغ چنانچه در  
بعضی یقین کامل کنیم و بعضی را چون  
کذب محض رد نمائیم مثلاً شما متوقع  
نمیتوانید بود که اهل اسلام از محمد  
باور کنند وقتی که میگوید عیسی از

says 'Jesus was sent by God,' and to reckon him a liar when he again says that he himself was also sent by God!"

I said, in reply, "The belief of a person, or even a nation, in an event, does not make it *necessary* for others also to believe in it; and this *fact* alone — that the Muslims believe Mohammad to be true in his testimony with regard to the mission of Jesus—is sufficient to warrant Christians in saying to you (Mohammadans), 'We have no need of any other evidence to prove the mission of the Messiah; for if the use of proofs be to establish a *truth*, you already *believe* and *confess* it.' And since you consider Mohammad to be true in this part of his statement, you may also suppose him so in what he may have stated with regard to his own mission: but it is by no means incumbent upon us Christians to agree with you in this belief, as we do not avail ourselves of what your Prophet has stated concerning the mission of the Messiah; and our faith

جانبِ خدا مبعوث بود و او را کاذب  
شمرند چون میگوید که خودش هم نیز  
از جانبِ خدا مبعوث بود

من جواب گفتم که اعتقاد شخصی  
یا قومی در امری مستلزم اعتقاد دیگران  
نیست و همینکه اهل اسلام محمد را در  
شهادتش برسالت عیسی صادق  
میدانند عیسویان را کافیست که  
بگویند که ما را احتیاج نیست که  
رسالت مسیح را بادلّه دیگر از برای شما  
ثابت کنیم چه اگر مقصود از حجت  
ثبوت حقی باشد شما خود بالفعل بان  
معتقد و مقربید و چون شما محمد را  
در این گفته او صادق میدانید میتوانید  
که او را نیز در آنچه نسبت برسالت خود  
هم گفته باشد صادق پندارید لیکن  
هرگز بر ما مسیحیان لازم نیست که در  
این اعتقاد با شما موافقت کنیم چه ما از  
آنچه پیغمبر شما در باب رسالت مسیح

in our own religion does not depend upon the testimony *he* bears to the mission of the Messiah."

He said: "It is quite incumbent upon Christians, in their controversies with the Mūslems (especially when they invite the latter to embrace the religion of Jesus), to prove the mission of the Messiah, and the truth and perpetuity of his religion, by arguments and testimonies distinct from what Mohammad has stated in that respect. For, suppose that I have abandoned the faith of Islam, and become a Christian, *because* I consider Mohammad sincere in his testimony respecting the mission of the Messiah; yet, immediately that I become a Christian, it becomes a vital principle of my faith to turn round and consider Mohammad a liar. Hence, I am bound to consider Mohammad *sincere*, in order to *prove him* to be a liar; and to become a Christian through the testimony of a man in whom Christianity itself teaches me to disbelieve!"

گفته است بهره نمیگیریم و اعتقاد مادر  
دین خود منوط بگواهی وی در باب  
رسالت مسیحانیست

او گفتم که بر عیسویان لازمست که در  
مباحثات خود با مسلمانان خاصه  
چون ایشانرا بملت عیسوی دعوت  
میکنند رسالت مسیح و حقیقت و دوام  
منه هب اورا بدلائل و براین دیگر غیر  
آنچه محمد در آن باب گفته است ثابت  
کنند چه فرض کن که من ترک دین  
اسلام کرده عیسوی شدم بسبب اینکه  
محمد را در گواهی من نسبت بر رسالت  
مسیح صادق میدانم اما بمجرد اینکه  
من عیسوی شدم یکی از اصول دین  
من میگردد که برگردم و محمد را کاذب  
دانم لهذا مرا باید که محمد را صادق  
دانم تا اورا کاذب ثابت کنم و عیسوی  
گردم بگواهی شخصی که خود عیسویت  
مرا تعلیم میکند که ویرا باور نکنم

B.

Aha! I see that the "Akh-fash's goat" shakes his head at logic too!

( ب )  
 هَامِي بَيْنَم كِه بُزِ أَخْفَشِ بِمَنْطِقِ هَمُ  
 سَرِي مِي جُنْدَانَدُ

A.

Akhfash's goat?! What does this mean? This expression is also new to me!

( ا )  
 بُزِ أَخْفَشِ اَيْنُ چِه مَعْنِي دَارَدِ اَيْنُ  
 عِبَارَتِ هَمُ اَزْ بَرَايِ مَنْ تَا زِهْ اَسْتُ

B.

Akhfash is one of the celebrated grammarians of Arabia. They say, that at the beginning of his studies, whether because he had a bad delivery, or had not as yet acquired any knowledge worthy of being delivered, or both—God knows best!—but, certain it is, that at that time he could not find a pupil to whom he might repeat what he was in the habit of acquiring at public lectures or by private studies, and by this means sharpen his own wits. Now, you must know, that in Eastern Countries, amongst

( ب )  
 أَخْفَشِ يَكِي اَزْ شَاهِيرِ حَوِيَّةِ عَرَبَسْتُ  
 گويند كِه دَر مَبَادِي حَصِيلَش بَسَبَبِ  
 اَنَكِه تَقْرِيرِي بَدِ دَاشْتِ يَا اَنَكِه هُنُوزِ عَالِمِي  
 كِه لايِقِ تَقْرِيرِ بَاشَدِ نَمِيدِ اَسْتُ يَاهَرْدُو  
 خُدَا بَهْتَرُ مِيدَانَدُ اَمَا اَيْنُ مَعِينِ اَسْتُ  
 كِه دَر اَنُوقْتِ تَلْمِيذِي نَمِي تَوَانَسْتُ  
 يَافْتُ كِه اَحْجِهْ يَا سْتِفَادَهْ يَا مَطَالَعَهْ  
 حَاصِلِ هَمِي كَرْدِي بَوِي تَكَرَّارِ نَمُودِي  
 وَبَدِينِ وَسَيْلَتِ فَهَمِ خُودِرَا تِيَزْ كَرْدَا  
 نِيدِي وَشَمَا اَيْنُ رَا بَايَدِ بَدَانِيدِ كِه دَر

(ه) اسْتِفَادَهْ (an Arabic word) is *deriving*, or *seeking*, *benefit*. It may be from any thing. But its conventional meaning (which, in this place, the context of the story also indicates) is, *attending public lectures*. In like manner مطالَعَهْ (also an Arabic word) of itself signifies, *looking into*, or *perusal*; but, contrasted with *public lectures*, its conventional meaning is, *private study by oneself*.

the students, the repeating of what they have learned from Public Lecturers, either to each other or to other pupils, is of much greater importance than the listening to the Professor alone. And this Arabic maxim is well known amongst them, viz. "The lecture is equal only to *one word*, but the *repetition* is a thousand." However, the poor Akhflash was for a long time quite unhappy and distressed, and at a loss how to supply the want of a pupil. At length, he (*literally*, his thoughts) hit upon this expedient. He bought a little kid, and taught it while yet young; until, by degrees, it became quite perfect in the part Akhflash expected it to perform, which was this:—As soon as Akhflash opened any book, and placed it before himself, the little goat also instantly bounded on the other side of the book, opposite to Akhflash, and, bending both its fore-legs, rested on its knees, and, fixing both its eyes on the face of the *teacher*, waited with profound attention. Akhflash would begin lecturing; and whenever he came to the end of a proposition,

بِلاَدِ مَشْرِقِيَّهِ دَرِ مِيانِ طَلابِ تَكَرَّارِ اَحْجَه  
 از مَدْرَسِ اِقْتِداسِ كَرْدَه اَنَد بَايَكْد يَكْر  
 يابْتَلَا مِينِ دِيگَرَاهَم اسْتِ از اِصْغَانِ مَوْدِنِ  
 بِمَدْرَسِ وَايِنِ مَثَلِ عَرَبِي دَر مِيانِ شَانِ  
 مَشْهُورِ اسْتِ كِه الدَّرْسِ حَرْفِ وَالتَّكْرارِ  
 اَلْفِ بَهْرِ حَالِ اَخْفَشِ مَسْكِينِ مَدَّتِي  
 مَدِيدِ اَفْسَرْدَه وَ مَهْمُومِ مِيبُودِ وَ مَحْيِرِ  
 كِه تَلَا فِي عَدَمِ تَلْمِيذِ رَا چِگونَه نِمَايَدِ  
 بِالْاخرَه خَيالِش بَايِنِ تَمَهيدِ بَر خُورْدِ  
 يَكِ بَزْ غَالَه كُوجِكِي خَرِيدِ وَ دَر كُوجِكِي  
 اَنْرَا اَمُوختِ تا اَنَكِه بَتَدْرِيجِ دَر اَحْجَه  
 اَخْفَشِ اَز اَنِ مَنْظُورِ دَاشتِ كِه بَعْمَلِ  
 اَوْرْدِ كَامِلِ كَرْدِيدِ وَاَنِ اَيْنِ بُوْدِ كِه تا  
 اَخْفَشِ كِتَابِي رَا باز كَرْدِي وَ پيشِ خُودِ  
 نِهَادِي بَزْ كِ نيزِ بِالْفُورِ دَر اَنْطَرَفِ كِتَابِ  
 بَر جَسْتِي وَ دَر مَقَابِلِ اَخْفَشِ هَر دُو  
 دَسْتِ خَمِ كَرْدَه بَر زَانُومِي اِيستادِ وَ هَر دُو  
 چَشْمِ بَر رُويِ مَعْلَمِ نَصَبِ كَرْدَه دَر  
 كَمالِ تَوْجِه مِيانَدِ اَخْفَشِ بِنَايِ اِفادَه



or to a pause, he would look the goat in the face, and, in a louder tone of voice, ask, "Didst thou understand?" when the goat, in reply as it were, nodded its head thrice, as much as to say, "Yes!"

میکرد و هرگاه باخر مسئله یا بوقفی  
رسیدی رو بز کردی و باواری بلندتر  
پرسیدی که فهمیدی و بز گویی در  
جواب سه بار سر خود را جنبانیدی  
و گویا گفتی بلی

Since that time, "Büzé Akhfash" has become a nickname for those *simpletons* who have no more active brains in their heads than [had] Akhfash's goat, and, like the same animal too, when a conversation is going on upon some intellectual subject, of which they have not the least notion, *shake their heads and beards*, as much as to say, "We understand also."

و بز اخفش از آن وقت کنایت شده  
است مرأشخاص ساده لوحی را که در  
سر خود مغزی گرم تر از بز اخفش ندارند  
و مانند همان جانور نیز چون در  
مناظرات عقلیه که از آن مطلقا خبری  
ندارند بختی میروند سروریشی  
میجنبانند یعنی که ما هم می فهمیم

## A.

You bear too hard upon the Rev. Hajee Mülla-Zayn-üll-Aubedeem! — I fear there is *another* cause, which prompts you to disparage him. *I know* he has not much friendship for the *Soofies*.

(۱)  
شما بر جنب حاجی ملازمین العابدین  
زیادت سخت میگیرید میترسم که  
سبب دیگر باعث است شمارا  
بر تعذیب او من میدانم که او با صوفیان  
دوستی چندان ندارد

## B.

There *may be something in this, too*. But look, my friend, at my watch! By the Persian way of reckoning, it is now an hour after midnight; and, according to the English, one o'clock in the morning!—Sleep is necessary: so, Good night! and God bless you!

( ب )

شاید که در این هم چیزی که باشد لیکن  
رفیق بساعت من نگاه کن بحساب  
ایرانیان اکنون یکساعت بعد از نصف  
شبست وبقاعده انگلیسان ساعت  
یک از صبح خواب لازمست شب شما  
خوش باد و خدا حافظ شما

ALPHABETICAL LIST

OF THE

ENGLISH AND PERSIAN TERMS OF GRAMMAR.

THESE Terms are in common between the Arabian and the Persian Grammarians, and owe their origin entirely to the former language.

Ablative. If "by" is prefixed to a Noun in English, the corresponding term in Persian is مَفْعُولٌ بِهٖ; and if "from," or "with," مَفْعُولٌ عَنْهٖ, or مَفْعُولٌ مَعَهٗ, respectively.

Abridgment, مُخْتَصَرٌ.

Abstract Noun, حَاصِلِ مَصْدَرٍ.

Accent, تَلْفِظٌ. To accent, تَلْفِظًا كَرَدْنَ.

Accentuation, لَهَجَاتٌ, or تَلْفِظَاتٌ.

Accusative, مَفْعُولٌ مُطْلَقٌ, or مَفْعُولٌ مُتَعَدٍّ.

Accusative Case, حَالَتِ مَفْعُولِيَّتٍ; i.e. a Noun in the Accusative Case.

Action, عَمَلٌ.

Active Participle, اِسْمِ فَاعِلٍ; i.e. Noun, or name of agent.

|                                |                                                                     |
|--------------------------------|---------------------------------------------------------------------|
| Active Verb, فِعْلٌ مُتَعَدٍّ  | } A Verb in the Active Voice, if it be a Transitive Verb, is termed |
| Active Voice, فِعْلٌ مَعْرُوفٌ |                                                                     |
| Addition, اِلْحَاقٌ            | it is termed فِعْلٌ لَازِمٌ.                                        |

Additional Letters, or Particles, **حُرُوفِ زَوَائِدُ**, or **مُلْحَقَاتُ**;  
also **زَوَائِدُ**.

Adjective, **وَصْفٌ**, or **صِفَتٌ**.

Adjunct, **لِحَاقٌ**, or **مُلْحَقٌ**.

Adverb, **ظَرْفٌ**, or **حَالٌ**.

Adverb of Time, **ظَرْفِ زَمَانٍ**.

Adverb of Place, **ظَرْفِ مَكَانٍ**.

Affirmative Particle, **حَرْفِ اِثْبَاتٍ**, **حَرْفِ اِجْبَابٍ**, **حَرْفِ تَأْكِيدٍ**,  
or (if to swear "by") **حَرْفِ قَسَمٍ**. Plural, **حُرُوفٌ** for all.

Affirmative Form, **حَالَتِ اِثْبَاتٍ**, **حَالَتِ اِجْبَابٍ**, **حَالَتِ تَأْكِيدٍ**.

Affirmative Verb, **فِعْلٍ مُثْبِتٍ**.

Affix. The corresponding term to this is never used in the  
Singular Number; **لِوَاحِقٌ**, or **مُلْحَقَاتُ**, both being Plural.  
But they are rendered Singular, by placing **يَكِي اَزْ** ("one of")  
before them; thus, **يَكِي اَزْ لِوَاحِقٍ**.

Agent (of a Verb), **فَاعِلٌ**.

Agent (of a Participle, &c. &c.) **اِسْمٌ**.

Agreement, **تَوَافُقٌ**, or **مُؤَافَقَةٌ**.

Allegorical } **اِيْهَامٌ**, or **كِنَايَةٌ**.  
Allegory }

Alphabet (letters of), **حُرُوفِ تَهْجِي**.

Ambiguous, **اِيْهَامٌ**, or **مُوهِمٌ اِيْهَامٌ**.

Annotations, **حَاشِيَةٌ**. Plural, **حَوَاشِي**.

Antecedent, مُبْتَدَأٌ.

Antithesis, ضِدٌّ.

Aorist, مُضَارِعٌ.

Apposition, بَدَلٌ.

Article, حَرْفِ تَعْرِيفٍ, or عَلَامَتِ تَعْرِيفٍ.

Auxiliary, رَابِطَةٌ. Auxiliary Verbs, أفعالِ رَوَابِطٍ.

Copulative (Conjunction), حَرْفِ عَطْفٍ.

Case, حَالَتٌ, or اِعْرَابٌ.

Causal Verb, فِعْلٌ مُجْبُورٌ.

Clause, جُمْلَةٌ, or فِقْرَةٌ.

Commentary, تَفْسِيرٌ, or شَرْحٌ.

Comparative Particle, حَرْفِ تَشْبِيهِ, or حَرْفِ تَفْضِيلٍ.

Comparative Degree, حَالَتِ تَفْضِيلٍ.

Comparison (Degrees of) مَرَاتِبِ تَفْضِيلٍ.

Composition, تَأْلِيفٌ. Plural, تَأْلِيفَاتٌ, or عِبَارَاتٌ. Plural, عِبَارَاتٌ.

Compound, مُرَكَّبٌ.

Concrete (as opposed to "Abstract"), مَقْيَدٌ.

Conditional, شَرْطِيٌّ.

Conditional Participle, حَرْفِ شَرْطٍ.

Conditional Clause, جُمْلَةٌ شَرْطِيَّةٌ.

Conjugation, **بَاب**, or **تَصْرِيْفٌ**. To conjugate (a Verb),

**صَرَفٌ كَرْدَنْ**.

Conjunction, **عَطْفٌ**.

Connective Particle, **حُرْفِ رِبْطٍ**, or **رَابِطَةٌ**. Plural, **حُرُوفِ رَوَابِطٍ**

or **رَوَابِطٌ**.

Consonant (as opposed to Vowel), **حَرْفٍ مُعْرَبٍ**. Plural **حُرُوفٍ**

**مُعْرَبَةٌ**.

Consequence, **نَتِيجَةٌ**.

Context, **قَرِيْنَةٌ**, or **فَحْوَائِي كَلَامٌ**.

Dative Case, **مَفْعُوْلٌ فِيْهِ**.

Dedective, **اِسْتِثْقَائِي**. Dedected, **مُسْتَثْقِي**, or **مَأْخُوْدٌ**.

Declension, **كُحُوْلِي**, or **صَرْفٌ**.

Declinable (Noun), **اِسْمٌ مُنْصَرِفٌ**.

Defective, **نَاقِصٌ**.

Defective Verb, **فِعْلٌ نَاقِصٌ**.

Definite, **مَعْرُوْفٌ**, or **مَعْرَفَةٌ**.

Definitive Particle, **حَرْفٌ تَعْرِيْفِي**.

Definition, **حَدٌّ**, or **تَعْرِيْفٌ**.

Demonstrative Pronoun, **اِسْمٌ اِسْاَرَةٌ**.

Derivative, **مُسْتَثْقِي**, or **مَأْخُوْدٌ**.

Descriptive Particle, **حَرْفٌ تَوْصِيْفِي**.

Diminutive, **تَصْغِيْرٌ**.

Discriminative, تَمِيزٌ.

Disjunctive Particle, حَرْفِ تَرْدِيدٍ, or حَرْفِ اسْتِثْنَا.

Dual, تَنْثِيَةٌ.

Ellipsis, مَقْهُومٌ, or مَقْدَرٌ; i.e. any thing understood or supposed.

Elocution, مَعَانِي بَيَانٌ.

Emphasis, تَأْكِيدٌ.

Epithet, لَقَبٌ.

Etymology, أَصْلِ لُغَتٍ; i.e. the original meaning of a word.

Example, مِثَالٌ. Plural, أَمْثِلَةٌ.

Explanatory Particle, حَرْفِ تَفْسِيرٍ.

Expression, كَلَامٌ.

Feet (in Prosody), تَقْطِيعٌ.

Feminine, مَوَآئِثٌ.

First Person, مُتَكَلِّمٌ. *Literally, Speaker.*

Future, مُسْتَقْبَلٌ.

Form ; Formation ; مَبْنِيٌّ, or مَبْنِيٌّ.

Gender, جِنْسٌ (or, Genus).

Generic Noun, اِسْمُ جِنْسٍ.

Genitive, اِضَافَةٌ. The Noun which is in the Genitive Case is termed مَضَافٌ اِلَيْهَا; and that which governs it, مَضَافٌ.

Gerund, اِسْمُ حَالِيَه. A kind of Verbal Noun; which governs Cases, like a Verb.

Grammar, صَرَفٌ وَكَوٌّ, or كَوٌّ.

Idiom, مُحَاوَرَتْ.

Idiomatic,  $\left\{ \begin{array}{l} \text{مُؤَافِقِ مُحَاوَرَتْ} \\ \text{مُطَابِقِ مُحَاوَرَتْ} \end{array} \right\} \left\{ \begin{array}{l} \text{بِرُؤْفَقِ مُحَاوَرَتْ} \\ \text{أَزْقَرَارِ مُحَاوَرَتْ} \end{array} \right\}$   
 Idiomatically,  $\left\{ \begin{array}{l} \text{مُؤَافِقِ مُحَاوَرَتْ} \\ \text{مُطَابِقِ مُحَاوَرَتْ} \end{array} \right\} \left\{ \begin{array}{l} \text{بِرُؤْفَقِ مُحَاوَرَتْ} \\ \text{أَزْقَرَارِ مُحَاوَرَتْ} \end{array} \right\}$   
 all equally meaning *idiomatically*, or according to *idiom*.

Imperative Mood, صَيْغَةُ أَمْرٍ, or فِعْلُ أَمْرٍ, or أَمْرٌ.

Imperfect Tense, مَاضِيٌّ اسْتِمْرَارِيٌّ (for, "I was doing"); or, مَاضِيٌّ قَرِيبٌ (for, "I have done").

Imperfect Verb. See Defective Verb.

Infinitive Mood, مَصْدَرٌ.

Index, فَهْرِسْتٌ.

Indeclinable, غَيْرُ مَنْصَرَفٍ.

Indefinite, نَكْرَهٌ.

Indicative Mood, فِعْلٌ مُطْلَقٌ, or, simply, فِعْلٌ.

Intransitive Verb, فِعْلٌ لَازِمٌ.

Interjunction, صَوْتُ. Plural, أَصْوَاتٌ, or زَبَدٌ.

Introduction, مُقَدِّمَةٌ.

Irregular, سَمَاعِيٌّ. When a Noun, or a Verb, deviates from the ordinary Rules of Grammar, it is termed سَمَاعِيٌّ, i.e. *heard* from the *natives* who have so used it. But if such instances of deviation are few, or uncommon, the *Irregular* is then termed شَادٌّ, i.e. *rare*.



Masculine Gender, مَذَكَّرٌ.

Metaphor,  $\left. \begin{array}{l} \text{Metaphorical,} \\ \text{Metaphorically,} \end{array} \right\} \begin{array}{l} \text{اِسْتِعَارَتٌ} \\ \text{اِسْتِعَارَاتًا} \end{array} \left. \vphantom{\begin{array}{l} \text{اِسْتِعَارَتٌ} \\ \text{اِسْتِعَارَاتًا} \end{array}} \right\} \text{Plural اِسْتِعَارَاتٌ.}$

Measure, وَزْنٌ, Plural اَوْزَانٌ; or (in Poetry) بَحْرٌ, Plural بَحُورٌ.

Multitude, Noun of, اِسْمٌ جَمْعٌ.

Name, Proper, عَلَمٌ. (Also Appellation.)

Negation, نَفْيٌ. Negated, مَنْفِيٌّ.

Negative Particle, حَرْفٌ نَفْيٌ.

Negative Form, مَنْفِيٌّ, or حَالَتِ نَفْيٍ.

Nominative, فَاعِلٌ.

Nominative Case, حَالَتِ فَاعِلِيَّتٍ.

Neuter Gender. The Arabs have but two Genders, Masculine and Feminine; to either of which only a Noun may belong, according to its sex, or other grammatical circumstances.

Neuter Verb, فِعْلٌ لَازِمٌ.

Noun, اِسْمٌ.

Noun Adjective, صِفَتٌ.

Noun Derivative, اِسْمٌ مُشْتَقٌّ, or مَاخُوذٌ.

Noun Primitive, اِسْمٌ جَامِدٌ, or اَصْلِيٌّ.

Noun Substantive (as distinguished from Adjective), اِسْمٌ ذَاتٌ.

Noun of Time, اِسْمٌ زَمَانٌ.

Noun of Place, **اسم مکان**.

Noun of Instrument, **اسم آلت**.

Object (as governed), **معمول**.

Object (as intended), **مطلب**.

Objective Case, **حالت معمولیت**. A Noun governed by another, or by a Verb. It may be in the Accusative, Dative, Ablative, or Vocative Case, &c. &c.; for any of which, see under their respective heads.

Oblique Cases. See Objective Case.

Original (meaning of a word), **دَرَأَصْل**, or **أَصْلِي**.

Optative Mood, **فِعْلٌ تَمَتِّي**, or **فِعْلٌ دُعَائِي**.

Optional, **اِخْتِيَارِي**.

Ordinal Number, **اسم عدد**.

Paragraph, **فَقْرَتٌ**.

Paraphrase, **حَاصِلٌ مَعْنِي**.

Parenthesis, **مُعْتَرِضَةٌ**, or (for a whole sentence) **جُمْلَةٌ مُعْتَرِضَةٌ**.

Particle, **حَرْفٌ**. Plural, **حُرُوفٌ**.

Participle. See *Active*, and *Passive*.

Passive Voice, **فِعْلٌ مَجْهُولٌ**.

Passive Participle, **اسم مفعول**.

Past Tense, **ماضي**, or **فِعْلٌ مَاضِي**.

Perfect Tense, **ماضي مطلق**.

Perfect Verb, **فِعْلٍ تَامٍ**; *i.e.* a Verb having all the Regular Tenses and Moods. It is used in contradistinction to an Imperfect or Defective Verb. — **فِعْلٍ نَاقِصٍ**.

Pluperfect Tense, **مَاضِي بَعِيدٍ**.

Plural, **جَمْعٌ**.

Potential, **مُمْكِنٌ**. Potential Mood, **فِعْلٍ مُمْكِنٍ**.

Predicate (in Logic), **تَالِي**; (in Grammar), **خَبْرٌ**.

Poetry, **نَظْمٌ**, or **شِعْرٌ**.

Preface, **دِيْبَاجَةٌ**. (This term is purely Persian.)

Prefix, **حَرْفِ وَصْلِ**. Plural, **حُرُوفٌ**.

Preposition, **حَرْفِ جَرِّ**, or **أَدَاتٌ**. Plural, **حُرُوفِ جَارَةٍ**.

Pronoun, **ضَمِيرٌ**. Plural, **ضَمَائِرٌ**.

Pronoun, Separate or Personal, **ضَمِيرٌ مُنْفَصِلٌ**.

Plural, **ضَمَائِرٌ مُنْفَصِلَةٌ**.

Pronoun, Adjunct or Affix, **ضَمِيرٌ مُتَّصِلٌ**.

Plural, **ضَمَائِرٌ مُتَّصِلَةٌ**.

Pronoun, Relative, **مَوْصُولٌ**. Plural, **مَوْصُولَاتٌ**.

Pronoun, Demonstrative, **أِسْمٌ إِشَارَةٌ**. Plural, **أَسْمَاءُ إِشَارَاتٍ**.

Pronoun, Reciprocal, **ضَمِيرٌ مُشْتَرِكٌ**. Plural, **ضَمَائِرٌ مُشْتَرِكَةٌ**.

Pronoun, Interrogative, **أِسْمٌ اسْتِفْهَامٌ**. Plural, **أَسْمَاءُ اسْتِفْهَامٍ**.

Pronoun, Possessive, **ضَمِيرٌ مُضَافٌ إِلَى**.

Pronunciation, **تَلْفِظٌ**, or **تَكَلُّمٌ**.

Prose (as distinguished from Poetry), نثر.

Proposition (in Grammar) جُمْلَةٌ : (in Logic or Mathematics) شَكْلٌ.

Prosody, عَرُوضٌ.

Qualified Noun, اِسْمٌ مَوْصُوفٌ, or مَوْصُوفٌ.

Quality (or the power of any one Part of Speech grammatically),  
خَاصِيَّةٌ, or عَمَلٌ.

Quantity, وَزْنٌ, or مِيزَانٌ. Plural, اَوْزَانٌ, or مَوَازِينٌ.

Quiescent, سَاكِنٌ, خَفِيْفَةٌ, or مُخَفَّفٌ.

Quadrilateral, رُبَاعِيٌّ.

Quadrilateral Noun, اِسْمٌ رُبَاعِيٌّ.

Quadrilateral Verb, فِعْلٌ رُبَاعِيٌّ مُجَرَّدٌ.

Reflective Verb, فِعْلٌ مُتَعَدِّيٌّ بِنَفْسٍ.

Regular, قِيَاسِيٌّ.

Relation (as between Parts of Speech), تَعَلَّقٌ, or نِسْبَةٌ.

Relative (as subjoined to Antecedent), خَبْرٌ.

Rhyme or Rhythm, قَافِيَةٌ, or نَسْجٌ.

Root, مَصْدَرٌ, مَنَشَأٌ, or اَصْلٌ.

Sentence, قَفْرَةٌ, جُمْلَةٌ, or كَلَامٌ.

Sequel, نَتِيْجَةٌ, حَاصِلٌ كَلَامٌ, or فَائِدَةٌ بَيَانٌ.

Simple, بَسِيْطٌ, سَادَةٌ, مُفْرَدٌ, or مُطْلَقٌ.

Simple Noun, **اِسْمٌ مُفْرَدٌ**, or **بَسِيطٌ**.

Simple Adjective, **صِفَتٌ مُفْرَدٌ**, or **وَصْفٌ مُفْرَدٌ**, &c. &c.

Plural, **صِفَاتٌ مُفْرَدَةٌ**, **أَوْصَافٌ مُفْرَدَةٌ**, or **أَوْصَافٌ بَسِيطَةٌ**.

Simple Verb, **فِعْلٌ مُطْلَقٌ**, or **فِعْلٌ بِإِلْتِقَادٍ**, (as opposed to Subjunctive).

Simple Peterite, **مَاضِيٌّ مُطْلَقٌ**.

Singular (Number), **وَاحِدٌ**, or **مُفْرَدٌ**, or **صَيَغَةٌ وَاحِدَةٌ**, &c. &c.

Speech (the Parts of), **جُزْءٌ كَلَامٌ**. Plural, **أَجْزَاءُ كَلَامٍ**.

Speech (the Faculty or Power of), **قُوَّةٌ نَاطِقَةٌ**, or **نُطْقٌ**.

Speech (an Oration), **خُطْبَةٌ**, or **خِطَابٌ**.

Style (of Writing), **عِبَارَةٌ**. Title (Appellation), **لَقَبٌ**.

Subject (of a Predicate), **مُقَدَّمٌ**.

Subject (of a Discourse), **مَضمُونٌ**, or **مَطْلَبٌ**.

Subjunctive Verb, or Mood, **فِعْلٌ مُشْرُوطٌ**, or **فِعْلٌ مُقَيَّدٌ**, if

the Verb be Conditional; **فِعْلٌ مَظْنُونٌ**, if Suppositive; and

**فِعْلٌ مَشْكُوكٌ**, if Doubtful.

Superlative Degree, **رُتْبَةٌ تَفْضِيلٌ**, **مَرْتَبَةٌ تَفْضِيلٌ**, or **تَفْضِيلٌ**.

Plural, **مَرَاتِبٌ**, &c. &c.

Supplement, **لَاحِقٌ**. Plural, **لَوَاحِقٌ**, or **مُلْحَقَاتٌ**; also **خَاتَمَةٌ**.

Suppositive, **مَظْنُونٌ**.

Syntax, **اِعْرَابٌ** و**بِنَا**, or **نَحْوٌ**.

Term, **اِصْطِلَاحٌ**. Plural, **اِصْطِلَاحَاتٌ**.

Terms of Grammar, **أَصْلَاحَاتِ نَحْوِيَّةٍ وَصَرْفِيَّةٍ**.

Terms of Logic, **أَصْلَاحَاتِ مَنْطِقِيَّةٍ**.

Terms of Mathematics, **أَصْلَاحَاتِ رِيَاضِيَّةٍ**.

Terms of Philosophy, **أَصْلَاحَاتِ فَلَاسَفَةٍ**, or **حِكْمَتٍ**. Of

Philosophers, **أَصْلَاحَاتِ حُكَمَاءَ**, or **فَلَاسَفَةٍ**.

Terms Technical (in general), **أَصْلَاحَاتِ مَخْصُوصَةٍ**.

Text (as opposed to Commentary), **مَتْنٌ**.

Title (of a book), **أِسْمُ كِتَابٍ**. Proper Name, **عَلَمٌ**.

Appellation, **لَقَبٌ**. Plural, **أَلْقَابٌ**.

Title-page, **سَرِّصَفْحَةٍ**, or **سَرِّلَوْحٍ**.

Triliteral, **ثُلَاثِيٌّ**, or **ثُلَاثِيٌّ مُجَرَّدٌ**.

Triliteral Verb, **فِعْلٌ ثُلَاثِيٌّ مُجَرَّدٌ**. Noun, **أِسْمٌ ثُلَاثِيٌّ مُجَرَّدٌ**.

Root, **مَصْدَرٌ ثُلَاثِيٌّ مُجَرَّدٌ**.

Typical (Emblematical), **دَالٌّ**, **نِشَانَةٌ**, **عَلَامَةٌ**.

Typography (Printing), **طَبْعٌ**, **چاپ**, **بِاسْمِهِ**.

Vacation (Holidays), **أَيَّامُ تَعْطِيلٍ**, or **تَعْطِيلٍ**.

Vague, **مُبْهَمٌ**.

Variable (Declinable), **مُنْصَرَفٌ**.

Variation (of Cases), **تَعْيِيرَاتُ أَعْرَابِيٍّ**.

Verb, **فِعْلٌ**.

Verbal Noun (the Infinitive), **مَصْدَرٌ**.

Verbatim, لَفْظًا بَلْفَظًا.

Verse, نَظْمٌ, or شِعْرٌ.

Version (Translation), تَرْجُمَةٌ.

Vocabulary (Dictionary), لُغَةٌ, or كِتَابُ لُغَةٍ.

Vocative (a Noun in Vocative Case), مُنَادَاةٌ.

Vocative Particle, حَرْفُ نِدَاءٍ.

Voice. See Active and Passive.

Volume (a Book), جُلْدٌ, or كِتَابٌ.

Vowel (Points), اِعْرَابٌ, or اِعْرَابَاتٌ.

Vulgar (People), عَوَامٌ, or عَوَامُ النَّاسِ.

Vulgar (Diction), مَحَاوِرَاتِ عَوَامٍ, or كُفْتَارِ عَوَامٍ.

Unambiguous, وَاضِحٌ, or نَامِذِمٌ.

Unaspirated (*h*, or *s*), هَاءٌ خَفِيفَةٌ, or هَاءٌ سَاكِنَةٌ; *i.e.* the quiescent *s*.

Unchangeable. See Indeclinable.

Uncommon (rarely used), نَادِرٌ, or شَادٌّ.

Unconnected (not coherent), as applied to Composition, نَامَرَبُوطٌ,  
(which also means, "Nonsense.")

Unity (between the Parts of Speech, or in composition), تَوَافُقٌ,  
or رِبْطٌ.

United (Grammatically), مُنْصِلٌ, or مُنْظَمٌ. (See Pronoun.)

Utterance, تَلْفُظٌ.

Word, كَلِمَةٌ, or لَفْظٌ.





## APPENDIX.

## ON THE USE OF THE ARABIC WORDS.

THE Persian of the present day being so much mixed with Arabic words, I think it almost indispensable for a student of the former language to acquire some slight knowledge of the rudiments of the latter.

Independently of quotations, and whole Arabic phrases, with which the Persian writings abound, there is scarcely a Persian line, or sentence, which does not contain some words, either purely Arabic, or of Arabian origin. Notwithstanding this great influx of foreign words, the genius of the Persian language remains unchanged. The *aliens*, however, are all subjected to the same laws, and are governed by the same rules of Grammar, as if they were purely native words. They may be considered as so many abstract words, denoting certain, but *indefinite*, meanings: if they are used as Nouns, *they are declined, in all respects*, the same as the Persian Nouns; and if as Verbs, they must be conjugated in the same manner. In the instances of the former kind, the Arabic words admit of the same grammatical Particles being *affixed* or *prefixed* to them, with which the Persian Nouns are uniformly declined; and in those of the latter, they are simply prefixed (without any alteration) to all the Persons, in both Numbers, throughout the Tenses and Moods of one of the Auxiliary Persian Verbs, both in the Active and the Passive Voices.\*

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\* See the Persian Compound Verbs, p. 85.

The Arabic words, thus used by the Persians, do chiefly belong to some one or other of the following original classes.

THE MOST COMMON FORMS OF THE MASDAR مَصْدَرٌ, OR  
VERBAL NOUNS OF TRILITERAL RADICAL VERBS,

مَصَادِرُ أَفْعَالٍ ثَلَاثِي مُجَرَّدٍ.

| SIGNIFICATION. | EXAMPLES. | MEASURES. |     |
|----------------|-----------|-----------|-----|
| Slaughter,     | قَتَلَ    | فَعْلٌ    | 1.  |
| Vice,          | فَسَقَ    | فَعْلٌ    | 2.  |
| Employment,    | شَغَلَ    | فَعْلٌ    | 3.  |
| Mercy,         | رَحَّمَ   | فَعْلَةٌ  | 4.  |
| Science,       | حَكَمَ    | فَعْلَةٌ  | 5.  |
| Power,         | قَدَرَ    | فَعْلَةٌ  | 6.  |
| Search,        | طَلَبَ    | فَعْلٌ    | 7.  |
| Falsehood,     | كَذَبَ    | فَعْلٌ    | 8.  |
| Conquest,      | غَلَبَ    | فَعْلَةٌ  | 9.  |
| Theft,         | سَرَقَ    | فَعْلَةٌ  | 10. |
| Childhood,     | صَغَرَ    | فَعْلٌ    | 11. |
| Guidance,      | هُدِيَ    | فَعْلٌ    | 12. |
| Going,         | دَهَابٌ   | فَعَالٌ   | 13. |
| Standing,      | قِيَامٌ   | فَعَالٌ   | 14. |

| SIGNIFICATION.  | EXAMPLES.  | MEASURES.  |     |
|-----------------|------------|------------|-----|
| Asking,         | سُئِلَ     | فَعَالٌ    | 15. |
| Hating,         | عَدَاوَةٌ  | فَعَالَةٌ  | 16. |
| Worshipping,    | عِبَادَةٌ  | فَعَالَةٌ  | 17. |
| Bravery,        | شُجَاعَةٌ  | فَعَالَةٌ  | 18. |
| Directing,      | دَلِيلٌ    | فَعِيلٌ    | 19. |
| Entering,       | دُخِلَ     | فُعُولٌ    | 20. |
| Accepting,      | قَبُولٌ    | فُعُولٌ    | 21. |
| Plundering,     | غَنِيْمَةٌ | فَعِيْلَةٌ | 22. |
| Cold,           | بُرُوْدَةٌ | فُعُوْلَةٌ | 23. |
| Necessity,      | ضُرُوْرَةٌ | فُعُوْلَةٌ | 24. |
| Intention,      | مَقْصَدٌ   | مَفْعَلٌ   | 25. |
| Gaming,         | مَيْسِرٌ   | مَفْعَلٌ   | 26. |
| Station,        | مَرْتَبَةٌ | مَفْعَلَةٌ | 27. |
| Praising,       | مَحْمَدَةٌ | مَفْعَلَةٌ | 28. |
| Claiming,       | دَعْوِيٌّ  | فَعْلِيٌّ  | 29. |
| Mentioning,     | ذِكْرِيٌّ  | فَعْلِيٌّ  | 30. |
| Congratulation, | بُشْرِيٌّ  | فَعْلِيٌّ  | 31. |
| Concealing,     | كُتْمَانٌ  | فَعْلَانٌ  | 32. |
| Disappointment, | حِرْمَانٌ  | فَعْلَانٌ  | 33. |

| SIGNIFICATION.       | EXAMPLES.    | MEASURES.    |     |
|----------------------|--------------|--------------|-----|
| Pardoning,           | عُفِّرَانُ   | فُعْلَانُ    | 34. |
| Palpitation,         | خَفَقَانُ    | فَعْلَانُ    | 35. |
| Disliking,           | كَرَاهِيَّةٌ | فَعَالِيَّةٌ | 36. |
| Measurement,         | مُقْدَارُ    | مِفْعَالُ    | 37. |
| Distraction of mind, | مَفْتُونٌ    | مَفْعُولٌ    | 38. |
| Usage,               | مَرْسُومَةٌ  | مَفْعُولَةٌ  | 39. |
| Safety,              | عَافِيَةٌ    | فَاعِلَةٌ    | 40. |
| Dominion,            | مَمْلُكَةٌ   | مَفْعَلَةٌ   | 41. |
| Sleeping at mid-day, | قَيْلُولَةٌ  | فَعْلُولَةٌ  | 42. |
| Peril,               | تَهْلُكَةٌ   | تَفْعَلَةٌ   | 43. |
| Travelling,          | تَمْشَاءُ    | تَفْعَالُ    | 44. |
| Extreme playfulness, | تَلْعَابُ    | تَفْعَالُ    | 45. |
| Excessive cutting,   | تَقْطَاعُ    | تَفْعَالُ    | 46. |
| Enormous falsehood,  | كَذَابُ      | فَعَالُ      | 47. |
| Great enmity,        | بَعْضَاءُ    | فَعْلَاءُ    | 48. |

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INCREASED TRILITERALS, ثَلَاثِي مَرِيدٌ.

Expulsion,	اِخْرَاجُ	اَفْعَالُ	1.
Arrangement,	تَرْتِيبُ	تَفْعِيلُ	2.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Learning by degrees,	تَعَلَّمَ	تَفَعَّلَ	3.
Pretending ignorance,	تُجَاهَلُ	تَفَاعَلُ	4.
War, or Reciprocal slaughter,	مُقَاتَلَةٌ	مُفَاعَلَةٌ	5.
Avoiding,	اجْتَنَبُ	اِفْتَعَلَ	6.
Asking assistance,	اسْتَنْصَرُ	اسْتَفْعَلَ	7.
Being broken, or fatigued,	انْكَسَرُ	انْفَعَلَ	8.
Travelling with haste,	اجْتَوَاذُ	اِفْعَوَالُ	9.
Wearing a rough garment,	اخْشِيشَانُ	اَفْعِيعَالُ	10.
Excessive redness,	احْمَرُّ	اَفْعِلَالُ	11.
Excessive blackness,	ادْهِيَامُ	اَفْعِيلَالُ	12.
Causing to put on a sheet,	جَلَبَبَةٌ	فَعَّلَهُ	13.
Deputing,	صَيَّرَهُ	فَاعَلَهُ	14.
Causing to put on foot-socks,	جَوَّرَبَةً	فَوَعَلَهُ	15.
Causing to put on a hat,	قَلَّنَسَهُ	فَعَعَلَهُ	16.
Pruning,	شَرَّقَهُ	فَعُعِلَهُ	17.
Causing to put on drawers,	سَرَّرَهُ	فَعَوَّرَهُ	18.
Causing to put on a cap,	قَلَّسَاهُ	فَعَلَّاهُ	19.
Putting on a sheet,	تَجَلَّبَبُ	تَفَعَّلَلُ	20.
Putting on a garment without sleeves,	تَخَيَّرَلُ	تَفَعَّلَلُ	21.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Putting on stockings,	تَجَرَّرَبُ	تَقَوُّعَلُ	22.
Putting on a hat,	تَقَلُّسُ	تَقَعْنَلُ	23.
Being pruned,	تَشْرِيفُ	تَقْفِيعَلُ	24.
Putting on drawers,	تَسْرُولُ	تَقْعُولُ	25.
Going backwards,	اِقْعِنْسَاسُ	اِفْعِنْلَالُ	26.
Reposing on the back,	اِسْلِنْقَاةُ	اِفْعِنْلَاةُ	27.

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VERBAL NOUNS OF RADICAL AND INCREASED QUADRILITERAL

VERBS, مَعَادِرِ اَفْعَالِ رُبَاعِيٍّ هَجَرًا وَمَزِيدٍ.

|                      |               |               |    |
|----------------------|---------------|---------------|----|
| Exciting,            | بَعَثَرَةٌ    | فَعَلَّةٌ     | 1. |
| Putting on a vest,   | تَسْرِبُلُ    | تَقْعُلُّ     | 2. |
| Assembly,            | اِحْرَاجَامُ  | اِفْعِنْلَالُ | 3. |
| Shrinking from fear, | اِقْشَعْرَارُ | اِفْعَلَالُ   | 4. |

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Forms and Examples of Attributives, or Participle Actives, as derived from the Infinitives of Triliteral Radical Verbs, in order to denote Excess; and are termed *أَسْمَاءُ مِبَالِغَةٍ*, i. e. Nouns of *Excess*. (The Singular *اِسْمٌ مِبَالِغَةٌ*, Noun of Excess.)

Extremely cautious,	حَذِرٌ	فَعِلٌ	1.
Extremely knowing or learned,	عَلِيمٌ	فَعِيلٌ	2.
A great striker,	ضُرُوبٌ	فَعُولٌ	3.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
A great discriminator,	فَارُوقٌ	فَاعُولٌ	4.
A great cutter,	قُطَّاعٌ	فُعَالٌ	5.
A great speaker,	مِنْطِقٌ	مِفْعَلٌ	6.
A great warrior,	مِجْرَابٌ	مِفْعَالٌ	7.
A great deceiver,	مُخَدِّعٌ	مِفْعِيلٌ	8.
A great drinker,	شَرِيبٌ	فَعِيلٌ	9.
A great changer,	صَرَّافٌ	فَعَالٌ	10.
A great laughor,	صُحَّكَةٌ	فُعَلَةٌ	11.
A great alterer, or changer,	قَلْبٌ	فُعَلٌ	12.
Extremely fearful,	هَيْبٌ	فَعَلٌ	13.
Extremely silent,	سُكَّيْتُ	فُعَيْلٌ	14.
A great fomenter of disturbance,	شَعَبٌ	فَعَلٌ	15.
Extremely impatient,	جُزَاعٌ	فُعَالٌ	16.
A great eater,	سِرْوَاطٌ	فِعْوَالٌ	17.
Extremely timorous,	هَيْبَانٌ	فِعْلَانٌ	18.
A great talker,	تَقْوَلَةٌ	تَفْعَلَةٌ	19.
A great sleeper,	يَرْقُودٌ	يَفْعُولٌ	20.

It is proper to remark, that of the Twenty Measures which have been noticed and exemplified here, there are only three

or four which can be considered as of frequent occurrence, either in the Persian or Arabic language: and of these, in a peculiar degree, the measures **فَعَالٌ**, **فَعُولٌ**, and **فَعِيلٌ** are worthy to be impressed upon the memory with care.

In addition to the examples offered in the Table, the following may also be remembered, as mostly occurring in the Persian language:—

عَلَامٌ Very wise, or <i>omniscient</i> (an attribute of the Deity).	سَمِيعٌ <i>All-hearing:</i>
خَلَاقٌ A great <i>Creator</i> (also an attribute of the Deity).	خَبِيرٌ <i>Universally-informed:</i> (all attributes of the Deity.)
رَزَاقٌ An <i>universal provider</i> .	صَبُورٌ Very patient.
عَفُورٌ <i>Very forgiving.</i>	ظَلُومٌ Very unjust.
بَصِيرٌ <i>Very discerning.</i>	شُكُورٌ Very grateful.
رَحِيمٌ <i>Most merciful;</i>	جَهُولٌ Very ignorant.
رَحْمَانٌ (or, as it is generally written, رَحْمَنٌ) <i>Most compassionate:</i>	نَمَامٌ A great <i>calumniator</i> , or tale-bearer.

Forms and Examples of Irregular Participle Passives, as derived from the Infinitives of Trilateral Radical Verbs, and employed as Attributives, having a Transitive **مُنْعَدِي** signification:—

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Wounded,	جَرِيحٌ	فَعِيلٌ	1.
Accepted,	قَبُولٌ	فَعُولٌ	2.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Sacrificed, or having the throat cut,	ذَبِحٌ	فَعْلٌ	3.
Seized, or possessed,	قَبِضٌ	فَعْلٌ	4.
Concealed,	كَاتِمٌ	فَاعِلٌ	5.
Broken,	حَطَامٌ	فَعَالٌ	6.
Cut, or filed,	قَرَأَصَةٌ	فَعَالَةٌ	7.
Drunk at a single draught,	جُرْعَةٌ	فَعْلَةٌ	8.



In addition to the above forms, it may be observed, also, that the following Participle Passives are of most frequent occurrence, as Attributives, in the Persian language.

- شَهِيرٌ, synonymous to مَشْهُورٌ, *celebrated*.
 حَبِيبٌ, for مَحْبُوبٌ, *beloved*.
 ذَمِيمٌ, for مَذْمُومٌ, *blamed, or reproached*.
 طَرِيدٌ, for مَطْرُودٌ, *banished, or expelled*.
 رَجِيمٌ, for مَرْجُومٌ, *stoned to death, or detested* (an appellation of the devil).
 قَتِيلٌ, for مَقْتُولٌ, *slain*.
 ذَبِيعٌ, for مَذْبُوحٌ, *sacrificed*.
 قَبُولٌ, for مَقْبُولٌ, *accepted*.
 رَسُولٌ, a messenger, or prophet, but literally *sent*, which invariably supplies the place of the Regular Participle, مَرْسُولٌ.

Forms and Examples of ATTRIBUTIVES, or DERIVATIVE NOUNS, as flowing from the Infinitives of Trilateral Radical Verbs, which are in themselves uniformly Neuter and Intransitive, or occasionally admit of a Neuter and Intransitive Acceptation; and are termed, *صِفَاتٍ مُشَبَّهَةٍ* Collectively, or *صِفَاتٍ مُشَبَّهَةٍ* Singly; i.e. Adjectives resembling, or having the same import as Participles.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Generous, or noble,	كَرِيمٌ	فَعِيلٌ	1.
Jealous, or high-minded,	غَيُورٌ	فَعُولٌ	2.
Of deep-red colour,	أَحْمَرٌ	أَفْعَلٌ	3.
Resplendent, or shining,	بَرَّاقٌ	فَعَالٌ	4.
Chief (a term applied to the descendants of the Prophet Mohammad),	سَيِّدٌ	فَيْعِلٌ	5.
Virtuous, good, or beautiful,	حَسَنٌ	فَعَلٌ	6.
Joyful, or glad,	فَرِحٌ	فَعِلٌ	7.
Thirsty, or dry,	عَطْشَانٌ	فَعْلَانٌ	8.
Polluted, or impure,	جُنُبٌ	فُعَلٌ	9.
Yellow, or bile,	صَفْرَاءٌ	فَعْلَاءٌ	10.
Thirsty (<i>feminine</i>),	عَطْشِي	فَعَلِي	11.
A shepherd cruel to his flock,	حَطَمٌ	فَعَلٌ	12.
Aged, or great,	كَابِرٌ	فَاعِلٌ	13.
Brave, or enterprising,	شُجَاعٌ	فَعَالٌ	14.

SIGNIFICATION.	EXAMPLES.	MEASURES.	
Difficult, or arduous,	صَعَبٌ	فَعْلٌ	15.
Empty, or cipher,	صِفْرٌ	فِعْلٌ	16.
Hard, or solid,	صَلْبٌ	فُعْلٌ	17.
Intelligent, or sagacious,	نَدَسٌ	فَعْلٌ	18.
Cowardly, or timorous,	جَبَانٌ	فَعَالٌ	19.
Noble, chief, or aged,	كُبَّارٌ	فَعَالٌ	20.
Pregnant (applied to rational beings only),	حُبْلِيٌّ	فُعَلِيٌّ	21.
Naked, or stripped,	عُرْيَانٌ	فُعْلَانٌ	22.
Starting (generally, an ass) at one's own shadow,	حَيَّيْدِيٌّ	فَعَلِيٌّ	23.
A white-haired camel,	هَبْجَانٌ	فَعَالٌ	24.
Living (an animal),	حَيَّوَانٌ	فَعْلَانٌ	25.
Mean or contemptible,	حَيْقَرٌ	فَيَعْلٌ	26.
Ingenious, or clever,	لَوْدَعٌ	فَوَعْلٌ	27.
Eloquent,	بَلَعٌ	فَعْلٌ	28.
A pregnant camel, in the tenth month of gestation,	عُشْرَاءٌ	فُعْلَاءٌ	29.
Fat, stout, or bulky,	بِلْبَزٌ	فِعْلٌ	30.



The Student will observe, that although the above thirty measures are of frequent and promiscuous occurrence in Arabic, yet all of them are not commonly met with in the

Persian language. Those *صِفَاتٍ مَشْبَهَةٍ* which are of *most* frequent occurrence in the Arabic language, and are *chiefly* used by the Persians, are the following measures; viz. *فَعْلٌ*, *فَعِيلٌ*, *فَعْلٌ*, *فَعُولٌ*, *فُعَالٌ*, *فُعَالٌ*, *فُعْلٌ*, *فُعُولٌ*, and *أَفْعَلٌ*; as,

<i>حَسَنٌ</i> Good, or beautiful.	<i>جَبَانٌ</i> Fearful, or cowardly.
<i>شَرِيفٌ</i> Noble, or honourable.	<i>حَشِنٌ</i> Rough, coarse, or harsh.
<i>صَعْبٌ</i> Hard, or difficult.	<i>جَنْبٌ</i> Impure, or polluted.
<i>ظَلُومٌ</i> Unjust, or tyrannical.	<i>غَيْرٌ</i> Jealous, or high-minded.
<i>شَجَاعٌ</i> Heroic, or brave.	<i>أَبْلَةٌ، أَحْمَقٌ</i> Foolish, idiotic, or simpleton.

NOUN OF SUPERIORITY, *إِسْمُ تَفْضِيلٍ*.

The measures of this Noun, in Arabic, is, for the masculine, *أَفْعَلٌ*; and for the feminine, *فُعْلَى*; as, *أَكْبَرٌ*, or *أَعْظَمٌ*, both meaning "greater," or "greatest"; and *كُبْرَى*, or *عُظْمَى*, the same.

In Arabic, this Noun supplies the place of the Comparative, and Superlative, in other languages. Although the Persians have a proper Comparative and Superlative in their own language, yet they not unfrequently employ the Arabic forms also.

NOUNS OF INSTRUMENT, **أَسْمَاءُ آلَاتٍ**, or **أَسْمَاءُ**.

These Nouns have three Measures, **مَفْعَلٌ**, **مِفْعَلَةٌ**, and **مِفْعَالٌ**; as,

مَحْلَبٌ A milk-pail, or the *instrument* of milking.

مَكْنَسَةٌ A broom, or the *instrument* of sweeping.

But the measure **مَفْعَالٌ** is of the most frequent occurrence, and is very extensively used in Persian; as,

مِفْتَاحٌ A key, or the *instrument* of opening.

مِيزَانٌ A scale, or the *instrument* of weighing.

مِكْيَالٌ A measure of capacity, or the *instrument* of measuring.

مِقْرَاضٌ Scissars, or the *instrument* of cutting.

مِنْشَارٌ A saw, or the *instrument* of dividing.

مِصْبَاحٌ A lamp, or the *instrument* of giving light.

مِعْيَارٌ A standard, or the *instrument* of proving money.

مِنْقَارٌ A bird's beak, or the *instrument* of pecking.

&c. &c. &c.

NOUNS OF TIME AND PLACE, **أَسْمَاءُ زَمَانٍ وَمَكَانٍ**, or **أَسْمَاءُ**.

These have two Measures, **مَفْعَلٌ** and **مَفْعِلٌ**; both of which are of frequent occurrence in the Persian language; as, **مَقْتَلٌ** "the time and place of slaughter"; **مَوْعِدٌ** "the time

and place of promise," &c. &c. Although these Nouns in Arabic often imply both *time* and *place*, yet, when used in Persian, the *place* alone is intended by them ; as,

مَسْجِدٌ	A mosque, or the <i>place</i> of worship.	مَسْكَنٌ	A habitation, or the <i>place</i> of dwelling.
مَنْزِلٌ	A station, or the <i>place</i> of resting.	مَكْتَبٌ	A school, library, or the <i>place</i> of keeping books.
مَشْرِقٌ	The East	مَعْبِرٌ	A ford, or the <i>place</i> of crossing a river.
مَغْرِبٌ	The West		
		} or the <i>places</i> where the sun rises and sets.	
&c. &c. &c.			

There are a number of Nouns in Arabic, which, although destitute of a Feminine *sense* or termination, are applied as of the Feminine Gender, and therefore denominated, in Arabic Grammar, *مَوْتَنَاتِ سَمَاعِيَّةٍ*, or IRREGULAR FEMININES. Many of them are of frequent occurrence in Persian ; but there they are merely treated as Substantives, without any regard to their Gender. The following are some of them:—

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
The hand,	يَدٌ 7.	The eye, or fountain,	عَيْنٌ 1.
The arm,	عَضُدٌ 8.	The neck,	عُنُقٌ 2.
A cubit, or half the arm,	ذِرَاعٌ 9.	The back of the neck,	قَفَا 3.
The palm of the hand,	كَفٌ 10.	The shoulder,	كَتِفٌ 4.
A finger,	اَصْبَعٌ 11.	The tongue,	لِسَانٌ 5.
The liver,	كَبِدٌ 12.	The ear,	أُذُنٌ 6.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
A hatchet,	فَاسٌ 32.	The stomach,	كَرَشٌ 13.
A bow,	قَوْسٌ 33.	The buttock,	اِسْتٌ 14.
Coat of mail,	دِرْعٌ 34.	The hip,	وَرِكٌ 15.
A spear, or lance,	رُمْحٌ 35.	The thigh,	فَخْذٌ 16.
A sling,	مَتَجَنِّيقٌ 36.	The leg,	سَاقٌ 17.
War,	حَرْبٌ 37.	The foot,	رِجْلٌ 18.
Peace,	سِلْمٌ 38.	A step,	قَدَمٌ 19.
A stick, or staff,	عَصَا 39.	The heel,	عَقَبٌ 20.
A ladder,	سُلَّمٌ 40.	The womb,	رَحِمٌ 21.
A pot, or kettle,	قَدْرٌ 41.	The feet of the cloven-footed animals, }	كِرَاعٌ 22.
Salt,	مِلْحٌ 42.	The soul, or life,	نَفْسٌ 23.
Musk,	مِسْكٌ 43.	The spirit,	رُوحٌ 24.
A night journey,	سَرِيٌّ 44.	Age,	سِنٌّ 25.
A demon, or satyr,	غُولٌ 45.	Trowsers,	سَرَاوِيلٌ 26.
A fox,	تَعَلْبٌ 46.	A shoe,	نَعْلٌ 27.
A hyæna,	ضَبْعٌ 47.	A house,	دَارٌ 28.
A panther,	فَهْدٌ 48.	Wine,	خَمْرٌ 29.
A spider,	عَنْكَبُوتٌ 49.	A cup, or bason,	كَاسٌ 30.
A scorpion,	عَقْرَبٌ 50.	A knife,	سِكِّينٌ 31.

SIGNIFICATION.	NOUNS.	SIGNIFICATION.	NOUNS.
Hell,	جَهَنَّمَ 66.	A hare,	أَرْنَبٌ 51.
Hell-fire,	لَظِي 67.	A fish,	حُوتٌ 52.
A road,	طَرِيقٌ 68.	A boat,	فُلْكٌ 53.
	سَبِيلٌ 69.	A well,	بَيْرٌ 54.
Prosody,	عَرُوضٌ 70.	A bucket,	دَلْوٌ 55.
An oath,	يَمِينٌ 71.	The sky,	سَمَاءٌ 56.
The north (wind),	شِمَالٌ 72.	The earth,	أَرْضٌ 57.
Armour,	سِلَاحٌ 73.	Wind,	رِيحٌ 58.
A market-place,	سُوقٌ 74.	The sun,	شَمْسٌ 59.
A palm-tree,	نَخْلٌ 75.	The forenoon,	ضَحَى 60.
A rib,	ضِلْعٌ 76.	A garden, also Paradise,	فِرْدَوْسٌ 61.
The breast (of a woman),	ثَدْيٌ 77.	Flaming fire,	سَعِيرٌ 62.
A mill-stone,	رَحَى 78.	Fire,	نَارٌ 63.
A horse,	فَرَسٌ 79.	Hell,	جَحِيمٌ 64.
			سَقَرٌ 65.

OF THE ARABIC PLURALS.

One of the important classes of Arabic words, which are of most frequent occurrence in the Persian language, consists of the Plurals. Of the Plural, in the Arabic language

there are various descriptions and forms. It has first, by the Grammarians, been resolved into **صَحِيحٌ**, or **سَالِمٌ**, and **مُكْسَرٌ**; terms which literally signify *whole* or *perfect*, and *broken* or *imperfect*: but the former may with equal propriety be termed *regular*, and the latter *irregular*.

Of the first, or *Regular* Plurals, we have no occasion to treat at large, as they scarcely ever occur in Persian; with the exception of a few in the Feminine forms, which are invariably to be recognised by the termination or Feminine sign of Plural, **آتٌ**; as, **خَطَرَاتٌ** *dangers*, the Plural of **خَطَرٌ**; **وَاقِعَاتٌ** *events*, the Plural of **وَاقِعَةٌ**; **مُهَيِّمَاتٌ** *important affairs*, the Plural of **مُهَيِّمَةٌ**; **مَكْتُوبَاتٌ** *letters, or epistolary writings*, the Plural of **مَكْتُوبَةٌ**; &c. &c.

It is chiefly of the second, or the *Irregular* Plurals, that I here propose to offer a number of Examples frequently occurring in the Persian language. The *Irregular*, or *Broken* Plurals, **جَمْعٌ مُكْسَرٌ**, have again been divided into two distinct species, corresponding, in their technical appellation, to the peculiar uses for which they were originally invented, and to which they are still for the most part, although by no means (especially in Persian) uniformly, applied. The first of these species has been pronounced applicable to limited and small numbers; *i.e.* extending from *three inclusive* to *ten*, and therefore denominated **جَمْعُ الْقِلَّةِ**, or *Plural of Paucity*; and the second, as extending in its application to all numbers beyond *ten* without limit, has received the appellation **جَمْعُ الْكَثْرَةِ**, or *Plural of Multitude*; a subdivision of which has again been termed **جَمْعُ الْجَمْعِ**, or **مُنْتَهَى الْجَمْعِ**, *i.e.* *the extreme, or the Plural of Plurals*. The first of these species, or the *Plural of Paucity*, comprehends only four

measures ; namely, أَفْعُلُ , أَفْعَالُ , أَفْعَاءُ , and فَعْلَةٌ : but each of these is the common measure for the Plurals of a number of Nouns which themselves are of different measures when in the *Singular Number*.

1. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
أَفْعُلُ	أَنْفُسُ	The soul,	نَفْسٌ	فَعْلٌ 1.
	أَذْرُعُ	A cubit,	ذِرَاعٌ	فِعَالٌ 2.
	أَيْمُنُ	An oath,	يَمِينٌ	فَعِيلٌ 3.
	أَرْجُلُ	A foot,	رِجْلٌ	فَعْلٌ 4.
	أَعْنُقُ	A female kid,	عِنَاقٌ	فِعَالٌ 5.
	أَكْرَعُ	A cow's hoof,	كِرَاعٌ	فِعَالٌ 6.

2. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
أَفْعَالُ	أَلْوَابُ	A tablet,	لَوْحٌ	فَعْلٌ 1.
	أَحْكَامٌ	An order,	حُكْمٌ	فَعْلٌ 2.
	أَمْلاَكٌ	Possession,	مِلْكٌ	فَعْلٌ 3.
	أَبْطَالٌ	Brave,	بَطْلٌ	فَعْلٌ 4.
	أَعْقَابٌ	The heel,	عَقْبٌ	فَعْلٌ 5.
	أَعْضَادٌ	The arm,	عَضُدٌ	فَعْلٌ 6.
	أَعْنَاقٌ	The neck,	عُنُقٌ	فَعْلٌ 7.

3. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
أَفْعَلَةٌ	أَطْعَمَةٌ	Food,	طَعَامٌ	فَعَالٌ 1.
	أَحْمَرَةٌ	An ass,	حِمَارٌ	فَعَالٌ 2.
	أَغْرِبَةٌ	A raven,	غُرَابٌ	فَعَالٌ 3.
	أَرْغِفَةٌ	A loaf of bread,	رَغِيفٌ	فَعِيلٌ 4.
	أَعْمَدَةٌ	A pillar,	عَمُودٌ	فُعُولٌ 5.

4. Nouns which form their *Plurals of Paucity*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلَةٌ	غَلَمَةٌ	A boy, or slave,	غُلَامٌ	فَعَالٌ 1.
	غَزَلَةٌ	A young deer,	غَزَالٌ	فَعَالٌ 2.
	خَلَّةٌ	A friend,	خَلِيلٌ	فَعِيلٌ 3.
	ثَبِيرَةٌ	A bull,	ثَوْرٌ	فَعَلٌ 4.
	وَلَدَةٌ	A son,	وَأَدٌ	فَعَلٌ 5.

The Plural of Multitude, **جَمْعُ الْكَثْرَةِ**, comprises nineteen Measures; according to each of which, several Nouns, differing also, in most instances, in their *Measures of Singular*, form their *common Plurals*. It is to be observed, however, that the *particular Measures* assigned to various Nouns under the respective *heads* of the *several Plurals* do by no means restrict the Plurals of those Nouns to those *particular Measures* only; for it often happens, that a Noun has a Plural of Paucity *as well as a Plural of Multitude*. For instance, **غُلَامٌ** "a boy"; **رَغِيفٌ** "a loaf"; **نَفْسٌ** "the soul," given

in the above Tables, formed their Plurals of Paucity, as *غَلْمَةٌ*, *أَرْغَفَةٌ*, and *أَنْفُسٌ*, respectively; while each of those *Nouns* has at the same time a Plural of Multitude, *غُلْمَانٌ*, *رُغْفَانٌ*, and *نُفُوسٌ*, also respectively. It will be sufficient for our purpose, therefore, to remember that *this* is the Measure of the Plural of Paucity, and *that*, that of the Plural of Multitude; while a Noun may form its Plural according to any *one* or *both* of them; or, having any one or both forms of these Plurals, *may* at the same time have likewise a Plural of Plurals, *جَمْعُ الْجُمُوعِ*, hereafter explained.

1. Nouns which form their *Plurals of Multitude*

	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure فَعْلٌ	حُرٌّ	A bright-eyed damsel,	حُورَاءُ	فُعْلَاءٌ 1.
	حَمْرٌ	Red colour,	أَحْمَرٌ	أَفْعَلٌ 2.
	أَسَدٌ	A lion,	أَسَدٌ	فَعْلٌ 3.
	نَوْقٌ	A she-camel,	نَاقَةٌ	فَاعِلٌ 4.
	وَعْدٌ	A fool,	وَعْدٌ	فَعْلٌ 5.

2. Nouns which form their *Plurals of Multitude*

	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure فَعْلٌ	كُتُبٌ	A book,	كِتَابٌ	فِعَالٌ 1.
	رُسُلٌ	A prophet, or messenger,	رَسُولٌ	فَعُولٌ 2.
	نَذْرٌ	An admonisher,	نَذِيرٌ	فَعِيلٌ 3.
	فُلُكٌ	A wheel, or The sky,	فَلَكٌ	فَعْلٌ 4.
	سُفُنٌ	A ship,	سَفِينَةٌ	فَعِيلَةٌ 5.

3. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلٌ	سُورٌ	A portion of any thing, and also a chapter of the Korân,	سُورَةٌ	فُعْلَةٌ 1.
	أَخْرٌ		أَخْرِي	فُعْلِي 2.
	قَرْيٌ	A village,	قَرْيَةٌ	فُعْلَةٌ 3.
	لِحْيٌ	The beard,	لِحْيَةٌ	فُعْلَةٌ 4.

4. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلٌ	صَيْغٌ	A tense, or person,	صَيْغَةٌ	فُعْلَةٌ 1.
	نَعْمٌ	A benefit,	نَعْمَةٌ	
	مَحْنٌ	Trouble,	مَحْنَةٌ	
	حَرْفٌ	Trade, or occupation,	حَرْفَةٌ	
	حَيْلٌ	Deceit,	حَيْلَةٌ	

5. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلَةٌ	طَلَبَةٌ	A student, or searcher after any thing,	طَالِبٌ	فَاعِلٌ 1.
	سَادَةٌ	A Lord, or a descen- dant of Mohammad,	سَيِّدٌ	فَعْلٌ 2.
	بِرَّةٌ	Virtuous,	بَرٌّ	فَعْلٌ 3.
	خَبِيئَةٌ	Vicious,	خَبِيثٌ	فَعِيلٌ 4.

6. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلَةٌ	قَضَاةٌ	A judge,	قَاضِيٌ	فَاعِلٌ 1.
	كِمَاتٌ	Brave,	كِمِيٌ	فَعِيلٌ 2.

7. Nouns which form their *Plurals of Multitude*

	FLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure sure فَعْلَةٌ	قِرْدَةٌ	A monkey,	قِرْدٌ	فِعْلٌ 1.
	رِكْبَةٌ	A rider,	رَاكِبٌ	فَاعِلٌ 2.
	قِرْطَةٌ	Ear-ring,	قِرْطٌ	فِعْلٌ 3.

8. Nouns which form their *Plurals of Multitude*

	FLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure sure فَعْلٌ	كَمَلٌ	Perfect,	كَامِلٌ	فَاعِلٌ 1.
	سُخِّلٌ	Weak, or Infirm,	سَخِلٌ	فِعْلٌ 2.
	هَطَلٌ	Incessant rain,	هَطَلٌ	فِعْلٌ 3.
	عَزَلٌ	Unarmed,	أَعَزَلٌ	أَفْعَلٌ 4.

9. Nouns which form their *Plurals of Multitude*

	FLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure فَعَالٌ	جُهَالٌ	Ignorant,	جَاهِلٌ	فَاعِلٌ 1.
	تَجَارٌ	A merchant,	تَاجِرٌ	
	عَمَالٌ	A Government agent,	عَامِلٌ	
	كُفَّارٌ	An infidel,	كَافِرٌ	
	خُدَّامٌ	A servant,	خَادِمٌ	
	سُرَّاقٌ	A thief,	سَارِقٌ	
	زُرَّاعٌ	A farmer,	زَارِعٌ	
	حُكَّامٌ	A governor,	حَاكِمٌ	
	نُؤَابٌ	A deputy,	نَائِبٌ	
	حَدَّاقٌ	Skilful,	حَادِقٌ	
سُكَّانٌ	A dweller,	سَاكِنٌ		

10. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.	
in Measure	عِظَامٌ	Great,	عَظِيمٌ	فَعِيلٌ 1.	
	عِبَادٌ	A servant, or slave,	عَبْدٌ	فَعْلٌ 2.	
	ظَبَائِبٌ	A fawn,	ظَبِيْبَةٌ	فَعْلَةٌ 3.	
	رِقَابٌ	The neck,	رَقَبَةٌ	فَعْلَةٌ 4.	
	حِبَالٌ	Pregnant,	حَبِيْبٌ	فُعْلِيٌّ 5.	
	جِمَالٌ	A camel,	جَمَلٌ	فَعْلٌ 6.	
	رِمَاحٌ	A spear,	رَمْحٌ	فَعْلٌ 7.	
	ذِيَابٌ	A wolf,	ذَيْبٌ	فَعْلٌ 8.	
	نِقَاطٌ	A point,	نُقْطَةٌ	فَعْلَةٌ 9.	
	فَعَالٌ	كِرَامٌ	Generous,	كَرِيمٌ	فَعِيلٌ 10.
		حَذَرٌ	Cautious,	حَذِرٌ	فَعِلٌ 11.
		خِيَارٌ	Benevolent, or virtuous,	خَيْرٌ	فَعِيلٌ 12.
		عِطَاشٌ	Thirsty,	عَطْشَانٌ	فَعْلَانٌ 13.
		خِمَاصٌ	Hungry,	خِمَاصَانٌ	فَعْلَانٌ 14.
		نِدَامٌ	Ashamed,	نِدْمَانَةٌ	فَعْلَانَةٌ 15.
		عِجَافٌ	Lean,	عَجْفَافٌ	فَعْلَاءٌ 16.
		رِجَالٌ	A man,	رَجُلٌ	فَعْلٌ 17.
		نِسَاءٌ	A woman,	نِسْوَةٌ	فَعْلَةٌ 18.
		سِرَاحٌ	A wolf,	سِرْحَانٌ	فَعْلَانٌ 19.

11. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعُولُ	عُلُومٌ	Science,	عِلْمٌ	فَعْلٌ 1.
	قُلُوبٌ	The heart,	قَلْبٌ	فَعْلٌ 2.
	بُرُوجٌ	A turret, or Sign of the Zodiac,	بُرْجٌ	فَعْلٌ 3.
	ذَكَوْرٌ	A male,	ذَكَرٌ	فَعْلٌ 4.
	صَخُورٌ	A stone,	صَخْرَةٌ	فَعْلَةٌ 5.
	رَقُودٌ	A sleeper,	رَاقِدٌ	فَاعِلٌ 6.
	مُلُوكٌ	A king,	مَلِكٌ	فَعْلٌ 7.

12. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلَانُ	سُودَانٌ	Black, or an Ethiopian,	أَسْوَدٌ	أَفْعَلٌ 1.
	رُغْفَانٌ	A loaf of bread,	رَغِيفٌ	فَعِيلٌ 2.
	رُهْبَانٌ	A Christian devotee,	رَاهِبٌ	فَاعِلٌ 3.

13. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
فَعْلَانُ	غُلَمَانٌ	A boy, or slave,	غُلَامٌ	فَعَالٌ 1.
	رَطْبَانٌ	Fresh dates,	رَطْبٌ	فَعْلٌ 2.
	ضَيْفَانٌ	A guest,	ضَيْفٌ	فَعْلٌ 3.
	نُورَانٌ	Light,	نُورٌ	فَعْلٌ 4.
	صَبِيَانٌ	An infant,	صَبِيٌّ	فَعِيلٌ 5.
	غَزَلَانٌ	A fawn,	غَزَالٌ	فَعَالٌ 6.

14. Nouns which form their *Plurals of Multitude*

in Measure	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
}	قَتْلِي	Slain,	قَتِيلٌ	فَعِيلٌ 1.
	مَوْتِي	Dead,	مَيِّتٌ	فَعْلٌ 2.
	هَلَكِي	Perishing,	هَالِكٌ	فَاعِلٌ 3.
	حَمَقِي	Foolish,	أَحْمَقٌ	أَفْعَلٌ 4.

15. Nouns which form their *Plurals of Multitude*

in Measure				
}	حَجَلِي	A partridge,	حَجَلٌ	فَعْلٌ 1.
	ظُرْبِي	A civet-cat,	ظُرْبَانٌ	فَعْلَانٌ 2.

16. Nouns which form their *Plurals of Multitude*

in Measure				
}	شُرَفَاءُ	Noble,	شَرِيفٌ	}
	نُجَبَاءُ	Well-bred,	نَجِيبٌ	
	شُرَكَاءُ	A partner,	شَرِيكٌ	
	فُقَرَاءُ	Poor,	فَقِيرٌ	}
	غُرَبَاءُ	Stranger,	غَرِيبٌ	
	خُلَفَاءُ	A successor,	خَلِيفَةٌ	
سَمِحَاءُ	Generous,	سَمِحٌ	فَعْلٌ 3.	

17. Nouns which form their *Plurals of Multitude*

	PLURAL.	SIGNIFICATION.	SINGULAR.	MEASURES.
in Measure أَفْعَالٌ	أَغْنِيَاءُ	Rich,	غَنِيٌّ	1. فَعِيلٌ
	أَنْبِيَاءُ	A prophet,	نَبِيٌّ	
	أَوْصِيَاءُ	A legatee,	وَصِيٌّ	
	أَوْلِيَاءُ	A friend (of God),	وَلِيٌّ	
	أَذْكَيَاءُ	Acute,	ذَكِيٌّ	
	أَشَقِيَاءُ	Wicked,	شَقِيٌّ	
	أَتْقِيَاءُ	Pious,	تَقِيٌّ	
	أَصْدِقَاءُ	A faithful friend,	صَدِيقٌ	
	أَحِبَّاءُ	A beloved friend,	حَبِيبٌ	

18. Nouns which form their *Plurals of Multitude*

in Measure فَعَالِي	فَتَاوِي	Decision of law,	فَتْوِي	فَعْلِي	1.
	ذَفَارِي	A bone behind the ear,	ذِفْرِي	فَعْلِي	2.
	سَعَادِي	A woman's name,	سَعْدِي	فَعْلِي	3.
	عَذَارِي	A virgin,	عَذْرَاءُ	فَعْلَاءُ	4.
	سَكَارِي	Drunk,	سَكَرَانٌ	فَعْلَانٌ	5.
	يَتَامِي	Orphan,	يَتِيمٌ	فَعِيلٌ	6.
	أَيَامِي	A widower; also a widow,	أَيِّمٌ	فَعْلٌ	7.

19. Nouns which form their *Plurals of Multitude*

in Measure فَعَالِي	سَكَارِي	Drunk,	سَكَرَانٌ	فَعْلَانٌ	1.
	فَرَادِي	An unit; also an attribute of the Deity,	فَرْدٌ	فَعْلٌ	2.
	قَدَامِي	Ancient; also an attribute of the Deity,	قَدِيمٌ	فَعِيلٌ	3.

OF THE PLURAL OF PLURALS, جَمْعُ الْجُمُوعِ ; OR,
THE EXTREME BOUNDARY OF PLURALS, مُنْتَهَى الْجُمُوعِ .

Of the origin and signification of this *term*, it will be sufficient for our present purpose to state, that the Arabs often form Plurals from Nouns *already* in the *Plural Number* ; as, سَفِينَةٌ “ a ship ” : First Plural, سَفُنٌ ; Second Plural, سَفَائِنٌ . رُكْنٌ “ a pillar ” : First Plural, أَرْكَانٌ ; Second Plural, أَرَاكِنٌ ; Third Plural, أَرَاكِينٌ . &c. &c.

The last of these, then, from which it is not allowable to form another Plural, goes by the above names. But the student is not to imagine that every Plural of this kind, that he meets with, *is absolutely* formed from *another Plural* ; for there are many Arabic Nouns, the Plurals of which are confined to the *above form* only, and, in reality, have no other Plurals.

This class of Plurals comprises Seventeen Measures, according to the following table.

SIGNIFICATION.	SINGULAR.	PLURAL.	MEASURES.	
A claim,	دَعْوِي	دَعَاوِي	فَعَالِي	1.
Mankind,	إِنْسَانٌ	أَنَاسِي	فَعَالِي	2.
A book, letter, &c. &c.	رِسَالَةٌ	رِسَائِلٌ	فَعَائِلٌ	3.
Precious stone, &c. &c.	جَوْهَرٌ	جَوَاهِرٌ	فَوَاعِلٌ	4.
Regulation,	قَانُونٌ	قَوَانِينٌ	فَوَاعِيْلٌ	5.
Greater,	أَكْبَرٌ	أَكَابِرٌ	أَفَاعِلٌ	6.
Climate,	إِقْلِيمٌ	أَقَالِيمٌ	أَفَاعِيْلٌ	7.

SIGNIFICATION.	SINGULAR.	PLURAL.	MEASURES.	
Object,	مَطْلَبٌ	مَطَالِبٌ	مَفَاعِلٌ	8.
A lamp,	مِصْبَاحٌ	مِصَابِيحٌ	مَفَاعِيلٌ	9.
Experience,	تَجْرِبَةٌ	تَجَارِبٌ	تَفَاعِلٌ	10.
A picture,	تَصْوِيرٌ	تِصَاوِيرٌ	تَفَاعِيلٌ	11.
Eloquence,	بَلَاغٌ	بَلَاغِيْنَ	فَعَالِيْنَ	12.
A sovereign,	سُلْطَانٌ	سَلَاطِيْنٌ	فَعَالِيْنَ	13.
A register,	دَفْتَرٌ	دَفَاتِرٌ	فَعَالِلٌ	14.
Paper,	قِرْطَاسٌ	قِرَاطِيْسٌ	فَعَالِيْلٌ	15.
A Kushmeerian,	كُشْمِيْرِي	كُشَامِرَةٌ	فَعَالِلَةٌ	16.
An Afghan,	أَفْغَانٌ	أَفَاغِنَةٌ	أَفَاعِلَةٌ	17.

[N. B. The Arabic words, with the Forms and Measures in which they appear under the various heads in this Appendix, have been chiefly taken from Baillie's Arabic Tables—the most useful and correct compilation of the kind ever offered to Arabic Students in the English language.

In the selection of them, however, I have felt it necessary to introduce some further explanations; and to make such alterations in the arrangement and disposition of them as seemed to me proper and desirable.

I only wish it had been more in accordance with the nature and the plan of this work to have availed myself more copiously of the use of this most valuable auxiliary.]



