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Indian Institute, Oxford.

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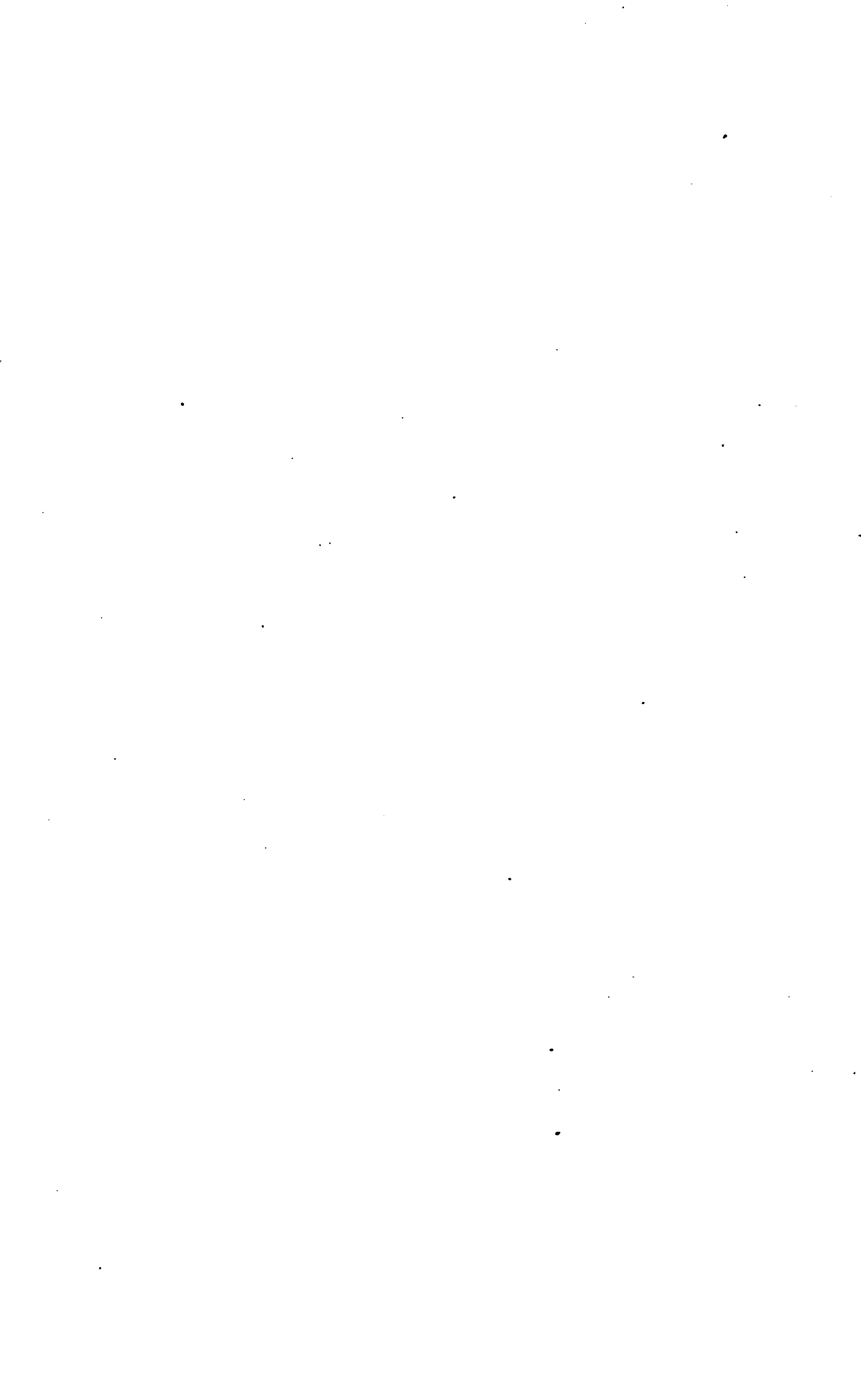
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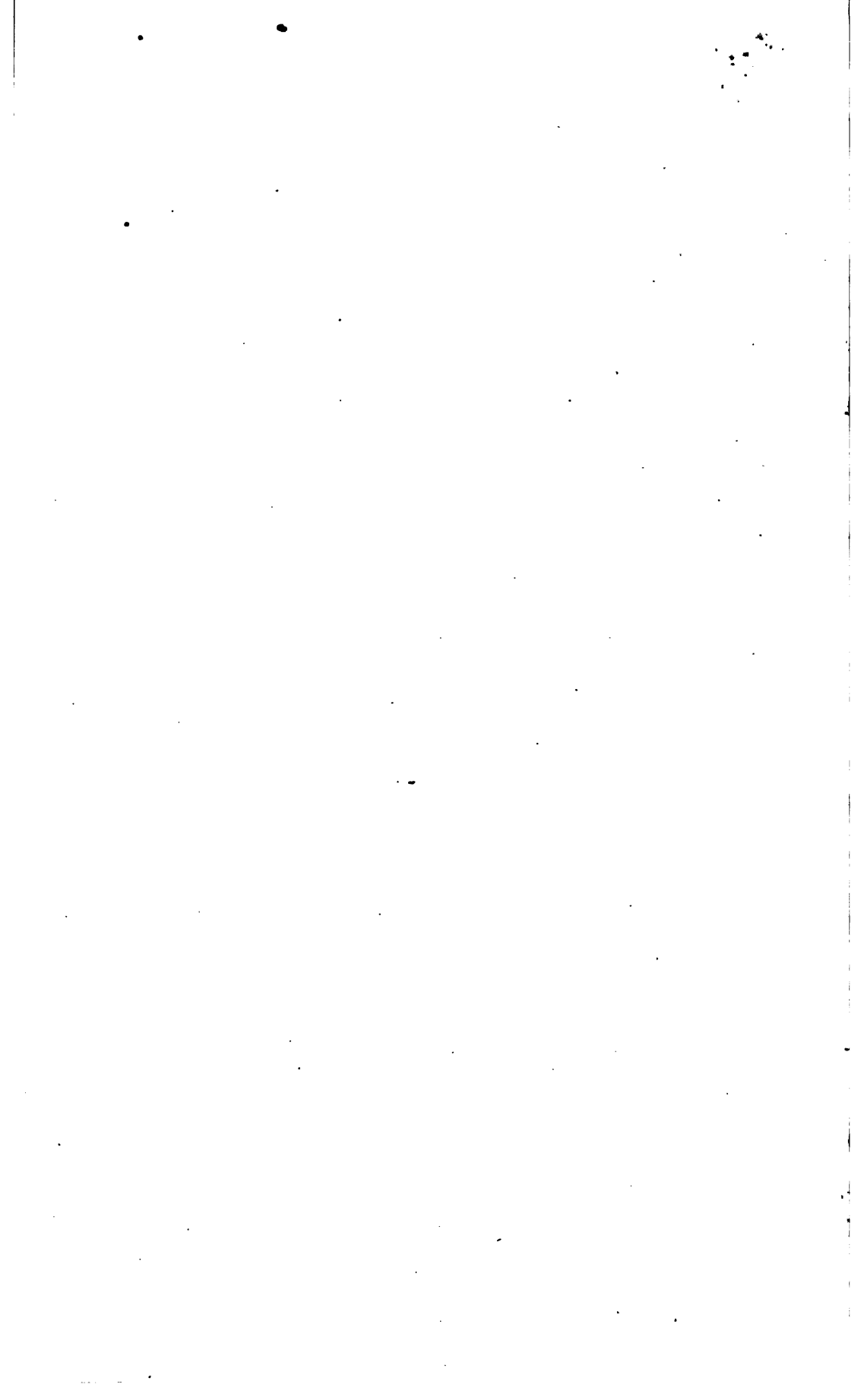
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Smith 1852

A

GRAMMAR
OF THE
PERSIAN LANGUAGE.

TO WHICH IS ADDED,
A SELECTION OF EASY EXTRACTS FOR READING,
TOGETHER WITH
A COPIOUS VOCABULARY.

BY DUNCAN FORBES, A.M.

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MEMBER OF THE ASIATIC SOCIETY OF PARIS,
AND PROFESSOR OF ORIENTAL LANGUAGES AND LITERATURE IN
KING'S COLLEGE, LONDON.

لیسَ لِلْأَنْسَانِ إِلَّا مَا سَعِيَ از غم و آندوه مانم برطرف من دران معدور باشم و آسلاّم	من طریقِ سعی می آرم بجا دامن مقصود اگر آرم بکف ور نشد از جهد من کاری تمام
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N.B. The Author regrets to find that the following errors, notwithstanding his care in correcting the proof-sheets, have escaped his notice till too late :—In p. 37, l. 11, for *راسيدين*, read *رسيدين*; p. 80, l. 26, for *ختر*, read *خطر*. In the Selections, Story 4, l. 2, for *فراوانست*, read *فراوانست*; Story 70, l. 8, for *پدم*, read *پدم*; the last word of the same Story should be *سراي*, instead of *سواي*.

PREFACE.

THE object of the following Work is to facilitate the acquisition of a language universally allowed to be the richest and most elegant of those spoken in Modern Asia. To the general scholar, the Persian recommends itself, from its vast stores of graceful and solid literature. To the traveller in the East, a knowledge of it is as essential as that of the French used to be in Europe. Lastly, to those gallant bands of British Youth, who annually resort to India, destined to become, in their turn, the guardians of our Eastern Empire, an acquaintance with Persian is of the utmost importance. In the first place, it is the Court language of the Musulmān Princes, and that of the higher classes generally; and in the second place, a knowledge of it is requisite for the proper attainment of the Hindūstānī, or popular language, which is spoken and understood, more or less, in every part of the country.

I have been long convinced, from experience, that a work like the present is a desideratum. A Grammar of any language, adapted for a beginner, ought to be brief and perspicuous, containing only the general and more useful principles of such language. It ought to be accompanied with easy extracts for practice, as well as a copious Vocabulary. At the same time, the shortest Grammar is too long for a beginner: therefore, those parts absolutely necessary for the first reading ought to be rendered more prominent, by the use of a larger type. Lastly, the work ought to be confined entirely to its legitimate purpose—the instructing of beginners; not deviating into ingenious metaphysical and etymological discussions, however interesting in their proper place: nor

should it be over-crowded with superfluous paradigms of Verbs, &c., so as to swell up the volume to an undue extent.

If this criterion of a *good* elementary Grammar is sound, which I think few men of sense will dispute, then there is ample room for the present little work, however imperfect in execution, as the first attempt of the kind that has yet been made in this country, with regard to the Persian language.

Let it not be supposed, that because this book is small in bulk it must necessarily be superficial and imperfect: نه هرچه بقامت مهتر بقیمت بهتر. On the contrary, I am convinced that the student will here find all the information of any consequence contained in larger volumes, and a great deal which they do not contain. I have endeavoured throughout the work to enlarge upon those parts of the subject which I have observed to be most needed by beginners. Such parts of the Grammar of the Persian language as agree with our own, or with that of European languages in general, I have passed over with the utmost brevity.

The only work on the subject to which I am under any obligation is the Persian Grammar of Dr. Lumsden, Calcutta, 1810, in two folio volumes. From this valuable work I have extracted many a pearl, though it must be confessed, I was obliged often to dive through an enormous mass of water to procure it. Still, with all its metaphysics and verbosity, Dr. Lumsden's Grammar ought to be perused by every one who wishes to acquire a thorough knowledge of the Persian language. It is indeed a pity that the Work should not be reprinted in this country: it would form two octavo volumes; and, when printed in our elegant types, and on good paper, it would not look nearly so formidable and repulsive as it does in its present state.

The Selections for Reading, appended to the Grammar, consist of one hundred anecdotes, commencing with the

shortest and easiest. The first seventy of them have the short vowels and the symbol *jazm* marked in full; and in the remainder the marks have been omitted, except in the case of an *izāfat*, or when there might arise an ambiguity from the omission. I have, throughout the Selections, given a species of punctuation, which the reader will find very serviceable. The *dash* (—), denotes a half-stop, like our comma, or semicolon: the *star* (*), a full stop; and the note of interrogation is the same as our own, though it might be improved by turning it backwards. Of the propriety of employing some sort of punctuation in oriental compositions there can be no doubt: the beginners will find difficulties enough to encounter, even when they know where the sentence begins and ends, which is really no unreasonable indulgence.

The greater number of the anecdotes are from Gladwin's Persian Munshī, printed in quarto about 1800, a work now very scarce. I am aware that Gladwin's anecdotes have been since reprinted, both here and on the Continent, but not in such a way as to be of any service to a beginner; for, by the use of them, he will contract a vicious mode of pronunciation, which he will afterwards have to unlearn. About thirty anecdotes, more or less, which are not in Gladwin, have been extracted from a substantial and well-written MS., a sort of Persian Joe Miller in its way, called the *Khulāsat un-nasāih*, or "the Essence of Counsels." It was my intention to have added some twenty or thirty pages of extracts from the best Persian Poets; but, on consideration, I have deferred this for the present. Should the work be deemed worthy of another edition, it is my intention to add—1st. A section on Arabic words, such as occur most frequently in Persian, confining myself merely to their mechanism, and the changes which they undergo; 2dly, A treatise on the Prosody of the language, which is greatly wanted; for without a knowledge of the various metres, much of the beauty of the Persian Poets is lost,

and besides, the metre frequently assists us in detecting errors of the copyists. At the same time, the Selections and Vocabulary will be proportionally extended, by the addition of some specimens from the best Prose Writers, and extracts from the Poets.

In conclusion, let me address myself to the student as to the plan for perusing this work. In the first place, make yourself perfectly acquainted with the letters, and their various sounds; after which, endeavour to read and remember the declension of the substantives *mard* and *kitab*, pages 29 and 30; and the verb *rasīdan*, page 35. This done, read over carefully the fable, page 71, an analysis of which precedes; and, afterwards, read the two stories, pages 20 and 21, ascertaining the meaning of every word from the Vocabulary. The next step is, to read carefully all the paragraphs in the Grammar printed in large type; after which, read and translate, by the aid of the Vocabulary, the first ten or twelve pages of the Selections. Being now able to read fluently, peruse the Grammar from beginning to end. I do not mean that you should commit it to memory; but read it with such attention, that you may afterwards be able to know where to look for any rule or explanation of which you may feel the want. Lastly, preserve by you an accurate translation of every story as you proceed in the Selections; and at the end of six weeks or two months, endeavour to restore your translation back into Persian. Proceed thus till you have finished the book, and you will then find yourself possessed of a very fair elementary knowledge of the language.

D. FORBES.

PERSIAN GRAMMAR.

SECTION I.

ON THE LETTERS AND SYMBOLS USED IN WRITING.

1. THE Persians* have for many centuries adopted the Alphabet of the Arabs, consisting of *Twenty-eight* letters: to which they have added *four* other characters, to express sounds peculiar to their own language. These letters, then, *Thirty-two* in number, are written and read from right to left; and, consequently, their books and manuscripts begin at what we should call the *end*. Several of the letters assume different forms, according to their position in the formation of a word or a combined group; as may be seen in the following Table, Column V. Thus, in a combination of three or more letters, the first of the group, on the right-hand side, will have the form marked *Initial*; the letter or letters between the first and last will have the form marked *Medial*; and the last, on the left, will have the *Final* form. Observe, also, that in this Table; Column I. contains the names of the letters in the Persian character; II. the same in Roman character; III. the detached form of the letters, which should be learned first; and IV. the corresponding English letters.

* The Alphabet here described is used, generally speaking, by all those nations who have adopted the religion of Muhammad; viz. along the North and East of Africa, in Turkey, Arabia and Persia, and by the Mussulman portion of the people of India and Malacca.

THE PERSI-ARABIC ALPHABET.

I. NAME.	II. NAME.	III. DETACHED FORM.	IV. POWER.	V. COMBINED FORM.			VI. EXEMPLIFICATIONS.			
				Final.	Med.	Initial.	Final.	Medial.	Initial.	
الف	<i>alif</i>	ا	<i>a, &c.</i>	ا	ا	ا	وا	تا	بار	اب
بي	<i>be</i>	ب	<i>b</i>	ب	بب	بب	باب	شب	صبر	بر
پي	<i>pe</i>	پ	<i>p</i>	پ	پپ	پپ	آپ	چپ	سپر	پر
تي	<i>te</i>	ت	<i>t</i>	ت	تت	تت	پوت	دست	ستر	تپ
ثيا	<i>se</i>	ث	<i>s</i>	ث	ثث	ثث	روث	خبث	بثر	ثور
جيم	<i>jēm</i>	ج	<i>j</i>	ج	جج	جج	کاج	کج	شجر	جبر
چي	<i>che</i>	چ	<i>ch</i>	چ	چچ	چچ	گوچ	هیچ	بچه	چپ
حي	<i>he</i>	ح	<i>h</i>	ح	حح	حح	روح	صمّح	بجر	حر
خي	<i>khē</i>	خ	<i>kh</i>	خ	خخ	خخ	شاخ	بخ	تخم	خر
دال	<i>dāl</i>	د	<i>d</i>	د	دد	دد	صاد	صد	فدا	در
ذال	<i>zāl</i>	ذ	<i>z</i>	ذ	ذذ	ذذ	باز	کاغذ	نذر	ذم
ري	<i>re</i>	ر	<i>r</i>	ر	رر	رر	مار	مر	مرد	رم
زي	<i>ze</i>	ز	<i>z</i>	ز	زر	زر	باز	گزر	بزم	زر
ژي	<i>zhe</i>	ژ	<i>zh</i>	ژ	ژژ	ژژ	کاژ	پاپژ	غزب	ژرف
سین	<i>sān</i>	س	<i>s</i>	س	سس	سس	باس	بس	فسق	سر
شین	<i>shān</i>	ش	<i>sh</i>	ش	شش	شش	پاش	پش	نشد	شد
صاد	<i>sād</i>	ص	<i>s</i>	ص	صص	صص	ناصر	نص	قصد	صد

I. NAME.	II.	III. DETACHED FORM.	IV. POWER.	V. COMBINED FORM.			VI. EXEMPLIFICATIONS.			
				Final.	Med.	Initial	Final.	Medial.	Initial.	
ضاد	<i>zād</i>	ض	<i>z</i>	ض	ض	ض	بُعُوضُ	بعض	خِضِر	ضِدّ
طوي	<i>toe</i>	ط	<i>t</i>	ط	ط	ط	خُطُوطُ	خطّ	بطن	طِي
ظوي	<i>zoe</i>	ظ	<i>z</i>	ظ	ظ	ظ	حِفاظُ	حِفظ	نظر	ظفر
عَين	<i>āin</i>	ع	<i>a, &c.</i>	ع	ع	ع	صِناعُ	صنع	بُعْدُ	عِسل
غَين	<i>ghāin</i>	غ	<i>gh</i>	غ	غ	غ	بِاعُ	تِيعُ	بِغِي	عُسل
في	<i>fe</i>	ف	<i>f</i>	ف	ف	ف	كاف	كف	سفر	فِي
قاف	<i>kāf</i>	ق	<i>k</i>	ق	ق	ق	باق	بق	سقر	قد
كاف	<i>kāf</i>	ك	<i>k</i>	ك	ك	ك	خاك	يك	بِگن	گن
گاف	<i>gāf</i>	گ	<i>g</i>	گ	گ	گ	راگ	رنگ	جگر	گز
لام	<i>lām</i>	ل	<i>l</i>	ل	ل	ل	سال	گل	عِلم	لب
میم	<i>mām</i>	م	<i>m</i>	م	م	م	تمام	سِتم	چِمن	من
نون	<i>nān</i>	ن	<i>n</i>	ن	ن	ن	نون	صِحن	چِند	نم
واو	<i>wāw</i>	و	<i>w, &c.</i>	و	و	و	رو	بو	پور	وجد
هي	<i>he</i>	ه	<i>h</i>	ه	ه	ه	ماه	نه	بها	هنر
يي	<i>ye</i>	ي	<i>y, &c.</i>	ي	ي	ي	جايي	بي	حيد	يد

Note.—The learner will observe, that the letters ا, د, ذ, ر, ز, ژ, and و do not alter in shape, whether Initial, Medial, or Final. Another peculiarity which they have, is, that they never unite with the letter following, to the left. The letters ط and ظ, in like manner, do not alter, but they always unite with the letter following on the left hand.

2. Perhaps the best mode of learning the Alphabet, is, First, to write out several times the detached or full forms of the letters in Column III. Secondly, to observe what changes (if any) these undergo, when combined in the formation of words, as exhibited in Column V. Lastly, to endeavour to transfer, into their corresponding English letters, the words given as exemplifications in Column VI.

3. In the foregoing Table, most of the letters are sufficiently represented by the corresponding English letters; (the sound of the characters چ *ch* and ش *sh* being the same as in the word *Cheshire*,) it will be necessary therefore merely to notice those that slightly differ from our own pronunciation, which are the following:

ت The sound of this letter is softer and more dental than that of the English *t*: it corresponds with the *t* of the Gaelic dialects, or that of the Italians in the word *sotto*. It corresponds with the Sanskrit त.

ث is sounded by the Arabs like our *th* hard, in the words *thick*, *thin*; but by the Persians and Indians it is pronounced like our *s* in the words *sick*, *sin*.

ح is a very strong aspirate, somewhat like our *h* in the word *haul*, but uttered by compressing the lower muscles of the throat.

خ has a sound like the *ch* in the word *loch*, as pronounced by the Scotch and Irish; or the final German *ch*, in the words *schach* and *buch*.

د is more dental than the English *d*: the former is the Sanscrit द, the latter is nearer the ड. The *d* of the Celtic

dialects, and of the Italian and Spanish, corresponds with the Persian ذ.

ذ is properly sounded like our *th* soft, in the words *thy* and *thine*; but in Persia and India it is generally pronounced like our *z* in *zeal*.

ژ is pronounced like the *j* of the French, in the word *jour*, or our *z* in the word *azure*.

ص has a stronger or more hissing sound than our *s*. In Persia and India, however, there is little or no distinction between it and س.

ض is pronounced by the Arabs like a hard *d* or *dh*; but in Persia and India it is sounded like *z*.

ط and ظ. These letters are sounded, in Persian, like ت and ز, or very nearly so. The anomalous letter ع will be noticed hereafter.

غ has a sound somewhat like *g* in the German word *sagen*. About the banks of the Tweed, the natives sound what they fancy to be the letter *r*, very like the Eastern غ.

ق bears some resemblance to our *c* hard, in the words *calm*, *cup*; with this difference, that the ق is uttered from the lower muscles of the throat.

گ is sounded like our *g* hard, in *give*, *go*; never like our *g* in *gem*, *gentle*.

ن at the beginning of a word or syllable is sounded like our *n* in the word *now*: at the end of a word, when preceded by a long vowel, it sometimes has a *nasal* sound, like the French *n*, in such words as *mon* and *son*, where

the effect of the *n* is to render the vowel nasal, while its own sound is scarcely perceptible.

ð is an aspirate, like our *h* in *hand, heart*; but at the end of a word, if preceded by the short vowel *a* (Fatha, §.4.), the ð has no sensible sound, as in *دانه* *dana*, “a grain”; in which case it is called *هاي مُخْتَفِي* *hāe-mukhtafī*, i.e. the *h*, *obscure* or *imperceptible*.

a. At the end of words derived from Arabic roots, this letter is frequently marked with two dots, thus, *ā*; and sounded like the letter *ت* *t*. In such words, when introduced into their language, the Persians generally convert the *ā* into *ت*; but sometimes they leave the *ā* unaltered; and frequently they omit the two dots, in which case the letter is sounded according to the general rule.

3. Much more might have been said in describing the sounds of several of the letters; but we question much whether the learner would be greatly benefited by a more detailed description. It is difficult, if not impossible, to give, in writing, a correct idea of the mere sound of a letter, unless we have one that corresponds with it in our own language. When this is not the case, we can only have recourse to such languages as happen to possess the requisite sound. It is possible, however, that the student *may be* as ignorant of these languages as of Persian. It clearly follows, then, as a general rule, that the correct sounds, of such letters as differ from our own, must be learned *by the ear*—we may say, by a *good ear*; and, consequently, a long description is needless. This remark applies in particular to the letters *ض ص د خ ح ت* *غ*, and the nasal *ن*.

OF THE PRIMITIVE VOWELS.

4. The Primitive Vowels in Arabic and Persian are three, which are expressed by the following simple notation. The first is called *fatha* **فَتْحَة**, and is written thus, $\overset{\text{—}}{\text{—}}$ over the consonant to which it belongs. Its sound is that of a short *a*, such as we have in the word *calamus*, which is of Eastern origin, and of which the first two syllables or root, *calam* or *kalam*, are thus written, **قَلَم**. Dr. Gilchrist, and several eminent Oriental scholars, have considered the *fatha* as equivalent to our short *u* in the words *sun*, *shun*. We have no hesitation, however, in saying, from our own experience, that our short *u* is not generally a true representation of *fatha*. In pronouncing the short *u* of *sun*, the mouth is *more shut* than in pronouncing the *a* in the words *calamus* and *calendar*; and it so happens, that the very signification of the term *fatha* is, 'open.' In such Oriental words as we may have occasion to write in Roman characters, the *a*, unmarked, is understood always to represent the vowel *fatha*, and to have no other sound than that of *a* in *calamus* or *calendar*.

5. The second is called *kasra* **كَسْرَة**, and is thus — written under the consonant to which it belongs. Its sound is generally that of our short *i* in the words *sip* and *fin*, which in Persian would be written **سِپ** and **فِین**. Occasionally it has a sound like our short *e* in the words *bed* and *fed*, which words would be most nearly represented in Persian as **بِد** and **فِد**. In India, the *kasra* has always the sound of our short *i*: the unmarked *i*, therefore,

in the course of this work, is understood to have the sound of *i* in *sip* and *fin*, in all Oriental words written in the Roman character.

6. The third is called *zamma* or *dhamma* (ضَمَّة), which is thus [ُ] written over its consonant. Its sound is like that of our short *u* in the words *pull* and *push*, which in Persian would be written پُل and پُش: we have its sound also in the words *foot* and *hood*, which would be written فُت and هُد. Sometimes the *zamma* has a sound approaching our short *o* in the word *solemn*; and the word كُفت *goft*, instead of *guff*, is sometimes heard with this sound. We shall, however, represent the *zamma* by the unmarked *u*, which, in all Oriental words in the Roman character, is understood to have the sound of *u* in *pull* and *push*; but never that of our *u* in such words as *use* and *perfume*, or such as *sun* and *fun*. In Persian, the three short vowels are also called *zabar*, *zer*, *pesh*, respectively.

OF THE CONSONANTS ا, و, ع, AND ي.

7. At the beginning of a word or syllable, the letter ا, like any other consonant, depends for its sound on the accompanying vowel: of itself, it is a very weak aspirate, like our *h* in the words *herb*, *honour*, and *hour*. It is still more closely identified with the *spiritus lenis* of the Greek, in such words as ἀπὸ, ἐπὶ, ὀρθός. In fact, when we utter the syllables *ab*, *ib*, and *ub*, there is a slight movement of the muscles of the throat at the commencement of utterance; and that movement the Oriental grammarians

consider to be the مخرج *makhraj*, or utterance of the consonant ا, as in ا̇, ا̈, and ا̉, just the same as the lips form the *makhraj* of *b*, in the syllables ب̇ *bā*, ب̈ *bī*, and ب̉ *bū*. Finally, the ا may be considered as the *spiritus lenis*, or weak aspirate of the letter *δ*.

8. The consonant ع has the same relation to the strong aspirate ح that ا has to *δ*; that is, the ع, like the ا, is a *spiritus lenis* or weak aspirate; but the *makhraj*, or place of utterance of ع, is in the lower muscles of the throat. With this distinction, its sound, as in the case of the letter ا, depends on the accompanying vowel, as ع̇ *'ab*, ع̈ *'ib*, ع̉ *'ub*, which, in the mouth of an Arab, are very different sounds from ا̇ *ab*, ا̈ *ib*, and ا̉ *ub*. At the same time, it is impossible to explain in writing the true sound of this letter; as it is not to be found in any European language, so far as we know. The student who has not the advantage of a competent teacher may treat the ع as he does the ا until he has the opportunity of learning its true sound by the ear.

9. Of the consonants و and ي very little description is necessary. The letter و has generally the sound of our *w* in *we*, *went*. The modern Persians, particularly those bordering on the Turks, pronounce the و like our *v*, as in the words شوم *shavam* or, more nearly, *shēvēm*, and شوي *shavī*, which in Eastern Persia and India are pronounced *shawam* and *shawī*. The sound of the consonant ي is exactly our own *y* in *you*, *yet*, or the German *j* in *jener*.

10. It appears, then, that the thirty-two letters constituting the Persian Alphabet are all to be considered as *consonants*, each of which may be uttered with any of the three primitive vowels, as بَ *ba*, بِ *bi*, and بُ *bu*: hence the elementary sounds of the language consist of ninety-six syllables, each consonant forming three distinct syllables.

When a consonant is accompanied by one of the three primitive vowels, it is said to be **مُتَحَرِّك** *mutaharrik*, that is, *moving*, or *moveable*, by that vowel. Oriental grammarians consider a syllable as a *step* or *move* in the formation of a word or sentence. In Persian and Arabic, the first letter of a word is always accompanied, or moveable, by a vowel. With regard to the following letters there is no certain rule. When, in the middle or end of a word, a consonant is not accompanied by a vowel, it is said to be **سَاكِن** *sākin*, *resting* or *inert*. Thus, in the word **مَرْدُم** *mardum* the *mīm* is *moveable* by *fatha*; the *re* is *inert**, having no vowel; the *dāl* is moveable by *zamma*; and, finally, the *mīm* is *inert*. The mark َ or ِ, called **جَزْم** *jazm*, is placed over a consonant, to shew when it is *inert*, as in the word *mardum*, where the ر (*r*) and final م (*m*) are *inert*. As a general rule, the last letter of a Persian word is always *inert*; hence it is not necessary to mark

* I ought to apologize for the employing of this novel term here. In most Persian and Arabic Grammars, a letter not followed by a vowel is called *quiescent*: now, I object to the latter term, as it is apt to mislead the beginner, it being already applied in English Grammar in the sense of *not sounded*. For instance, the letter *g* is *quiescent* in the word *phlegm*; we cannot, however, say that *m* is *quiescent* in the same word, though we may say that it is *inert*. The student will be pleased to bear in mind, then, that a letter is said to be *inert* when it is not followed by a vowel.

the last letter of a word with the *jazm*. When a letter is doubled, the mark ـَـ , called *tashdīd*, is placed over it. Thus, in the word شِدَّت *shid-dat*, where the first syllable ends with د (*d*) and the next begins with د (*d*), instead of the usual mode شِدْدَت , the two *dāls* are united, and the mark ـَـ indicates this union.

OF THE LETTERS OF PROLONGATION, ا , و , AND ي .

11. The letters ا , و , and ي , when *inert*, serve to prolong the preceding vowel, as follows. When ا *inert* is preceded by a letter moveable by *fatha*, the *fatha* and *alif* together form a long sound like our *a* in *war*, or *au* in *haul*, which in Persian might be written وَأَر and حَالَ . Now it so happens, that the ا *inert* is always preceded by *fatha*: hence, as a general and practical rule, *alif* not beginning a word or syllable forms a sound like our *a* in *war*, or *au* in *haul*. On a similar principle, we may consider the unaspirated *h* as a letter of prolongation in the German words *wahr* and *zahl*. We may also consider the second *a* as *inert* in the words *aachen* and *waal*.

12. When the letter و *inert* is preceded by a consonant moveable by the vowel *zamma*, the *zamma* and و together form a sound like our *oo* in *tool*; which in Persian might be written طُول , or, which is the same thing, like our *u* in *rule*, which the Persians would write رُؤْل . The same combination forms also another sound, like our *o* in *mole*, which they would write مُؤْل , or, perhaps still nearer, like our *oa* in *coat*, which they would write كُؤْت . In the Arabic language, the latter sound of و , viz. that of *o* in

mole, is unknown; hence grammarians call it *Majhūl*, or 'Ajamī, i.e. the Unknown or Persian و; whereas the former sound, that of *u* in *rule*, is called *Ma'rūf*, the Known or Familiar و. If the letter و be preceded by a consonant moveable by *fatha*, the *fatha* and و united will form a diphthong, nearly like our *ou* in *sound*, or *ow* in *town*, but more exactly like the *au* in the German word *kaum*, which in Persian or Arabic might be written قَوْم. If the و be preceded by the vowel *kasra*, no union takes place, and the و preserves its natural sound as a consonant, as in the word سِوَا *siwā*. In English, the *w* is a letter of prolongation in many words, as *draw*, *crow*, &c.; it also contributes to the formation of a diphthong, as in *town*, *gown*, &c.

a. When the letter و is preceded by خ moveable by *fatha*, and followed by |, the sound of و is scarcely perceptible; as in the word خَوَاهِم, pronounced *khāham*, not *khawāham*. This rule, however, applies only to words purely Persian; never to those borrowed from the Arabic language, which are very numerous.

b. In like manner, when و preceded by خ moveable by *fatha*, and sometimes by *zamma* or *kazra*, is followed by any of the letters پ, د, ز, ر, س, ش, ن, ه, or ي, the و occasionally loses its usual sound, as in the word خَوْد, pron. *khād*, not *khaud* or *khawad*; so in خُوْد, pron. *khūd*, not *khūd*; also in خُوْدِش, pron. *khēsh*, not *khiwesh*. This rule also applies only to words purely Persian; and, as it is by no means general, the student must ascertain the pronunciation in such cases from a Dictionary of standard authority; such as Professor Johnson's edition of Richardson, 4to. London, 1829.

13. When the letter ي inert is preceded by a conso-

nant moveable by *kasra*, the *kasra* and the **ي** unite, and form a long vowel, like our *ee* in *feel*, which in Persian might be written **فِيْل**; or, which is the same thing, like our *i* in *machine*, which in Persian would be written **مَشِيْن**. The same combination may also form a sound like our *ea* in *bear*, which would be written **بَيْر**, or like the French *é* in the words *tête* and *fête*; or the German *e* followed by *h* in the words *sehr*, *gelehrt*. In the Arabic language, the latter sound of **ي** is unknown: hence, when the **ي** forms the sound of *ea* in *bear*, &c., it is called *Yāe Majhūl*, or *yāe 'Ajamī*, that is, the Unknown or Persian **ي**; whilst the former sound—that of *ee* in *feel*, or *i* in *machine*—is called *Yāe Ma'rūf*, the Known or Familiar **ي**. When the letter **ي** *inert* is preceded by a consonant, moveable by *fatha*, the *fatha* and the **ي** unite, and form a diphthong, like *ai* in the German word *Kaisèr*, which in Arabic and Persian is written **قَيْصِر**. This sound is really that of our own *i* in *wise*, *size*, which we are pleased to call a vowel, but which, in reality, is a genuine diphthong. When the **ي** *restant* is preceded by *zamma*, no union takes place, and the **ي** retains its usual sound as a consonant, as in the word **مُيَسَّر** *muyassar*. In English, the letter *y* is a letter of prolongation in the words *say* and *key*; it also contributes to the formation of a diphthong in the word *buy*, which in Persian might be written **بِي**.

14. It appears, then, from what we have stated, that the Persian language has ten vocal sounds; viz. 1st, Three short or *primitive* vowels, as in the syllables **بَد** *bād*; **بِد** *bīd*; **بُد** *būd*, pronounced *boöd*. 2dly, Three corre-

sponding long vowels, formed by introducing the homogeneous letters of prolongation immediately after the preceding short vowels, as in **بَاد** *bād*, **بِيد** *bīd*, **بُود** *būd*. 3dly, Two diphthongs, as in **بَايد** *baid*, the *ai* pronounced like our *i* in *abide*; and **بَاود** *baud*, the *au* pronounced like our *ou* in *loud*. 4thly, The two long vowels, peculiarly Persian, or *Majhūl*, as **بَيْل** *bél*, pronounced like the English word *bail*, and **رُوز** *rōz*, pronounced very nearly like the English word *rose*.

15. It must be observed, that there are very few Persian works, manuscript or printed, in which all the vowels are marked as we have just described. The primitive short vowels are almost always omitted, as well as the marks **جزم** *jazm* and **تشدید** *tashdid*; nor is the omission of any consequence to the natives and those who know the language. To the young beginner, however, in this country, it is essential to commence with books having the vowels carefully marked; otherwise, he will contract a vicious mode of pronunciation, which he will find it difficult afterwards to unlearn. At the same time, it is no easy matter in printing to insert all the vowel-points &c. in a proper and accurate manner. In the present work, a medium will be observed, which, without ever crowding the text with marks, will suffice to enable the learner to read without any error, provided he will attend to the following rules.

16. In the first place,—the last letter of every word (as already mentioned, §.10.) is *inert*: hence the mark

ة *jazm* is in that case dispensed with: when there is an exception to this rule, as in the formation of the genitive case, the last letter will be marked with the requisite vowel. Secondly, the letters و, ا, and ي, not initial, are generally *inert*; hence, they are not in such cases marked with the *jazm*: whenever و and ي, not initial, are moveable consonants, they are marked with the requisite vowels. Thirdly, to distinguish between the *majhūl* and *ma'rūf* sounds of و and ي, the following rule is observed. When و and ي follow a consonant, unmarked by a short vowel or *jazm*, they are understood to have the *majhūl* sound, or that of *ō* and *é* respectively, as in مور *mōr*, "an ant," and شير *shēr*, "a lion." If, on the other hand, the consonant preceding و have the vowel ؤ, and that preceding ي the vowel ى, they have the *ma'rūf* sound, or that of *u* in *rule* and *i* in *machine* respectively, as in the words سُود *sūd*, "gain," and شير *shīr*, "milk": and if the preceding consonant be marked with *jazm*, و and ي are consonants. Fourthly, the short vowel *fatha* َ is of more frequent occurrence than the other two: hence it is omitted in the printing; and the learner is to supply it for every consonant except the last, provided he see no other vowel, nor the mark *jazm* accompanying any of the consonants aforesaid. The vowel *fatha* is written before the letters و and ي when they form diphthongs, as in قوم *kaum*, "a tribe," and سير *sair* (pronounced like the English word *sire*), "a walk." According to this method, the ten vocal sounds will be uniformly represented as follows, both in the Persian text, and in such Persian words as we may have occasion to write in Roman

characters. 1st, Three short vowels, **بَر** *bar*, **بِن** *bin*, **بُسْر** *sur*. 2dly, Three corresponding long, **بَار** *bār*, **بَيْن** *bīn*, **سُور** *sūr*. 3dly, Two diphthongs, **سَيْر** *sāir*, **قَوْم** *kaum*. 4thly, The two sounds called *Majhūl*, not used in Arabic, **بِيل** *bēl*, **رُوز** *rōz*.

17. The letters **ا** and **ع**, beginning a word or syllable, form, according to our notions, an initial vowel; although the Orientals deny the possibility of such a thing: thus—

اود ايد ; اود ايد آد ; اود ايد ااد ; اود ايد ااد ; اود ايد ااد ;
ad id ud; ād īd ūd; aid aud; ēd ōd;

or,

عود عِيد ; عود عِيد عاد ; عود عِيد عاد ; عود عِيد عاد ; عود عِيد عاد ;
'ad 'id 'ud; 'ād 'īd 'ūd; 'aid, 'aud.

Instead of writing two *alifs* at the beginning of a word, as in **آد** *ād*, it is usual (except in Dictionaries) to write one *alif* with the other curved over it; thus, **آد**. This symbol **ـ** is called **مَدَّة** *madda*, “extension,” and denotes that the *alif* is sounded long, like our *a* in *water*.

a. The learner will recollect, that the sounds commencing with **ع** must be uttered with the lower muscles of the throat. In other respects he may view the **ا** and **ع** in any of the three following lights. 1st, He may consider them of the same value as the *spiritus lenis* (') in such Greek words as *áv, év, &c.* 2dly, He may consider them as equivalent to the letter *h* in the English words *hour, herb, honour, &c.* Lastly, he may consider them as mere blocks, whereupon to place the vowels requisite to the formation of the syllable. Practically speaking, then, **ا** and **ع** when *initial*, and **و** and **ي** when *not initial*, require the beginner's strictest attention, as they all contribute in such cases to the formation of several sounds.

b. It further appears, that when, in Persian, a word or syllable begins with what we consider to be a vowel, such words or syllables must have the letter ا or ع to start with. Throughout this work, when we have occasion to write such words in the Roman character, the corresponding place of the ع will be indicated by an apostrophe or *spiritus lenis*; thus, عسل 'asal, عابد 'ābid, بعد ba'd, to distinguish the same from اسل asal, آبد ābid, بد bad, باد bād.

18. When one syllable of a word ends with a vowel, and, according to our ideas of orthography, the following syllable begins with a vowel, that is, virtually, with an ا in Persian, the mark ء (sometimes ّ) *hamza* is used instead of the ا; thus, پائی pā-e, instead of پایی; فائده fa-idah, instead of فائدة.

a. The sound of the mark *hamza*, according to the Arabian Grammarians, differs in some degree from the letter ا, being somewhat akin to the letter ع, which its shape ء would seem to warrant; but in Persian this distinction is overlooked. According to the strict rule, the *hamza* ought to be used whenever a syllable, beginning with a vowel, is added to a root, in the way of inflexion or derivation, as دیدیم dīdem, "we saw," from دید دید; بدّی bad-ī, "badness," from بد bad; but this rule is seldom or never observed. Practically speaking, then, in Persian the *hamza* in the middle of a word is nearly of the same import as our hyphen (with which it may be represented in the Roman characters), in such words as re-open, which in the Persian character might be written رُوپین. At the end of words terminating with the imperceptible h s, or ی, the *hamza* has the sound of e or i, long or short, as will be observed hereafter.

† 19. As words and phrases from the Arabic language enter very freely into Persian composition, we cannot well

omit the following remarks. Arabic nouns have frequently the definite article **ال** (*the*) of that language prefixed to them; and if the noun happens to begin with any of the thirteen letters, **ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ,** or **ن**, the **ل** of the article assumes the sound of the initial letter of the noun, which is then marked with *tashdīd*; thus, **النور** *the light*, pronounced *an-nūru*, not *al-nūru*. But in these instances, although the **ل** has lost its own sound, it must always be written in its own form. Of course, when the noun begins with **ل**, the **ل** of the article coincides with it in like manner, as in the words **الليلة** *al-lailatu*, "the night"; and in this case the **ل** of the article is sometimes omitted, and the initial *lām* of the noun marked by *tashdīd*, as **الليلة** *al-lailatu*.

a. We have already noticed (page 6) the anomalous character **ة**, which is common in Arabic derivatives, and sounded like the letter **ت**, into which it is often changed in Persian. The thirteen letters, **ت** &c., above mentioned, together with the letter **ل**, are, by the Arabian Grammarians, called *solar* or *sunny* letters, because, forsooth, the word **شمس** *shams*, "the sun," happens to begin with one of them. The other letters of the Arabic alphabet are called *lunar*, because, we presume, the word **قمر** *kamar* "the moon" begins with one of the number, or simply because they are *not solar*. Of course, the captious critic might find a thousand equally valid reasons for calling them by any other term, such as *gold* and *silver*, *black* and *blue*, &c.; but we merely state the fact as we find it.

† 20. In general, the Arabic nouns of the above description, when introduced into the Persian language, are in a state of construction with another substantive which

precedes them; like our Latin terms "*jus gentium*," "*vis inertia*," &c. In such cases, the last letter of the first or governing word is moveable by the vowel *zamma*, which serves for the enunciation of the | following; and, at the same time, the | is marked with the symbol ّ, called *wasla*, to denote such union; as in the words **أمير المؤمنين** *Amīr-ul-mūminīn*, "Commander of the Faithful;" **إقبال الدولة** *Ikbāl-ud-daula*, "The dignity of the state."

a. Arabic nouns occasionally occur in Persian having their final letters marked with the symbol called *tanwīn*, which signifies the using of the letter ن. The *tanwīn*, which in Arabic grammar serves to mark the inflexions of a noun, is formed by doubling the vowel-point of the last letter, which indicates at once its presence and its sound; thus, **باب** *bābun*, **باب** *bābin*, **بابًا** *bāban*. The last form requires the letter |, which does not, however, prolong the sound of the final syllable. The | is not required when the noun ends with a *hamza* or the letter ة, as **شَيْءٌ** *shai-an*, **حِكْمَةٌ** *hikmatan*; or when the word ends in ي *ya*, surmounted by | (in which case the | only is pronounced), as **هُدًى** *hudan*. In words ending in ي, surmounted by |, without the *tanwīn* or *nūnation*, the *alif* is sounded like the *alif* of prolongation, as **تَعَالَى** *ta'ālā*, **عُقْبَى** *'ukbā*, &c.

21. The eight letters, **ث**, **ح**, **ص**, **ض**, **ط**, **ظ**, **ع**, and **ق**, are peculiar to the Arabic language: hence, as a general rule, a word containing any one of these letters may be considered as borrowed from the Arabic: and should it include the long vowels **و** or **ي**, they cannot have the *majhūl* sound, except it be the **ي** (*e*) of *unity* (of which more hereafter) added at the end. The four letters **پ**, **چ**, **ژ**, and **گ**, are not used in the Arabic language: hence, a

word in which any one of them occurs may be considered as purely Persian. The remaining twenty letters are common to both languages.

The three following Stories are intended as an Exercise in Reading and Writing for the Learner. The first is given both in the Persian and Roman characters. The second is given in the Persian character alone; and the Learner is to turn the same into the corresponding English letters. The third is in the Roman character; which the Student, by a little attention to all that has preceded, ought to turn into the proper Persian character. It is essential that he should be able to read the latter fluently, before he proceeds further with this work. A Literal Translation is added to each.

Before commencing, however, the Learner had better reconsider all that has gone before, and be sure that he thoroughly recollects the meaning of the following symbols: \leftarrow , \rightarrow , $\underset{\cdot}{\text{e}}$, $\underset{\cdot}{\text{c}}$, = , ء , $\bar{\text{A}}$ and $\bar{\text{I}}$, as well as the different sounds which ا , ع , و and ي contribute to form.

STORY I.

روزي خسرو پرويز كه شيرين زوجهء محبوبهء او بود —
گفت — خوش چيزي است كه بادشاهي دائيم بودي *
شيرين گفت — اگر دائيم بودي بتو نرسيدي *

THE SAME IN ROMAN CHARACTERS.

Roze Khusrū Parwīz ki Shīrīn zauja-i mahbūba-i ō būd, guft, khush chīze ast ki badshāhī dā-īm būde. Shīrīn guft, agar dā-īm būde batū narasīde.

TRANSLATION.

One day, Khusrū Parwīz, whose beloved wife was Shīrīn, said, "What a pleasant thing it were if Royalty were everlasting!"

Shirīn said, "If it had been everlasting, it would not have come to thee."

N.B. Observe, that the final *ā* (vide p. 6) in the words *که*, *ووجه*, &c., having no perceptible sound, is omitted in the Roman character.

STORY II.—TO BE TURNED INTO THE ROMAN CHARACTER.

مردی برای دیدن شخصی به خانه او به وقت
چاشت دو پهر آمد— آن شخص در خانه خود از راه
غرفه میدید که این مرد میآید— به نوکران خود گفت
— همانگاه بپرسد که صاحب خانه گجاست— شما
بگوئید که همین زمان بخانه کسی مهمان رفته اند—
همان گاه او آمده پرسید که صاحب خانه گجاست گفتند
همین ساعت بیرون رفته اند— گفت عجب احمق است
که در این وقت گرما از خانه خود رفته است— صاحب
خانه سراز دریاچه بر آورده گفت احمق تویی که این وقت
میگردی— من در خانه خود خوش نشسته ام

TRANSLATION.

A man went, for the purpose of seeing a certain person, to his house, at the time of the midday meal. That person, in his own house, saw this man coming. He said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the mean while, the man having arrived, asked, "Where is the master of the house?" They said,

“He is just this moment gone out.” The man said, “A rare fool he is, to have gone out of his house at such a sultry hour.” The master of the house, putting his head out of the window, said, “You are a fool, to wander about at this time. I am comfortably reposing in my own house.”

STORY III.—TO BE TURNED INTO THE PERSIAN CHARACTER.

Dihkāne khare dāsht. Az sababi bekharjī, khar rā barā-e charīdan babāghe sar mīdād. Mardumāni bāgh khar rā mīzadand wa, az zarā'at ba dar mīkardand. Roze dihkān posti sher rā bar khar bast wa guft “wakti shab barā-e charīdan tū bar ā-ī, wa, āwāz makun.” Hamchunān har shab bā posti sher ān khar babāgh mīraft. Harkī ba shab mīdīd, yakīn mīdānist ki īn sher ast. Shabe bāghbān orā dīd, wa az tars bar bālā-e darahkte raft. Dar asnā-e ān, khare dīgar ki dar ān nazdīkī būd āwāz kard, wa khari dihkān nīz ba āwāz dar āmad, wa bang zadan misli kharān girift. Bāghbān orā shinākht wā dānist ki īn kīst. Az darakht farod āmad, wa ān khar rā bisyar lat bazad. Az īnjā khiradmandān gufta and ki “kharān rā khāmoshī bih.”

TRANSLATION.

A certain villager had an ass, which, for the sake of economy, he used to let loose in a certain garden, for the purpose of grazing. The people of the garden used to beat the beast, and drive him from the cultivated ground. One day, the villager fastened a lion's skin on the ass, and said (so goes the story): “At the time of night, you go forth to graze, and do not make a noise.” Even so, every night, in the lion's skin, the ass used to go into the garden: whoever saw him by night, used to think for certain that it was a lion. One night the gardener saw him, and from fear he went up into a tree. In the mean time, another ass, which was in that neighbourhood, made a noise; and the ass of the villager also raised his voice, and began to bray, just like any other donkey. The gardener recognised him, and knew what he was. He came down from the tree, and gave the ass a sound beating with a stick.—On this subject the wise have said, “For the ass's silence is best.”

In turning the preceding story into the Persian character, the student will observe, that *t*, *s*, *z*, *k* and *h*, are to be turned into ت, س, ز, ک and ه, respectively; the exceptions being the *k* of *dihkan*, which is ق, and the *s* of *misti*, which is ث. The combinations *ch*, *kh*, *sh*, and *gh*, are چ, خ, ش, and غ, respectively. He will of course attend to the *initial*, *medial*, and *final* forms of the letters, according to circumstances. Let him also remember, that every letter must be joined in the same word to the one following it on the left, except ا, د, ذ, ر, ز, ژ, and و; after any of which there is a blank, and the next letter is of the initial form.

†22. We may here mention, that the twenty-eight letters of the Arabic language are also used (chiefly in recording the dates of historical events) for the purpose of Numerical computation. The Numerical order of the Letters, however, in this case, differs from that given in the Alphabet; being, in fact, the identical arrangement of the Hebrew, so far as the latter extends, viz. to the letter ت, 400. The following is the order of the Numerical Alphabet with the corresponding number placed above each letter; the whole being grouped into eight unmeaning words, to serve as a *memoria technica*.

1000	900	800	700	600	500	400	300	200	100	90	80	70	60	50	40	30	20	10	9	8	7	6	5	4	3	2	1		
ا	ب	ج	د	هـ	و	ز	ح	ط	ظ	ع	ف	ق	ك	ل	م	ن	هـ	و	ز	ح	ط	ظ	ع	ف	ق	ك	ل	م	ن

where ا denotes one, ب two, ج three, د four, &c.

a. In reckoning, by the preceding system, the four letters peculiarly Persian (21), viz. پ, چ, ژ, and گ, have the same value as their cognate Arabic letters of which they are modifications, that is, of ب, ز, ج, and ک, respectively. The mode of recording any event is, to form a brief sentence, such, that the numerical values of

all the letters, when added together, amount to the year (of the Hijri) in which the event took place. Thus, the death of Ahlī of Shīrāz, who may be considered as the last of the Classic Poets of Persia, happened in A. H. 942. This date is recorded in the sentence بادشاه شعرا بود اهلي, i. e. "Ahlī was the king of poets;" which at the same time contains a high compliment to the merits of the deceased. The following date, on the death of the renowned Hyder Ali of Maisūr (A. H. 1196), is equally elegant, and much more poetic. The reader will bear in mind that *Bālāghāt*, is the scene of one of Hyder's most celebrated victories; hence the appropriateness of the following well-chosen expression:

جان بالا گهات برفت

"The spirit of *Bālāghāt* is gone."

b. In Arabia and Persia, the art of printing is as yet very little used: hence their books, as was once the case in Europe, are written in a variety of different hands. Of these, the most common are, 1st, the *Naskhī* نَسْخِي, of which the type employed in the two Stories, pages 20 and 21, is a very good imitation. Most Arabic Manuscripts, and particularly those of the Korān, are in this hand; and from its compact form, it is generally used in Europe for printing books in the Arabic, Persian, Turkish, and Hindūstānī languages. 2dly, The *Ta'lik* تَعْلِيْق, a beautiful hand, used chiefly by the Persians in disseminating copies of their more-esteemed authors. In India, the *Ta'lik* has been extensively employed for printing, both in Persian and Hindūstānī; and within the last twenty years, a few Persian works, in the same hand, have issued from the Pāshā of Egypt's press at Būlāk. 3dly, The *Shikasta* شِكْسْتَة, or *broken hand*, which is used in correspondence. It is quite irregular, and unadapted for printing; but not inelegant in appearance, when properly written. For a more ample account of this subject, see "Essai de Calligraphie Orientale," in the Appendix to Herbin's "Développemens des Principes de la Langue Arabe," 4to. Paris, 1803.

SECTION II.

ON SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

23. IT is considered by the Grammarians of Arabia and Persia that there are only Three Parts of Speech — the Noun اسم *Ism*, the Verb فعل *Fi'l*, and the Particle حرف *Harf*. Under the term Noun, they include Substantives, Adjectives, Pronouns, Participles, and Infinitives: their Verb agrees in its nature with ours; and their Particle includes Adverbs, Prepositions, Conjunctions, and Interjections.

a. In the present work we shall of course adhere to that division of the Parts of Speech which is followed in the Latin Grammar, with which the Student is supposed to be acquainted.

OF GENDER.

24. In the Persian language, the Gender of Nouns agrees exactly with that of the same Part of Speech in English; males being masculine, females feminine, and all other words neuter.

a. Animals have either different names to express male and female; as, پسر *pisar*, “a son”; دختر *dukhtar*, “a daughter”: or the terms نر *nar* (male), and ماده *māda* (female), added or prefixed, serve the same purpose; as, شیر نر *sher-i-nar*, “a lion,” شیر ماده *sheri-māda*, “a lioness”; so, نر گاو *nar-gāv*, “a bull,” ماده گاو *māda-gāv*, “a cow.”

FORMATION OF THE PLURAL NUMBER.

25. In Persian there are two Numbers—the Singular and the Plural. As a general rule, Masculines and Femi-

nines form the Plural, by adding ان *ān* to the Singular; and inanimate objects, or Neuters, form the Plural, by adding ها *hā*; as, جانور *jānwar*, "animal," plur. جانوران *īānwarān*; چیز *chīz*, "a thing," plur. چیزها *chizhā*.

a. This simple and general rule is subject to some modification, which may be expressed as follows:—Names applicable to persons, and epithets descriptive of rational beings, make the plural almost invariably in ان; as, مرد *mard*, "man," pl. مردان *mardān*, "men"; زن *zan*, "a woman," pl. زنان *zanān*, "women"; دل فریب *dil-fireb*, "an allurer of hearts," pl. دل فریبان *dil-firebān*. Names of animals not rational, form the plural, generally, by adding ان—, but often by ها; as, اسب *asp*, "a horse," pl. اسپان *aspān*; شتر *shutur*, "a camel," pl. شتران *shuturān*, or شترها *shuturhā*, "camels." Names of inanimate objects add ها generally, sometimes ان—; as, قلم *kalam*, "a pen," pl. قلمها *kalamhā*, "pens"; درخت *darakht*, "a tree," pl. درختها *darakhtā*, "trees," and sometimes درختان.

b. When nouns ending in the obscure *h s* (page 6) have occasion to add ان—, the *s* is converted into *k*; as, فرشته *firishta*, "an angel," pl. فرشتگان *firishtagān*, "angels": and sometimes the *s* is retained, with the *k*; as, مرده *mard*, "dead," pl. مردهگان. When such nouns have occasion to add ها, the final *s* of the singular disappears; as, نامه *nāma*, "a book or letter," pl. نامهها *nāmahā*. When nouns ending in ا (*ā*) or و (*ū* or *ō*) have occasion to add ان—, the letter ي (*y*) is inserted, to avoid a hiatus; as, دانا *dānā*, "a sage," pl. دانایان *dānāyān*; so, پری رو *pari-rū*, "fairy-faced," pl. پری رویان *pari-rūyān*, "the fairy-faced ones": and sometimes, though rarely, the letter ي is omitted after و; as, بازو *bāzu*, "the arm," pl. بازوان *bazūān* or *bazuwān*.

c. Arabic nouns sometimes form their plurals according to rules peculiar to that language, which will be briefly noticed in the Appendix.

DECLENSION OF NOUNS.

26. Persian Nouns undergo no change corresponding to the various Cases of the Greek and Latin. The term *Case* however is here retained, as it forms the simplest means for explaining how the various relations of Substantives are expressed in this language.

The *Genitive* or *Possessive Case* is formed by the juxtaposition of two substantives; where the *regimen*, or thing possessed, comes always first, having its final letter sounded with the vowel *kasra* (*i*)—called *كسرة* *إضافة* *Kasra-i Izāfat*, “The *kasra* of relationship”;—thus, *پسرِ مَلِكِ* *pisar-i-malik*, “The son of the king (*filius regis*)”; so *كِتَابِ پسرِ مَلِكِ* *kitāb-i pisar-i malik*, “The book of the son of the king (*liber filii regis*).” If the governing word ends in the long vowels *ا* (*ā*) or *و* (*ū* or *ō*), instead of these letters being followed by the *kasra* (or short *i*), as above, the letter *ي* (*majhūl*) with the mark *hamza* (§.18.) is used; as, *پاىِ مَرْدِ* *pā-e mard*, “The foot of the man”; *رُويِ پسرِ* *rū-e pisar*, “The face of the boy.” If the governing word ends with the obscure *ح* (*h*), or the long vowel *ي* (*ī* or *e*), the mark *hamza*, with the vowel *kasra* (expressed or understood) is used; as, *خانهِ مَرْدِ* *khāna-i mard*, “The house of the man”; *ماهیِ دَرِيَا* *māh-i daryā*, “The fish of the sea.”

a. In English we form the Possessive Case in two ways; thus, "The king's son," or "The son of the king": the latter mode agrees exactly with that of the Persian; and the vowel *kasra* &c. (*i* &c.), added to the governing word in Persian, corresponds to the particle *of* in English. Hence, in turning English into Persian, should a complex string of words related to each other in the genitive case occur, the student has, in the first place, to resolve the same in his mind into that form of the genitive case which is made by the particle *of* in English; then convert them into Persian in the very same order, inserting the proper marks of the *izāfat*. Thus, to assume an extreme case, we shall suppose the student has to express in Persian, "The colour of the king of Irān's horse's head." Let him, in the first place, endeavour to express the plain meaning of the phrase in English, by the aid of the particle *of* alone; thus, "The colour of the head of the horse of the king of Irān": then the Persian will easily follow; as, رنگِ سرِ اسبِ بادشاهِ ایرانِ *rang-i sar-i asp-i bad-shāh-i Irān*; the order being the same.

b. The words صاحب *sahib*, denoting "possessor," and سر *sar*, denoting "source," when united with another word, generally omit the *kasra*; as, صاحبِ دل *sahib-dil*, "a sage" (homme d'esprit); so سرِ مایه *sar māya*, "the source of wealth," or "capital in trade."

27. *Dative and Accusative, &c.*—The syllable را is added to a noun, when it stands in that relation to a verb which corresponds with the Dative or Accusative of the Latin; as, مرد را کتاب دادم *mardrā kitāb dādam* (viro librum dedi), "I gave the book to the man"; اسب را دیدم *aspra دیدم* (equum vidi), "I saw the horse": but the Dative is frequently formed by the Preposition به, instead of the affix را; and the Accusative is often the same as the Nominative, as will be more fully shewn in the Syntax.—The *Vocative*

is formed, as in English, by placing some Interjection before the Nominative; as, *مرد ای* *Ai mard!* "O man!" In poetry, and also in prose compositions denoting prayer or supplication, the Vocative is frequently formed by adding *ā* to the Nominative; as, *بُلْبُلَا* *bulbulā!* "O nightingale!" *دوستا* *dostā!* "O friend!"—The Ablative is formed, as in English, by prefixing the Prepositions *از* *az*, "from" or "by," *در* *dar*, "in," &c., to the Nominative; as, *از مرد* *az mard*, "from the man"; *در خانه* *dar khāna*, "in the house."—The Cases of the Plural Number are formed exactly in the same way.

28. To conform with the mode of European Grammars, we shall add two examples of the Declension of a Persian Noun.

مرد *Mard*, "Man."

SINGULAR.

Nom.	<i>مرد</i> <i>mard</i> ; <i>vir</i> , "man," "the man."
Gen.	<i>مرد</i> — * <i>i-mard</i> ; <i>virī</i> , "of man," &c.
Dat.	<i>را</i> <i>مرد</i> <i>mard-rā</i> ; <i>viro</i> , "to man."
Acc.	<i>را</i> <i>مرد</i> <i>mard-rā</i> ; <i>virum</i> , "man."
Voc.	<i>ای</i> <i>مرد</i> <i>ai mard</i> ; <i>vir</i> , "O man!"
Abl.	<i>از</i> <i>مرد</i> <i>az mard</i> ; <i>viro</i> , "from man."

PLURAL.

	<i>مردان</i> <i>mardān</i> ; <i>virī</i> , "men."
	<i>مردان</i> — <i>i-mardān</i> ; <i>virorum</i> , "of men."
	<i>را</i> <i>مردان</i> <i>mardān-ra</i> ; <i>virīs</i> , "to men."
	<i>را</i> <i>مردان</i> <i>mardān-ra</i> ; <i>viros</i> , "men."
	<i>ای</i> <i>مردان</i> <i>ai mardān</i> ; <i>virī</i> , "O men!"
	<i>از</i> <i>مردان</i> <i>az mardān</i> ; <i>virīs</i> , "from men."

* The symbol — before the Genitive Case merely indicates the place of the governing word, the last letter of which must have the vowel — (ا or ي), as explained in Sect. 26.

کتاب *Kitāb*, "A Book."

SINGULAR.		PLURAL.	
Nom.	کتاب <i>kitāb</i> , "a book," "the book."	کتابها <i>kitābhā</i> , "books."	
Gen.	کتابِ <i>i-kitāb</i> , "of a book."	کتابها <i>i-kitābhā</i> , "of books."	
Dat.	کتابِ را <i>kitāb-rā</i> , "to a book."	کتابها را <i>kitābhā-rā</i> , "to books."	
Acc.	کتابِ را <i>kitāb-rā</i> , "the book."	کتابها را <i>kitābhā-rā</i> , "books."	
Voc.	ای کتاب <i>ai kitāb</i> , "O book!"	ای کتابها <i>ai kitābhā</i> , "O books!"	
Abl.	از کتاب <i>az kitāb</i> , "from a book."	از کتابها <i>az kitābhā</i> , "from books."	

a. In like manner may be declined every Substantive in the Persian language. The only questions are, in the first place, whether —, ي, or ة, will be used as the sign of the *izāfat* or Genitive Case; which is easily solved by the rule laid down in Sect. 26; the choice depending on the last syllable of the preceding or governing word; and, secondly, whether ان or ها is to be added in the plural, which is decided by a careful perusal of Sect. 25.

29. In Persian, there is no word corresponding exactly to our Definite Article *the*; so that common names, as مرد *mard*, may signify "man," or "the man," according to circumstances, which the context will generally indicate. A common substantive in the singular number, however, is restricted to unity, by adding the letter ی (*majhūl*) to it; as, مردی *mard-e*, "one man," or "a certain man."

a. The same letter, ي, added to nouns (plural as well as singular), followed by the particle که, indicating a relative clause of a sentence, seems to have the effect of our *definite article*; thus, کسانی که بقوت از من بیش اند "The (or Those) persons who in power are my superiors."—Anwari Suhāili, Book III. So in the

following passage from Sa'di's Gulistan, Book I.: ابلهي كوروز "The (or That) fool who in bright day sets up (burns) a camphor candle." Sometimes the ي *majhūl* added to a noun gives it a sense of excess or universality; as in Hafiz, عشق آني است "Love is one (excessive) calamity": so, عالمي "The whole world": خلقي "The whole nation or people." Words ending in the obscure ة add a *hamza*, instead of the ي (*majhūl*); as, خانه *khana-e*, "one house"; where the *hamza* has the same sound as the ي which it represents.

OF ADJECTIVES.

30. Persian Adjectives are indeclinable; and in construction, they follow the substantives which they qualify; at the same time, the last letter of the substantive must have the *kasra* — (or ی, or ة) superadded, as in the formation of the Genitive Case (§.26.): thus, مرد نيك *mard-i nek*, "a good man"; عمر دراز *umr-i darāz*, "a long life"; روي خوب *rū-e khūb*, "a fair face"; بنده وفادار *banda-e wafādār*, "a faithful slave." The only variation which Persian Adjectives undergo is that of comparison, in which respect they very much resemble the same part of speech in English. The Comparative Degree is formed regularly, by adding to the Positive the syllable تر *tar*; and the Superlative, by adding ترين *tarīn*: thus, خوب *khūb*, "fair," خوبتر *khūb-tar*, "fairer," خوبترين *khūb-tarīn*, "fairest."

a. The terminations تر and ترين may be joined to the Adjective,

or written separately, at pleasure: thus, in the above example, we might write *خوب ترین* and *خوب تر*.

b. When an Arabic adjective occurs in Persian, it is compared frequently in the preceding manner; as, *فُضِّلتر* "excellent," *فُضِّلتر* "more excellent," &c.: but sometimes the comparison is effected as in Arabic; thus, *أَفْضَل* "more or most excellent"; and occasionally we meet with both forms united, as *أَفْضَلتر*. When an adjective is used as a noun, it forms the plural in accordance with the substantive represented; as, *نیکان* "the good," *خوبان* "the fair," &c.; *دادها* "things given," from the participle *داده* *dāda*.

OF PRONOUNS.

31. The Personal Pronouns are the following:

		SINGULAR.	
PERB.	NOMINATIVE.	ACCUSATIVE & DATIVE.	
1.	<i>من</i> <i>man</i> , "I."	<i>مرا</i> <i>marā</i> , "me," "to me."	
2.	<i>تُو</i> <i>tū</i> , "thou."	<i>تُرا</i> <i>tura</i> , "thee," "to thee."	
3.	<i>او</i> <i>o</i> , <i>وي</i> <i>wai</i> , } "he," "she."	<i>اُورا</i> <i>orā</i> , } "him," "her," or <i>وِيرا</i> <i>wairā</i> , } "to him," "to her."	
Neut.	<i>آن</i> <i>ān</i> , "it," "that."	<i>آنرا</i> <i>ānrā</i> , "it," or "to it."	
PLURAL.			
1.	<i>ما</i> <i>mā</i> , "me."	<i>مَارا</i> "us," "to us."	
2.	<i>شُما</i> <i>shumā</i> , "you."	<i>شُمارا</i> "you," "to you."	
3.	<i>ایشان</i> <i>eshān</i> , } "they," or <i>آنها</i> <i>ānhā</i> , } "those."	<i>ایشانرا</i> } "them," "to them." <i>آنها را</i> } "those," "to those."	

a. The inflection of the personal pronouns differs in no respect from that of nouns; the words *مرا* and *تُرا* being clearly contractions of *مَنرا* and *تُورا*. They all form the Genitive Case, like the substantives, by placing the governing word, with the sign of the *izāfat*, before the nominatives (sing. or plur.) of the pronouns; as, *پدرِ من padar-i man*, "my father"; *اسبِ تو asp-i tū*, "thy horse"; *کتابِ او kitābi o*, "his or her book"; *قیمتِ آن kīmat-i ān*, "its price"; *خانهٔ ما khana-e mā*, "our house," &c. The second person forms the Vocative by prefixing an interjection; as, *ای تو ai tū*, "O thou!" The first and third persons cannot, in their nature, have a Vocative, without virtually becoming the second person. They all form the Ablative by prefixing the simple prepositions *از*, *در*, *با*, &c. to the Nominative; as, *از من az man*, "from me"; *با تو bā tū*, "with thee"; *بر او bar ō*, "on him"; *در آن dar ān*, "in it."

32. Besides the regular inflexions of the Personal Pronouns, there are certain contracted forms or affixes, which, when joined to nouns or verbs, may denote the Genitive, Dative, or Accusative Case. These are, *ام am*, for the 1st person; *ات at*, for the 2d; and *اش ash*, for the 3d; as, *دلم dil-am*, "my heart"; *سرت sar-at*, "thy head"; *دستش dast-ash*, "his hand": but the explanation of these, as well as of the Reciprocal Pronoun *خود khud*, or *خویش khesh* (§. 12. b.), "self," or "selves," belongs more properly to the section on Syntax.

33. The Demonstrative or Adjective Pronouns are, *این in*, "this" or "these," and *آن ān*, "that" or "those." As Adjectives, they are indeclinable, and applicable to all

genders and numbers; thus, *این مرد* *in mard*, "this man"; *این مردان* *in mardān*, "these men"; *آن کتاب* *ān kitāb*, "that book"; *آن کتابها* *ān kitābhā*, "those books." When used as the representatives of nouns, they form the plural, in the same manner as the noun for which they stand; thus, *اینان* *inān*, "these" or "they," if applicable to persons; and *اینها* *inhā*, "these" or "they," when referring to inanimate things; and in like manner *آنان* and *آنها* "those" or "they."

34. The Interrogative Pronouns are *کِه* *ki* (Dative and Accusative, *کیرا* *kirā*), "who?" "whom?" and *چه* *chi* (Dative and Accusative, *چرا* *chirā*), "what?" "which?" They are applicable to both numbers; the former generally relating to persons, and the latter to things. To these may be added, *کدام* *kudām*, "Which of two?" or "Which out of any number?" *چند* *chand*, "how many?" also, "some" or "several," which are equally applicable to persons and inanimate things. When *کِه* and *چه* are added to the word *هر* *har* or *هران* *har-ān*, they correspond to our *who-*, *what-*, or *which-soever*; as, *هرکِه* *harki*, or *هرآنکِه* *harānkī*, "whosoever," &c. Finally, *کِه* and *چه* are sometimes used as substitutes for the Relative Pronouns, of which more hereafter.

a. The Persian language, like the Arabic, generally dispenses

with, or rather does not possess, a relative pronoun exactly similar to the *qui, quæ, quod* of the Latin. For instance, "The man whom I saw," *Vir quem vidi*, would be expressed in Persian آن مرد که اورا دیدم *an mard ki ora دیدم*"; or, آن مرد که دیدمش *an mard ki دیدمش*; literally, "The man that I saw him." In these expressions it will be seen that the particle که is not a relative pronoun, but a conjunction. This remark, which may be considered premature, is sufficient to shew that the explanation of this peculiarity belongs more properly to the Syntax.

SECTION III.

ON THE VERB.

35. THE Persian Verb is extremely regular in its structure; there being only *one form or conjugation*, applicable to every verb in the language. All the Tenses are formed either from the Root or from the Infinitive, as will be seen in the following example of the verb رسیدن *rasīdan*, "to arrive." The root of this verb is رس *ras* (which is also the 2d pers. sing. of the Imperative); from which the following *four* Tenses, the Noun of Agency and the Present Participle, are formed:

TENSES OF THE ROOT.

1st.—THE AORIST, *I may or can arrive*; formed by adding the terminations *am, ī, ad; em, ed, and;* to the root.

PERB.	SINGULAR.	PLURAL.
1. رسَم	RASAM, "I may arrive."	رسِیم RASEM, "We may arrive."
2. رسی	RASĪ, "Thou mayest arrive."	رسید RASED, "You may arrive."
3. رسد	RASAD, "He may arrive."	رسند RASAND, "They may arrive."

2d.—THE PRESENT TENSE, *I am arriving*, or *I arrive*; formed by merely prefixing the Particle **مِي** *mī* to the Aorist; as,

PEBS.	SINGULAR.	PLURAL.
1.	مِي رَسَم <i>mī-ras-am</i> , "I am arriving."	مِي رَسِيم <i>mī-ras-em</i> , "We are arriving."
2.	مِي رَسِي <i>mī-ras-ī</i> , "Thou art arriving."	مِي رَسِيد <i>mī-ras-ed</i> , "You are arriving."
3.	مِي رَسَد <i>mī-ras-ad</i> , "He is arriving."	مِي رَسَدُ <i>mī-ras-and</i> , "They are arriving."

3d.—THE SIMPLE FUTURE*, *I shall or may arrive*; formed by prefixing the Particle **بِي** or **بِ** *bi* to the Aorist.

1.	بِي رَسَم <i>bi-ras-am</i> , "I shall arrive."	بِي رَسِيم <i>bi-ras-em</i> , "We shall arrive."
2.	بِي رَسِي <i>bi-ras-ī</i> , "Thou wilt arrive."	بِي رَسِيد <i>bi-ras-ed</i> , "You will arrive."
3.	بِي رَسَد <i>bi-ras-ad</i> , "He will arrive."	بِي رَسَدُ <i>bi-ras-and</i> , "They will arrive."

4th.—THE IMPERATIVE, *Let me arrive*. The same as the Aorist, except in the 2d pers. sing., which consists of the mere root, without any termination.

1.	رَسَم <i>ras-am</i> , "Let me arrive."	رَسِيم <i>ras-em</i> , "Let us arrive."
2.	رَس <i>ras</i> , "Arrive thou."	رَسِيد <i>ras-ed</i> , "Arrive you."
3.	رَسَد <i>ras-ad</i> , "Let him arrive."	رَسَدُ <i>ras-and</i> , "Let them arrive."

* This Tense seems to differ very little from the Aorist, which, in its nature, frequently denotes futurity. The student, therefore, may consider it as a Simple Future, or as a modification of the Aorist; the latter being the opinion of all the Native Grammarians that we have had an opportunity of consulting.

From the root are also formed the Noun of Agency, by adding the termination **اَندَة** — *anda*; as, **رَسَدَة** *RAS-anda*, “the arriver”: also the Present Participle; by adding **اَن**; as, **رَسَان** *RASān*, “arriving.”

The remaining parts of the verb come directly or indirectly from the Infinitive. The three following tenses (No. 5, 6, and 7) are formed directly by changing the final **ن** of the Infinitive into the terminations of the Aorist; except in the 3d pers. sing., where no termination is added; together with other modifications which will be seen below:—thus, **رَاسِدَان** *rasīdan*, “to arrive,” from which come directly—

5th.—PRETERITE OF INDEFINITE PAST, *I arrived.*

PERS.	SINGULAR.	PLURAL.
1.	رَسِدَم <i>RASĪD-am</i> , “I arrived.”	رَسِدِم <i>RASĪD-em</i> , “We arrived.”
2.	رَسِدِي <i>RASĪD-ī</i> , “Thou arrivedst.”	رَسِيدِ <i>RASĪD-ed</i> , “You arrived.”
3.	رَسِدَ <i>RASĪD</i> , “He arrived.”	رَسِيدَن <i>RASĪD-and</i> , “They arrived.”

6th.—IMPERFECT, *I was arriving*; formed by prefixing the Particle **مِي** *mī* to the Preterite.

1.	مِي رَسِدَم <i>mī RASĪD-am</i> , “I was arriving.”	مِي رَسِيدِم <i>mī RASĪD-em</i> , “We were arriving.”
2.	مِي رَسِيدِي <i>mī RASĪD-ī</i> , “Thou wast arriving.”	مِي رَسِيدِ <i>mī RASĪD-ed</i> , “You were arriving.”
3.	مِي رَسِدَ <i>mī RASĪD</i> , “He was arriving.”	مِي رَسِيدَن <i>mī RASĪD-and</i> , “They were arriving.”

7th.—The PAST POTENTIAL OR HABITUAL, *I might arrive,*

or *I used to arrive*; formed by adding *ي e* (*yae, majhāl*) to all the persons of the Preterite, except the 2d pers. sing., which is unchanged.

PERS.	SINGULAR.	FLURAL.
1. رَسِيدِ مِي	RASĪD-ame, "I might arrive."	رَسِيدِ مِي رَسِيدِ مِي RASĪD-eme, "We might arrive."
2. رَسِيدِ ي	RASĪD-i, "Thou mightest arrive."	رَسِيدِ ي رَسِيدِ ي RASĪD-edē, "You might arrive."
3. رَسِيدِ ي	RASĪD-e, "He might arrive."	رَسِيدِ نَدِي RASĪD-ande, "They might arrive."

8th.—COMPOUND FUTURE, *I will arrive*; formed by adding the Infinitive, generally deprived of its final syllable *ن*, to the Aorist (*خواهم*, &c.) of the verb *خواستن* *kh'āstan*, which signifies *to intend or wish*.

1. رَسِيدِ خَوَاهِمِ	<i>kh'āham</i> RASĪD, "I shall or will arrive."	رَسِيدِ خَوَاهِيمِ	<i>kh'āhem</i> RASĪD, "We shall or will arrive."
2. رَسِيدِ خَوَاهِي	<i>kh'āhi</i> RASĪD, "Thou shalt or wilt arrive."	رَسِيدِ خَوَاهِيدِ	<i>kh'āhed</i> RASĪD, "You shall or will arrive."
3. رَسِيدِ خَوَاهِدِ	<i>kh'āhad</i> RASĪD, "He shall or will arrive."	رَسِيدِ خَوَاهِنْدِ	<i>kh'āhand</i> RASĪD, "They shall or will arrive."

The three following tenses are compounded of the Preterite, Participle, and Auxiliaries. This Participle is regularly formed by changing the final *ن n* of the Infinitive into the obscure *د h*; as from *رَسِيدِن* *rasīdan*, "to arrive," comes *رَسِيدِه* *rasīdah*, "arrived" or "having arrived": hence,

9th.—The PERFECT TENSE, *I have arrived.*

PERS.	SINGULAR.	PLURAL.	
1. رسیدۀ ام	RASĪDAH-am, "I have arrived."	رسیدۀ ایم	RASĪDAH-em, "We have arrived."
2. { رسیدۀ ای OR رسیدۀ او }	RASĪDAH-ē, "Thou hast arrived."	رسیدۀ اید	RASĪDAH-ed, "You have arrived."
3. رسیدۀ است	RASĪDAH-ast, "He has arrived."	رسیدۀ اند	RASĪDAH-and, "They have arrived."

10th.—PLUPERFECT TENSE, *I had arrived.*

1. رسیدۀ بودم	RASĪDAH būdam, "I had arrived."	رسیدۀ بودیم	RASĪDAH būdem, "We had arrived."
2. رسیدۀ بودی	RASĪDAH būdi, "Thou hadst arrived."	رسیدۀ بودید	RASĪDAH būded, "You had arrived."
3. رسیدۀ بود	RASĪDAH būd, "He had arrived."	رسیدۀ بودند	RASĪDAH būdand, "They had arrived."

11th.—FUTURE PERFECT, *I shall have arrived.*

1. رسیدۀ باشم	RASĪDAH bāsham, "I shall have arrived."	رسیدۀ باشیم	RASĪDAH bāshem, "We shall have arrived."
2. رسیدۀ باشی	RASĪDAH bāshī, "Thou shall have arrived."	رسیدۀ باشید	RASĪDAH bāshed, "You shall have arrived."
3. رسیدۀ باشد	RASĪDAH bāshad, "He shall have arrived."	رسیدۀ باشند	RASĪDAH bāshand, "They shall have arrived."

36. In the preceding manner may be conjugated every verb in the Persian Language, provided one knows the Infinitive and the Root. The Infinitive is the part generally given in Dictionaries; and thence the Root may be readily ascertained, by a few simple rules:

GENERAL RULES.

1st, Every Infinitive ends in **دن** *dan* or **تن** *tan*; and the Imperative or Root is found by the rules which we are about to give. 2dly, The Aorist is formed by adding to the root the terminations *am, ī, ad; em, ed, and.* 3dly, By dropping the final **ن** of the Infinitive, we have the 3d pers. sing. of the Preterite; and by adding the terminations above given, the rest of the Preterite is invariably formed. 4thly, The Perfect Participle is formed by changing the final **ن** of the Infinitive into **د** imperceptible; and thence may be formed the Compound Tenses: hence it follows, that if the Infinitive and Imperative be known, the remaining parts of the verb are easily formed.

a. Infinitives in *dan* are preceded by the long vowels *ā*, (a few by the short *ă*), *ī*, or *ū*, or by the consonants *r* and *n*. Those in *tan* are preceded by the strong consonants *kh, s, sh, or f*: hence the following special rules:

RULE I.

Infinitives in **ادن**—*ādan* and **یدن**—*īdan* reject these terminations for the Root; as **فرستادن** *fristādan*, “to send,” root **فرست** *frist*, “send thou;” so **پرسیدن** *pursidan*, “to ask,” root **پرس** *purs*, “ask thou.” The following verbs are anomalous:

INFINITIVE.	ROOT.	INFINITIVE.	ROOT.
آمادن “to prepare,”	آما	آفریدن “to create,”	آفرین
دادن “to give,”	ده	چیدن “to gather,”	چین
زادن “to be born,”	زا	دیدن “to see,”	بین
کادن “to generate,”	کا	شنیدن “to hear,”	شنو
گشادن “to open,”	گشا	گزیدن “to choose,”	گزین

To these may be added the following verbs in *دن*, preceded by the short vowel *ā*; there may be a few more such in the language, but their number is by no means great.

INFINITIVE.	ROOT.	INFINITIVE.	ROOT.
آزْدَن "to sew," "pierce,"	آز	زَدَن "to strike,"	زَن
آمَدَن "to come,"	آ or آي	سِتَدَن "to take," "seize,"	سِتَان

RULE II.

Infinitives in *دُون* *ūdān* reject that termination, and substitute *ای*—*āe* for the root; as, *سِتَاي* "to praise," *سِتَوْدَن*. The exceptions are—

بُودَن "to be or remain,"	بو or باش	زَبَدَن "to neigh," "howl,"	زَبَو
تَنُودَن "to draw,"	تَنَو	شَدَن "to be or become,"	شَو
دُرُودَن "to reap,"	دُرُو	سُنُودَن "to hear,"	سُنُو
		عُنُودَن "to slumber,"	عُنُو

The Infinitive *شَدَن* is a contraction of *شُودَن* or *شَوِيدَن*.

RULE III.

Infinitives in *دَن* *dan*, preceded by *د*, *ر*, or *ز* inert, reject the termination *دَن* for the root; as, *کَنَدَن* *kandan*, "to dig," *کَن* *kan*; *پَرُودَن* *parwardan*, "to cherish," *پَرُور* *parwar*; *آزْدَن* or *آزْدَن* *azdan*, "to sew," *آز* or *آز*. The exceptions are—

آزْدَن "to vex," "offend,"	آزَر	شُمَرْدَن "to reckon,"	شُمَار
آفَشْدَن "to press,"	آفَشَار	فَرَكْدَن "to dig a canal,"	فَرَكْد
آوَرْدَن "to bring,"	آوَر or آوَر	کَرْدَن "to do," "make,"	کَن
بَرْدَن "to bear," "carry,"	بَر	کَنْدَن "to rot,"	کَنْد
سَمِیْرْدَن "to entrust,"	سَمِیَار	مَرْدَن "to die,"	مِیَر

Several of the exceptions under Rules II. and III. have, at the same time, regular Infinitives ending in *یدن*—*idan*; as, *تَنَوِيدَن*, whence the regular root *تَوَو*; so, *شُمَارِيدَن* “to count,” *شُمَار*.

RULE IV.

Infinitives in *تن* *tan*, preceded by *خ* inert, reject *تن*, and change *خ* into *ز* for the root; as, *اَنَدَاخْتَن* “to throw,” *اَنَدَاز*. The following are exceptions:

INFINITIVE.	ROOT.	INFINITIVE.	ROOT.
<i>اَخْتَن</i> “to draw a sword,”	<i>اَخ</i>	<i>فَشَاخْتَن</i> “to know,”	<i>فَشَا</i>
<i>دُوخْتَن</i> “to milk,”	<i>دُو</i>	<i>فَرُوخْتَن</i> “to sell,”	<i>فَرُو</i>
<i>سَخْتَن</i> “to weigh,”	<i>سَخ</i>	<i>كُسِخْتَن</i> “to split,”	<i>كُسِل</i>

RULE V:

Infinitives in *تن*, preceded by *س* inert, reject both the *تن* and *س* for the root; as, *زَيَسْتَن* “to live,” *زَي*. To this rule the following are exceptions:

<i>بَسْتَن</i> “to bind,”	<i>بَنَد</i>	<i>رَسْتَن</i> “to grow,”	<i>رَوِي</i>
<i>پَيَوَسْتَن</i> “to mix,” “unite,”	<i>پَيَوَنَد</i>	<i>شُسْتَن</i> “to wash,”	<i>شُمَوِي</i>
<i>جَسْتَن</i> “to leap,”	<i>جَه</i>	<i>شَكَسْتَن</i> “to break,”	<i>شَكَن</i>
<i>جُسْتَن</i> “to seek,”	<i>جُوي</i>	<i>كَاَسْتَن</i> “to lessen,”	<i>كَاه</i>
<i>خَاَسْتَن</i> “to rise,”	<i>خِيَز</i>	<i>كُسَسْتَن</i> “to break,”	<i>كُسِل</i>
<i>خَوَاَسْتَن</i> “to wish,”	<i>خَوَاة</i>	<i>نِشَاَسْتَن</i> “to cause to sit,”	<i>نِشَان</i>
<i>رَسْتَن</i> “to escape,”	<i>رَه</i>	<i>نِشَسْتَن</i> “to sit,”	<i>نِشِيَن</i>

RULE VI.

Infinitives in *تن*, preceded by *ش* inert, reject *تن*, and change

into *ش*; as, داشتن “to have or possess,” دار. The following are exceptions :

INFINITIVE.	ROOT.	INFINITIVE.	ROOT.
آغاشتن “to accumulate,”	آغاش	گشتن “to become,” “turn,”	گَرْد
آغوشتن “to embrace,”	آغوش	نوشتن “to write,”	نویس
آفراشتن “to exalt,”	آفراز	هشتن “to quit,”	هش or هِل

RULE VII.

Infinitives in *تن*, preceded by *ف* inert, generally reject *تن*, and change *ف* into *ب*; as, تافتن “to shine,” “twist,” &c. تاب; but in some verbs the *ف* remains unchanged in the root; as, بافتن “to weave,” باف. The following are exceptions :

پذیرفتن “to accept,”	پذیر	شنفتن “to hear,”	شَنَو
خفتن “to sleep,”	خسپ	کافتن “to dig,” “cleave,”	کاو
رفتن “to go,”	رو	گرفتن “to take,”	گیر
سفتن “to bore,”	سنب	گفتن “to say,”	گوی

Sometimes the short vowel preceding the termination of the Infinitive is lengthened in the root; as, رفتن “to sweep,” رُوب.

37. Let the Student carefully commit to memory the preceding Rules, together with their exceptions; after which he will have no difficulty in conjugating any Persian Verb of ordinary occurrence. Let it be remembered, at the same time, that there is not, strictly speaking, any *Irregular Verb* in this language. For instance, the verbs دیدن “to see,” and گن کردن “to do,” are

no more irregular than the corresponding Latin Verbs *video, vidi, visum*; and *ago, egi, actum*; for in both languages the various tenses &c. are formed from their respective sources or principal parts, according to general rules. It may be observed, also, that most of the roots given as exceptions to the preceding rules have regular Infinitives in *īdan* still in use; in fact, we ought in strictness to consider the Infinitives as anomalous, and the roots regular. Thus, هِشْتَن “to quit,” “dismiss,” has for its root هِل or هِش, which really come from the regular Infinitive هِلِيدَن or هِشِيدَن, still in use; whilst هِشْتَن itself is a very natural contraction of هِشِيدَن into هِشْدَن, and ultimately هِشْتَن.

As a specimen of an anomalous Verb, (if we may so call it) we here subjoin the verb زَدَن *zadan*, “to strike,” root زَن *zan*, which, to save room, we shall give in the Roman character.*

1st.—TENSES OF THE ROOT.

	SINGULAR.			PLURAL.		
Aorist	<i>zan-am</i>	<i>ī</i>	<i>ad</i>	<i>em</i>	<i>ed</i>	<i>and</i>
Present	<i>mī-zan-am</i>	<i>ī</i>	<i>ad</i>	<i>em</i>	<i>ed</i>	<i>and</i>
Second Future, <i>bi-zan-am</i>	<i>ī</i>	<i>ad</i>		<i>em</i>	<i>ed</i>	<i>and</i>
Imperative . . .	<i>zanam</i>	<i>zan</i>	<i>zan-ad</i>	<i>em</i>	<i>ed</i>	<i>and</i>
Agent and Participle Active,	{ <i>zanandah</i> “the striker,” { <i>zanān</i> “striking.”					

* It will be a useful exercise for the Student to write out this verb at full length in the Persian character; to which he may add, *dīdan*, root *bīn* “to see,” and *shudan*, root *shav* “to be,” or “become.”

2d.—TENSES OF THE INFINITIVE.

	SINGULAR.			PLURAL.		
Preterite	<i>zadam</i>	<i>zadī</i>	<i>zad</i>	<i>zad-em</i>	<i>-ed</i>	<i>-and</i>
Imperfect . . .	<i>mī-zadam</i>	—	—	—	—	—
Past Potential, <i>zadame</i>	<i>zadī</i>	<i>zade</i>	<i>zad-eme</i>	<i>-ede</i>	<i>-ande</i>	
Comp. Future, <i>kh'āham zad</i> , <i>kh'āhī zad</i> , <i>kh'āhad zad</i> , &c.						
Pret. Participle, <i>zadah</i> “stricken,” “struck,” “having struck.”						
Perfect	<i>zadah-am</i>	<i>-ī</i>	<i>-ast</i>	<i>-em</i>	<i>-ed</i>	<i>-and</i>
Pluperfect . . .	<i>zadahbūdām</i>	<i>būdī</i>	<i>būd</i>	<i>būd-em</i>	<i>-ed</i>	<i>-and</i>
Future Perfect, <i>zadah bāsh-am</i>	<i>-ī</i>	<i>-ad</i>	<i>-em</i>	<i>-ed</i>	<i>-and</i>	

To this we may add another useful verb of frequent occurrence, *شدن shudan*, “to be,” “to go,” “to become,” root *شَو shav*.

Aorist	<i>shav-am</i>	<i>ī</i>	<i>ad</i>	<i>em</i>	<i>ed</i>	<i>and</i>
Present	<i>mī-shav-am</i>	—	—	—	—	—
Second Future, <i>bi-shav-am</i>	—	—	—	—	—	—
Imperative . . .	<i>shavam</i> ,	<i>shav</i>	<i>shav-ad</i>	—	—	—
Agent and Part.	<i>shavandah</i> and <i>shavān</i> , “being,” or “becoming.”					
Preterite	<i>shud-am</i>	<i>shudī</i>	<i>shud</i> , &c.			
Imperfect	<i>mī-shud-am</i> , &c.					
Past Potential,	<i>shudame</i>	<i>shudī</i>	<i>shude</i> , &c.			
Comp. Future,	<i>kh'āham shud</i> , <i>khahī shud</i> , &c.					
Pret. Participle,	<i>shudah</i> , “been,” or “become.”					
Perfect	<i>shudah am</i> , <i>shudah ī</i> , <i>shudah ast</i> , &c.					
Pluperfect	<i>shudah būdam</i> , <i>shadah budī</i> , <i>shudah būd</i> , &c.					
Future Perfect,	<i>shudah basham</i> , <i>shudah bashī</i> , <i>shudah bashad</i> , &c.					

PASSIVE VOICE.

38. The Passive Voice is regularly formed by prefixing the Preterite Participle to the various tenses of the verb *شدن*, which we have just exemplified. Thus, the Passive of the verb *زدن* is formed as follows :

PRESENT.	
SINGULAR.	PLURAL.
زده شوم "I may be struck."	زده شویم "We may be struck."
زده شوی "Thou mayest be struck."	زده شوید "You may be struck."
زده شود "He may be struck."	زده شوند "They may be struck."

PRETERITE.

زده شدم "I was struck."	زده شدیم "We were struck."
زده شدی "Thou wast struck."	زده شدید "You were struck."
زده شد "He was struck."	زده شدند "They were struck."

It would be superfluous to add more of the Passive Voice, in the formation of which the Persian very much resembles our own language.

CAUSAL VERBS.

39. These are formed by adding the termination **انیدن** *ānīdan*, or, contracted, **انندن** *āndan*, to the root of the primitive verb; thus, **جهستن**, root **جه** "to leap"; from which **جهانیدن** "to cause to leap"; so **رسیدن**, root **رس** "to arrive"; **رسانیدن** or **رسانندن** "to cause to arrive," "to send." All Causal Verbs form their roots according to Rules I. and III.

a. There are a few other compound tenses, or rather modes of expression, besides those given in the paradigm of **رسیدن** (p. 35 &c.), which will be treated of in the Syntax. It will be proper to add here, that, according to Dr. Lumsden, whose authority we consider decisive on this point (owing to his frequent intercourse with learned Natives), "the sound of the letter **ي** in the terminations **یم**— and

يد— (1st and 2d persons plur.) of all the tenses is what is called *majhūl*. The final ي added to the Preterite in forming the Potential, or continuative past time, is *majhūl* in the 1st and 3d pers. singular, and in the 3d pers. plural. In all the tenses the final ي (or *hamza* when substituted), in the 2d pers. sing., is *ma'rūf*." This remark is the more essential, as many Natives of Persia (at least the uneducated) deny the existence, in their language, of the sound represented by و and ي *majhūl*, which they always pronounce like و and ي *ma'rūf*; i. e. instead of روز *roz*, "a day," they say *rūz*; and instead of بیل *bel*, "a spade," they say *bīl*. Dr. Lumsden states, however, "that the distinction is recognised in every Lexicon, and will not be controverted by a well-educated Persian. It ought therefore to be carefully retained by those who are desirous of acquiring an accurate and classical pronunciation."—Lumsden's Pers. Gram. vol. I. p. 72.

b. The verbal terminations of the Perfect Tense (p. 39) are frequently used with Substantives, Adjectives, and Participles, to denote simple affirmation or assertion. In such cases, the initial | of the terminations is omitted, and the vowel which it forms becomes united with the last consonant of the word preceding; thus,

SINGULAR.	PLURAL.
من شاکردم "I am a scholar."	ما شاکردانیم "We are scholars."
تو چاکری "Thou art a servant."	شما چاکرانید "You are servants."
او عاقلست "He is sensible."	ایشان دزدانند "They are thieves."

But if the preceding word ends in the weak 3, the | is retained in the verbal terminations; as, بنده ام "I am a slave"; تودیهوانه ای "Thou art mad"; فرشته است "He (she or it) is an angel." If the preceding word ends in the vowels | or و, the letter ي is inserted, to prevent a hiatus between these and the verbal terminations; as, بینایم "I am seeing"; دانایی "Thou art wise"; خوبروست and (contracted) خوبروست "He or she is fair-faced."

c. Somewhat akin to the preceding terminations is another fragment of a verb denoting "to be," "to exist," used under the form of a Preterite, but generally with the sense of a Present Tense; as,

SINGULAR.	PLURAL.
هستم "I am <i>or</i> exist."	هستیم "We are <i>or</i> exist."
هستی "Thou art <i>or</i> existest."	هستید "You are <i>or</i> exist."
هست "He is <i>or</i> exists."	هستند "They are <i>or</i> exist."

This verb is also used as an Auxiliary in forming a Preter-Perfect Tense, by being joined to the Preterite Participle; in which case both the final *z* of the Participle and the initial *h* of the Auxiliary are rejected; as, شنیده‌ستم "I have heard"; دیده‌ستی "Thou hast seen"; پرسیده‌ست "He has asked." This form of the Preter-Perfect is frequently used in poetry, simply because it may happen to suit the poet's metre. It does not seem to differ in signification from the ordinary form given in page 39.

OF NEGATIVE AND PROHIBITIVE VERBS.

40. A Verb is rendered negative by prefixing the Particle نه (or ذ) *na*, "not"; as, نرسید نه or نرسید "He did not arrive." With the Imperative, the Particle مه (or م) *ma* is employed in like manner, to express prohibition; as, مه پرس or پرس "Ask not"; so مبادا or مبادا "Let it not be," frequently used in the sense of "God forbid."

a. When the Particles *h*, *z*, or *m* are prefixed to a verb beginning with *h*, not marked by the symbol $\bar{\ } (\S. 17.)$, the letter *h* is inserted to prevent a hiatus; the *h* is then omitted, and its vowel transferred to the inserted *h*; thus, انداخت *andākht*, "He threw"; نینداخت *nayandākht*, "He did not throw": Aorist, افتم *uftam*, "I may fall"; Future, بیفتم *biyuftam*, "I shall fall": انکار

“consider”; مینگار “consider not.” If the verb begins with **ا**, the **ا** remains, but the *madda* **ـ** is rejected; thus, آرد “He may bring”; بیارد “He will bring”; آر “Bring thou”; میار “Do not bring”; but this, in reality, is in strict conformity with the general rule; for آر is equivalent to آَر: hence, in prefixing the particles along with the letter **ی**, the first **ا** is rejected, as we stated at the outset.* Finally, the negative **نه**, in verse, frequently unites with the following **ا**, without the intervention of the **ی**; as, نیامد, for نیآمد, “He came not.”

b. The substantive verb هستم is rendered negative by changing the initial **ه** into **ی**, and prefixing **ن**; thus,

SINGULAR.	PLURAL.
نیستم “I am not.”	نیستیم “We are not.”
نیستی “Thou art not.”	نیستید “You are not.”
نیست “He, &c. is not.”	نیستند “They are not.”

To denote simple negation, the verbal terminations noticed §. 39. b. are subjoined to the particle **نه**, as follows:

نیم “I am not.”	نیم “We are not.”
نهو or نهی “Thou art not.”	نهید “You are not.”
نیست “He &c. is not.”	نیستند “They are not.”

* On a similar principle the initial **ا** is omitted in the pronouns این “this,” and آن (properly آن) “that,” when they are closely connected with the preceding word; as, برین “on this,” instead of بر این; so, دران “in that,” for در آن. I have reason to believe that this principle is of a very extensive application; but the discussion to which it would lead would be here out of place.

SECTION IV.

ON THE INDECLINABLE PARTS OF SPEECH. — CARDINAL NUMBERS. — DERIVATION AND COMPOSITION OF WORDS.

ADVERBS.

41. THE Persian Language offers no peculiarity on the score of Adverbs, except its extreme simplicity: hence it would be superfluous to occupy our pages with a dry list of words, which more properly belong to the Vocabulary. We may briefly mention, that, in this language, adverbs are formed, or rather adopted, as follows:

a. 1st, *Substantives* with or without a preposition; as, گاهی "one, or any time"; نام "by name"; شب و روز "night and day"; به خوبی "perfectly"; درنهان "secretly." 2dly, *Adjectives* without undergoing any change; as, خوب "well"; سخت "severely," &c. In fact, all adjectives may be used adverbially, if necessary, as is frequently the case in German, and sometimes in English; thus, "the eagle soars high"; "the fish swims deep." 3dly, *Adjective or Interrogative Pronouns* with *Substantives*; as, اینجا "here," آنجا "there"; کجا "where?" چگونه "how?" کدام طرف "whither?" &c. These again may be preceded by a preposition; as, از اینجا "hence"; در آنجا "there." Lastly, there are some Arabic nouns in the *Accusative Case* used adverbially in Persian; as, حالا "presently"; تصداً "purposely."

PREPOSITIONS.

42. The simple Prepositions in this language are very few, probably not more than seven or eight in number. These are, از (in poetry frequently contracted into ز) "from," "by"; با "with (in company with)"; بر and ابر "on," "upon"; به or د "in," "by," "to"; بی "without (deprived of)"; تا "up to," "as far as"; جز "except," "besides"; در "in." In their application they are placed before the simple or nominative forms both of nouns and pronouns; as, در شهر "in the city"; بر من "on me"; با تو "with thee"; جز ایشان "except them."

a. The rest of the prepositions are, strictly speaking, substantives or adjectives, having one of the simple particles above mentioned expressed or understood. Such of them as are substantives require the *izāfat*, or sign of the genitive case, between them and the noun which they govern; as, زیر زمین "under the ground"; بالای درخت "above the tree (i.e. on the top of the tree)"; به نزدیک شهر "near the city," literally, "to, or in the vicinity of the city." Some of them may be viewed as adjectives denoting comparison; as, پیش از من (for پیشتر از من) "before me"; پس از آن "after that." All these compound prepositions may of course be used adverbially when occasion requires, as is the case in English; thus, بیرون رفت "he went out"; پیش آمد "he came forward"; پس ماند "he remained behind."

CONJUNCTIONS.

43. Primitive Conjunctions, like the simple Prepositions, are not numerous. The following are of frequent

occurrence:—اگر, گر “if”; بلكه “but,” “on the contrary”; تا “whilst,” “until”; چون, چو “when,” “as”; كه, چه “that,” “for,” “as”; ليكن “but”; نيز “also”; و “and” (pronounced *wa*, and sometimes *o*); هم “even,” “also”; يا “or,” “either.”

a. There are also, as might be expected, many compound phrases employed in this language as conjunctions; as, حال آن كه “whereas,” “inasmuch as”; پيش از آنكه “before that (*antequam*); so, بعد از آنكه “after that (*posteaquam*).”

INTERJECTIONS.

44. In Persian, as in other languages, Interjections consist partly of adventitious sounds denoting the passions and emotions of the speaker; as, اه “ah!” آي “O!” &c.; and partly of substantives expressive of pain or pleasure, used elliptically, or in the vocative case; as, افسوس “Alas!” دريغا or دريغ “Oh, unfortunate!” To say more about this part of speech (if it may be so called) would be uselessly encroaching on the department of the Vocabulary.

NUMERALS.

45. In the following Table we shall give the leading Cardinal Numbers, together with the corresponding Arabian and European figures. It is needless to say that the whole system is extremely simple, and very similar to what we have in English.

CARDINAL NUMBERS.

يك	۱	1	بیست و یک	۲۱	21
دو	۲	2	بیست و دو	۲۲	22
سه	۳	3	سی	۳۰	30
چهار	۴	4	چهل	۴۰	40
پنج	۵	5	پنجاه	۵۰	50
شش	۶	6	شست	۶۰	60
هفت	۷	7	هفتاد	۷۰	70
هشت	۸	8	هشتاد	۸۰	80
نه	۹	9	نود	۹۰	90
ده	۱۰	10	صد	۱۰۰	100
یازده	۱۱	11	صد و یک	۱۰۱	101
دوازده	۱۲	12	دو صد	۲۰۰	200
سیزده	۱۳	13	سصد	۳۰۰	300
چهارده	۱۴	14	چهار صد	۴۰۰	400
پانزده	۱۵	15	پانصد	۵۰۰	500
شانزده	۱۶	16	ششصد	۶۰۰	600
هفده	۱۷	17	هفتصد	۷۰۰	700
هشده	۱۸	18	هشتصد	۸۰۰	800
نوزده	۱۹	19	نهد	۹۰۰	900
بیست	۲۰	20	هزار	۱۰۰۰	1000

The formation of the Ordinal Numbers will be treated of under the head of Derivative Adjectives.

a. The above figures or numeric cyphers, now used by the Arabs and Persians, are read like ours, from left to right; thus, the year of our æra-1845 is ١٨٤٥; so the corresponding year of the Hijra 1261 is ١٢٦١. It is generally admitted, even by the Arabs themselves, that the decimal scale of notation was invented in India, and thence brought to Arabia. By the Arabs it was introduced into Europe through Spain; and hence the system goes under the name of the Arabian Notation. At first sight it would appear to be at variance with the Arabian mode of reading (from right to left); but this is not really the case, as the Arabs do read the numbers from right to left. Thus, instead of saying, "In the year of the Hijra (1261) One thousand two hundred and sixty-one," the Arabs say, "In the year of the Hijra, One and sixty and two hundred and one thousand," or "two hundred after the thousand."

b. The Mussulmāns reckon by lunar time in all their transactions, commencing from the day on which Muhammad departed from Mecca; which, according to the best accounts, took place on Friday, the 16th of July (18th, new style), A.D. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly: hence their New-year's Day will happen every year about eleven days earlier than in the preceding year. It follows, then, that there must be some difficulty in finding the exact day of the Christian æra which corresponds to any given Mussulmān date. The following rule will suffice for finding the number of solar or Christian years elapsed since any given Mussulmān date:—"Subtract the given year of the Hijra from the current year of the same, and from the remainder deduct *three per cent*; then you will have the number of solar or Christian years elapsed." Thus, we see a valuable manuscript of a Persian Poem (suppose the Hadika of Sanāyī), written A.H. 681. We subtract this from the present year of the Hijra, 1260; there remains 579: from this we deduct 3 *per cent*, or one year for every 33; the result is 562, the real age of the MS. in Solar years: hence it must have been written about

A.D. 1282. This simple rule is founded on the fact, that 100 lunar years are very nearly equal to 97 solar years, there being only about eight days of difference. A more accurate proportion would be 101 lunar to 98 solar years; but this would lead to a less convenient rule for practical use.

DERIVATION OF WORDS.

46. In Persian, the derivation of one word from another is effected by means of certain terminations, in a manner similar to that which prevails in most of the European languages. The words so derived are chiefly substantives and adjectives, together with a few verbs and adverbs, all of which we shall notice in their order.

1st.—OF SUBSTANTIVES.

a. Substantives denoting an agent or performer are derived from other substantives by adding the terminations *بان* or *وان*, *گار* or *گر*; as, from *در* “a door,” *دربان* or *دروان* “a door-keeper”; from *خدمت* “service,” *خدمتگار* “a servant or attendant”; so, from *زر* “gold,” *زرگر* “a goldsmith, or worker in gold.” In modern Persian, the termination *چی* (apparently from the Turkish) is sometimes met with; as, from *بندوق* “a musket,” *بندوقچی* “a musketeer.”

b. Names relating to the place of any thing are formed by adding *ستان*, *بار*, *دان*, *زار*, and *لاخ*; as, *شیرستان* “a place abounding with lions,” from *شیر* “a lion”; *شمع دان* “a candlestick,” from *شمع* “a candle or lamp”; *گلزار* “a rose-bed,” from *گل* “a rose or flower”; so, from *سنگ* “a stone,” *سنگلاخ* “a place abounding with stones.”

c. Diminutives are formed by adding *ک* for names of animals;

زُ (sometimes يَزُ) for inanimate beings; and چِه, or بچِه, applicable to any nouns; thus, مُردَك "a little man," from مُرد "a man"; دانَرِه "a small grain," from دانِه "a grain"; درِ بچِه "a little door or window," from در "a door."

d. An Abstract Noun may be formed from any adjective, simple or compound, by the addition of مَـي ma'rūf; as, نِيکِي "goodness," from نِيک "good;" جِهان داري "the possessing of the world," "royalty," from جِهان دار "world-possessing," an epithet applied to monarchs. By adding مَـي to appellative nouns an abstract will be formed, denoting the state or profession indicated by the noun; as, بادشاهِي "sovereignty," from بادشاه "a king;" سَوداگَرِي "traffic," from سَوداگَر "a merchant." If the primitive word should end in the weak ا, the ا is suppressed, and the letter ت inserted before adding the termination مَـي; as, اَزَدِه "sad," اَزَدِي "sadness," so, بَنَدِه "slave," بَنَدِي "slavery."

e. Verbal Nouns are formed by changing the final syllable نِـ an of the Infinitive into اِـ; as, دِيْدِن "to see," دِيْدار "seeing," "a sight." The Infinitive itself is frequently used as a general verbal noun, like our words in *ing*; as, اَمْدِن رُسْتَم "the coming of Rustam." In a few phrases the final نِـ of the Infinitive is rejected; as, اَمْد و سُد "coming and going;" so, خَرِيْد و فَرُوخت "buying and selling," "traffic." Another class of verbal nouns is formed from the root by adding مَـي or شِـ; as, كُوِي "speaking," "conversation," from كُو, the root of كُفْتِن "to speak"; so, اَفَرِيْنِش "creation," from اَفَرِيْن, the root of اَفَرِيْدِن "to create." The noun denoting the agent of a verb is formed (as already stated, page 37) by adding the termination نَدِه to the root; as, اَفَرِيْنْدِه "the Creator": and if the root ends with the long vowels ā or ō, the letter ي is inserted between it and the termination; as, كُوِيْنْدِه "the speaker."

2d.—OF ADJECTIVES.

f. Adjectives denoting possession, &c. are formed by adding to nouns the terminations *وار*, *مند*, *رکین*, *سار*, *ا*, *ور* or *ور*, and *ین*; as, from the root *دان* “know,” *دانا* “learned”; *شرمسار* “bashful,” from *شرم* “shame”; *غمگین* “sorrowful,” from *غم* “sorrow”; *دولتمند* “wealthy”; *امیدوار* “hopeful,” from *امید* “hope”; *جانور* “possessed of life,” “an animal,” from *جان* “life,” “soul”; *رنجور* “sorrowful,” from *رنج* “sorrow”; *زرین* “golden,” from *زر* “gold.”

g. The terminations *آسا*, *سا*, *سار*, and *وش*, added to nouns, form adjectives denoting similitude”; *فام* and *گون* denote resemblance in colour; as, *مُشک آسا* “like musk”; *خاکسار* “like dust,” “humble”; *مهوش* “like the moon”; *لعل فام* “ruby-coloured”; *لاله گون* “of the colour of tulip.”

h. A large class of adjectives, which may be termed gentile, patronymic, or relative, is formed from substantives, by adding the termination *ی*; thus, from *ایران* “Persia,” *ایرانی* “Persian”; from *هند* “India,” *هندي* “Indian”; from the city, *شیراز*, comes *شیرازی* “of, or belonging to Shirāz”; so, from the substantives *شهر* “a city,” *جنگل* “a forest,” *بحر* “the sea,” are formed the adjectives *شهری*, *جنگلی*, *بحری*. This termination is of extensive use in the formation of both substantives and adjectives.

i. The terminations *انہ* and (sometimes) *وار* added to nouns form adjectives, denoting general or natural resemblance: hence *fitness* or *worthiness*, of the original noun; as, *مردانہ* “manful,” “worthy of a man”; *دیوانہ* “demoniac,” “worthy of a (دیو) demon”; *شاهوار* “princely, or fit for a prince.”

j. By adding the termination *م* to the cardinal numbers, we form the corresponding ordinal; thus, *هفتم* “the seventh,” from

هفت "seven." When more words than one are required to express the ordinal number, the **م** is added to the last only; as, بیست و هفت "the twenty-seventh." The word expressing the first of the ordinals, نخستین, is an exception: the Arabic word **أول** is also frequently used; as, **باب اول** "Book or Section the First"; but these words are not used, except for the *first* only. In the case of a number expressed by two or more numerals, of which the last is unity, the ordinal is formed by adding **م** to the **یک**; as, بیست و یکم "the twenty-first." The ordinals *second* and *third* may be دوم, سیم; the rest follow the rule.

3d.—OF VERBS.

k. The principal derivative verbs in Persian are those called Causal, already mentioned (§. 39). A few verbs are derived from Arabic roots by adding **یدن**; as, **طلبیدن** "to seek, or send for"; **فهمیدن** "to understand"; from the Arabic roots **طلب** and **فهم**, of the same signification.

4th.—OF ADVERBS.

l. We have already stated that adverbs in Persian have nothing peculiar in their formation, most adjectives being used as adverbs when occasion requires. This remark applies particularly to adjectives in **انه** and **وار** (*i*); which, when they denote manner, as is often the case, may be considered as adverbs; as, **پاده وار** "in the manner of a pedestrian, or pawn at chess"; **عقلانه** "wisely"; **دلیرانه** "bravely."

COMPOSITION OF WORDS.

47. The Persian Language abounds with compound words, consisting principally of Substantives and Adjectives, in the formation of which it bears a considerable

resemblance to the English and German. We might even say, that, in this respect, it equals or surpasses the Sanskrit and Greek; but the comparison would not be quite correct, as the Persian is void of inflections, and consequently its compounds, though numerous, are not so marked as in the ancient tongues. We shall here endeavour to describe the mode of forming the more useful compounds of the language, in the same order as the preceding paragraph on Derivative Words.

SUBSTANTIVES.

a. A numerous class of Compound Substantives is formed by the juxta-position of two other nouns, in the reverse order of the genitive case, the sign of the *izāfat* being rejected; as, **باورچی خانہ** “cook-house, or kitchen,” from **باورچی** “cook,” and **خانہ** “a house.” This is, in fact, equivalent to **خانہ باورچی** “the house of the cook,” with the order of the words reversed; so, **رزم گاہ** “the battle field,” from **رزم** “contest,” and **گاہ** “a place”: in like manner, **جهان پناه** “the asylum of the world, i.e. the royal personage,” from **جهان** “the world,” and **پناه** “refuge”; so, **خرد نامہ** “a day-book,” **روز نامہ** “the book of wisdom,” &c. Compounds of this kind are extremely common in English and German, more so, indeed, than in Persian: witness such words as London Bridge, Custom House, Thames Tunnel, and thousands besides.

b. There is a class of Verbal Nouns, not very numerous, consisting, 1st, of two contracted infinitives, connected with the conjunction **و**; as, **گفت و شنود** “conversation,” literally, “speaking and hearing”; **آمد و رفت** “coming and going,” “intercourse.” 2dly, A contracted infinitive, with the corresponding root; as, **جست و جو** “searching”; **گفت و گو** “conversation.” The conjunction

و in such cases is occasionally omitted; as, **گُفَّتْ گو, آمد شد,** the same as **آمد و شد,** &c.

c. There are a few compounds similar to the preceding, consisting of two substantives, sometimes of the same, and sometimes of different signification; as, **مرزو کشور** or **مرزو بوم** “an empire or kingdom,” literally, “boundary and region”; so, **آب و هوا** “climate,” literally, “water and air”; **نشو و نما** “rearing or bringing up (a plant or animal).” In these, also, the conjunction **و** may be omitted; as, **مرزو بوم, نشو نما,** &c.

d. An infinitive or verbal noun, preceded by the particle **نا**, is rendered negative; as, **نا شنودن** the “non-hearing.” The difference between the use of the **نا** and **نه** will be treated of in the Syntax.

e. A few substantives are compounded of a numeral and another substantive; as, **چارپائی** “a quadruped”; **سه پهر** “the afternoon being the third *pahr* or watch of the day”; so the days of the week, **يك شنبه** “Sunday,” **دو شنبه** “Monday,” **سه شنبه** “Tuesday,” &c. We may add, with regard to compound substantives in general, that they confer great strength and expressiveness on a language. We no longer view the ideas represented by each member of the compound separately, but we conceive the two blended together into one new idea. Thus, **خانه باورچی** “the house of the cook,” and **باورچی خانه**, though of nearly the same import, yet convey very different ideas to the mind; and the same may be said of all others.

ADJECTIVES, OR EPITHETS.

f. In these the Persian Language is particularly rich, every writer using them more or less, according to his own pleasure. A very numerous class of epithets is formed by the union of two substantives; as, **لاله رخ** “having cheeks like the tulip”; **پري روي** “having the face of a fairy”; **سنگ دل** “having a heart like stone”;

شكر لب “having lips (sweet) as sugar.” It would be needless to extend the list; we may merely observe that the idea conveyed by compounds of this sort is, that the person to whom the epithet is applicable is possessed of the object expressed in the second member of the compound, in a degree equal to, or resembling, the first. In English we have many instances, in the more familiar style, of this kind of compound; as, “iron-hearted,” “bull-headed,” “lynx-eyed,” &c.

g. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive; as, *خوب رُوئی* “having a fair face”; *پاك راى* “of pure intention”; *تنگ دل* “distressed in heart”; *زرين قلم* “of a golden pen,” an epithet applied to Mulla Muhammad Husain Kashmirī*, the finest writer of the Ta’lik hand at the munificent Court of Akbar, and in all probability the finest that ever lived. The idea conveyed by these compounds is, that the person to whom they apply possesses the object expressed in the second member of the compound, in the state or manner indicated by the first. We have many such compounds in English, used in familiar conversation, and Newspaper style, such as “clear-sighted,” “long-headed,” “sharp-witted,” “hard-hearted,” &c.

h. Perhaps the most numerous class of the epithets is that composed of verbal roots joined to substantives or adjectives; as, *عالم گير* “world-subduing”; *فتنه انگيز* “strife-exciting”; *جان آسا* “giving rest to the soul”; *دل ستان* “ravishing the heart”; *سُبُك رَو* “moving lightly.” Most Grammarians consider the verbal roots in such compounds as contractions of the present participle in

* It is impossible to imagine any thing more beautiful of its kind than the penmanship of Mulla Husain. I happen to possess a manuscript of the *Bustān* of Sa’di, written by him; and assuredly the perusal of a page thereof makes one view all other fine manuscripts as downright deformity. Mulla Husain was among penmen what Paganini was among fiddlers.

ان or ا. We do, indeed, sometimes find the real participle in use; as, *دل آوران* "intrepid," literally, "heart-bearing (German, *herzhaft*)"; so, *سرو روان* "moving or waving like a cypress"; but the occurrence of such phrases is very rare, compared with those ending in the verbal root. The Greek Language has numerous compounds of the same kind, in substance similar to the Persian, such as *ἐργολάβος* "one who undertakes a work," and *ἵπποτρόφος* "one who rears horses," where we have the noun and verbal root in the simple state, or crude form, with the termination *ος* superadded; so that the agreement between the Greek and Persian compound is complete, the latter language having no termination to add. Hence there is no solid reason for calling the verbal roots, in Persian compounds, *participles*; while, on the contrary, the use of the term is objectionable, as it misleads the student. Compound epithets of a similar kind are frequently used by our best English Poets; such as, "the night-tripping fairy"; "the cloud-compelling Jove"; "the temple-haunting martlet."

i. Another class of epithets is compounded of a substantive and a past participle; as, *جهان دیده* "experienced," "one who has seen the world"; *جنگ آزموده* "one who has been tried in battle," *i.e.* "trained to war"; so, *غم حورده* "one who has felt sorrow"; *دام نهاده* "one who has laid a snare"; *مخت کشیده* "one who has endured affliction."

k. There is an extensive class of adjectives formed by prefixing the particles *با* "with, or possessed of"; and *بی* "without, or deprived of," to substantives; as, *با مال* "rich," "possessed of wealth"; *با رامش* "cheerful, or joyous," an epithet applied to the planet Venus; so, *بی دل* "heartless, or disconsolate"; *بی انصاف* "unjust"; *بی نیاز* "without need," "He who is above all assistance," an epithet applied to the Almighty.

l. The particles *کم* and *هم*, prefixed to nouns and verbal roots,

form a considerable class of epithets. کم literally denotes "little"; but in composition it seems almost to convey the idea of "nothing, or negation"; as, کم زور "of little strength"; کم خرد "of little sense," "stupid"; کم خور "eating little," "abstemious"; کم یاب "improcurable." The particle هم denotes "equality, or association"; and, like the preceding, is compounded with nouns or verbal roots. Its effect is the same as the Greek *ἀμα*, or the Latin *con*; as, هم راه "a fellow-traveller, or one who goes on the same road," the same as *ακολουθος* (from *ἀμα* and *κελευθος*); so, هم عمر "of the same age," "coeval"; هم نشین "intimate," "sitting together"; هم باز "a playfellow." We may add, in conclusion, that almost all the compounds, of the species described in paragraphs *f*, *g*, *h*, *i*, *k*, and *l*, may occur either as substantives or adjectives; hence they may be appropriately classed under the term Epithets or Compound Epithets.

m. The particle نا, prefixed to an adjective, simple or compound, renders it negative; as, نا پاک "impure," from پاک "pure"; so, from پاک رأی "of pure, or sincere intention," comes نا پاک رأی "of wicked intention." It is also prefixed to verbal roots and participles; as, نا دان "ignorant," نا ستوده "not commended," "disreputable." Sometimes it is prefixed to substantives; as, نا کام "not according to one's desire," perhaps elliptically for نا بکام; for we meet with نا کار and نا بکار "worthless," still in use. The particle نا has the same effect in Persian as the privative *a* of the Sanskrit and Greek, the *in* of the Latin, and the *un* of the English and German. Finally, in all the preceding compounds we have preserved the component parts separate, though in manuscripts they may be united or not, at the option of the writer.

VERBS.

n. Persian Verbs, like those of the Sanskrit, Greek, &c., may be compounded with a preposition; as, در آمدن "to come in";

برخاستن "to rise up." Adverbs may also be prefixed in like manner; as, فرونشستن "to sit down"; بالا پَریدن "to soar upwards"; but in such phrases there is hardly any peculiarity deserving the name of a compound.

o. The verbs کردن, ساختن, فرمودن, and نمودن are frequently used with substantives or adjectives, in the general sense of "making"; as, حکم کردن "to make an order," "to command"; التفتات نمودن "to make content," "to satisfy"; حشود ساختن "to attend," "to notice"; مطالعه فرمودن "to peruse (a letter)." The verbs داشتن and زدن are occasionally used in the same sense; as, طلب داشتن "to make search"; رأی زدن "to express an opinion." The verbs خوردن and دیدن are used in the sense of "to suffer," "to experience"; as, غم خوردن "to grieve"; محنت دیدن "to suffer affliction." In this general acceptation, the verb دیدن "to see" occasionally encroaches on some of the other senses; as, بویی دیدن "to smell," literally, "to see or experience fragrance."

p. A knowledge of the Persian compounds will be absolutely necessary, in order to peruse with advantage the finest productions of the language. The poets in general make frequent use of such terms; and several grave historians indulge freely in the practice. In the version of Pilpay's Fables, entitled, The Anvāri Suhāili, by Husain Vaiz, there are at least as many compounds as sentences; and the same may be said of the Tales of Ināyat Ullah, called, The Bahār i Dānish: but the perfection of the system will be found in the commencement of a Persian epistle, wherein it is a point of etiquette to employ a great number of fine-sounding words, that mean nothing. The *business* part of the Letter is generally disposed of in a few lines, at the conclusion.

SECTION V.

ON SYNTAX.

ANALYSIS OF SENTENCES.

48. IN the preceding Sections we have treated of the letters, syllables, and words of the Persian Language. We now come to the most important part of the subject—the construction of sentences, or, in other words, the rules for speaking and writing the language correctly. We have hitherto taken for granted that the Student is acquainted with the ordinary terms of Grammar, and is able to distinguish the various parts of speech (common to all languages) from one another. It is probable, however, that he may not have turned his attention to the analysis of sentences, which ought to form a preliminary step to the Syntax of every foreign tongue. On this account, we request his attention to the following general, or rather universal principles of language, an acquaintance with which will enable him to comprehend more fully some of the rules which we are about to state.

a. A simple sentence consists of three parts; viz. a nominative, or agent; a verb; and an attribute, or complement; as, “Fire is hot”; “Fire consumes wood.” In the first sentence, *fire* is the nominative, or subject of affirmation; *hot* is the attribute, or that which is affirmed of the subject, *fire*; and the verb *is* serves to express the affirmation. Again, in the sentence “Fire consumes wood,” *fire* is the nominative, or agent, *consumes* is the verb, and *wood* is the *object*. It appears, then, that the shortest sentence must consist of three words, expressed or understood; and it will be found that the longest is always reducible to three distinct parts, which may be considered as so many compound words. For

example : "The scorching fire of the thunder-cloud utterly consumes the tall and verdant trees of the forest." In this sentence, the words *fire*, *consumes*, and *trees*, are qualified or restricted by particular circumstances : still, the complex term, "The scorching fire of the thunder-cloud" is the nominative ; "utterly destroys" is the verb ; and "the tall and verdant trees of the forest" is the object." The Sanskrit Language, the most philosophic of human tongues, or, as the Brāhmans not unreasonably say, "the language of the Gods," would easily and elegantly express the above sentence in three words. "The scorching fire of the thunder-cloud" might be thrown into one compound in the nominative case ; the verb "utterly consumes" would be expressed by a preposition in composition with the verb *to consume* ; and "the tall and verdant trees of the forest" might be formed into one compound in the accusative plural.

b. Although every simple sentence is reducible to three distinct parts, yet it is not easy to find a general term that will accurately apply to any of these parts except the verb. When the sentence is expressed by the verb "to be," the three parts may be called the *nominative*, the *verb*, and *attribute* ; as, "James is diligent." When the sentence is expressed by any other neuter *verb*, the parts may be called *nominative*, *verb*, and *complement* ; as, "James went from England to India." Lastly, when the sentence has an active verb, the parts are *agent*, *verb*, and *object* ; as, "James purchased a horse." Perhaps the terms least liable to objection will be *nominative*, *verb*, and *complement* ; yet even these would be found inadmissible when applied to the Hindūstānī, the Marhatti, and several other dialects of that class. In Persian, however, the latter terms are not inapplicable : we shall therefore employ them in this sense in the next paragraph, when treating of the arrangement of words.

c. A compound sentence, or period, consists of two or more simple sentences connected by a conjunction, expressed or understood ; as, "Knowledge fills the mind with entertaining views, and

administers to it a perpetual series of gratifications: it gives ease to solitude; fills a public station with suitable abilities; and, when it is mixed with complacency, it adds lustre to such as are possessed of it." It will be a useful exercise for the Student to analyze, by himself, the above compound sentence; which consists of five simple sentences, in all of which, *knowledge*, or its substitute *it*, is the nominative. The last two clauses make but one simple sentence, for they amount merely to this: "Knowledge, mixed with complacency, adds lustre to such as are possessed of it."

d. It may happen that the nominative to the verb is a short sentence; as, "What he says is of no consequence." So the complement may also be a sentence; as, "I know not what he thinks." These sentences are equivalent to, "His speech, or speaking, is of no consequence"; and, "I know not his thoughts." It may also happen that the nominative, or the complement, or both, may be qualified with a relative sentence, which is equivalent to an adjective. When such relative sentences or clauses occur they must not be confounded with a compound sentence. Thus, "God, who is Eternal and Invisible, created the world, which is perishable and visible," may at first sight appear a compound sentence; which is not the case, for it is equivalent to, "The Eternal and Invisible God created the perishable and visible world."

ARRANGEMENT OF WORDS.

49. As a preliminary step to our remarks on Persian Syntax, we may briefly notice the manner in which the words of that language are usually arranged in the formation of a sentence. In prose compositions the following rule generally holds; viz. In a simple sentence, the nominative is put first; then the object, or complement; and, lastly, the verb. Thus, in the sentence, "The Moghul purchased the parrot," the collocation of the words in Persian will be "The Moghul—the parrot—purchased," or *مُغَل طوطِي را خَرِيْد*. Here *the Moghul* is the nominative, beginning the sentence;

طوطي را, *the parrot*, is the complement, or object, in the accusative case, governed by the verb خرید *purchased*, which comes last. So in the sentence, "Taimūr came to India," تيمور به هندوستان آمد; *Taimūr* is the nominative, *came* (آمد) is the verb, which is placed at the end of the sentence, and *to India* is its complement. It may happen that the subject, or the object of the sentence, or both, may be restricted by, or in combination with, various circumstances of time, place, motive, &c.; and the verb qualified by an adverb: still the above arrangement holds good; the nominative, with all its restricting circumstances, coming first; then the complement; and, lastly, the verb, with its qualifying word immediately before it. Words and phrases denoting time, manner, &c., when they apply to the whole sentence, and not to any particular part of it, are placed first; as, روزي در شهري دروشي بر دوكان بقالي رفت, "One day, in a certain city, a darwesh went to the shop of a certain trader." When the complement of a verb is a complete sentence it is put last, as in English; thus, آن مرد گفت مرا احمق مي پنداري, "That man said, 'Do you consider me a fool?'" So in the sentence, پادشاهي در خواب ديد كه تمام دندانهاي او افتاده اند, "A certain king saw in a dream that the whole of his teeth had dropped out," where the phrase "the whole of his teeth had dropped out" is the complement to the verb "saw," or "saw in a dream." When the object is qualified by a relative sentence, the object is placed before the verb, and the qualifying phrase after, as in the beginning of the *Gulistan*: پادشاهي را شنيدم كه بگشتن اسيري اشارت كرد, "I have heard of a king who issued the order (made the signal) for the executing of a certain captive." In like manner, in يكي را از ملوك عجم حكایت كُنند كه دستِ تپاولِ ببالِ رعيتِ دراز كرد, "They relate of one of the kings of Persia that he extended the hand of usurpation over the property of the people"; the relative phrase comes last.

a. In further illustration of the preceding general rule, together with its occasional exceptions, let us analyze the simple story of the

Villager and his Ass, page 22; and to make the matter less difficult, we shall still employ the Roman character. First sentence: *Dih-kāne khare dāsht*—"A villager had an ass." This sentence is exactly like the first quoted above, only *the object (khare)* has not the sign *rā* attached to it, which, as we shall see hereafter, is not always necessary to distinguish the accusative case. Second sentence: *Az sababi bekhari, khar rā barā-e charīdan babāghe sar mīdād*—"For the sake of economy (non-expenditure), (he) gave its head (*i.e.* its liberty) to the ass, for the purpose of grazing in a certain garden." In this sentence the subject, the verb, and the object are complex, or accompanied by circumstances. The nominative is, "the villager (qualified by the phrase), from motives of economy"; the verb is, *mīdād* "gave, or used to give," qualified by the word *sar* "head"; and the object, or complement, is, "to the ass, for the purpose of grazing in a certain garden." Third sentence: *Mardmāni bāgh khar rā mīzadand; wa az zarā'at ba dar mīkardand*—"The people of the garden used to beat the ass; and (they) used to send him forth from the cultivated ground." This is a compound sentence, consisting of two distinct assertions, connected by the conjunction *wa* "and." The nominative of both sentences is, "The people of the garden"; the object is, "the ass"; and in the last sentence, the verb *mīkardand* is qualified by the words, "out from the cultivated ground." Fourth sentence: *Roze dihkān posti sher rā bar khar bast; wa guft, Wakti shab barā-e charīdan tū bar ā-ī, wa, āwāz makun*—"One day the villager fastened the skin of a lion upon the ass; and said, At the time of night, you go forth for the purpose of grazing, and do not make a noise." Here, again, we have a compound sentence made up of two propositions, as in the preceding. We may observe that the words "one day," being applicable to the whole sentence, and not to any particular member of it, are placed first of all. The nominative is, "the villager"; the verb, "fastened"; and, "a lion's skin upon the ass" is the complement. The term *posti sher* has the *rā* added here, apparently without any necessity; but it so stands in the manuscript from

which the story is extracted. In the second part of this compound sentence, the nominative is still "the villager"; the verb is *guft* "said"; and the rest of the sentence is the complement to that verb. This, as we have stated, is an exception to the general rule; viz. when the complement to a verb is a complete sentence, simple or compound, such complement follows the verb. Fifth sentence: *Hamchunān har shab bā posti sher ān khar babāgh mīraft*—"Thus, every night, with the lion's skin, the ass used to go into the garden." This sentence requires little remark. The nominative is *ān khar* "that ass," accompanied with circumstances; viz. "in that manner, with the lion's skin." *Har shab*, "every night," qualifies the whole sentence. Sixth sentence: *Harkī ba shab mīdād, yakān mīdānist ki īn sher ast*—"Whoever saw (him) by night thought for certain that this is a lion." A compound sentence; the nominative of the first part of which is "whoever"; the verb is "saw," qualified by the words, "by night"; and "him" is the object. In the second part, the nominative "he" is understood; the verb is "thought," qualified by the adverb "for certain"; and the complement (following the verb, as in the fourth sentence) is, "that this is a lion." Seventh sentence: *Shabe bāghbān orā dīd, wa az tars bar bālā-e darahkte raft*—"One night the gardener saw him; and from fear he went upon the top of a tree." Here the word *shabe* "one night," qualifies the whole compound sentence, and comes first of all. In the second clause, *bāghbān* (understood) is the nominative, with the accompanying circumstance, *az tars*, "from fear." Eighth sentence: *Dar asnā-e ān, khare dīgar ki dar ān nazdīkī būd, āwāz kard; wa khari dihkān nīz ba āwāz dar āmad; wa bāng zadan misli kharān girift*—"In the midst of this (mean while), another ass, which was in that vicinity, made a noise; and the ass of the villager also into braying came; and began to raise a cry in the manner of asses." This is a compound sentence, consisting of three simple sentences; in the first of which is placed *Dar asnā-e ān*, which qualifies the whole sentence. *Khare dīgar ki dar ān nazdīkī būd* is the nominative of the first sentence, qualified

by a relative clause, which the Sanskrit would have expressed by a compound adjective. Ninth sentence: *Bāghbān orā shinākht, wā dānist ki in kīst*—“The gardener recognised him, and knew who this was.” A compound sentence: the complement to the verb *danist*, in the last clause, is *ki in kīst*, which is placed after the verb. Tenth sentence: *Az darakht farod āmad, wa ān khar rā bisyār lat ba-zad*—“From the tree he came down, and very much did beat that ass with a stick.” Eleventh sentence: *Az injā khiradmandān gufta and ki “kharān rā khāmoshā bih”*—“On this subject the wise have said, ‘That for the asses silence is best.’” It is needless to add any remark on the last two sentences, which present no peculiarity that we have not already noticed.

50. We here subjoin the preceding story in the native character, which will afford the Student an easy example for his first lesson in translating. He ought, at the same time, to ascertain the exact meaning of each word, from the Vocabulary, and be able to parse the whole of them, by a reference to the preceding portion of the Grammar. In like manner let him analyze and translate Stories I. and II. (pp. 20 and 21); after which he may proceed to the Selections at the end of the work. When he has read, and carefully analyzed, from fifteen to twenty pages of the Selections, he may then with advantage peruse the rules of Syntax which follow this page, but *not till then*: for we hold it to be downright absurdity to make a person read the Syntax of a language before he knows a little of the language itself.

حکایتِ دِهقان و خر

(۱) دِهقانی خری داشت * (۲) از سببِ پی خرجی

خررا برایِ چریدن به باغی سر می داد * (۳) مردمان

باغ خررا می زدند و از زراعت به در می کردند *

- (۴) روزي دهقان پوستِ شیرا بر خر بست و گفت
 وقت شب برای چریدن تو بر آئی و آواز مکن *
- (۵) همچنان هر شب با پوستِ شیر آن خر به باغ
 می رفت * (۶) هر که به شب می دید یقین می دانست
 که این شیر است * (۷) شبی باغبان او را دید و از
 ترس بر بالائی درختی رفت * (۸) در اثباتی آن خری
 دیگر که در آن نزدیکی بود آواز کرد و خر دهقان نیز به
 آواز درآمد و بانگ زدن مثلِ خران گرفت *
- (۹) باغبان او را شناخت و دانست که این کیست *
- (۱۰) از درخت فرود آمد و آن خر را بسیارت به زد *
- (۱۱) از اینجا خرمدندان گفته اند که خران را
 خاموشی به *

We may here observe, that the preposition به *ba*, "to," "at," "in," "by," which, in the preceding story, we have written separate, is frequently joined to its substantive; and the same may be said of the prefix می of the verb; as also of the negative particle نه *na*, "not," which, it seems optional to write separately or unite with the verb. When به and نه are joined to the following word, the weak *s* is suppressed; thus, we may write به شب or شبش "by night." Lastly, the termination را *ra*, the sign of the Dative and Accusative, may be joined to the last letter of a word, or written separately; thus, باغبانرا or راغبان *bāghbān-rā*, "to the gardener."

CONSTRUCTION OF SUBSTANTIVES, ADJECTIVES, AND
PREPOSITIONS.

51. As the adjectives in Persian are all indeclinable, the learner is freed from all anxiety on the score of Concord : he has merely to remember, that, as a general rule, adjectives follow the noun which they qualify, and the noun takes the mark of the *izāfat*, as explained in pages 27 and 31; thus, وزیرِ ناصح “the sincere minister”; رُویِ خُوب “a beautiful face”; طُرّهٔ مُشکبُوی “a ringlet with the fragrance of musk.”

a. In poetry it is not uncommon to place the adjective first, exactly as in English; thus, Firdausī has هشیوارِ دسْتُورِ بِرِ دسْتِ شَاه “an intelligent counsellor by the hand of the king”; so, دانشمندِ پادشاه “a wise king.” When the adjective thus precedes the substantive (which sort of construction is, in Persian, called “the inverted epithet”), the mark of the *izāfat* is not used.

b. We have already explained (pp. 50 and 51) the nature of compound adjectives: we may further observe here, that any noun with a particle prefixed to it may become an expressive epithet; as, مردِ بامال “a man possessed of wealth.” Many epithets consist of three or more words; as, مَلِكِ بَجْنَتِ كُفْتِه “a country taken in war”; so بندۀ حلقهٔ بگوش “a slave with a ring in his ear.” So in the Bastān of Sa’dī we have حَكِيمِ فُسْحَنِ بَرِ زَبَانِ اَفْرِين “The Allwise, who endows the tongue with speech”; where the substantive حَكِيمِ has the rest of the line for its epithet. In fact, there is no limit to the extent to which the composition of epithets may be carried in this language; and it is necessary that, in every instance, the Student should be able to distinguish them, that he may add the mark of the *izāfat* to the preceding noun, which they serve to qualify.

c. Numeral adjectives precede the nouns to which they belong ; and what is altogether at variance with our notions of concord, the noun is generally put in the singular number ; as, صد سال “a hundred years,” instead of صد سالها ; so, ده دَرُوش “ten darweshes,” instead of دَرُوشان ; in which expressions the numeral word prefixed is sufficient to indicate the plurality of the noun, without adding the usual termination. In fact, we have frequently heard in our own language, among the common people, such phrases as “five pound,” “ten mile” : and the expressions, “a hundred horse,” “three hundred cannon,” &c. are allowed to be good English.

d. Sometimes a phrase from the Arabic, constructed according to the grammatical rules of that language, may be introduced as an epithet to a Persian substantive ; thus, دَرُوشِ مُسْتَجَابِ الدَّعَوَاتِ “a derwesh, whose prayers are answered” ; so, مَرَدٌ صَادِقُ الْقَوْلِ “a man sincere in speech” ; كَرِيمُ النُّفْسِ “generous of soul.”

e. The adjective pronouns اَيْنِ and اَنْ precede their substantives ; and there are a few adjectives of a pronominal nature which may optionally precede or follow ; as, همه “all” ; دِيْگَر “other” ; چنْد “some or several” : thus, همه مَرْدَمَانِ or مَرْدَمَانِ همه “all the people” ; so, دِيْگَر زَنِ or زَنِ دِيْگَر “the other woman” ; روزِ چنْدِ or چنْدِ روزِ “some or several days.”

52. Our word *than*, after the comparative degree, is expressed in Persian by از ; thus, روشنتر از رخِ روزِ “more splendid than the cheek of day” ; so, ما درین دُنیا بچیش از تو کمتریم و بعیش از تو خوشتر “O king, we are, in this world, less than you as to pomp, but more happy in our enjoyments.” The adjective به “good,” is often used in the positive form when denoting comparison, as in the following maxim from the کُلستان of Sa’di : دروغِ مصلحت آمیز به از راستِ فتنه انگیز : “Falsehood, fraught with good advice, is preferable to the truth,

when tending to excite strife”; so in the following sentence,

خاموشی به از سخن بد است و سخن نیک به از خاموشی “Silence is better than evil speaking, and speaking well is better than silence.”

a. The superlative degree, when used, governs the genitive, as in our own language; thus, نیکترین مردمان “the best of men”; so, گویند که کمترین جانوران خراست “They say that the meanest of animals is the ass.” The same rule applies to superlative forms from the Arabic; as, اشرف انبیا “the most illustrious of the prophets.”

b. Sometimes the superlative is employed merely in an intensive sense, like a simple adjective; in which case the *izāfat* is not used, as in the couplet—

نگویم گرامیترین گوهری
سُردم بنامیترین شوهری

“I will not say that I have given an exceedingly noble lady to a most highly-renowned husband.”

53. In Persian, the particles called prepositions are, strictly speaking, very few in number, probably not more than those already given in page 51, No. 42: viz. از “from”; با “with”; بر “on”; به “in,” “into”; بی “without”; تا “till,” “as far as”; جز “except,” “besides”; and در “in”; which invariably take the simple or nominative form of a noun or pronoun after them; as, با تو خواهم رفت “from Baghdād to Shīrāz”; از بغداد تا شیراز “I will go with thee.” Such other words as are used like prepositions are really nouns, and in construction require the *izāfat*; as, نزد وزیر “near the minister,” which is an elliptical form of expression for به نزد وزیر “in the vicinity of the minister”; so زیر زمین “under the earth”; بالای سرش “above his head”; پیش من “before me,” that is, در پیش من “in front of me.” The Student will do well in committing to memory the simple prepositions, and

in recollecting that the rest require the *izāfat* when they govern a noun.

a. It may be proper to observe that the particle *جُز* is a species of noun, denoting “other,” “else,” and consequently we should expect it to be followed by the *izāfat*; which, however, is not the case; thus, in the following line from Sa’dī—

حَيْفَ بَاشَدِ كِه جُز نِكُو كَوِيدِ

“Pity it were he should speak other than (what is) good”— we know, from the metre, that *جُز* has no *izāfat*. We may farther mention, that the particle *وَ* is more generally used as a conjunction, with various significations, which it is beyond our province here to detail.

PRONOUNS.

54. We shall now treat more particularly of those classes of pronouns, the explanation of which we passed over in Nos. 32 and 34; the others having nothing peculiar in their construction. The following may be denominated *affixed*, because, with the exception of the 3d plural, they are always joined to some word or other in the sentence in which they are employed.

SINGULAR.	PLURAL.
1. مَ “my or me.”	مَان “our or us.”
2. تَ “thy or thee.”	تَان “your or you.”
3. شَ { “his, her, its,” or “him, her, it.” }	شَان “their or them.”

When these pronominal terminations are joined to nouns they generally correspond with our possessives, *my, thy, &c.*; as, دِلِمَ “my heart”; كِتَابَتَ “thy book”; سَرَشَ “his, her, or its head”: the plural terminations are very rarely used, their place being supplied by the nom. pl. of the personal pronouns employed as nouns; thus, دِلِهَائِي مَا “our hearts or hearts of us”; اَسْمَائِنِ شُمَا

“your horses *or* horses of you”; حال ایشان “the condition of them.” When the noun ends in *s* imperceptible, the terminations م, ت, ش, become ام, ات, اش; as, جامه ام “my robe,” &c.: and if the noun ends in *l* or *w* long, they become یم, یت, یش; as, پایم “my foot”; مویت “thy hair”; رویش “his *or* her face.” These are euphonic principles, similar in their nature to those already detailed in p. 47. *b.* with respect to the verbal terminations added to substantives, adjectives, and participles.

55. When the terminations م, ت, ش, are joined to the persons of a verb, they generally correspond with the dative or accusative case of the personal pronouns; as, دیدمت “I saw thee”; گفتمش “I said to him.” It appears, then, that these affixes may be employed to denote either the possessives *my, thy, his, &c.*, or the dative and accusative, *me, thee, &c.*, according to circumstances. When employed in the latter sense, they may be joined not only to the verb which governs them, but to any word in the sentence, with the exception of the simple prepositions, already noticed, and a few of the conjunctions, as و “and,” یا “or,” &c.; thus, دربانم را نکرد “the porter did not admit me,” or, verbatim, “the porter to me guidance not made”; so خاکش چنان بخورد “the earth has so much consumed it.” In instances of this kind the Student must be guided by the context; as, دربانم, in the first of the above examples, may also mean “my porter”: but when Sa’dī (from whom the expression is taken) states, in the sentence immediately preceding, “that he went to wait on the *great man*,” the true meaning of the expression will be obvious.

56. The invariable word خود, in Persian, corresponds with our reciprocal pronoun *self*; as, من خود “I myself”; تو خود “thou thyself,” &c. It may also be the nominative to any person of the verb, the verbal termination sufficiently shewing the sense; as,

خود رفتند "they themselves went." "I myself went" خود رفتم. The usage of the Persian language requires the employment of خود, on certain occasions, as a substitute for a possessive pronoun; thus, زرگر به خانه خود رفت "the goldsmith went to his own house," literally, "to the house of self"; من از باغ خود می آمدم "I was coming from my garden or from garden of self."

a. The following is a general rule for the employment of خود. If, in a simple sentence, a personal pronoun in an oblique case (as, *me, thee, of me, or my, &c.*) be required, and if it be of the same person with the nominative of the sentence, the place of such pronoun must be supplied in Persian by خود; thus, "I am writing my letter," من خط خود می نویسم, *i.e.* "I write the letter of (my) self"; so زید غلام خود را زد "Zaid beat his (own) slave"; مردمان بخانه خود رفتند "the people went to their own houses."

b. It is almost unnecessary to state, that when the two pronouns are not of the same person, or rather when the latter pronoun does not belong to the nominative of the sentence, خود cannot be used; as, "Zaid beat your slave," زید غلام شما را زد; so, "Zaid beat his (meaning another person's) slave," زید غلام او را زد. We may observe, that instead of خود, the words خویش, خویشتن, and خوی are sometimes used: خودش also occurs, but only in the 3d pers. sing.; as, زید را در خانه خودش دیدم "I saw Zaid in his own house"; literally, "I saw Zaid in the house of his self." This sentence, by the way, would at first sight seem to be at variance with part of the preceding rule; but the expression amounts to this, "I saw that Zaid was in his own house," or "I saw Zaid, who was in his own house."

c. We find in the last London edition of the Gulistan, Book III. Ap. 8, the following suspicious reading: یکی از حکما پسرش را نهی کرد

“One of the sages made a prohibition to his son,” where the use of the pronoun *ش* is wrong. We have consulted nine manuscripts of the original in our possession, not one of which has the pronoun *ش*. In M. Semelet’s edition of the Gulistan, printed at Paris, 1828, the same error is repeated, although the work pretends to great critical accuracy.

57. With regard to the demonstrative pronouns *این* and *آن*, we have little further to add. (Vide No. 33.) When the name of an irrational being, or of an inanimate object, has been mentioned, and reference is made to it afterwards by a pronoun, as *he, she, it, they, &c.*, *این* and *آن*, with their plurals, are generally used, seldom *او* or *ایشان*; thus, *شیر گفت مَصَوِّرِ اَیْنِ اِنْسَانَسْت*; “The lion said, The painter of it (alluding to a picture) is (was) a man”; so *حُکَمَا از تَاوِیْلِ اَن عَاجِز مَآئِدَنَد* “The wise men were at a loss in the explaining of it.”

a. The phrases *از آن تو, آن تو, از آن من, آن من, &c.*, are equivalent to our words *mine, thine, &c.*; as, *مَسْنَدِ مِصْرَآیِ نُوسْت* “The throne of Egypt is thine”; so in Story 71 of the Selections we have the phrases, *اَیْنِ خَابِهٖ اَوَّلِ از اَن کِه بُود* “Whose house was this originally?” *گُفْت از اَن جَدِّم* “He said, That of my grandfather’s.” *چون او بگذشت از اَن کِه شد* “When he died, whose did it become?” *گُفْت از اَن پدَرَم* “He said, That of my father’s,” &c.

58. The words *که* and *چه*, in Persian, generally correspond, in the nominative case, with our relative pronouns *who* and *which*; but Dr. Lumsden shews that they are merely *connectives*, and have the personal pronouns understood after them; thus, *سَا’دِی هَا مَلِکِ زَاَدِهٖ رَا دِیْدِم کِه عَقْلِ دَآسْت* “I saw a prince who possessed wisdom”: after *که* the personal pronoun *او* is understood; as,

که او عقل داشت “that he possessed wisdom.” As the personal pronoun, however, is generally left out, the particles که and چه have been considered, by some oriental grammarians, as *relatives*. The following sentence from the Gulistan, to which many others might be added, confirms Dr. Lumsden’s views on this subject: “The fool who burns (sets up) a camphor candle in a clear day” where کو is a contraction of که او; literally, “The fool, that he burns,” &c., where the mere که, if it were a relative, would have equally answered the metre.

a. When the Persians have occasion to express a sentence, containing what, in European Grammars, is called a relative pronoun in an oblique case, they employ the particle که, together with the corresponding personal pronoun, as may be seen in the following examples from the Gulistan:—1st, In the Genitive Case: بس نامور که زیر زمین دفن کرده اند که هستیش بروی زمین یک نشان نمائد “Many a renowned personage have they deposited beneath the dust, of whose existence (literally, that of his existence) no trace (now) remains on the face of the earth.” Again, Sa’dī says— “I am not he whose back you will see in the day of battle;” or, literally, “that you should see my back.” 2dly, In the Dative: ای که شخص منت حقیر نمود “O (thou) to whom my person appeared worthless!” literally, “that my person appeared to thee.” 3dly, In the Accusative: آن که چون پسته دیدمش همه مغز like the pistachio nut;” literally, “He that I saw him.” 4thly, In the Ablative: آنکه دروی مظنه ختر است “That (proceeding) in which there is an idea of danger.”

b. The compound terms هر که and هر چه, when unaccompanied by a substantive, correspond to our words *whosoever* and *whatsoever*; the former generally denoting rational beings, and the latter inferior animals, or lifeless matter; thus,

هرچه دردل دارد بگوید “Whoever shall wash his hands of life, the same will utter whatever he has on his mind.” If we could trust the genuineness of the following sentence from Sa’di, it would appear that هرچه may sometimes be applied to persons as well as things; thus, in the Second Book of the Gulistan (Ap. 37), an experienced old Doctor recommends to his pupil the following ingenious method of getting rid of his friends:

هرچه درویشانند ایشانرا وامي بده و آنچه نوکرانند از ایشان چیزی بخواه
 “Whosoever are poor, to them give a small loan; and of those who are rich ask something”: but MSS. by no means agree in this reading; and our finest MS. has it thus,

درویشانرا وامي بده و از نوکران چیزی بخواه

“To the poor lend a little, and of the rich ask something.”

c. When the substantive is expressed after هر, the particle که may follow, whether the substantive be animate or inanimate; as, هرچیز که “every thing which.” When the termination *majhūl* (p. 30. a.) is added to a noun, and که or چه follows, the substantive is thereby rendered more definite or specific; as, حسد رنجیست که از مشقت آن جز بمرگ نتوان رست “Envy is such a (peculiar) torment, that it is impossible to escape from its pangs, except by death.” We may observe in conclusion, on the subject of the relative, or rather *the want of a relative*, in Persian, that if که and چه are to be considered as mere connective particles (a matter on which our researches do not warrant us to give a decisive opinion), it need not be wondered at that the rules respecting their agreement with their antecedents should be liable to many deviations.

59. We have already stated (No. 34) that که and چه are used as interrogatives; the former applicable to persons, and the latter to irrational beings: but if the noun be expressed, چه may be used in both instances; as, چه مرد “What man?” The word کدام

is also used as an interrogative: it is applicable to every gender and number; as, *كُدام مَرَدٌ* "What or Which man?" *كُدام كار* "What or Which business?" *كه* and *چه*, when used interrogatively, are to be considered as substantives singular or plural, according to the nouns which they represent; as, *آن اسبِ كه باشد* "Whose horse is that?" *كرا مي گویند* "To whom are they speaking?" *ایشان كیند* "Who are they?" *از بهر چه آمده* "On account of what are you come?" *چرا رفتی* "For what did you go?" The interrogative particle *ایا* corresponds with the Latin *an, num, &c.*; as, *ایا بادشاه آمده است* *An rex venit?* "Is the King arrived?"

CONCORD OF VERBS.

60. If the nominative to a verb, in Persian, be expressive of rational beings, or of living creatures in general, the verb agrees with it in number and person, as in our own language; also, two or more nouns in the singular, denoting animals, require the verb to be put in the plural number; as, *برادران برنجیدند* "The brothers were vexed"; *جانوران جنگل آواز نمودند* "The animals of the forest made a noise"; *زرگر و تجار بتانرا گرفتند* "The goldsmith and the carpenter seized the images."

61. When two or more inanimate nouns have a common verb, the latter is generally put in the singular, as in the following lines from Sa'di:

گرچه سیم و زر ز سنگ آید همی در همه سنگی نباشد زر و سیم
 "Although silver and gold be produced from stone, yet every stone will not yield gold and silver."

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد
 "Until a man hath spoken, his defects and his skill are concealed."

62. We have already mentioned, that when a numeral adjective

precedes a noun, the latter does not require the plural termination : but if the noun denote rational beings, and be the subject of a verb, the verb is put in the plural ; as, ده درویش در گلیمی بخسیند “ Ten darweshes will sleep on one blanket.” Irrational animals, and especially inanimate things, generally take the verb in the singular ; as, صد هزار اسب حاضر شد “ A hundred thousand horses were ready” ; so, دو هزار غرفه و هزار ایوان بود “ There were two thousand rooms and a thousand vestibules.”

a. Arabic plurals, introduced into Persian, follow a similar rule ; that is, if they denote animals, and more particularly rational beings, the verb is put in the plural : but inanimate nouns generally take the singular ; as, حکما گفته اند “ The wise men have said” ; از آمدن بهار از رفتن دی اوراق حیات ما میگذرد طی “ By the approach of spring, and the passing by of December, the leaves of our life come to a close.”

b. The classical scholar will observe that there is a resemblance between the concord of a Persian verb with its nominative, and that of the Greek ; the plurals of the neuter gender, in the latter language, requiring the verb to be in the singular. The Persian has another peculiarity, not unlike the German ; viz. when inferiors speak *to* or *of* their superiors, the verb is employed in the plural, generally in the third person. Thus a servant, in speaking of his master, would say, صاحب خانه بیرون رفته اند “ The master of the house is (are) gone out.” So, in Story 26, we have a similar construction, viz. جهان پناه بسیار خوار هستند که نه تخم گذاشتند نه خرما “ Your Majesty is a great glutton, having left neither dates nor stones” ; literally, “ The Asylum of the universe are a great glutton,” &c. This style, however, does not seem to have belonged to the classic period of the language.

GOVERNMENT OF VERBS.

63. The only peculiarity in the government of verbs, in Persian, is, that a transitive or active verb does not always require, as in Greek and Latin, that its complement should have the termination of the accusative case; thus, ساقیا ساغرِ شرابِ بیار, “O cup-bearer, bring a goblet of wine;” where ساغرِ شراب has not the sign of the accusative case affixed. So in the following lines from Sa’dī :

عُذْرٍ تَقْصِرِ خِدْمَتِ آوَرْدَمِ كِه نِدَارَمِ بَطَاعَتِ اسْتِظْهَارِ
عاصیان از گُناه تَوْبَه كُنند عارفان از عِبَادَتِ اسْتِغْفَارِ

“I have brought (only) an excuse for the defect of my service; for in my obedience I have no claim: the wicked express contrition for their sins; the holy beg forgiveness on the score of their (imperfect) devotions.” In this extract the four words, *excuse*, *claim*, *contrition*, and *forgiveness*, have not the sign of the accusative case added to any of them in the original. Again, in the following sentences the accusative case is accompanied by its appropriate sign: غلام را بدريا انداختند “They threw the slave into the sea”; درویش سنگ را با خود نگاه مي داشت “The darwesh preserved the stone in his possession.” Lastly, in the following extract from the Story, p. 71, we have the same word used in different places, first without, and then with the را; thus,

دهقانی خري داشت * مردمان باغ خررا ميزدند
“A certain villager had an ass. The people of the garden used to beat the ass.” In the first sentence we have خري داشت, without the را; and in the second we have خررا ميزدند, where the را is added. Hence we see that sometimes the object takes the termination را, and sometimes not; and the following appear to us to

be the general principles that regulate the insertion or omission of that termination :

a. When we wish to render the object definite, emphatic, or particular, **را** is added ; for instance, **بیار شراب** signifies, “Bring wine” ; but **بیارا شراب** means, “Bring *the* wine.” So in the Story, **دهقانی خری داشت** “A villager had an ass,” the **را** is not needed ; but in the next sentence, **مردمان باغ خررا میزدند** “The people of the garden were beating *the* ass,” the **را** is used, because the object is now more definite.

b. It is a general rule to add **را** to the object of an active verb, whenever any ambiguity would arise from its omission ; or, in other words, when the action described by the verb is such as might be performed by either the agent or object ; thus, **زرگر بچارا بزد** “The goldsmith struck the carpenter” ; **مرد شیرا کشت** “The man slew the lion” ; **اسکندر دارارا بیفکند** “Iskandar overthrew Dárá,” or, as the Latin Grammar hath it, *Alexander Darium vicit*. In these examples, if we omit the **را** we are left merely to infer the sense from the arrangement, which, in ordinary prose, might form a sufficient criterion, but not in verse.

c. When the object of an active verb is a personal pronoun, or its substitute **خود**, the termination **را** is always used ; as, **مرانعی شناسی** “Dost thou not know me ?” **ترا دیدم** “I saw thee” ; **اورا گرفتند** “They seized him” ; **نگاهدار مارا ز راه خطا** “Preserve us from the path of error” ; **فلان شخص خودرا کشته است** “Such a person has killed himself.”

d. Having stated what we consider the general principles which regulate the insertion of **را** as the sign of the accusative case, the rule for its non-insertion may be inferred ; viz. the insertion of **را** is not necessary whenever the nature of the sentence is such as to

enable the reader or hearer to comprehend the sense clearly without it, except when we wish to particularize or limit the object, or when it is a personal pronoun. Lastly, in such compound verbs as we mentioned in p. 64. *o*, like *حکم کردن*, &c., the *ر* is never added to the substantive.

64. The termination *ر* is added to a substantive to denote the dative case as well as the accusative. On such occasions its insertion is indispensably necessary; as, *ظالمی را حکایت کنند* "They relate a story with regard to a certain oppressor"; so in this phrase, *هزار روپیه را اسپی خریدم* "For a thousand rupees I bought a horse."

a. When a verb governs an accusative, and at the same time a dative case, the termination *ر* is seldom, if ever, added to both cases; thus, if the accusative be indefinite, or does not necessarily require *ر*, according to the principles already laid down, then the dative has the *ر* added; as, *آن مرد را کتابی دادم* "I gave a book to that man." So, *هریک ضعیف را یک نیمه دهند* "Let them give a half to each woman." If the accusative necessarily require *ر*, the dative must be formed by a preposition, as *به* "to"; thus, *لعل را به آن زن دهند* "Let them give the ruby to that woman"; so, *کتاب را بمن بده* "Give me the book." In these last examples, the words *کتاب* and *لعل* being definite, require the addition of *ر*; and the dative cases are formed by prefixing the particle *به* *ba* to the pronouns *من* and *آن*.

65. When the object is in a state of construction with another noun, or with an adjective, and from its nature requires *ر*, that termination is added to the latter noun or adjective; as follows; *زید پسر وزیر را دیدم* "I saw Zaid, the son of the minister"; so, *در جنت نخواهی یافت گلگشت مصلرا* "In Paradise you will

not find the rosy bowers of Musallā.” In this rule there is much sound philosophy; for when one substantive governs another in the genitive, the two are to be considered as one modified noun; thus, in the following sentence, from the 1st Book of the Gulistan, یکی از مُلُوكِ خُرَاسانِ سُلطانِ مُحَمَّدِ سَبَكْتِگینِ را بِخوابِ دید
 “One of the kings of Khurāsān saw in a dream Sultān Mahmūd (the son) of Sabaktagīn,” the three words سُلطانِ مُحَمَّدِ سَبَكْتِگینِ are viewed as one modified noun, and the termination ِ را is very properly placed at the end. In like manner, a substantive, accompanied by an adjective, is to be considered as a single specified noun; and, in construction, the termination ِ را, when requisite, is placed at the end; thus, قاضي زینِ همسایه را طلبِ کرد, “The Judge summoned the neighbouring woman.” So, however complex the adjective may be, the ِ را is placed at the end; thus, from Sa’dī, تنی چند از مردانِ واقعه دیدہ و جنگِ آزمودہ را بفرستادند
 “They sent forward several individuals from among men who had seen service and had experienced war”: here the complement or object of the verb, بفرستادند, consists of the whole preceding sentence; and the ِ را is affixed last of all, the more to define that complex object, now viewed as a single whole.

66. It remains for us to notice a few verbal expressions which some Grammarians consider as tenses, and which we omitted in the paradigm, as of small importance. In Dr. Lumsden’s Grammar, Vol. I. p. 93, &c., we have two tenses of a potential mood, present and past, formed respectively by adding the contracted infinitive to the aorist and preterite of the verb; تَوَانِسْتَن (root تَوَان) “to be able”; as, تَوَانِمِ رَفْتِ “I am able to go,” or “I can go”; تَوَانِسْتِمِ رَفْتِ “I was able to go,” or “I could go.” But, in truth, we are more inclined to consider these as sentences than tenses. In a large and closely written Persian manuscript, which treats of the grammar of that language, called the *Miftāh-ut-tarkīb*, compiled,

as the writer tells us, by *Shewā Rām*, poetically named *Jauhar*, there is a tense called the Continuative Imperative, or Imperative of duration, formed by prefixing the particle *می* to the future perfect; thus, from *فته باشد* “He shall have gone,” comes *می رفته باشد* “Let him continue going.” This tense is also called, according to *Jauhar*, *Istimrārī-e-Maznūn* (استمراری مزنون), which is a sort of imperfect or continuative potential; as, “He may be going”; the meaning of it in *Hindustānī* being given, *جاتا هوئی وہ*. The ordinary imperative may denote continuity by prefixing *می*; *شبها بردرگاهِ الهی دادِ گدائی می ده* و روزها در بارگاهِ خود بدادِ گدایان می رس
 “Nightly at the threshold of God continue giving forth the gift of thy unworthiness; and daily in thine own court constantly attend to (the administration of) justice among the poor.”

67. When the verbs *خواستن* “to intend or wish,” *توانستن* “to be able,” *بایستن* and *شایستن* “to be proper or fit,” are followed by an infinitive, the final *ن* of the infinitive is rejected; as, *خواهم رفت* “I will go,” or “I intend to go”; *توانم نوشت* “I can write.” The verbs *بایستن* and *توانستن* are generally used impersonally, in the third person singular of the aorist or present; as, *باید کرد* “One ought to do.” The mere root, *توان*, of *توانستن* is also used impersonally; as, *توان کرد* “One may do.” We have reason to believe, from observing the usage of the best writers of the language, that when the infinitive precedes the above verbs, the final *ن* is not rejected; as, *این کار کردن نمیتوانم* “I cannot do this deed”; so, *ترا جائی فرستادن نمیخواهم* “I do not intend to send you anywhere.”

68. The infinitive, in Persian, is to be considered merely as a verbal noun, and construed like any other substantive. It

corresponds more with the verbal noun of the Latin, formed from the supine by changing the *um* into *io* or *us*, than it does with the infinitive, gerund, or supine of that language; as, in this sentence, **بادشاهي به كشتن اسيري اِشارت كرد** “A certain king made the signal for the killing of a captive”; which, by Gentius, is rendered into Latin, *Captivum interficere signum dederat*; but the literal rendering is, *Ad captivi interfectionem*, or *De captivi interfectione*; hence the infinitive of an active verb, in Persian, governs a genitive, and not an accusative, as in most European tongues.

69. Conjunctions, in Persian, are applied as in English or Latin; that is, when any thing contingent, doubtful, &c. is denoted, the conjunction is usually followed by the subjunctive mood (aorist and past potential); as, **به ناني بساز تانكي پشت به خدمت دوتا** “Be satisfied with a loaf (of bread), that you may not bend your back in servitude”; so, **اگر روزي بدانش در فزودي زانان تنگ روزتر نبودي** “If the augmentation of wealth depended upon knowledge, none would be so distressed as the ignorant.”

70. When a person has occasion to relate what he has heard from another, the usage of the Persian, like that of most oriental languages, requires that it should be done in the dramatic style. This will be easily understood from the following examples: “Zaid tells me that he will not come,” **زید مرا میگوید که نخواهم آمد**; literally, “Zaid says to me that ‘I will not come.’” From the employing of the dramatic, instead of the narrative style, it will often happen that the Persian will differ widely from the English in the use of the persons and tenses of the verb, which may be seen from the few following examples; viz. “Zaid said that his brother was not in the house,” **زید گفت که برادر من در خانه نیست**; literally, “Zaid said, ‘My brother is not in the house.’” So,

“A poet committed a crime (on which account) the king ordered the executioner to put him to death in his (the king’s) presence,”
 شاعري تقصيري كرد پادشاه جلادرا فرمود كه رو بروي من اورا بكش;
 i.e. “The king ordered the executioner thus, ‘Put him to death in my presence.’” It would be needless to add more examples of this kind: the learner has merely to recollect, as a general principle, that the person who relates a conversation that has occurred commonly gives the *ipsa verba* of the parties of whom he is speaking.

P. S. When the Student has read this Work through, as directed in the last page of the Preface, he will know enough of Persian to understand the numerous idioms and phrases, from that language, introduced into Hindūstānī. Should he, however, be induced to persevere in his Persian studies, let him proceed to the *Gulistān* of Sa’dī, and, after that, to the *Anwārī Suhailī* of Husain Wā’iz. In poetry, perhaps the best book to begin with is the *Bostān* of Sa’dī; then the *Iskandar-nāma* of Nizāmī, or Firdausī’s *Shāhnāma*; to conclude with the *Dīwān* of Hafiz. I mention these, not merely because they are standard works, but, being in print, they are more likely to be met with than manuscripts.

D. F.

حکایات لطیف

آمد * الحال حامل کیسه نقد توئی که خدای تعالی برای دادن آن
 نزد من ترا فرستاده است * و آن روز خطیب نقد گران یافته بود * بر
 غیب دانی او حیران بماند و چیز و قهرا پانصد دینار حواله او نمود *
 و یقین دانست که این مرد حیل ساز شطرنج باز رهن است * ترسان
 و لرزان سراسیمه بگریخت و بر نادانی و حماقت خود آگاه گردید و کسی
 را ازین واردات اطلاع نکرد که حمل بر حق خواهند نمود *

۱۰۰ گویند که در زمان نوشیروان عادل هیچ علمی از علم حکمت
 عزیزتر و شریفتر نبود * علماء العصر همه متقی و پرهیزگار بودند و خواجه
 بزرگمهر حکیم و استاد آن گروه بود * روزی بادشاه خواجه را طلب
 کرد و گفت ای حکیم می خواهم که نسخی چند مفید در لفظ اندک
 و در معنی بسیار جمع کنی که مرا و جمیع مردمان را که طالب حکمت
 باشند نفع دهد و بعد من یادگار بماند * بزرگمهر مهلت یک سال
 طلبید و در مدت چند انواع کلمات را جمع کرد و ظفرنامه نام نهاد
 و بعد مدت بادشاه بُرد * بادشاه را بغایت خوش آمد و بفرمود تا این
 سخنان را باب زر نوشتند و در خزانه نهادند و دائم بدان عمل میکرد *

شندیم که در وقت نزع روان	بهرمز چنین گفت نوشیروان
که خاطر نکهدار درویش باش	نه در بند آسایش خویش باش
نیاساید اندر دیار تو کس	چو آسایش خویش جوئی و بس
فراخی دران مرز و کشور مخواه	که دلتنگ بی رعیت ز شاه
برو پاش درویش محتاج دار	که شاه از رعیت بود تاجدار
رعیت چو بخت و سلطان درخت	درخت ای پسر باشد از بیخ سخت

حکایات لطیف

۳۹

بدانجا رسید دید که مجرّدي مجذوب است و از عقل بالکل مسلوب *
 بعد ادای تعظیم گفت که در چه کار مشغولي که از نعم دنیا ملولي؟
 گفت با حریف خود بازی میکنم * خطیب گفت حریف تو کیست
 و بازی تو چیست؟ گفت حریف من خداوند کعب است و بازی
 من شطرنج * خطیب گفت چرا بازی میکنی و خود را در تنگ پیل
 حرمان می افکني؟ مجذوب گفت تا از دست برد زمان رهائی یابم
 و کشتیش بخورم * خطیب گفت از حریف خود بازی مییابی یا رخ می
 تابی؟ مجذوب پیاده وار سراسیمه و کم مچ بر زبان آورده گفت گاهی
 شه مات میکنم و گاهی مات میشوم * خطیب گفت مات بچه طور
 میشوی و وقتی که مات میکنی چه کار میکنی * مجذوب گفت هنگامی
 که مات میشوم نقدش بمسکینان نفقه میدهم و گاهی که بازی میکنم
 خداوند عزوجل از بندگان خویش مرا میدهند اکنون بازی از دست
 رفت و پنجاه دینار خسارت پذیرفت * این گفت و خریطه از جیب
 برآورد و پنجاه دینار از آن بخطیب داد و سر در راه خود نهاد * خطیب
 ازین ماجرای عجیب سخت درماند و ندانست که این زر را چه توان
 کرد * کام ناکام روان شد و نقد را بقفرا داد و ازین ساجده غریب
 همسایگان را مطلع کرد * چون شب درآمد باز همان حالت دوشینه
 معاینه دید و آرزومند دیدار او گردید * هرگاه نزد او رسید بادب سلام
 نمود * مجذوب جواب سلام گفته پرده راز بکشد و گفت از نفع
 و زیان چاره نیست * این بار من شاه را مات نمودم و نقدي گران
 یافتم * خطیب گفت چه قدر یافتي؟ گفت پانصد دینار بدست من

حکایات لطیف

کرده‌اند که شخصی زری نزد صرافِ امانت گذاشت و کلیدِ صندوقچه با خود داشت * پس از مدتی قطعه زمینی خرید و بیعانه داده پیش صراف آمد و امانت خود طلب کرد * صراف مرد بی‌دیانت خیانت نموده بود پاک منکر گشت * بیچاره حیران بماند و مرامعه نزد وزیر برد * گویند وزیر عاقل و عادل بود کمال دجلویی او کرد و صراف را طلب داشت و گفت که این کس امانتی بتو سپرده‌است واپس چرا نمی‌دهی؟ آن بد نهاد باز هم انکار نمود وزیر گفت کسان خود را بفرست و صندوقچه امانت از خانه بطلب * آن مرد خاین متامل شد و در فرستادن کس پس و پیش کرد * وزیر دانست که باعث تردد چیست و سبب تفکر چه * خود کسی را فرستاد و گفت که از طرف صراف کسانِ او را بگو که صندوقچه مقل در فلان جا است زودتر بفرستند و اگر اندکی توقف خواهد شد در زندان خواهم رفت و هرگز نجات نخواهم یافت * مرد از زبان صراف هر چه از وزیر شنیده بود اظهار نمود * اهل خانه‌اش فوراً صندوقچه زر حواله او کردند * وزیر زرباو بخشید و صراف را زجر و توبیخ کرد و از مجلس براند *

۹۹ آورده اند که در زمان پیشین خطیبی بزرگ بتفرج بلدان بیرون رفت * هر شام در شهری و هر بامداد بر رهنگداری میگذرانید * شبی در سرای رسید و بساط راحت چید بعد فراغ طعام بالای بام برآمد و هر سو نظری افکند * از دور آوازی موهوم بگوشش رسید * یکی را بد ریافت آن روان نکرد * خادم دید و شنیده عرض نمود * خطیبی نمود او بسمع قبول نفرمود خود بر اثرش روان شد * چون

رفوگر کیسه را شناخت و گفت قاضی * این شهر مرا برای رفو داده بود *
 پادشاه قاضی را طلبید و گفت بر دیانت تو اعتماد تمام داشتم * بنابر
 این منصب قضا بتو دادم * نمیدانستم که دزدی * مال این شخص
 چرا دزدیدی * گفت ای خداوند که میگوید؟ گفت من میگویم * پس
 کیسه را نمود و رفورا نشان داد * قاضی شرمند شد * پادشاه قاضی را
 در زندان فرستاد و مالک کیسه را فرمود که نقد خود از قاضی بگیر *
 قاضی ناچار نقد او را داد *

۹۷ بجیلی خریطه صد دینار کم کرد * چند آنکه طلب نمود کم
 یافت * گفت هر که یافته باشد بیارد که ازان ده دینار ازان اوست *
 اتفاقاً بدست صالحی افتاد و بجیل را بداد و ایفای وعده خواست *
 نئیم که چیه * سیم را بصد جان عزیز میداشت گفت که درین خریطه
 یک صد و ده دینار بود حق خود گرفته دیگر چه میخواهی * مرد نیکوسرشت
 پیش قاضی رفت * قاضی مدعا علیه را طلبید و پرسید که وقای وعده
 چرا نمیکوی و حق این بیچاره نمیدهی؟ گفت حق خود گرفته است
 دیگر چه میخواهد * قاضی خریطه اش طلبید دید که همچنان سر بهر
 است * گفت که تو میگوئی در خریطه مفقود یکصد و ده دینار بود
 و درین خریطه یکصد دینار است این خریطه تو نیست از جای
 دیگر طلب کن و این کیسه حواله این مرد نما که ازان دیگر است
 و مالک این دیگر بوده باشد * و آن مرد را گفت که تو این کیسه را
 امانت نزد خود دار تا که مالک آن پیدا شود *

۹۸ راویان اصفار و ناقلان اسمار بر جریده روزگار چنین ثبت

حکایات لطیف

۹۶ شخصی دو هزار روپیه در کیسه سر بهر به قاضي سپرد و خود بسفر رفت * چون باز آمد کیسه خود همچنان سر بهر از قاضي گرفت و کشاد فلوس دید * با قاضي مواخذة نمود قاضي گفت برو دروغ ميگوئي مرا روپيهها نموده نبرده بودي کیسه سر بهر چنان که سپردی باز گرفتي * مردمان قاضي اورا راندينند * آن شخص پيش پادشاه رفت و احوال خود عرض کرد * سلطان اندک تامل نموده فرمود که حالاً برو و کیسه را نزد من بدار انصاف تو خواهم داد * روز ديگر پادشاه مسند نو که بر تخت بود اندک پاره نمود و بشکار رفت * فراشي که آن روز نوبت خدمت او بود چون مسند را پاره دید ترسيد و لرزه بر اندام او افتاد و فراشي ديگر را نمود و گفت اگر پادشاه خواهد دید مرا خواهد کشت * پرسید که ديکري اين سخن شنیده است يا مسند را دیده؟ گفت نه * گفت خاطر جمع دار درين شهر رفوگري است کامل مسند پيش او ببر او همچنان رفو خواهد کرد که کسي نخواهد دریافت * فراش بدوگان او رفت و مسند بر فوگر داد و گفت هر چه بخواهي ترا بدهم ليکن بخوبي رفو کن رفوگر نيم دينار خواست * فراش يك دينار اورا بخشید * رفوگر در يکشب مسند را رفو کرده داد * فراش روز ديگر آنرا بر تخت گسترد * پادشاه چون مسند درست دید از فراش پرسید که اين مسند که رفو کرد؟ فراش تجاهل نمود * پادشاه فرمود که هيچ مترس براي مصلحتي اين را پاره کرده بودم فراش نشان داد * پادشاه آن رفوگرا طلبيد و پرسید که مثل اين کیسه رفو کرده؟ گفت بلي * گفت اگر آن کیسه را ببيني شناسي؟ گفت آري * پادشاه کیسه را نمود *

اند اگر آنها را جایی دیده باشی نشام ده * آن مرد هم که بود دانست که راه کم کرده است گفت راه راست همین است * او دانست که سراغ کوسپندان بهمین سمت یافته است پس بگفته او روان شد و در دل خود قرار کرد که اگر کوسپند هارا بیام کوسپند لنگ نذر آن مرد خواهم کرد * الحاصل کوسپندان کم شده را یافت و از همان راه برگشت و کوسپند لنگ را بر نذر آن مرد آورد * او گفت ای بنده خدا هرگز کوسپند ترا لنگ نکرده ام تو مرا ناحق بدانام مکن * درین گفت و گو بودند که ناگاه سواری در رسید * هر دو کس دویده لجام اسپ او در دست گرفته صورت حال خود بیان کردند * او هم که بود دانست که دعوی اسپ من میکنند جواب داد ای یاران شما دعوی دروغ میکنند این اسپ بچه مادیان منست * چندین شاهد دارم عنان اسپ را وا گذارید که راه خود گیرم * و آن هر دو کس عنان اسپ او گرفته حقیقه خود را بیان میکردند * او فریاد میکرد که ای ظالمان از خدا به ترسید این گرو مادر منست * آخر الامر هر سه که یکجا شده نزد قاضی روان شدند * پیش ازین معامله زن قاضی از شوهر خود جنگ نموده بخانه پدر خود رفته بود * هر گاه این هر سه شخص نزد قاضی رسیدند قاضی که او نیز که بود پرسید که چه میگوئید هر سه کس شروع بیان حال خود نمودند قاضی دانست که یک وکیل و دو شاهد از طرف زن برای صلح آمده اند * قاضی جواب داد شما از طرف او وکیل و شاهد شده آمده اید اگر او الحال از سر تا پا طلا و جواهر پوشیده بیاید من او را سه طلاق داده ام هرگز قبول نخواهم کرد

حکایات لطیف

خود ندید * از برادر پرسید که لعل چه شد * گفت بزنی تو دادم *
گفت او میگوید که نیاقتم * گفت دروغ میگوید * آن مرد زن خود را
تنبیه آغاز کرد * زن گریخت و پیش قاضی رفت و احوال خود باز نمود *
قاضی شوهر او را با برادر او طلبید و از برادر او پرسید که چون لعل
باین زن سپردی کسی آن وقت حاضر بود * گفت دو کس * قاضی
فرمود بطلب * او آنها را اندکی نقد داد و گفت با من بیائید و پیش
قاضی بدروغ گواهی دهید * القصه آن هردو گواهی دادند * قاضی شوهر
آن زن را فرمود که برو و از زن خود پاره لعل بگیر * زن گریان پیش
سلطان رفت و احوال خود عرض کرد * سلطان فرمود چرا پیش قاضی
نمیروی * گفت رفته بودم لیکن بخوبی انصاف نکرد * سلطان آن
هر دو برادر و گواهان را طلبید و هر یک را جدا کرد و موم داد که بصورت
آن لعل بسازید * آن هردو برادر یکسان ساختند و آن هردو گواهان
بصورت مختلف * سلطان زن را فرمود که تو هم بساز * عرض کرد که
لعل گاهی ندیدم چگونه سازم * سلطان گواهان را سیاست فرمود که اگر
راست بگوئید خواهم گذاشت و گرنه خواهم کشت * ناچار عرض
کردند بدروغ گواهی دادیم * سلطان برادر خورد را چند تازیانه زد اقرار
کرد که تقصیر کردم * پادشاه بر قاضی عتاب فرمود که چرا بخوبی انصاف
نکردی و لعل را بآن زن دهانید *

۹۵ شخصی بر کله گوسپند داشت چند گوسپند از آن کله گم شد
برای تلاش آنها بصحرا رفت * شخصی را دید که زیر درخت خوابیده
است او را بیدار نموده پرسید که گوسپندان من درین صحرا گم شده

حکایات لطیف

جوان را گفت آنوقت که زر باو سپردی کجا نشسته بودی * گفت زیر درختی * گفت چرا گفتی که گواه ندارم آن درخت گواه تست نزد آن درخت برو و بگو که قاضی ترا می طلبد * پیر مرد تبسم کرد * جوان گفت ای قاضی می ترسم که درخت از حکم تو نخواهد آمد * قاضی گفت مهر من ببر و بگو که این مهر قاضی است البته خواهد آمد * جوان مهر قاضی گرفت و رفت * قاضی بعد ساعتی از پیر مرد پرسید که آن جوان نزد درخت رسیده باشد * گفت نه * چون جوان نزد درخت رفت و مهر قاضی نمود و گفت قاضی ترا می طلبد از درخت هیچ نشنید * غمگین باز آمد و گفت مهر تو درخت را نمودم هیچ جواب نداد * قاضی گفت درخت آمد و گواهی داده باز رفت * پیر مرد گفت ای قاضی این چه سخن است هیچ درخت اینجا نه آمد * قاضی گفت راست میگوئی نه آمد لیکن آنوقت که از تو پرسیدم که جوان نزد درخت رسید جواب دادی که نرسید * اگر تو زیر آن درخت نقد نگرفتی چرا نگفتی که کدام درخت است آنرا نمیدانم * ازین معلوم میشود که جوان راست میگوید * پیر مرد الزام یافت و زر بجوان داد *

۹۴ دو برادر مغلس بسفر رفتند و در راه کیسه پر از زر و دو پاره لعل یافتند * برادر خورد گفت که غرض من حاصل شد حالا بخانه خواهم رفت * برادر بزرگ گفت سیر جهان خواهم کرد * آن زر را قسمت کردند * برادر کلان حصه خود را به برادر خورد سپرد و گفت بزین من بده * چون او بخانه رسید حصه برادر را بزین او داد مگر لعل نداد * بعد سه سال برادر کلان از سفر بخانه آمد پاره لعل پیش زین

حکایات لطیف

است گاهی خیانت نکرد اگر با این مناشه خواهی کرد سزا خواهی یافت * دانشمند ناچار شد. و احوال بر کاغذی نوشت و پادشاه را نمود * پادشاه فرمود برو نزد دوکان عطار سه روز بنشین و او را هیچ مگو چهارم روز آن طرف خواهم رفت و ترا سلام خواهم کرد سواي جواب سلام هیچ بامن نگوئی چون از آنجا بروم نقد خود از عطار بخواه آنچه او بگوید مرا خبر کن * دانشمند موافق حکم پادشاه بر دوکان عطار نشست * روز چهارم پادشاه با حشمت بسیار آن طرف رفت چون دانشمند را دید اسب را استاده کرد و بر دانشمند سلام خواند * دانشمند جواب سلام گفت * پادشاه فرمود ای برادر گاهی نزد من نمی آئی و هیچ احوال خود با من نمیگوئی؟ دانشمند اندک سر جنبانید و دیگر هیچ نگفت * عطار این همه میدید و می ترسید * چون پادشاه رفت عطار دانشمند را گفت که هرگاه نقد مرا سپردی کجا بودم و کدام شخص نزد من حاضر بود باز بگو شاید فراموش کرده باشم * دانشمند همه احوال باز گفت * عطار گفت راست می گوئی حالا مرا یاد آمد القصة هزار روپیه دانشمند را داد و عذر بسیار نمود *

۹۳ جوانی پیرمردی را صد دینار سپرد و بسفر رفت * چون باز آمد دینار خود خواست * پیرمرد انکار کرد که مرا نداده * جوان همه احوال پیش قاضی ظاهر نمود * قاضی پیرمرد را طلبید و پرسید که این جوان زرتقو سپرد؟ گفت نه * قاضی جوان را فرمود کسی گواه داری؟ گفت نه * قاضی پیرمرد را گفت سوگند بخور * جوان گریان شد و گفت او را از سوگند هیچ باك نیست بارها سوگند دروغ خورده است * قاضی

حکایات لطیف

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بزور درخانه من آمد و با کنیز من زنا کرد * پادشاه فرمود که خانه تو بیاید هماندم مرا خبر کن * شب دوم آن نزه او رفت * صاحب خانه پادشاه را خبر داد * دست گرفت و با او روان شد * چون بخانه او رفت و بعد آن آن مرد را بقتل رسانید و باز چراغ را دید و خدا را شکر کرد و صاحب خانه را گفت هر خانه تو موجود باشد بیار * صاحب خانه طعام شی خورد * صاحب خانه پرسید که ای خداوند کشتید بعد از آن آن مرد را بقتل رسانید و چون خدا را شکر کردید و طعام بیوقت خوردید ؟

پادشاه فرمود که پنداشته بودم که هوای پسر من کسی را چنین قدرت نیست از این سبب اول چراغ را کشتم که اگر روی پسر خواهم دید از شفقت او را کشتن نخواهم توانست * چون کشته شد چراغ طلبیدم و روی او دیدم و خدا را شکر کردم که پسر من نیست * و آن وقت که از من انصاف خواستی با خود گفتم که تا آن مرد را نکشم هیچ نخورم * از آن وقت هیچ نخورده بودم از این سبب سخت گرسنه بودم و طعام بی وقت خوردم *

۹۲ دانشمندی هزار روپیه عطاری را سپرد و بسفر رفت * بعد مدت از سفر باز آمد و روپیه از عطاری خواست * عطاری گفت دروغ میگوئی مرا نه سپرده * دانشمند باوی در او بخت * مردمان جمع شدند و دانشمندا تکذیب کردند و گفتند این عطاری بسیار دیانت دار

حکایات لطیف

ماهی گیر مثل آن آوردن نخواهد توانست پس انعام هم نخواهد یافت *
 پادشاه سخنی وزیر پرسندید و از ماهی گیر پرسید که این ماهی نراست
 یا ماده؟ ماهی گیر جواب داد که این ماهی خنثی است * پادشاه بسیار
 خندید و دو صد روپیه اورا بخشید *

۹. شخصی پیش درویشی رفت و سه سوال کرد * اول آنکه چرا
 میگوئی که خدا همه جا حاضر است هیچ جا نمی بینم بنما کجاست *
 دوم آنکه انسان را برای تقصیری چرا سیاست میکنند هرچه میکند
 خدا میکند انسان را هیچ قدرت نیست و بی ارادت خدا هیچ نمی
 تواند کرد و اگر انسان را قدرت بودی همه کارها برای خود بهتر کردی *
 سوم آنکه خدا شیطان را در آتش دوزخ چگونه عقوبت تواند کرد
 زیرا که سرشت او از آتش است و آتش در آتش چه اثر خواهد کرد *
 درویش کلوخی بزرگ بر سر او زد * آن شخص گریان پیش قاضی رفت
 و گفت از فلان درویش سه سوال کردم بر سر من چنان کلوخی زد که
 سر من درد میکند و هیچ جواب نداد * قاضی درویش را طلبید و گفت
 چرا کلوخ بر سر او زدی و جواب سوال او ندادی؟ درویش گفت که
 آن کلوخ جواب سخنی اوست میگوید که درد در سردار بنماید کجا
 است تا من خدا را باو بنمایم * و چرا پیش حضرت نالشی من نمود
 هرچه کردم خدا کرد بی ارادت خدا اورا نزد مرا چه قدرت است؟
 و سرشت او از خاک است از خاک چگونه اورا رنج رسید؟ آن شخص
 شرمند گردید قاضی جواب درویش بسیار پرسندید *

۹۱ شخصی پیش پادشاه رفت و گفت دی شب مردی از فوج

حکایات لطیف

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بودي ومن بحضور تو استاده میبندم اکنون بندگی خدا میکنم که در وقت نماز مرا حکم نشستن داده است * دوم آنکه تو طعام می خوردی و من نگاه میکردم اکنون رزاقی پیدا کرده ام که او نمی خورد و مرا می خوراند * سیوم آنکه تو خواب میکردی و من پاسبانی میکردم اکنون خدای دارم که من خواب میکنم و او پاسبانی من میکند * چهارم آنکه همیشه می ترسیدم که اگر تو بمیری مرا از دشمنان آسیب برسد اکنون چنان خدای دارم که نخواهد مرد و مرا از دشمنان هیچ آسیب نخواهد رسید * پنجم آنکه از تو می ترسیدم که اگر از من گناهی شود عفو نکنی اکنون خدای من چنان رحیم است که هر روز صد گناه میکنم و او می بخشد *

۸۹ ماهی گیری همیشه ماهیان دریا گرفتی و در بازار فروختی * روزی يك ماهی زنده گرفت و آنچنان خوب گاهی نگرفته بود در دل خود گفت که اگر این ماهی را در بازار بفروشم زیاده از دو سه فلوس نخواهم یافت مصلحت آنست که پیش پادشاه برم البته بسیار انعام خواهد داد * القصه ماهی را پیش پادشاه بُرد * پادشاه چون ماهی را دید بسیار پسندید و خوشنود شد و حکم کرد که ماهی گیر را صد روپیه دهند * وزیر آن وقت حاضر بود در گوش پادشاه عرض کرد که برای يك ماهی اینقدر نقد دادن مصلحت نیست * پادشاه جواب داد که اگر ندانم جای شرم است زیرا که حالاً حکم کرده ام * وزیر گفت مصلحت آن است که از ماهی گیر بپرسید که این ماهی نراست یا ماده * اگر بگوید که نراست ماده را بخواهید اگر بگوید ماده است نرا بخواهید *

حکایات لطیف

۸۷ سواری در شهری رفت شنید که اینجا دزدان بسیار اند * وقت شب سائس را گفت که نو بحسب من بیدار خواهم ماند زیرا که مرا بر تو اعتماد نیست * سائس گفت ای خداوند این چه سخن است نمی پسندم که من در خواب باشم و صاحب بیدار زهار اینچنین نخواهم کرد * القصه صاحب او خفت و بعد یکپاس بیدار گردید سائس را گفت چه میکنی * گفت در فکر هستم که خدا زمین را بر آب چگونه گسترد * گفت میترسم که دزدان آیند و ترا خیر نشود * گفت ای خداوند خاطر جمع دارید خردار هستم * سوار باز خفت و نصف شب بیدار شد و پرسید ای سائس چه میکنی * گفت در فکرم که خدا آسمانرا چگونه بی ستون ^{استاده} کرده * گفت در فکر تو میترسم ^{مبادا} که دزدان اسپ را بزند * گفت ای خداوند بیدار هستم چگونه دزدان خواهند آمد * سوار گفت اگر خفتن میخواهی بحسب من بیدار خواهم ماند * گفت مرا خواب نمی آید * سوار باز خفت و چون ساعتی شب باقی ماند بیدار شد سائس را پرسید چه میکنی * گفت در فکر هستم که اسپ را دزد برده است و فردا ^{زین} را من بر سر خواهم برداشت یا صاحب *

۸۸ پادشاهی را وزیر عاقل بود دست از وزارت برداشت و عبادت خدا مشغول شد * پادشاه از امیران پرسید که وزیر کجا است * عرض کردند که از وزارت دست برداشته عبادت الهی مشغول است * پادشاه پیشی وزیر رفت و پرسید ای وزیر از من چه خطا دیدی که وزارت را ترک نمودی * گفت از یخ سبب اول آنکه تو نشسته می

حکایات لطیف

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پادشاه درون تشریف برد پرسید چرا چنین پارچه پوشیده‌ام * عرض کرد که ای خداوند چون در بندگی حضرت نبودم چنین پارچه داشتم حالاً که بدولت خداوند پارچه‌های پاکیزه دارم جامه‌ام کهنه خود هر روز می بینم و می پوشم تا حالت قدیم خود را فراموش نکنم و قدر نعمت خداوندی شناسم * پادشاه چون این جواب شنید پسندید و او را در کنار کشید و مرتبه او بزرگ کرد *

۸۶ شخصی مال بسیار صرافی را سپرد و بسفر رفت * چون باز آمد تقاضا نمود * صراف انکار کرد و قسم خورد که مرا نه سپرده‌ام * آن شخص پیش قاضی رفت و احوال خود گفت * قاضی تأمل کرد و فرمود کس را مگو که فلان صراف مال تو نمیدهد تدبیری برای مال تو خواهم کرد * روز دیگر قاضی آن صراف را طلبید و گفت کارهای بسیار بمن پیش آمده است تنها کردن نمیتوانم ترا نایب خود کردن میخواهم زیرا که مدتین هستی * صراف قبول کرد و بسیار خوش گردید * چون بخانه رفت قاضی آن شخص را طلبید و گفت خالاً مال خود از صراف بجواه البته خواهد داد * شخص مذکور پیش صراف رفت و صراف چون روی او دید گفت بیا بیا خوش آمدی مال تو فراموش کرده بودم دی شب مرا یاد آمد * القصه مال باو داد و از طبع نیابت پیش قاضی رفت * قاضی گفت امروز پیش پادشاه رفته بودم شنیدم که کاری بزرگ ترا سپردن میخواهد خدا را شکر کن مرتبه بزرگ خواهی یافت حالاً نایب دیگر برای خود تلاش خواهم کرد * القصه قاضی او را بدین حيله رخصت کرد *

حکایات لطیف

کردم لیکن زنهار پیش کسی چنین سخن مگو که بعد سالی باور کند *

۸۴ روزی پادشاهی بر بام قصر خود نشسته بود * شخصی را زیر دیوار استاده دید که مرغی در دست گرفته می نمود * پادشاه او را طلبید و پرسید چرا مرغ بمن می نمایی * گفت ای خداوند با شخصی از طرف حضرت شرط کردم و این مرغ در بازی یافتم برای خداوند آورده ام * پادشاه خوشنود گردید و مرغ را در مطبخ فرستاد *

بعد از دو سه روز باز آن شخص پیش پادشاه آمد و گوسپندی آورد و گفت این هم از نام آنحضرت در بازی یافته ام * پادشاه آنرا نیز قبول کرد * سیموم بار پیش پادشاه رفت و شخصی دیگر را با خود برد * چون پادشاه او را تهیدست دید پرسید برای من هیچ نه آورده * عرض کرد که از طرف حضرت با این شخص دو هزار روپیه را شرط نمودم و بازی نیافتم حالا این شخص برای زر پیش حضرت آمده است * پادشاه تبسم کرد و زر او را بخشید و فرمود گاهی از طرف من با کسی قمار مبارز * دیگر هیچ از تو نخواهم گرفت و نه ترا چیزی خواهم داد *

۸۵ آورده اند که سلطان محمود ایاز را بسیار دوست داشتی ازین سبب همه ارکان دولت برو حسد بردند و پادشاه را گفتند که ایاز هر روز تنها به جواهرخانه میرود و معلوم میشود که چیزی می دزدد و گرنه در جواهرخانه او را چه کار است * پادشاه گفت هرگاه بچشم خود خواهم دید باور خواهم کرد * روز دیگر پادشاه را خبر دادند که ایاز تنها در جواهرخانه رفته است پادشاه از غرقت درون جواهرخانه نظر کرد چه می بیند که ایاز صندوقی را گشاده پارچه کهنه و غلیظ پوشیده است *

حکایات لطیف

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خاطر جمع شد و باز بران شخص نظر نکرد * آن شخص آغاز کرد که
ای اعرابی این سبک که حالا بحضور تو نشسته است اگر سبک تو زنده
میمانند چنین میشد * اعرابی سر بالا کرد و گفت سبک من از چه
سبب مُرد * گفت گوشت شتر تو بسیار خورد * پرسید شتر چگونه مُرد *
گفت زنی تو مُرد از این سبب کسی او را گاه و دانه و آب نداد *
پرسید زن چگونه مُرد گفت در غم پسر تو بسیار گریست و سنگ بر سر
و سینه زد * پرسید پسر چگونه مُرد گفت خانه برو افتاد * اعرابی چون این
احوال خانه خرابی شنید خاک بر سر انداخت و طعام را همانجا گذاشت
و طرف خانه خود روانه شد * آن شخص بدین حکمت طعام یافت *
۸۳ روزی پادشاهی با وزیر برای سیر رفت بکشتزاری رسید
درختان گندم دید از قد آدم درازتر * پادشاه متعجب شد و گفت
چنین دراز درختان گندم گاهی ندیدم * وزیر عرض کرد که ای
خداوند در وطن من درختان گندم همچو قد فیل بلند میشوند *
پادشاه تبسم نمود * وزیر با خود گفت که پادشاه سخن من دروغ
پنداشت از این سبب تبسم کرد * چون از سیر باز آمد خط بمردمان
وطن خود برای چند درختان گندم فرستاد * تا که خط آنجا رسید
فصل گندم گذشته بود * القصه بعد یکسال درختان گندم از آنجا
رسیدند * وزیر پیش پادشاه بُرد * پادشاه پرسید چرا آوردی * عرض
کرد که در سال گذشته روزی عرض کرده بودم که درختان گندم همچو
قد فیل بلند می شوند تبسم کردید * با خود گفتم که سخن من دروغ
پنداشتند * برای تصدیق سخن خود آوردم * پادشاه گفت حالا باور

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آید اورا گرفته بیارند * القصه حریف قابو یافته نزد زن رفت * زن عطرا در پارچه او مالید و گفت که شوهر من اگرچه مرا فرمود که کسی را این عطرمده لیکن تو که جان و دل منی اگر بکارت نیاید بچه کار آید * چون حریف از آن جا بر آمد جاسوسان بیوی عطر سر راهش گرفتند و اسیر کرده پیش پادشاه بردند * پادشاه آن شخص را طلبید و گفت حریف زن تو حاضر است اورا ببر و بکش یا بخش *

۸۱ زنی با زن همسایه خود دشمنی داشت * شی می بسیار خورد و مست شد و طفل خود را کشت و در خانه زن همسایه انداخت و صباح برو تهمت نهاد که طفل مرا کشته است و اورا پیش قاضی برد * قاضی اول زن همسایه را در خلوت طلبید و بسیار ترسانید و گفت راست بگو و گرنه ترا خواهم کشت * زن قسم خورد و انکار کرد * قاضی گفت که اگر روی من برهنه شوی سخن تو راست پندارم * زن از حیا سر فرو کرد و گفت مرا کشته شدن قبول است لیکن زهار برهنه نخواهم شد * قاضی اورا رخصت کرد و زن فریادی را در خلوت طلبید و گفت اگر پیش من برهنه شوی سخن تو باور کنم * آن زن خواست که خود را برهنه کند * قاضی اورا منع کرد و گفت که پسرا خود کشتی * چون چند تازیانه اورا زد آفرار کرد که خود تقصیر کردم و تهمت برو نهادم * القصه قاضی اورا بردار کشید *

۸۲ شخصی گرسنه میرفت اعرابی را دید که بر کناره برکه طعمام میخورد * نزد او رفت و گفت از طرف خانه تومی آیم * اعرابی پرسید که زن و فرزند و شتر من همه بخیریت اند * گفت بلی * اعرابی را

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شمسیری در دست گرفت و پیش پادشاه رفت و عرض کرد که حالاً جوشن را بیازمائید * پادشاه گفت چرا این را پوشیده * * گفت ای خداوند — دستور آن است که جوشن بر اندام آرموده میشود از این سبب پوشیده ام * پادشاه این سخن پسندید و او را انعام بخشید *

۷۹ جماعتی نزد قاضی قرضدار خود را آوردند و گفتند که این مرد از ما هزار دینار قرض گرفته است و نمیدهد * قاضی باو گفت که چه میگوئی * گفت ایشان راست میگویند و دعوی ایشان حق است * غایتش اینکه این مقدار فرصت از ایشان میخواهم که گله شترهای خود را بفروشم و باغها را گرو کنم و حق ایشان را ادا سازم * آن جماعت گفتند و الله سراپا دروغ میگوید مالک یک دینار نیست و یک وجب زمین در ملک خود ندارد مالک یک کوسفند نیست چه جای گله شتران * قرضدار جواب داد که ای عدالت پناه اکنون اقرار ایشان بمفلسی و بیچیزی من استماع نمودی پس چگونه از مفلس چیزی طلب می نمایند * قاضی رو به ایشان کرد و گفت الْمَفْلِسُ فِي أَمَانِ اللَّهِ و او را از دست آنها خلاص کرد *

۸۰ شخصی پیش پادشاهی رفت و عرض کرد که مردی همیشه در خانه من می آید و با زن من دوستی دارد لیکن گاهی او را نمی بینم و نمیدانم که کیست میخواهم که گرفتارش کنم از حضرت امیدوار انصاف ام * پادشاه شیشه عطر باو داد و فرمود که بزنی خود سپار و بگو که کسی را مده * آن شخص همچنان کرد * پادشاه جاسوس چند را بر گذاشت که گرد خانه او بنشینند و از پارچه هر کسی که بوی عطر

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عنايت شد — علامت حماقت است * پادشاه گفت اگر سوداگران اسپان را بيارند پس چه بايد كرد؟ گفت اگر بيارند نام حضرت از دفتر احقان محو خواهد كرد و نام سوداگران آنجا خواهد نوشت *

۷۷ دانشمندی در شهري رفت — شنيد كه در اين شهر شخصي سخاوت بسيار مي دارد و مسافران را طعام مي دهد * دانشمند با پارچه كهنه و كثيف پيش او رفت * آن شخص هيچ التفات نكرد و جاي نشستن نداد * دانشمند شرمنده شد و باز آمد * روز ديگر پارچه پاكيزه بگرايه گرفت و پوشيده پيش او رفت * صاحب خانه تعظيم او كرد و نزد خود نشانيد و طعام لذيذ براي او خواست * دانشمند چون بر طعام نشست لقمه در پارچه خود نهادن گرفت * صاحب خانه پرسيد چرا اين چنين ميكني؟ گفت ديروز با پارچه كهنه آمده بودم هيچ طعام نياقتم — امروز كه پارچه خوب دارم مي پندارم كه اين طعام براي پارچه است نه براي من * آن شخص شرمنده گرديد و عذر نمود *

۷۸ پادشاهي آهنگري را فرمود كه جوشيء خوب براي من تيار كن * آهنگر تيار كرده پيش پادشاه برد * پادشاه بقصد آزمودن جوشن را بر زمين نهاد و شمشير بر آن زد — دو نيم شد * آهنگر فرمود كه اگر باز چنين جوشن خواهي ساخت سرتو دو نيم خواهم كرد * آهنگر بخانه خود رفت * دختری داشت — با او اين احوال گفت * دختر او را مصلحت داد كه باز جوشن بساز * اين بار من پيش پادشاه خواهم برد * القصه آهنگر جوشن را ساخت * دختر او آن جوشن را پوشيد و

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مردمان اند که پُنبه دزدیده اند؟ و ریزهای پُنبه در ریشهای ایشان جا کرده است — و در مجلس من آمده اند * چند کس همان وقت ریشهای خود را از دست پاک کردند — و معلوم شد که آنها دزدان اند * پادشاه بر حکمتِ امیر آفرین و تحسین نمود *

۷۵ پادشاهی در جنگ شکست یافت — شخصی از فوج دشمن او را گرفت و شناخت که پادشاه است — اسباب خود بر سر او نهاد * چون بمنزل رسید قدری برنج او را داد که بپزد و بخورد * پادشاه بسیار گرسنه بود برنج را در سبوی کرد و بر آتش نهاد و خود از آتش دور نشست * سگی آمد و سبورا گرفت و گریخت — پادشاه خندید * آن شخص بر پادشاه غصه شد و گفت — ای احمق سگ سبوی ترا بُرد و خنده کردی — بگو سبب چیست؟ پادشاه خاموش ماند * چون تازیانه یافت گفت روزی چنان بودم که هرگاه برای شکار میرفتم صد شتر اسباب باور چیخانه من همراه میرفت * امروز چنان هستم که مشت برنج هم سگ گذاشت * آن شخص عذر تقصیرات نمود و گذاشت *

۷۶ سوداگران پیش پادشاهی رفتند و اسپانرا بر او عرض نمودند * پادشاه بسیار پسندید و خرید و دولک روپیه زیاده از قیمت بسوداگران داد و فرمود — که از مُلک خود باز اسپانرا بیارید * سوداگران رخصت شدند * روزی پادشاه در حالت خوشی و مستی وزیر را گفت که اسمی جمیع احمقان بنویس * وزیر عرض کرد که پیش ازین نوشته ام و اول نامها نام حضرتست * پرسید چرا؟ گفت سوداگران را دو لک روپیه که برای آوردن اسپانرا بی ضامی و اطلاع مساکین آنها

هنوز نداده ام — اگر مرضی حضرت است بدهم * قاضی گفت
مرد که نقد را بزور از تو گرفتن نتوانست — بی رضای تو چگونه با تو
زنا کرد؟ تو دروغ گوئی — برو و نقد باو بسپار و باز اینچنین
افترا مکن *

۷۳ دو کس مال خود پیر زنی را سپردند و گفتند — که هرگاه ما
هر دو خواهیم آمد خواهیم گرفت * بعد چند روز شخصی از آنها نزد زن
آمد و گفت — شریک من مُرد — حالاً مال مرا بده * پیر زن ناچار
شد و داد * پس چند روز شخص دیگر آمد و مال خواست * زن
گفت که شریک تو آمده بود و ترا مُرده ظاهر ساخت — هر چند
مبالغه کردم لیکن سخن من نشنید و همه مال را بُرد * شخص مذکور
زن را پیش قاضی بُرد و انصاف خواست * قاضی بعد از تأمل دریافت
که زن بی تقصیر است — فرمود که تو اول شرط کرده بودی که هرگاه
ما هر دو شریک خواهیم آمد مال خواهیم گرفت * تو شریک خود را
بیار و مال بگیرد — تنها چگونه بیایی؟ مرد لا جواب شده راه
خود پیش گرفت *

۷۴ در شهری انبار پنبه بدزدی رفت * پنبه فروشان شکایت به
پادشاه بردند * پادشاه هر چند که مجلس فرمود دزدی را نیافت * امیری
عرض کرد که اگر فرمان باشد دزدان را بگیریم * پادشاه حکم داد *
امیر بخانه خود رفت و خورد و بزرگ شهر را ببانه ضیافت طلبید *
چون همه مردمان جمع شدند و نشستند امیر در آن مجلس رفت و
بر روی همه مردمان نظر کرد و گفت — چه حرامزاده و یحیا و احمق

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من * گفت چون تو بمیری کرا باشد؟ گفت پسر مرا * گفت آبی
ابراهیم جانی که یکی در می رود و یکی بیرون می آید خانی باشد نه
سوای *

۷۱ بخیلی دوستی را گفت يك هزار روپیه نزد من است می خواهم
که این روپیه هارا بیرون از شهر دفن کنم — و سوای تو با کسی این
راز نکویم * القصه هر دو کسان بیرون شهر رفته زیر درختی نقد مذکور را
دفن کردند * بعد چند روز بخیل تنها زیر آن درخت رفت — از نقد
هیچ نشان نیافت * با خود گفت که سوای آن دوست کسی دیگر نبود
— لیکن اگر از او پیرسم هرگز اقرار نخواهد کرد * پس بخانه او رفت و
گفت — بسیار نقد بدست من آمده است — می خواهم که همانجا
نهیم لیکن اگر فردا بیائی با هم برویم * دوست مذکور بطمع نقد بسیار
آن نقدا را آنجا باز نهاد * بخیل روز دیگر آنجا تنها رفت — نقد خود
یافت — حکمت خود را پسندید و باز بر دوستی و دوستان اعتماد
نکرد *

۷۲ زنی پیش قاضی رفت و گفت که فلان مرد با من بزور زنا کرد *
قاضی آن مرد را طلبید و پرسید که چرا آبروی این زن ریختی؟ مرد
انکار کرد * قاضی فرمود که ده روپیه جرمانه باین زن بده * مرد ناچار
بموجب حکم قاضی زر بزن داد * چون زن بیرون رفت قاضی مرد را
فرمود — برو و نقد خود از زن باز گیر * مرد چون این حکم یافت
دوید — و هر چند خواست که روپیه از زن بزور بگیرد نتوانست *
زن پیش قاضی باز آمد و عرض کرد که آن مرد روپیه از من بزور میگیرد

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و در دست کوتوال داد — و یک پاپوش بر سر کوتوال زد و گفت —
اگر چنین ائصاف است — هشت آنه تو بگیر — و هشت آنه
آزا بده *

۶۹ غلامی از نزد صاحب خود گریخت * بعد چند روز صاحب
او در شهر دیگر رفت * آنجا غلام را دید و او را گرفت و گفت — چرا
گریختی؟ غلام دست در دامن خواجه زده گفت — غلام من هستی
نقد بسیار از من دزدیدی و گریختی — حالا که ترا یافته ام — بر تو
سیاست خواهم نمود * القصه هر دو پیش قاضی رفتند و ائصاف
خواستند * قاضی آن هر دو را نزد درجه استاده برد و فرمود که بیکبار
هر دو از درجه سرها بیرون کنید * چون سر بیرون کردند قاضی جلاد را
فرمود که شمشیر بر سر غلام بزن * غلام چون این سخن بشنید در
حال سر خود اندرون کشید — و صاحب او اصلاً بجنید * قاضی غلام را
سیاست کرد — و بصاحب او سپرد *

۷۰ روزی ابراهیم ادهم بر در سرای خویش نشسته بود و غلامان
نزد او صف زده * ناگاه درویشی درآمد — با دلقی و انبانی و عصائی
* خواست که در سرای ابراهیم رود * غلامان گفتند ای پیر کجا می روی
* پیر گفت درین خان می روم * گفتند این خانه پادشاه بلخست نه
خان * ابراهیم فرمود تا او را پیش آوردند — گفت ای درویش این
سرای منست * پیر گفت ای ابراهیم این خانه اول از آن که بوده
است؟ گفت از آن جدم * گفت چون او در گذشت از آن که شد؟
گفت از آن پدم * گفت چون پدرت بمرد از آن که شد؟ گفت از آن

دیگران آن شخص را گفتند که در دل ما سُخن دانشمند هیچ اثر نمیکنند چگونه دل داری که میگرئی؟ گفت بر سُخن دانشمند نمیگریم — بلکه يك خصی پرورده بودم و او را بسیار دوست داشتم — چون خصی پر شد مُرد — هرگاه دانشمند سُخن میگوید و ریش او می جنبد خصی مرا یاد می آید — زیرا که او هم اینچنین ریش دراز داشت *

۶۷ روزی امیری بر میخ تیر می انداخت * تیراندازان بسیار آنجا حاضر بودند * تیر کسی بر میخ نرسید * فقیری آنجا رفت و از امیر چیزی سؤال کرد * امیر تیر و کمان خود در دست فقیر داد و فرمود — میخ را بزین * فقیر تیر بر میخ پرتاب کرد — اتفاقاً بزد * امیر بسیار خوشنود گردید و صد روپیه فقیرا بخشید و رخصت کرد * فقیر امیرا گفت — سؤال کردم — هیچ نیافتم * امیر روی درهم کشید و گفت صد روپیه ترا بخشیده ام — میگوئی هیچ نیافتم؟ — این چه سُخن است؟ فقیر گفت صد روپیه میخ زده گرفتم — و از سؤال چه یافتم؟ امیر خندید و انعام دیگر هم بخشید *

۶۸ درویشی بر دُکان بقالی رفت — و در خریدن شتایی کرد * بقال درویش را دُشنام داد * درویش در خشم شد و پاپوشی بر سر بقال زد * بقال پیش کوتوال رفت و نالش نمود * کوتوال درویشرا طلبید و پرسید که چرا بقال را زدی؟ درویش گفت که بقال مرا دُشنام داد * کوتوال گفت — آی درویش تقصیر بزرگ کردی — لیکن فقیر هستی ازین سبب ترا سیاست نبي. کنم * برو هشت آنه ببقال بده که سزای تقصیر تو همین است * درویش یکرُوپیه از جیب خود بر آورد

۶۴ دو مصور باهم گفتند که ما هر دو کسان تصویر بکشیم به بینیم کدام خوب میکشد * يك مصور خوشه انگور نقش نمود و آنرا بر دروازه آویخت * مرغان آمدند و بر آن منقار زدند * مردمان آن تصویر را بسیار پسندیدند و در خانه مصور دیگر رفتند و پرسیدند که گجا تصویر کشیده؟ — گفت در پس این پرده * مصور اول خواست که پرده بردارد چون دست بر پرده نهاد معلوم کرد که پرده نیست — بلکه دیوار است که بر آن تصویر کشیده است * مصور ثانی گفت که تو چنان تصویر کشیدی که مرغان فریفتند — و من چنان تصویر کشیدم که مصور فریفت *

۶۵ شخصی يك طوطي پرورد — و او را زبان پارسی آموخت * طوطي در جواب هر سخن مي گفت — در این چه شك * روزي آن شخص طوطي را در بازار براي فروختن برد و صد روپيه قيمت آن ظاهر کرد * مغلي از طوطي پرسید که لائق صد روپيه هستي؟ گفت — در این چه شك * مغل خوشنود شد و طوطي را خرید و بخانه خود برد * هر سخن که با طوطي ميگفت جواب آن — در این چه شك — میآفت * در دل خود شرمند و پشیمان گردید و گفت حماقت کردم که چنین طوطي خریدم * گفت — در این چه شك * مغل را تبسم آمد و طوطي را آزاد کرد *

۶۶ دانشمندی در مسجد مي نشست و با مردمان وعظ مي گفت * شخصی در آن مجلس هر روزي گريست * روزي دانشمند گفت که سخن من در دل این شخص بسیار اثر ميکند ازین سبب ميگرید *

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مَرْدَمَانِ طُعْمَهٗ مِخُورَمِ بَرَايِ اِيشَانِ شُكَارِ مِیْکُنَم — وَ هِرْچَنْدِ دُورِ مِیْرُومِ
چُونِ طَلَبِیدَهٗ مِیْشُومِ بَازِ مِیْ آیمِ * خُرُوسِ جَوَابِ دَادِ کِهٖ گَاهِیِ بَازِیِ رَا
بِرِ سِیِّحِ دِیدَهٗ؟ وَ مَنِ بَسِیَّارِ خُرُوسَانِ رَا بَرِ سِیِّحِ کِیَّابِ وَ بَرِ آتَشِ
بُزْیَانِ دِیدَهٗ ام * تُو بَسِیَّارِ دُورِ گِرِیْزِیِ اِگَرِ بَازِیِ رَا بَرِ سِیِّحِ بِیْنِیِ * بَازِ لَا
جَوَابِ شُدِ *

۶۲ پادشاهی از مسخره برنجید — و زیر پای فیل انداختن فرمود *
مسخره شور نمود که ای خداوند — من ضعیف لاتی پای فیل نیستم
— مرا زیر پای صعوه انداز — و زیر پای فیل وزیرا — زیرا که وزیر
فربه است استخوانهای او در پای فیل نخواهند خلید * پادشاه طرف
وزیر دید و تبسم کرد و گفت — چه میگوئی؟ وزیر عرض کرد که
برای خدا تقصیر این حرام زاده بخش — وگرنه مرا نیز در بلا خواهد
انداخت * پادشاه را سخن مسخره و شفاعت وزیر پسند آمد * تقصیر
معاف کرد و خلعت بخشید *

۶۳ شخصی نوکر خود را گفت که علی الصبح اگر دوزاغ را یکجا نشسته
بینی مرا خبر کن که آنها را خواهم دید و شگون نیک خواهم یافت *
تمام روز مرا بگوشی خواهد گذشت القصه نوکر او دوزاغ را یکجا دید *
صاحب خود را خبر داد * صاحب او چون بیرون آمد یک زاغ را
دید — دیگر زاغ پریده بود * بسیار بر نوکر غصه شد و تازیانه زدن
گرفت * هب آن وقت دوستی برای او طعام فرستاد * نوکر عرض کرد که
ای خداوند — یک زاغ را دیدی طعام یافتی — اگر دوزاغ را میدیدی
می یافتی آنچه من یافتم

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او بقدر يك انگشت دراز خواهد شد * چون همرا رخصت كرد
شخصي كه دزديده بود ترسيد و چوب خود را بقدر يك انگشت تراشيد
* روز ديگر چون قاضي همرا طلبيد و چوبها ديد معلوم كرد كه دزد
كيست * كيسه دينار از او گرفت و سياست نمود *

۵۹ شي قاضي در كتابي ديد كه هر كه سر خورد مي دارد و ريش
دراز احمق ميشود * قاضي سر خورد داشت و ريش بسيار دراز * با
خود گفت كه سر را بزرگ كردن نمیتوانم — ليكن ريش را کوتاه خواهم
كرد * مقراض تلاش كرد نيافت — ناچار نيم ريش را در دست گرفت
و نيم نزد چراغ برد * چون موي را آتش گرفت شعله بردست او رسيد
ريش را گذاشت * همه ريش او سوخته شد * قاضي بسيار شرمنده
گرديد به سبب اين كه هر چه در كتاب بود باثبات رسيد

۶۰ روزي سکندر با حاضران گفت كه گاهي كسي را محروم نكردم
هر كس هر چه از من خواست بخشيدم * شخصي آن وقت عرض كرد كه
خداوند مرا يكدم در كار است بخش * سکندر فرمود كه از پادشاهان
چيز محقر خواستن بي ادبي است * آن شخص گفت كه اگر پادشاه را از
يكدم دادن شرم مي آيد ملكي مرا بخش * سکندر گفت اول سوال
كردني كم از مرتبه من — و ديگر سوال كردني زياده از مرتبه خود *
هر دو سوال بيجا كردني * آن شخص لا جواب و شرمنده گرديد

۶۱ روزي باز خروسي را گفت — بسيار بي وفا هستي مردمان ترا مي
پرورند و براي تو خانه مي سازند و هر گاه ترا گرفتن ميخواهند چرا
ميگريزي ؟ من اگر چه مرغ جنگلي ام ليكن چند روز كه از دست

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شاهی؟ گفت نه * پادشاه گفت منم سلطان این ملک * آن مرد
ترسید و پرسید — مرا میدانی؟ پادشاه گفت نه * گفت پسر فلان
سوداگرم — هر ماه سه روز دیوانه میشوم * امروز یکی از آن سه روز
است * پادشاه خندید و او را هیچ نگفت *

۵۶ شخصی هر روز شش نان میخورد * روزی دوستی از وی پرسید
— شش نان را هر روز چه می کنی؟ گفت تانی را نگاه میدارم و یک
نان را می اندازم و دو نان را واپس می کنم و دو نان را قرض میدهم *
آن دوست گفت سخن تو هیچ نمی فهم صاف بگو * گفت یک نان که
میدارم میخورم — و تانی که می اندازم خوشدامن را میدهم — و دو
نان که واپس می کنم مادر و پدر را میدهم — و دو نان که قرض می کنم
پسران خود را میدهم *

۵۷ . دو زن در طفلی منازعت میکردند و گواہ نداشتند * هر دو
پیش قاضی رفتند و انصاف خواستند قاضی جلاد را طلبید و فرمود که
این طفل را دو پاره کن و بهر دو زن بده * زنی چون این سخن شنید
خاموش ماند — وزن دیگر شور و فریاد آغاز کرد — که برای خدا
طفل مرا دو نیم مکن — اگر چنین انصاف است طفل را نمی خواهم
* قاضی بیقرین پنداشت که مادر طفل همین است * طفل باو سپرد
— وزن دیگر را تازبانۀ زده راند *

۵۸ شخصی را یک کیسه ^{دینار} دینار در خانه گم شد * او بقاضی خبر
کرد * قاضی همه مردمان خانه را طلبید و بهر کس یکیک چوب داد
— که همه آن در طول برابر بود — و گفت هر که دزد است چوب

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بِستَرِ اُفتاد * وزیرِ بسیارِ عاقل بود مُعْجَم را رُو بروی پادشاه طلبید و پرسید — که چند سالِ عَمَرِ تو باقی است؟ گفت بیست سال * وزیر همان وقت از شمشیرِ مُعْجَم را رُو بروی پادشاه بقتل رسانید * پادشاه خوشنود گردید و حکمتِ وزیرِ پسندید و باز سُخْنِ هجِ مُعْجَم نشنید *
۵۳ شاعری پیشِ تونگری رفت و بسیارِ او را ستود * تونگر خوشنود شد و گفت — نزد من تقد نیست — لیکن غله بسیار است —

اگر فردا بیای بی دهم * شاعرِ بجانده خود رفت و وقتِ فجر نزد تونگر باز آمد * تونگر پرسید چرا آمدی؟ گفت دیر روز وعده دادم غله کردید — ازین سبب آمده ام * تونگر گفت — عجب احمق هستی — تو از سُخْنِ مرا خوش کردی — من نیز ترا خوش نمودم — حالا غله چرا دهم؟ شاعرِ شرمنده شده باز رفت *

۵۴ زنی میرفت — مردی او را دید و دنبال او روان شد * زن پرسید که چرا پس من می آئی؟ گفت بر تو عاشق شده ام * زن گفت بر من چه عاشق شده؟ خواهر من از من خوبتر است — پس من می آید — برو و بر او عاشق شو * مرد از آنجا برگشت و زنی بد صورت دید — بسیار ناخوش گردید و باز نزد او رفت و گفت — چرا دروغ گفتی؟ زن گفت تو نیز راست نگفتی — اگر عاشقی من می بودی پیش دیگری چرا میرفتی؟ مرد شرمنده شد *

۵۵ روزی پادشاهی ظالم تنها از شهر بیرون رفت — شخصی را زیر درختی نشسته دید — پرسید که پادشاه این ملک چگونه است — ظالم یا عادل؟ گفت بسیار ظالم است * پادشاه گفت مرا می

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۴۹ پادشاهی بردشمنی فوج فرستاد * آن فوج شکست یافت *
 شخصی جلد نزد پادشاه آمد و خبر رسانید که فوج شما فتح یافت *
 پادشاه بسیار خوش شد * بعد از دو روز خبر شکست آمد * پادشاه
 بر آن شخص سیاست کردن خواست * عرض کرد که ای خداوند
 لایق سیاست نیم — زیرا که دو روز شما را خشنود کردم * چرا مرا نا
 خوش میکنند * پادشاه این لطیفه را پسندید و او را انعام فرمود *

۵۰ درویشی نزد خواجه پجیلی آمد و گفت — پدر من و تو آدم
 است و مادر خواست — پس ما و شما برادر باشیم * و ترا این همه
 مال است — اگر مرا قسمت برادرانه دهی چه شود * خواجه غلام
 خود را گفت که يك فلوس سیاه ویرا ده * گفت ای خواجه چرا
 قسمت سویت رعایت نمیکنی * گفت خاموش باش — اگر برادران
 دیگر شنوند — این نیز بتو نمی رسد *

✓ ۵۱ شخصی بسیار مقلس بود — اسی داشت — آنرا در اصطبل
 بست — لیکن طرفی که سر اسپان میشود دم او کرد — و منادی
 در داد که — ای مردمان تماشا می عجب به بینید که سر اسپ بجای
 دم است * همه مردمان شهر جمع شدند * هر شخصی که درون
 اصطبل برای تماشا رفتن میخواست از او اندکی نقد میگرفت و او را
 راه میداد * هر که در آن اصطبل میرفت شرمنده از آنجا بازمی آمد —
 و هیچ نمی گفت *

۵۲ پادشاهی از مجبی پرسید که چند سال از عمر من باقی
 است؟ گفت ده سال * پادشاه بسیار متفکر گردید و همچو بیمار بر

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لیکن اگر اندک زیادہ از آثارِ خواہی تراشید — ترا سیاست خواہم نمود * مدعی توانست * ناچار شدہ معاف کرد *

۴۶ شخصی خطی می نوشت * مردی بیگانه نزد او نشست و طرف خط میدید * آن شخص در خط نوشت کہ مردی بیگانه و احمق نزد من نشستہ است — و خطرا میخواند — از این سبب هیچ راز نمی نویسم * آن مرد گفت مرا احمق می پنداری — چرا راز نمی نویسی — خط تو بخواندہ ام * نویسنده گفت اگر خط من بخواندی — چگونه معلوم کردی کہ چنین نوشته ام *

۴۷ دانشمندی صاحبِ پادشاه بود * موی ریش خود میکند * روزی پادشاه اورا گفت کہ اگر بار دیگر موی ریش خواہی برکنند — بر تو سیاست خواہم نمود * بعد چند روز دانشمند کاری کرد کہ پادشاه بسیار بر او مہربان گردید — و اورا گفت — هرچہ بخواہی ترا بچشم * دانشمند گفت — ریش من مرا بچشم دیگر هیچ نمی خواہم * پادشاه تبسم کرد و گفت — اگر خوشی تو در همین است بچشیدم *

۴۸ امیر تیمور لنگ چون بہندوستان رسید و مطربان طلبید و گفت — از بزرگان شنیدہ ام کہ در این شہر مطربان کامل اند * مطربی نابینا پیش پادشاه حاضر شد و سرود آغاز کرد * پادشاه بسیار خوش گردید و نام او پرسید * گفت نام من دولت است * پادشاه گفت دولت ہم کور میشود * او جواب داد کہ اگر دولت کور نبود — بخانہ لنگ نہ آمدی * پادشاه این جواب پسندید و انعام بسیار باو داد *

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از مُنجمی تعبیر آن پرسید * گفت که اولاد و اقارب پادشاه همه رو بروی پادشاه خواهند مُرد * پادشاه در خشم شد — و مُنجم را قید کرد * و مُنجم دیگر را طلبید و تعبیر آن خوات پرسید * عرض کرد که از همه اولاد و اقارب پادشاه زیاده‌تر خواهد زیست * پادشاه این نُکته پسندید و انعام داد *

۴۳ دزدی در مقام شخصی برای دزدیدن اسب رفت * اتفاقاً گرفتار شد * صاحب اسب دزد را گفت — اگر حکمت دزدی اسب مرا بنمایی — ترا آزاد بکنم * دزد قبول کرد — و نزد اسب رفت — و رسن پای او کشاد * بعد از آن نکام داد — پس بر اسب سوار شد — و تیز راند — و گفت — بسین این طور دزدی میکنند * مردمان هر چند که تعاقب او کردند — نیافتند *

۴۴ روزی مرغی بر درختی نشسته بود * پادشاه او را دید — و با حاضران گفت که این را به تیر خواهم کُشت * تیر و کمان را گرفت — و تیر بر مرغ انداخت — و خطا کرد * مرغ پرید * پادشاه بسیار خجل گردید * شخصی برای دفع خجلت گفتن گرفت — که پادشاه اگر اول مرغ را کُشتن خواست — کُشتن می توانست — لیکن بر جان او رحم کرد — و قصداً خطا نمود *

۴۵ شخصی با یکی شرط کرد که اگر بازی نیابم يك اثار گوشت از اندام من بتراش * چون بازی نیافت مدعی ایفای شرط خواست * او قبول نکرد * هر دو پیش قاضی رفتند — قاضی مدعی را گفت — معاف کن * قبول نکرد * قاضی برهم شد و فرمود که بتراش —

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بر خیزم * پادشاه این لطیفه پسندید — و خندید — و تقصیر او
معاف فرمود *

۳۹ شخصی پیش يك نویسنده رفت و گفت — خطی بنویس *
گفت پای من درد میکند * آن شخص گفت ترا جانی فرستادن
نمیخواهم — که چنین عذر میکنی * جواب داد که این سخن تو راست
است — لیکن هرگاه که برای کسی خط می نویسم — طلبیده می
شوم برای خواندن آن — زیرا که دیگر شخص خط من خواندن
نمیتواند *

۴۰ شخصی نزد طبیب رفت و گفت — شکم من درد میکند —
دوا کن * طبیب پرسید — امروز چه خورده؟ * گفت نان سوخته *
طبیب دوا در چشم او کردن خواست * آن شخص گفت ای طبیب
درد شکم را با چشم چه نسبت؟ حکیم گفت اول ترا دواي چشم می
باید کرد — زیرا که اگر چشمت درست بودی — نان سوخته
نمیخوردی *

۴۱ اعرابی شتر گم کرده بود * سوگند میخورد که چون بیابم —
بیکنم بفروشم * چون شتر یافت — از سوگند خود پشیمان شد *
گریه در گردن شتر آویخت — و بانگ زد — که شتر را بیکنم
میفروشم — و گریه بصد درم — اما از یکدیگر جدا نمی کنم و نمی فروشم *
شخصی در آنجا رسید و گفت چه ارزان بود اگر این شتر را این قلاده در
گردن نبودی؟

۴۲ پادشاهی در خواب دید که تمام دندانهای او افتاده اند *

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رُوی او زد — بیدار شد — و ریشِ خود را در دستِ خود دید *
شرمندہ گردید — و بر خود خندید *

۳۵ پادشاهی دانشمندی را طلبید و گفت — میخواهم کہ ترا قاضیء
این شهر کنم * دانشمند گفت لایقِ اینکار نیستم * پادشاه پرسید چرا *
جواب داد کہ آنچه گفتم — اگر راست گفتم — مرا معذور دارید *
و اگر دروغ گفتم — پس دروغ گویا قاضی کردن مصلحت نیست *
پادشاه عذر دانشمند پسندید — و او را معذور داشت *

۳۶ درویشی تقصیر بزرگ کرد * پیشِ حبشی کوتوال بردند *
کوتوال حکم کرد کہ تمام رُوی درویش سیاه کنید — و در تمام شهر
گردانید * درویش گفت — ای کوتوال نصفِ رُوی من سیاه کن —
و گرنہ همه مردمان شهر خواهند دانست کہ حبشی کوتوال هستم *
کوتوال ازین سخن خندید — و تقصیرِ درویش معاف کرد *

۳۷ شخصی را بہ تہمتِ زندقہ و الحاد نزد ہارون الرشید آوردند —
و او انکاری نمود * ہارون الرشید گفت — ہر آئینہ میزنم تا اقرار کنی *
آن مرد گفت این خلافِ حکمِ خداست * حق تعالی فرمودہ است کہ
تو مردمان را بزنی تا اقرار بایمان کنند — و تو مرا میزنی کہ اقرار بکفر
بنمایم * ہارون بخندید و او را بخشید *

۳۸ روزی شاعری تقصیری کرد * پادشاه جلاد را فرمود کہ رو
بروی من او را بکش * لڑزہ دزداندام شاعر افتاد * ندینی او را گفت —
این چہ نامردی و بیگریست ؟ مردان گاهی اینچنین نمی ترسند *
شاعر گفت — ای ندیم اگر تو مردی بیا — بجای من بنشین تا من

تونگر گفت ای شاعر — مدح کردی — هیچ ترا ندادم — هجو کردی
 هیچ نگفتم — حالا چرا اینجا نشسته؟ گفت حالا میخواهم که اگر بمیری
 مرثیه تو بگویم *

۳۱ نابینائی در شبِ تار چراغ در دست و سبویِ بردوش گرفته
 در بازار میرفت * شخصی از وی پرسید که ای احمق روز و شب در
 چشم تو یکنسان است * از چراغ ترا فائده چیست؟ نابینا خندید
 و گفت — این چراغ برای من نیست — بلکه برای تست — تا
 در شبِ تار سبوی مرا نشکند *

۳۲ شاعری مسکین پیشِ تونگری رفت و چنان نزدیک او نشست
 که میان شاعر و تونگر از يك وجب زیاده تفاوت نبود * تونگر
 ازین سبب برهم شد و روی تزش کرد و پرسید — که در میان تو
 و خرچه تفاوت است؟ گفت بقدر يك وجب * تونگر ازین جواب
 بسیار خجل شد و عذر نمود *

۳۳ شخصی با بخیلی دوستی داشت * روزی بخیل را گفت که حالا
 بسفر میروم — انگشتت را خود بمن بده — آنرا با خود خواهم
 داشت — هرگاه او را خواهم دید ترا یاد خواهم کرد * جواب داد که
 اگر مرا یاد داشتن میخواهی — هرگاه انگشت خود خالی بینی مرا یاد
 کن — که انگشتت را از فلان خواسته بودم — نداد *

۳۴ شخصی در خواب با شیطان ملاقات کرد * يك سیلی بر روی
 او زد و پش او را گرفت و گفت * ای ملعون دشمن ما هستی —
 و برای فریب دادن ما مردمان ریش دراز میداری * چون سیلی دیگر بر

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روي او زد — بيدار شد — و ريش خود را در دست خود دید *
شرمند گردید — و بر خود خندید *

۳۵ پادشاهی دانشمندی را طلبید و گفت — میخواهم که ترا قاضي اين شهر کنم * دانشمند گفت لاين اينكار نيم * پادشاه پرسید چرا *
جواب داد كه آنچه گفتم — اگر راست گفتم — مرا معذور دارید *
و اگر دروغ گفتم — پس دروغ گورا قاضي كردن مصلحت نيست *
پادشاه عذر دانشمند پسندید — و او را معذور داشت *

۳۶ درويشي تقصير بزرگ كرد * پيش حبشي كوئوال بردند *
كوئوال حكم كرد كه تمام روي درويش سياه كنيد — و در تمام شهر
گردانيد * درويش گفت — اي كوئوال نصف روي من سياه كن —
و گرنه همه مردمان شهر خواهند دانست كه حبشي كوئوال هستم *
كوئوال از اين سخن خندید — و تقصير درويش معاف كرد *

۳۷ شخصي را به تهمت زندقه و الحاد نزد هارون الرشيد آوردند —
و او انكاري نمود * هارون الرشيد گفت — هر آينه ميزنم تا اقرار كني *
آن مرد گفت اين خلاف حكم خداست * حق تعالي فرموده است كه
تو مردمان را بزني تا اقرار بايمان كنند — و تو مرا ميزني كه اقرار بكفر
بنمايم * هارون بخندید و او را بخشید *

۳۸ روزي شاعري تقصيري كرد * پادشاه جلاد را فرمود كه رو
بروي من او را بكش * لوزه در اندام شاعر افتاد * ندیني او را گفت —
اين چه نامردي و بيجگريست ! مردان گاهي اينچنين نمي ترسند *
شاعر گفت — اي ندیم اگر تو مردی بیا — بجای من بنشین تا من

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۱۱ يك شخص مرا قبول كني هر چه بگوئي خواهم كرد * درویش پرسید آن شخص چیست * گفت گاهی از من چیزی خواه — دیگر هر چه بگوئي بکنم *

۲۱ روزي پادشاهي مع شاهزاده بشكار رفت * چون هوا گرم شد پادشاه و شاهزاده لباده خود را بردوش مسخره نهادند * پادشاه تبسم كرد و گفت — آي مسخره — بر تو بار يك خراست * گفت بلکه بار دو خر *

۲۲ كوزي را گفتند میخواهي كه پشت تو راست شود يا پشت ديگر مردمان همچو پشت تو كوز گردد * گفت میخواهم كه پشت ديگر مردمان كوز گردد — تا از آن چشم كه ديگران مرا مي بينند — من انها را به بينم *

۲۳ روزي پادشاهي از شاعري رنجيد * جلاد را فرمود كه رو بروي من بكش * جلاد براي شمشير آوردن رفت * شاعر حاضران را گفت — تا شمشير آورده شود مرا سيلهاي بزويد كه پادشاه خوش شود * پادشاه تبسم نمود و تقصير او بخشيد *

۲۴ پادشاهي با وزير خرما ميخورد و تخم خرما نزد وزير مي انداخت * بعد خوردن وزير را گفت — بسيار خوار هستي زيرا كه تخم خرما بسيار پيش تو افتاده اند * وزير گفت نه — جهان پناه بسيار خوار هستند كه نه تخم گذاشتند نه خرما *

۲۵ شخصي مرتبه بزرگ يافت * دوستي براي تهنيت پيش او رفت * آن شخص پرسيد كيستي — و چرا آمده؟ دوست او شرمنده

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- گردید و گفت — مرا نمی شناسی — دوست قدیم تو ام — برای تعزیت نزد تو آمده ام — شنیده ام که کور شده * *
۲۶ شخصی دستار درویشی گرفت و گریخت * درویش بگورستان رفت و نشست * مردمان او را گفتند که آن شخص دستار ترا بطرف باغ برد — در گورستان چرا نشسته * و چه میکنی * گفت او نیز آخر اینجا خواهد آمد — ازین سبب اینجا نشسته ام *
۲۷ نقاشی در شهری رفت و آنجا پیشه طبابت آغاز کرد * بعد چند روز شخصی از وطن او در آن شهر رسید و او را دید و پرسید که حالا چه پیشه میکنی؟ گفت طبابت * پرسید چرا؟ گفت از برای آنکه اگر درین پیشه تقصیری میکنم — خاك آنرا می پوشد *
۲۸ سلطان سکندر ذو القرنین روزی بر دیوانه گذر کرد و گفت — ای دیوانه از من چیزی بخواه * گفت مگسان تشویشم میدهند بگو که ندهند * سلطان گفت ای دیوانه چیزی طلب کن که در حکم ما باشد * دیوانه گفت هرگاه مگسی در اختیار تو نیست از تو چه خواهم *
۲۹ روزی شخصی با خود میگفت که هرچه در زمین و آسمان است همه برای من است — مرا بسیار بزرگ خدا آفرید * در آن اثنا پشه بر بینی او نشست و گفت — ترا چنین غرور نشاید — زیرا که هرچه در زمین و آسمان است خدا برای تو آفرید — بلکه ترا برای من * ندانی که از تو بزرگترام *
۳۰ شاعری تونگری را مدح کرد هیچ نیافت * پس هجو کرد —
تونگر او را هیچ نگفت * روز دیگر شاعر بر دروازه او رفت و نشست *

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۷ آورده اند که افلاطون وقتی زاهدی را دید که میگفت — خداوند مرا از دوستان من نگاه دار * افلاطون گفت ای زاهد — این چه دعاست که میگوئی؟ زاهد جواب داد اختراز دشمنان ممکن است اما از دوستان ممکن نیست *

۸ نوشیروان از بزرگمهر پرسید که شجاعت چیست * گفت قوت دل * گفت چرا قوت دست نمیگویی * گفت اگر دل قوی نیست قوت در دست نمی ماند *

۹ مسخره با زنی شادی کرد * بعد از چهار ماه زن او پسرزاید * شوهر را گفت — این پسر را چه نام خواهی داشت * گفت پیک —

چرا که راه نه ماه در چهار ماه طی کرد *
۱۰ شخصی از افلاطون پرسید — که سالهای بسیار در جهاز بودی و سفر دریا کردی * در دریا چه عجایب دیدی * گفت عجب همین بود — که از دریا بکناره سلامت رسیدم *

۱۱ گویند شخصی بدر خانه امیری چند بار رفت * دربانان گفتند در خواب است * ظریف گفت باو بگوئید — تو که این قدر از خواب محظوظی چرا نمی میری *

۱۲ گدائی بر دروازه تونگری رفت و سوال کرد * از اندرون خانه جواب آمد که بی بی در خانه نیست * گدا گفت پاره نان سوال کرده بودم بی بی را نخواستم که چنین جواب یافتم *

۱۳ زشت روی پیش طیب رفت و گفت — بر زشت ترین جای مرا دمئی شده است — دوا بده * طیب بر روی او نظر کرد

حکایات لطیف در عبارتِ سلیس

۱. پسرِ شخصی در چاه افتاد * آن شخص گفت — آی فرزندِ عزیز — جایی نه روی — تا دلو و رسن بیارم *
۲. از معلمی پرسیدند که تو بزرگتری یا برادرتو؟ گفت من بزرگترم — اما چون یکسال دیگر بر روی بگذرد با من برابر خواهد شد *
۳. زنی بد روی و بد خوی بیمار شد * بشوهر گفت اگر من بیمبرم تو همین چون خواهی زیست؟ گفت اگر نه مبری چون خواهم زیست؟
۴. روباه بچه — با مادر خود گفت مرا حيلهٔ بیاموز که چون بکشاکش سگ در مانیم خود را زور بدهانیم — گفت آن حيلهٔ فراوانست — اما بهترین همه آنست که در خانهٔ خود نشینی
۵. درویشی برهنهٔ را خواجه را گفت اگر من به در خانهٔ تو بیمبرم — مرا چه کوی؟ گفت ترا کفن کنم — گفت مرا در زندگی پیراهنی پوشان و چون بیمبرم بی کفنم در خاک سپار — خواجه بچندید و او را پیراهنی داد *
۶. شخصی را پرسیدند که چون مردم برای شستن اندام در حوض درآید — نظر در کدام جانب نماید؟ گفت اگر دانا بود — به جانب جامه و دستار خود نظر دارد — گفتند چرا؟ گفت تا دردی نه برد *

VOCABULARY.

PERSIAN AND ENGLISH.

N.B.—In order that the Student may not waste time in useless search, he must be careful to reduce each word to its simple form, by stripping it of such prefixes and additions as it may happen to have, before he looks for it in the Vocabulary. The prefixes are, 1st, *بِ*, used as a preposition before a noun, and, in verbs, prefixed, as *بِ* or *بَدِ*, to the Future, and, redundantly, to the Preterite. 2dly, *نِ* or *نَدِ*, and *نِ* or *نَدِ*, prefixed to verbs to denote negation (Gram. p. 48. No. 40). 3dly, *مِ* or *مَدِ* prefixed to verbs, to denote the Present and Imperfect Tenses. The ordinary affixes are, 1st, the *يِ*, denoting unity, &c. (Gram. p. 30. No. 29.); as, *شَخْصِي* “a certain person” (in the Vocabulary, look for *شَخْص*). 2dly, The plural terminations, *ان*, *گان*, *یان*, and *ها* (Gram. p. 25. No. 25.), together with the termination *را*. 3dly, The terminations added to form the various persons of the verb; and, lastly, pronominal affixes, *مَ*, *تَ*, *شَ*. Vide Grammar, p. 33. No. 32, and more fully in the Syntax. By attending to these few hints the learner will be spared some trouble, and the Vocabulary will incur less censure on the score of deficiency.

ا ب

آب *āb*, water, splendour.
 ابراهيم ادهم *Ibrāhīm Adham*, name of
 a pious sovereign of Balkh.
 آبرو *ābrū*, honour, reputation.
 ابله *ablah*, foolish, s. a fool.
 آتش *ātish*, or *ātash*, fire; anger.
 اتفاقا *ittifākan*, accidentally, by chance.
 آثار *āsār*, traces; a pound weight.
 اثبات *isbāt*, confirmation, proof.
 اثر *asar*, mark, sign, vestige, effect.
 اثنا *asnā*, middle; *dar asnā-e ān*, or
dar īn asnā; in the mean while.

ا د ب

احتراز *ihtirāz*, taking care of one's self.
 احمق *ahmak*, foolish, a fool.
 احوال *ahwāl*, circumstances, affairs,
 condition.
 احوال *ahwal*, a squinting person, one
 that sees double.
 اختيار *ikhhtiyār*, choice, power.
 آخر *ākhir*, the end, at last; *ākhir ul
 amr*, in short, finally.
 ادا *adā*, payment, fulfilment; *adā kar-
 dan* or *sākhtan*, to pay, fulfil.
 ادب *adab*, politeness, courtesy.

آدم *Ādam*, the first man ; hence آدمي *Ādmi*
a man, one of the human race.

ارادت *irādat*, or ارادة *irāda*, will, inclination, intention.

ارزان *arzān*, cheap, worthy.

آرزو *ārzū*, desire ; *ārzū-mand*, desirous, longing for.

ارکان *arkān*, pillars ; *arkān-i daulat*, pillars of state, nobles, courtiers.

آري *ārī*, yea, yes, yea verily.

از *az*, from, by, with, than.

آزاد *āzād*, free, emancipated ; a hermit.

آزار *āzār*, affliction, vexation.

ازان *azān*, thence, therefore.

آزمودن *āzmūdan*, to try, test.

اسامي *asāmī*, names, or a list of names.

آسایش *āsāyish*, ease, indulgence.

اسباب *asbāb*, means ; goods and chattels.

اسب *asp*, a horse ; also اسب.

استاد *ustād*, master, preceptor.

استادن *istādan*, to stand, persist.

استخوان *ustukhān*, a bone.

استماع *istimā*, hearing.

اسکندر *Iskandar*, Alexander the Great.

اسفار *asfār*, travels : plur. of سفر.

اسم *ism*, a name, noun in Grammar.

اسمار *asmār*, stories, conversations.

آسمان *āsmān*, the sky, the heavens.

آسودن *āsūdan*, to repose, be at ease.

آسیب *āsīb*, trouble, annoyance.

اسیر *asīr*, a prisoner, captive.

استابل *istabal*, a stable.

اصلا *aslan*, at all, in the least.

اطلاع *iltā*, information, notice ; 'ittilā', investigating.

اظهار *izhār*, manifestation, pointing out.

اعتماد *ītimād*, confidence, reliance.

اعراب *A'rāb*, an Arab of the desert, or an uncivilized wandering Arab.

آغاز *āghāz*, a beginning.

افتادن *uftādan*, to fall, to happen.

افترا *iftira*, calumny, slander.

آفریدن *āfrīdan*, to create (root آفرین).

آفرین *āfrīn*, creating ; applause ; bravo !

افگندن *afgandan*, to cast, throw.

افلاس *iflās*, poverty, destitution.

افلاطون *Aflātūn*, Plato, the Grecian sage.

اقرب *akārib*, relatives, relations.

اقرار *ikrār*, confirmation, confession.

اکثر *aksar*, most, frequently.

اکنون *aknūn*, now, at present.

آگاه *āgāh*, aware of, informed.

اگر *agar*, if ; اگرچه *agarchi*, though.

ال *al*, the Arabic article "the," prefixed to Arabic nouns. (Gr. p. 18.)

البتة *albatta*, in truth, assuredly.

التفات *iltifāt*, notice, attention.

الحد *ilhād*, idolatry, infidelity.

الحال *al-hāl*, at present, now.

الحاصل *al-hāsīl*, in short, finally.

الزام *ilzām*, conviction.

القصة *al-kissa*, in short, finally.

الله *Allāh*, God.

الهي *ilahī*, Divine. The Deity.

اما *ammā*, but, nevertheless.

امان *amān*, protection, safety.

امانت *amānat*, a deposit, a thing entrusted, or consigned to one.

امتحان *imtihān*, trial, examination.

آمدن *āmadan*, to come, to be (آي آي).

امر *amr*, matter, affair, subject.

امروز *imroz*, to-day (for *in-roz*, this day).

آموزختن *āmokhtan*, to learn, to teach.
 امید *ummed*, hope, expectation.
 امیدوار *ummedwār*, hopeful.
 امیر *amīr*, a commander ; a grandee.
 آن *ān*, that, it, he, she.
 انبار *ambār*, a store, quantity.
 انبان *ambān*, a leathern bag.
 آنجا *anjā*, there, in that place.
 آنچنان *ānchunān*, such as that, so.
 آنچه *ānchi*, that which, whatsoever.
 انداختن *andākhtan* to throw.
 اندام *andām*, body, person.
 اندر *andar*, within, inside.
 اندرون *andarūn*, within.
 اندک *andak*, a little, a few.
 اندکی *andakī*, a small portion.
 انسان *insān*, man, the human race.
 انصاف *insāf*, justice, one's right.
 انعام *in'ām*, a gratuity or present.
 انکار *inkār*, denial, refusal.
 انگشت *angusht*, the finger.
 انگشتری *angushtarī*, a ring.
 انگور *angūr*, a grape, raisin.
 انواع *anwā'*, various sorts or kinds.
 آنه *āna*, a nominal coin, the sixteenth part of a rupee.
 او *ō*, 3d pers. pron. he, she, or it.
 آواز *āwāz*, sound, noise, voice.
 آوردن *āwardan*, to bring (ر. آر or آور).
 اول *awwal*, the first ; at first.
 اولاد *aulād*, family, offspring.
 آویختن *āvekhtan*, to cling to, lay hold of.
 اهل *ahl*, people, men.
 آهنگ *āhang*, design, intention.
 آهنگر *āhan-gar*, a worker in iron, a blacksmith, an armourer.

ای *ai*, interject. O !
 آیا *āyā*, sign of interrogation.
 ایاز *Aiyāz*, a man's name.
 ایشان *eshān*, plur. of او, they.
 ایفا *īfā* payment, fulfilment.
 ایمان *īmān*, faith, conscience.
 این *īn*, pron. he, she, it, or this.
 اینجا *īnjā*, here, in this place.
 اینچنین *īnchunīn*, such as this, thus.
 اینقدر *īnkadar*, to this extent, so much.
 اینکه *īnki*, he who, that which.
 آینه *ā-īna*, a mirror ; times ; *har-ā-īna*, always, at all events.

ب

ب *ba* (in Arabic, *bi*), a preposition, by, with, in, to ; *bi*, verbal prefix.
 با *bā*, in company with, possessed of.
 باد *bād*, the wind ; *bar bād dādan*, to give to the wind, to cast away.
 بادشاه *bādshāh*, a king.
 بار *bār*, a burden ; time, as in the phrase *yak-bār*, once ; *dū-bār*, twice.
 باری *bāra*, behalf ; *dar bāra e kase*, in behalf of any one.
 باز *bāz*, a hawk : as an adverb, this word signifies iteration or repetition ; as, *bāz raftan*, to go back ; *bāz kardan*, to put back, or open (a door, &c.) ; *bāz namūdan*, to declare, shew forth.
 بازار *bāzār*, a market-place, market.
 بازی *bāzī*, a game, play ; *bāzī yūftan*, to win the game.
 بازیدن *bāzīdan*, to play, gamble.
 باعث *bā'is*, cause, reason, motive.

باغ *bāgh*, a garden, an orchard.
 باغبان *bāghbān*, a gardener.
 باقی *bāki*, remainder, remaining.
 باک *bāk*, fear, hesitation.
 بالا *bālā*, above, on the top.
 بالکل *bilkull*, entirely, "in toto."
 بام *bām*, roof of a house,
 بامداد *bāmdād*, in the morning.
 بانگ *bāng*, a voice, sound, cry; *bāng zadan*, to call out.
 باور *bāwar*, true, creditable; *bāwar kardan* or *dāshdan*, to believe.
 باورچیخانه *bāwarchi-khāna*, (literally) cook-house; a kitchen.
 باهم *bāham*, together, united.
 بایستن *bāyistan*, to be proper, necessary: generally used impersonally; as, باید *bāyad*, it is necessary, &c.
 بچه *bachcha*, the young of any animal.
 بخشیدن *bakhshīdan*, to bestow, forgive, spare.
 بخیل *bakhīl*, a miser; stingy.
 بد *bad*, evil, bad: much used in composition; as, بدخوی *bad-khūe*, of ill-temper; بد روی *bad-rūe*, ill favoured.
 بدنام *badnām*, a bad name, reproach.
 بدنهاد *badnihād*, depraved, perfidious.
 بدانجا *badānjā*, (بد آنجا) in that place.
 بدر *ba-dar*, out, to the door.
 بدی *badīn*, for به این, in this; hereby.
 بر *bar*, on or upon, for, at.
 برابر *barābar*, literally, breast to breast; equal.
 برادر *barādar* and *birādar*, brother.
 بردارانه *birūdarāna*, worthy of a brother.

برآمدن *bar-āmadan*, to come up, come to pass.
 برآوردن *bar-āwardan*, to bring up, prolong.
 برای *barāe*, for the sake of; *barāe khudā*, for God's sake.
 برخاستن *bar-khāstan*, to rise up, to depart.
 بردار *bar-dār kashādan* or *kardan*, to hang, to crucify.
 برداشتن *bar-dāshdan*, to hold up, to carry off.
 بردن *burdan* (root, *bar*), to bear, carry away, bring.
 برکندن *bar kandan*, to pluck out, to eradicate.
 برکه *birka*, a pond, pool.
 برگشتن *bar-gashtan*, to return.
 برگماشتن *bar-gumāshdan*, to send forth.
 برنج *biranj*, rice.
 برو *bar-o*, on him, her, &c.; *biraw*, imperative of *raftan*, go thou.
 برهم *barham*, confused, offended, enraged.
 برهنه *barahna*, naked, bare.
 بریان *biryān* or *buryān*, baked, fried.
 بزرگمهر *Buzurjmīhr*, a man's name.
 بزرگت *buzurg*, great: applied to age, it means, old, reverential.
 بس *bas*, enough; *bas kardan*, to have done.
 بساط *bisāt*, a bed, carpet, covering.
 بستر *bistar*, a bed, couch.
 بستن *bastan* (*band*) to bind.
 بسیار *bisayār*, much, many, very.
 بعد *ba'd*, at the end, after: generally applied to time.

بقال *bakkāl*, an oil-merchant, a grocer.

بلا *balā*, evil, misfortune, calamity.

بلخ *Balkh*, name of a city.

بلدان *buldān*, cities, regions.

بلع *balā'*, swallowing, devouring.

بلکه *balki*, but, rather, on the contrary.

بلند *buland*, tall, high, great.

بلي *balā*, yea, verily, indeed.

بنابرین *bina-bar-in*, on this account.

بند *band*, 'fetter, desire.

بندگی *bandagi*, servitude, submission.

بندۀ *banda*, a slave, servant.

بوی *bū* or *būe*, fragrance, smell.

بودن *būdān*, to be, exist (r. *بُو* or *باش*).

بہ *ba*, by, with, in.

بہ *bih*, good, better.

بہانہ *bahāna*, pretence or pretext.

بہتر *bih̄tar*, better; *bih̄tarīn*, best.

بہرہ *bahra*, a share, portion; utility.

بی *be*, without, deprived of.

بیار *biyār*, imper. of *āwardan*, to bring.

بیان *bayān*, explanation, narration.

بی بی *bībī*, a lady, mistress.

بیعانہ *bai'āna*, earnest-money.

بیجا *bejā*, out of place, improper.

بیجگزی *be-jigari*, timidity, cowardice.

بیچارہ *be-chāra*, helpless, forlorn.

بیچیزی *be-chizi*, destitution.

بیکیا *be-hayā*, shameless, impudent.

بیخ *bekh*, root of a tree.

بی خرجی *be-kharji*, non-expenditure, economy.

بیدار *be-dār*, watchful, awake.

بیرون *berūn*, out, outside.

بیست *bīst*, twenty.

بیعانہ *bai'āna*, earnest-money.

بی عقل *be-'akl*, insane, stupid.

بی یکبار *ba-yak-bār*, all at once.

بیگانہ *begāna*, a stranger.

بیمار *bimār*, sick, unhealthy.

بیماری *bimāri*, sickness.

بین *bīn*, see thou (r. of دیدن).

بینی *bīnī*, the nose.

بی وفا *be-wafā*, faithless, false.

بیہودہ *behūda*, foolish, vain.

پ

پا *pā*, the foot.

پاپوش *pā-posh*, foot-covering, slipper.

پادشاہ *pādshāh*, a king.

پارچہ *pārcha*, a garment.

پارسی *Pārsi* or *Pārasī*, Persian.

پارے *pāra*, a bit, fragment; *pāra kardān*, to break to pieces.

پاس *pās*, a watch of the day or night; *pās-bān*, a sentinel; *pās dāshtan*, to keep watch.

پاسبانی *pāsbanī*, keeping watch.

پاک *pāk*, clean; *pāk kardān*, to wipe.

پاکیزہ *pākīza*, pure, clean.

پانصد *pānsad*, five hundred.

پختن *pukhtan*, to cook.

پدر *padar* or *pidar*, father.

پذیرفتن *pazīraftan* (r. *pazīr*), to sustain, receive.

پر *pur*, full; *par*, a wing or feather.

پرتاب *partāb*, aim; *partāb kardān*, to aim or take aim.

پرداختن *pardākhtan*, to accomplish.

پردہ *parda*, a veil, screen.

پرسیدن *purīdan*, to ask, interrogate.

پرواز *parwāz*, flight.

پروردن *parwardan*, to cherish, to rear.

پرهیزگار *parhezgār*, temperate, pure.

پریدن *parīdan*, to soar, to fly.

پس *pas*, then, after, finally; *pas o pesh kardan*, to demur, make evasion.

پسر *pisar*, a son, a boy.

پسند *pasand*, agreeable; *pasand āmadan*, to be agreeable.

پسندیدن *pasandīdan*, to approve of, to admire.

پشت *pusht*, the back.

پشیمان *pashemān*, penitent, regretful.

پشه *pasha*, a gnat.

پناه *panāh*, aid, shelter, asylum.

پنبه *pumba*, cotton; *pumba-farosh*, cotton-seller.

پنج *panj*, five; *panjum*, fifth.

پنجاه *panjāh*, fifty.

پنداشتن *pindāshtan*, to consider, imagine, believe.

پوست *post*, skin, hide.

پوشیدن *poshīdan*, to put on (a garment).
to cover, conceal; *poshānīdan*, to cause to be clothed, covered, &c.

پیاده *piyāda*, a pedestrian, a pawn (at chess).

پیدا *paidā*, manifest, born, created.

پیر *pīr*, old, aged, an old man, an elder.

پیراهن *pīrahān*, a garment.

پیش *pesh*, before, in front.

پیشینه *peshīna*, former, past.

پیشه *pesha*, a trade, avocation, or profession.

پیک *paik*, a runner or courier.

پیل *pīl*, an elephant; also *فیل fīl*.

تا *tā*, that, so that, until.

تابع *tābi*, subjected, subdued.

تاجدار *tājdar*, crown-holder, a king.

تار *tār*, dark; also *tārīk*.

تازیانه *tāziyāna*, a scourge, whip; *tāziyāna zadan*, to flog.

تافتن *tāftan*, to turn, twist, revolve, shine.

تامل *ta-ammul*, meditation, consideration.

تبسم *tabassum*, a smile.

تجارت *tijārat*, traffic, merchandise.

تجاهل *tajāhul*, pretending ignorance.

تجسس *tajassus*, search, inquiry.

تجویز *tajwīz*, leave, permission.

تکسین *tahsīn*, praise, commendation.

تکیر *tahayyur*, astonishment.

تخت *takht*, a throne.

تخم *tukhm*, grain, seed-stone.

تدبیر *tadbīr*, arrangement, contrivance.

تراشیدن *tarāshīdan*, to cut off, cut away.

تردد *taraddud*, perplexity, dismay.

ترسانیدن *tarsānīdan*, to terrify: causal
of *tarsīdan*, from the root *tars*, fear.

ترسیدن *tarsīdan*, to be afraid.

ترش *tursh*, sad, stern, morose.

ترک *tark*, abandonment, forsaking.

ترک *Turk*, a Turk or Turkomān.

تست *tust*, for *tū-ast*, (it) is of thee
or thine.

تشریف *tashrīf*, ennobling; *tashrīf burdan*, to honour an inferior with a visit; to condescend.

تشویش *tashwīsh*, disturbance, trouble.

تصدیق *tasdīk*, verifying, confirmation.

تصویر *tasmwīr*, a picture.

تعاقب *ta'ākub*, pursuit.

تعالی *ta'ālā*, He is exalted ; God.

تعب *ta'b*, labour, fatigue.

تعبیر *ta'bīr*, interpretation, explanation.

تعزیت *ta'ziyat*, condolence.

تعظیم *ta'zīm*, magnifying, revering.

تفاوت *tafawut*, distance, difference (in space).

تفرج *tafaruj*, enjoying or viewing (of scenery, &c.)

تفکر *tafakkur*, thought, contemplation.

تقاضا *takāza*, dunning, demanding.

تقریب *takrīb*, proximity, presence.

تقصیر *taksīr*, delinquency, crime.

تکذیب *takzīb*, accusation of falsehood.

تگ *tag*, bottom, depth ; *dar tag*, underneath, subjected to.

تلاش *talāsh*, search, investigation.

تماشا *tamāsha*, a spectacle, show.

تمام *tamām*, all, entire, the whole.

تنبیہ *tambīh*, admonition, reproof.

تنہا *tanhā*, alone.

توانستن *tawānistan*, to be able.

تو *tū*, thou.

→ توبیح *taubīkh*, blaming, chiding.

تولہ *tūla*, name of a certain weight.

توقف *tawakkuf*, delay, putting off.

تونگر *tanangār*, powerful, rich.

تہمت *tuhmat*, accusation, calumny.

تہنئت *tahniyat*, congratulation.

تہی *tahē*, or *tihē*, empty ; *tahē-dast*, empty-handed, destitute.

تیار *taiyār*, ready prepared.

تیر *tīr*, an arrow.

تیر انداز *tīr-andāz*, an archer ; *tīr-andāzī*, archery.

تیز *tez*, sharp, swift, violent.

تیمور *Timūr* and *Taimūr*, the far-famed conqueror, commonly called Tamerlane ; properly *Taimūr-lang*, i. e. Taimur the Lame.

ث

ثبت *sabat*, proof, confirmation.

ثواب *sawāb*, reward, retribution (in a future state).

ج

جا *jā*, place ; *jā-kardan*, to occupy a place, to settle.

جاسوس *jāsūs*, a scout or spy.

جامہ *jāma*, a garment.

جان *jān*, soul, life.

جانب *jānīb*, side, direction.

جای *jāe*, anywhere, in some place.

جبرا *jabran*, forcibly.

جد *jadd*, grandfather, ancestor.

جدا *judā*, separate, apart.

جرمانہ *jurmāna*, a fine or penalty.

جریدہ *jarīda*, a memorandum-book.

جستن *justan* (جو), to seek.

جگر *jigar*, the liver.

جلاد *jallād*, an executioner.

جلد *jald*, quick, swift.

جماعت *jamā'at*, a number, crowd.

جمع *jam'*, an assembly ; *jam' shudan*, to assemble.

جميع *jamī'*, all, the whole.

جنبیدن *jumbīdan*, to shake, move (intransitively) ; hence, *jumbāmdan*, to shake, move (actively).

جنگ *jang*, war, battle.

جنگل *jangal*, a forest of thickets.

جنگلی *janglī*, wild, untamed.

جواب *javāb*, an answer.
 جوان *javān*, a young man, *juvenis*.
 جواهر *javāhir*, jewels; *javāhēr-khāna*,
 the jewel-house, treasury.
 جوشن *jaushan*, a cuirass, coat of mail.
 جوع *jū*, hunger, appetite.
 جهاز *jahāz*, a ship, boat.
 جهان *jahān*, the world, an age.
 جیب *jaib* or *jeb*, a pocket, purse; also,
 a mantle.

چ

چادر *chādar* or *chādir*, a mantle, sheet.
 چاره *chāra*, resource, remedy.
 چاشت *chāsh*t, the mid-day meal.
 چاه *chāh*, a pit, well.
 چرا *chirā*, why? wherefore? *chirū-ki*,
 because, since.
 چراغ *chirāgh*, a lantern, lamp.
 چریدن *charīdan*, to graze, feed.
 چشم *chashm*, the eye; hope.
 چقدر *chi-kadar*, to what extent? how
 much?
 چکیدن *chakīdan*, to drop, to fall by drops.
 چگونه *chigūna*, what sort? how? why?
 چنان *chunān*, like that, such as that.
 چند *chānd*, some, several.
 چندبار *chānd-bār*, several times, often.
 چندین *chāndēn*, so much, as much as this.
 چنگل *changul*, a hook, a claw.
 چنین *chunīm*, such as this, so much.
 چون *chūn*, like, when? how? why?
 چوب *chob* or *chūb*, a stick, piece of wood.
 چه *chi*, that, that which, what? for.
 چهار *chahār*, four; *chahārum*, fourth.
 چیدن *chīdan* (چین), to gather,
 collect.

چیز *chīz*, a thing, an affair.
 چیست *chīst*, What is it? for *chi* and
ast or *hast*.

ح

حاذق *hāzīq*, skilful, expert.
 حاصل *hāsīl*, result; *hāsīl kardan*, to
 acquire; *hāsīl shudan*, to be ac-
 quired.
 حاضر *hāzīr*, present, in attendance; *hā-
 zīrān*, those attending.
 حال *hāl*, condition; *dar hāl*, imme-
 diately.
 حالا *hālan*, now, presently.
 حالت *hālat*, condition, state.
 حامل *hāmil*, bearer, carrier.
 حبشی *habshī*, an Abyssinian or Negro.
 حبه *habba*, a particle, a grain.
 حرام زاده *harām-zāda*, unlawful-born,
 a reprobate.
 حرمان *hirmān*, disappointment.
 حریف *harīf*, a rival, companion.
 حسد *hasad*, envy, malice.
 حشمت *hashmat*, pomp, retinue.
 حصه *hissa*, a share, portion.
 حضرت *hazrat*, presence, Your Majesty,
 Highness, &c.
 حضور *huzūr*, presence, the royal pre-
 sence, the King's Court.
 حق *hakk*, truth, right; *hakk ta'āla*,
 God Almighty.
 حقیقه *hakīka* or *hakikat*, truth, cir-
 cumstance.
 حکایات *hikāyāt*, stories, tales: plur. of
 حکایت *hikāyat*, a story, narrative.
 حکم *hukm*, order, sentence (of a Judge).

حکما *hukamā*, sages (plur. of *hakīm*),
hukamā-ul-'asr, the wise men of
the age.

حکمت *hikmat*, sagacity, contrivance.

حکیم *hakīm*, a sage, a doctor.

حماکت *himākat*, folly, stupidity.

حمق *humk*, folly.

حمل *haml*, a burden; *haml kardan*,
to impose a burden, to assail.

حوا *Hawā*, Eve, the first woman.

حواله کردن *hawāla kardan*, to give in
charge, to consign.

حوض *hawz*, a pond, tank for bathing.

حیا *hayā*, shame, modesty.

حیات *hayāt*, life, lifetime.

حیران *hairān*, astonished, bewildered.

حیرت *hairat*, astonishment.

حيله *hīla*, trick, stratagem.

خ

خادم *khādīm*, an attendant, a slave.

خاستن *khāstan* (r. *khez*), to stand up.

خاطر *khātir*, the heart, soul; *khātir*
jam' dāshtan, to be of good cheer;

khātir nigāh dāshtan, to cherish,
to win or possess the heart.

خاک *khāk*, the earth, dust.

خالی *khālī*, bare, empty.

خاموش *khāmosh*, silent.

خاموشي *khāmoshī*, silence.

خان *khān*, an inn; also a Tartar title,
lord, ruler; vulgarly, *Cham*.

خانه *khāna*, a house, mansion.

خانه خرابي *khāna-kharābī*, ruin of one's
house, destruction.

خائن *khā-in*, a deceiver, treacherous.

خبر *khābar* or *khābr*, news, information.

خبردار *khābar-dār*, attentive, aware.

خجل *khajal*, ashamed, abashed.

خجالت *khajlat*, shame, bashfulness.

جدا *khudā*, God, a master.

خداوند *khudāwand*, a lord, master;
khudāwand-i-ganj, the Lord of the
treasure, the Most High.

خدمت *khidmat*, service, presence.

خر *khar*, an ass; *khar-gosh*, a hare.

خراب *kharāb*, destruction, evil, bad.

خراساني *khurāsānī*, a native of Kho-
rāsān, a Bactrian.

خراندن *khurāndan*, to cause to eat;
to give food, to treat.

خرد *khurd*, small, little; *khirad*, wisdom;
khiradmand, wise, sensible.

خرما *khurmā*, the fruit of the date-tree.

خروس *khuros*, a cock.

خریدن *khāridan*, to buy, purchase.

خريطه *khārita*, a purse.

خزانة *khizāna*, a treasury.

خسارت *khāsārat*, loss, damage.

خسپیدن *khuspīdan*, to sleep.

خسرو پرويز *Khusrū* or *Khusrāu Parviz*,
a celebrated king of Persia.

خشم *khishm* or *khashm*, anger, indig-
nation.

خشنود *khushnūd*, also خوشنود, con-
tent, joyful, pleased.

خصي *khāsī*, a goat.

خط *khatt*, a letter, an epistle.

جطا *khatā*, an error, failure, missing.

جطیب *khatīb*, a preacher.

خلاص *khālās*, liberation, freedom.

خلاف *khilāf*, the contrary, opposite.

خلعت *khil'at*, a dress of honour.
 خلوت *khalwat*, privacy, retirement.
 خلیدن *khalidan*, to pierce into the
 flesh (as a thorn), to prick.
 خفتن *khuftan*, to sleep (r. *khusp*).
 خنثی *khunsa*, a hermaphrodite.
 خنده *khanda*, smile, laughter.
 خندیدن *khandidan*, to smile, laugh.
 خو or خوی *khū* or *khūe*, temper, dis-
 position.
 خواب *khāb*, sleep, dream. (V. Gr. p. 12. a.)
 خوابیدن *khābīdan*, to sleep.
 خواجه *khāja*, a master, merchant.
 جوار *khār*, devouring; used in com-
 position; as, *bisyār-khār*, a glutton.
 خواستن *khāstan*, to wish, will, desire.
 خواندن *khāndan*, to read, to call.
 خواهر *khāhar*, a sister.
 خوب *khūb*, good, beautiful.
 خوبی *khūbī*, goodness, beauty, virtue.
 جود *khud*, self, a friend.
 خور *khur*, food.
 خورد *khurd*, small, little.
 خوردن *khurdan*, to eat, to swallow.
 خوش *khush*, pleasant, good; *khush*
āmadan, to be agreeable, to be
 welcome.
 خوشی *khushī*, joy, pleasure.
 خوسدامن *khushdāman*, a mother-in-
 law, a wife's mother.
 خوشنود *khushnūd*, pleased, satisfied.
 خوشه *khūsha*, a bunch of grapes.
 جویش *khesh*, self. (Vid. Gr. p. 12. b.)
 خیانت *khīyānat*, treachery, dishonesty.
 خیریت *khairiyat*, welfare, safety.

د

دادن *dādan*, to give, pay (r. *dā dih*).
 دار *dūr*, the gallows, a gibbet: in com-
 position it means possession.
 داروغه *dārogha*, the head man of an office.
 داشتن *dāshtan*, to possess, hold, have.
 دامن *dāman*, skirt of a garment.
 دانا *dānā*, wise, prudent.
 دانستن *dānistan*, to know, to think.
 دانشمند *dānishmand*, wise, learned.
 دانه *dāna*, a grain, seed.
 دائم *dā-im*, always, perpetual.
 دختر *dukhtar*, a daughter, a damsel.
 دخل *dakhl*, entrance.
 در *dar*, a door; prepos. in, into, at;
ba-dar, out, to the door.
 دراز *darāz*, long, distant; also *dirāz*.
 در آمدن *dar-āmadan*, to enter.
 در آویختن *dar-āvekhtan*, to contend,
 grapple with.
 دربان *darbān* (also *darmān*), a door-
 keeper, a porter.
 درخت *darakht*, a tree, a stalk.
 درد *dard*, pain (bodily or mental).
 در رسیدن *dar-rasīdan*, to arrive, enter.
 درست *durust*, right, true.
 درم *diram*, money, a small silver coin.
 در ماندن *dar-māndan*, to be destitute,
 to be "in a fix," to be weary.
 دروازه *darmāza*, a door, a gate.
 دروغ *durogh*, a lie, falsehood: *durogh-*
go, a liar.
 درون *darūn*, in, inside, within.
 درویش *darvesh*, poor, a religious
 mendicant.
 درهم *dar-ham*, together, contracted;

rūe dar-ham kashādan, to be offended, to frown.

دريا *daryā*, the sea, a river.

دريافت *daryāft*, discovery, comprehension.

دريافتن *dar-yāftan*, to discover, understand.

دریچه *darīcha*, a window.

درین *dar-īn*, in this.

دزد *duzd*, a thief, a robber.

دزدی *duzdī*, theft; *ba-duzdī raftan*, to be stolen, to go by theft.

دزدیدن *duzdīdan*, to steal.

دست *dast*, the hand.

دستار *dastār*, a turban.

دست برد *dast-burd*, victory (in play, war, &c.)

دستور *dastūr*, rule, custom.

دشمن *dushman*, an enemy.

دشمنی *dushmanī*, enmity, hostility.

دشنام *dushnām*, abuse.

دعا *du'ā*, prayer, supplication.

دعوی or دعوا *da'wā*, a claim, request.

دفتر *daftar*, a volume, a book.

دفع *daf*, repelling, warding off.

دفن *dafn*, burying, hiding underground.

دل *dil*, the heart, mind; *dil-tang*, distressed in heart; *dil-jū*, seeking the heart, kindness, courtesy.

دلق *dalk*, a dress worn by religious mendicants.

دلو *dalw*, a bucket.

دم *dam*, a breath, a moment; *dum*, the tail.

دتمل *dummal*, also دنبال *dumbal*, a tumour, a sore.

دنبال *dumbāl*, stern, rear, behind.

دندان *dandān*, a tooth.

دنیا *dunyā*, the world, the present life.

دو *dū*, two.

دوا *dawā*, medicine, cure.

دو پهر *du-pahr*, the second watch, noon, midnight.

دور *dūr*, distance, far, remote.

دوزخ *dozakh*, hell.

دوست *dōst*, a friend, companion.

دوستی *dōstī*, friendship.

دوش *dōsh* the shoulder; last night.

دوشین *doshīna*, of or during last night.

دوکان *dūkān*, a shop, office.

دولت *daulat*, wealth, fortune.

دوم *dumum*, the second, secondly.

دویدن *dawīdan*, to run.

دویم *dūyum*, the same as *dumum*.

ده *dah*, ten; *dih*, a village: also, give, root of *dādan*, to give.

دهانیدن *dihānīdan*, to cause to give.

دهقان *dikhān*, a villager, a peasant.

دی *dī*, yesterday; yesternight.

دیوار *diyār*, a country, kingdom.

دیانت *diyānat*, probity; *diyānatdār*, honest.

دیدار *didār*, a sight, an interview.

دیدن *dīdan*, (root بین *bīn*), to see, experience.

دیروز *dīroz*, yesterday.

دیشب *dī-shab*, yesternight.

دیگر *dīgar*, another, again.

دینار *dīnār*, name of a coin, a denarius.

دیوار *dīwār*, the wall of a house, &c.

دیوانه *dīwāna* or *devāna*, mad.

ن

ذائقه *zā-ika* the palate, taste.ذو القرنین *zū-karnain*, two-horned, an epithet applied by the Arabs to Alexander the Great.

ر

راحت *rāhat*, tranquillity, enjoyment.راز *rāz*, a secret.راست *rāst*, straight, right, true.راندن *rāndan*, to drive away, send, dismiss.راوی *rāwī*, a narrator, historian.راه *rāh*, road, path.رحم *ruhm* or *ruhum*, mercy, pity.رحمن *rahmān*, merciful, compassionate.رحیم *rahīm*, gracious, forgiving.رخ *rukḥ*, the cheek; the castle at chess.رخصت *rukhsat*, dismissal, leave.رزاق *razzāk*, The Bestower; God.رسانیدن *rasānīdan*, to send, convey.رس *rasan*, a rope, string.رسیدن *rasīdan*, to arrive, reach.رشید *rashīd*, wise, upright.رضا *rizā*, satisfaction, consent.رعایت *ri'āyat*, observance; *ri'āyat kardan*, to observe, maintain.رعیت *ra'iyat*, subject, people.رفتن *raftan* (root *رو raw*), to go, move.رفو *rafū*, repair, mending.رفوگر *rafūgar*, a repairer, mender.رنج *ranj*, sorrow, vexation, pain.رنجیدن *ranjīdan*, to grieve, vex.رو *rū* or *روی rūe*, the face; *rū-ba-rū*, in presence, face to face.روان *rawān*, going; the soul, spirit.روباہ *robāh*, a fox; *robāh-bacha*, a fox-cub.روپہ *rūpa*, silver, a rupee.روپیہ *rūpiya*, a rupee, a silver coin, value about two shillings.روز *roz*, a day, time in general.روزگار *rozgār*, lifetime, the world, fortune.رہ *rah*, a road, path; *rahguzarī*, a highway; *rahzan*, a highwayman.رہانیدن *rahānīdan*, to release, rescue; causal of *رستن rastan* (r. *رہ rah*).ریختن *rekhtan*, to spill, destroy.ریز *rez*, a crumb, particle.ریسمان *rismān*, a rope, chord.ریش *rīsh*, the beard, a suit of clothes for festive occasions; *resh*, a sore, a wound.

ز

زاد *zāda*, born, a descendant: used in comp.; as, *shāh-zāda*, born of a king.زاغ *zāgh*, a crow, a raven.زاهد *zāhid*, a holy man, a hermit.زآیدن *zāīdan*, to bear, bring forth.زبان *zabān*, the tongue, a language.زبون *zabūn*, a captive, a dupe.زجر *zīj*, hindering, force, threat.زند *zadan* (r. *زن zan*), to strike, inflict.زر *zar*, gold, money, wealth.زراعت *zar'at*, cultivated ground.زشت *zīsh*, hideous, ugly; *zīsh-rūe*, of an ugly face; *zīsh-khūe*, of a vile temper.زمان *zamān*, time, season, an age.زمین *zamīn*, earth, land, region.زن *zan*, a wife, woman.زنا *zinā*, fornication, rape.زندان *zindān*, a prison, a jail.

زندگه *zindaka*, idolatry, impiety.

زندگی *zindagī*, existence, life.

زند *zinda*, alive.

زینهار *zinhār*, take care! beware!

زوجه *zauja*, a wife.

زود *zūd*, soon, quick, speedily.

زور *zor*, force, violence.

زیاده *ziyāda*, more, increase.

زیان *ziyān*, loss, damage.

زیر *zer*, beneath, below.

زیرا *xirā* or *xirā-ki*, because, since.

زیستن *zīstan*, to live, exist.

زین *zīn*, a saddle.

س

ساختن *sākhtan*, to make, frame, form.

ساعت *sā'at*, an hour, an instant.

سال *sāl*, a year.

سان *sān*, mode, manner; *chi-sān*, how?

سائحه *sāniha*, revelation (of the marvellous.)

سائس *sā-is*, a groom, a manager.

سایه *sāya*, shade, shelter.

سایب *sabab*, cause, reason.

سبو *sabū*, a cup, jar, pot, pitcher.

سپهر *sipar*, a shield, target.

سپردن *supurdan* or *sipurdan* (ر. سپار *sipār*), to entrust, consign.

ستودن *sitūdan*, to praise.

ستون *sutūn*, a pillar, prop.

سخاوت *sakhāwat*, liberality, munificence.

سخت *sakht*, hard, strong, violent.

سخن *sukhan* or *sukhun*, a word, a mater, a thing in general,

سر *sar*, the head, top; a design: *sirr*,

a secret.

سرا or سرای *sarā* or *sarāe*, an inn.

سرایا *sar-ā-pā*, from head to foot, entirely.

سراسیمه *sarāsīma*, disturbed, delirious.

سراغ *surāgh*, a sign, mark, trace.

سرسر بهر *sarba muhr*, sealed up at the top.

سرایه *sar-i-rāh*, a road, path.

سرشت *sirisht*, nature, constitution.

سرکار *sarkār*, a headman, Court, Government.

سرو *suṛod*, a song, a melody.

سزا *sazā*, desert, punishment.

سفر *safar*, a journey, voyage.

سکندر *sikandar*, Alexander the Great.

سگ *sag*, a dog.

سلام *salām*, salutation, peace, safety.

سلطان *sultān*, a supreme ruler, emperor, king.

سلیس *salīs*, easy, familiar, not abstruse.

سمت *samt*, direction, side, quarter.

سمع *sam'*, hearing, the ear.

سنگ *sang*, a stone, a weight.

سو *sū*, side, direction.

سوار *sawār*, a horseman; *sawār shudan*, to be mounted.

سوال *su-āl*, asking, begging, a question.

سواي *sinwāe*, except, besides. ~

سوختن *sokhtan*, to burn, to be inflamed.

سوداگر *saudāgar*, a merchant.

سوگند *saugand*, an oath; *saugand khurdan*, to swear, literally, "to eat an oath." (Vide Story 18.)

سوم *sinum*, the third, thirdly.

سويت *samiyat*, equality, fairness.

سه *sih*, three.

سیاست *siyāsāt*, punishment.

سياه *siyāh*, black.
 سينج *sikh*, a spit.
 سير *sair*, a walk, a journey.
 سيله *sīla*, a blow, a buffet.
 سيلی *sīlī*, a blow, a slap.
 سیم *sīm*, silver.
 سینہ *sīna*, the bosom, breast.
 سیم *sīrum*, the third, thirdly.

ش

شادی *shādī*, marriage, rejoicing.
 شاعر *shā'ir*, a poet.
 شام *shām*, evening.
 شاه *shāh*, a king, monarch.
 شاهد *shāhid*, a witness, a bystander.
 شاهزاده *shāh-zāda*, a king's son, prince.
 شایستن *shāyistan*, to be fit, proper.
 شب *shab*, night, evening.
 شتاب *shitāb*, haste, speed.
 شتر *shutur*, a camel.
 شجاعت *shajā'at*, valour, prowess.
 شخص *shakhs*, a person.
 شدن *shudan*, to be, become.
 شرح *sharḥ*, interpretation, commentary.
 شرط *shart*, stipulation, wager.
 شرم *sharm*, shame.
 شرمندہ *sharmanda*, ashamed, confounded, abashed.
 شروع *shurū'*, beginning, attack.
 شریف *sharīf*, noble, eminent, holy.
 شریک *sharīk*, a partner, companion.
 شستن *shustan* (r. شو *shū*), to wash, cleanse.
 شش *shash*, six,
 شطرنج *shatranj*, the game of chess.
 شعله *shu'la*, a flame.

شفاعت *shifā'at*, intercession, deprecation.
 شفقت *shafkat*, pity, compassion, affection.
 شك *shakk*, doubt.
 شکار *shikār*, hunting, prey, game.
 شکایت *shikāyat*, complaint.
 شکر *shukr*, thanks; *shakar*, sugar.
 شکست *shikast*, defeat, disaster.
 شکستن *shikastan* (root شکن *shikan*), to break, defeat.
 شکم *shikam*, the belly.
 شگون *shugūn*, an omen of good.
 شما *shumā*, you: plur. of تو, thou.
 شمشیر *shamshīr*, a sword, scimitar.
 شناختن *shinākhtan*, (r. شناس *shinās*), to know, recognise.
 شنیدن *shinīdan*, to hear; also *shunīdan*, *shanīdan*.
 شور *shor*, noise, tumult, uproar.
 شوهر *shohar* and *shauhar*, a husband.
 شهد *shahd*, honey, sugar.
 شهر *shahr*, a city; a lunar month,
 شہمات *shah-māt*, check-mate; literally, "king dead."
 شیر *sher*, a lion, a tiger.
 شیرین *Shīrīn*, name of a lady, wife of Khusrū Parwīz.
 شیشه *shīsha*, a phial, a glass.
 شیطان *Shaitān*, Satan, the Devil.

ص

صاحب *sāhib*, a companion, a lord, master: in composition, it means endowed with; as, *sāhib-kamāl*, possessed of perfection. (Vid. Gr. p. 28. b.)

صاف *sāf*, pure, clear, evident.
 صالح *sālih*, honest, sincere, wise.
 صباح *sabāh*, morning, dawn of day;
 'ala-s-sabāh or صباحا *sabāhan*, early
 in the morning.
 صبح *subh*, the morning, dawn, Aurora.
 صحرا *sahrā*, a desert, a plain.
 صد *sad*, a hundred.
 صراف *sarrāf*, a banker, money-
 changer,
 صرف *sarf*, changing, turning; *sarf*,
 pure, merely.
 صعوة *sa'wa*, a kind of sparrow.
 صف *saff*, drawing up (men) in ranks;
saffzada, mustered, arrayed.
 صلاح *salāh*, advice, counsel.
 صلح *sulh*, peace, concord.
 صندوق *sandūk*, a chest, box, trunk;
sandūkcha, a small box.
 صورت *sūrat*, form, figure, face.
 ميد *said*, hunting, prey, game.

ض

ضامن *xāmin*, a surety, sponsor.
 ضعيف *za'if*, infirm, weak, poor.
 ضيافة *ziyāfat*, a feast, invitation.

ط

طاق *tāk*, a shelf, recess in a wall; copula.
 طالب *tālīb*, asking, studious.
 طبابت *tibābat*, the medical art.
 طبيب *tabīb*, a doctor, physician.
 طرف *taraf*, extremity, direction, side.
 طعام *ta'ām*, food, eating.
 طعامه *tu'ma*, food, dinner.
 طفل *tifl*, an infant, a child.

طلا *tilā*, gold, gold fringe.
 طلاق *talāk*, divorce, dismissal.
 طلب *talab*, petition, demand, wages;
talab dāshtan, to search.
 طلبیدن *talabīdan*, to seek for, call.
 طمع *tama'*, avidity, desire.
 طور *taur*, mode, manner, condition.
 طوطي *tūtī*, a parrot.
 طول *taul* or *tūl*, length, height, du-
 ration.
 طی *tayy*, traversing, travelling; *tayy*
kardan, to traverse, pass over.
 طيب *tayyib*, good, agreeable.

ظ

ظالم *zālim*, tyrannical, oppressive.
 ظاهر *zāhir*, clear, evident, certain.
 ظرف *zarf*, a vessel, a vase, bottle.
 ظريف *zarif*, witty, learned, graceful.
 ظفر نامه *Zafar-nāma*, Book of Victory,
 the title of several Persian works.

ع

عادل *'ādil*, upright, just.
 عاري *'arī*, naked, destitute, bare.
 عاشق *'āshik*, a lover, loving.
 عاقل *'ākil*, wise, intelligent.
 عالم *'ālam*, the world, time, state; *'ālim*,
 learned, wise.
 عبادت *'ibādat*, worship, adoration.
 عبارت *'ibārat*, style (in writing), sense.
 عتاب *'itāb*, reproof, anger.
 عجائب *'ajā-ib*, marvels, wonders.
 عجب *'ajāb* or عجوبا *'ajūba*, a wonder,
 strange, marvellous.
 عجيب *'ajīb*, rare, wonderful.

عدالت 'adālat, justice, equity ; 'Adālat-panāh, Asylum of Justice.
 عدل 'adl, justice, integrity.
 عذر *uzr*, excuse, apology.
 عرب 'Arab, an Arab, applied to those who dwell in towns.
 عرض 'arz, a representation, speech.
 عز و جل 'Azza wa jalla, May He be honoured and glorified ! i.e. God.
 عزيز 'azīz dear, precious.
 عصا 'asā, a staff, a bludgeon.
 عطار 'attār, a druggist, a perfumer.
 عطر 'itr, odour, perfume.
 عفو 'afū, forgiveness, indulgence.
 عقد 'akd, an agreement, alliance.
 عقل 'akl, reason, sense, wisdom.
 عقوبت 'akūbat, punishment, torture.
 علامت 'alāmat, a sign, mark, token.
 علم 'ilm, knowledge, science.
 علوم 'ulūm, sciences (plur. of last word).
 علي 'Alī, a man's name.
 علي 'ala, on or at.
 عمر 'umr lifetime, age.
 عملہ 'amal, action, conduct, rule.
 عنان 'inān, a bridle, the reins.
 عنایت 'ināyat, a favour, bounty.

غ

غالب *ghālīb*, prevailing, victorious.
 غایت *ghāyat*, the extreme, extremely.
 غرض *gharaz*, wish, design ; *al-gharaz*, in short, finally.
 غرفہ *ghurfa*, a window, a parlour.
 غرور *ghurūr*, pride, haughtiness.
 غریب *gharīb*, poor, strange, rare.
 غصہ *ghussa*, grief, anger.

غضب *ghazab*, anger, vengeance.
 غلام *ghulām*, a slave, a boy.
 غله *ghalla*, corn, grain.
 غلیظ *ghalīz*, cross, rude, sordid.
 غم *gham*, grief, care, anxiety.
 غمگین *ghamgīn*, sorrowful.
 غیب *ghaib*, secrecy, invisibility ;
ghaib-dānī, knowledge of what is secret.

ف

فارسی *Fārsī*, also پارسی *Pārsī*, Persian.
 فایده *fā-ida*, profit, benefit.
 فتح *fath*, an opening, a victory.
 فجر *fajr*, the dawn, morning.
 فراخور *farākhur*, suitable to, proportional, in accordance with.
 فراخی *farākhī*, extension, abundance.
 فراش *farrāsh*, a chamberlain.
 فراغ *farāgh*, leisure, cessation.
 فراموش *farāmosh*, forgetfulness.
 فراوان *farāwān*, great, important.
 فریبہ *farbīh*, fat, flourishing.
 فردا *fardā*, to-morrow.
 فرزند *farzand*, a son, a child.
 فرستادن *fīristādan*, to send.
 فرصت *fursat*, opportunity, leisure.
 فرمان *farmān*, a command, edict.
 فرمودن *farmūdan*, to order : it is used in the sense of "to speak, say," on the part of a superior ; also, to do.
 فرو *faro* (before a vowel, فرود *farod*), down, below, underneath.
 فروختن *farokhtan* (فروش), to sell.
 فروش *farosh* (in composition), a seller.
 فریاد *faryād*, a complaint, a cry for aid.

فريادي *faryādī*, a complainant, plaintiff.
 فريب *firīb* or *fareb*, deception ; *fareb dadan*, to impose on.
 فريفتن *fireftan*, to deceive, to mistake.
 فصل *fasl*, season, a section.
 فقرا *fukarā*, poor people : plur. of
 فقير *fakīr*, a poor person, a mendicant.
 فكر *fikr*, thought, anxiety.
 فلاطون *Falātūn*, the same as *Aflātūn*.
 فلان *fulān*, some one, such a one.
 فلوس *fulūs*, coins of small value, *cowries, dībs*.

فوج *fauj*, an army.

فورا *fauran*, instantly.

فهميدن *fahmīdan*, to understand.

ففي *fī*, in : used only in Arabic phrases.

فيل *fīl*, an elephant (also پيل *pīl*.)

ق

قابو *kābū*, means, opportunity.

قاضي *kāzī*, a Judge.

قبول *kabūl* consent, agreement.

قتل *katl*, killing, execution.

قد *kad*, length, stature, figure (also *kadd*).

قدر *kadar*, measure, quantity, extent.

قدرت *kudrat*, power, daring.

قديم *kadīm*, old, ancient.

قرار *karār*, settlement, agreeing.

قرض *karz* or *kirz*, a loan, a debt.

قرضدار *karz-dār*, a debtor.

قسم *kasam*, an oath ; *kasam-khurdan*, to swear ; literally, " to eat an oath,"

hence the pun in Story 18.

قسمت *kismat*, division, partition.

قصد *hasd*, purpose, design.

قصدا *kasdan*, purposely, intentionally.

قصر *kasr*, a citadel, palace.

قضا *kazā*, fate, destiny, death.

قطعه *kiṭ'a*, a section, part, stanza.

قلاده *kiṭāda*, a collar, a kind of ornament for the neck.

قمار *kimār*, dice or any game of hazard.

قوت or قوة *kūwat*, strength, firmness.

قوي *kawīy*, strong, powerful.

قهر *kahran*, by force, on compulsion.

قيد *kaid*, thralldom, imprisonment.

قيمت *kīmat*, price, value.

ک

کار *kār*, business, use, affair.

کاغذ *kāghaz* or *kāghiz*, paper, a letter.

کامل *kāmil*, perfect, entire, accomplished.

کام *kām*, desire, intention ; *kām nā-kām*, willingly or unwillingly.

کا *kāh*, straw, hay, grass.

کباب *kabāb*, meat, fried or roasted.

کتاب *kitāb*, a book, an epistle.

کثيف *kasīf*, coarse, thick.

کجا *kujā*, where ? what place ? how ?

کج مچ *kaj-maj*, crooked, cross purposes.

کدام *kudām*, what one ? which ?

کر *kar*, deaf.

کرایه *kirāya*, hire, fare, rent..

کردن *kardan* (r. کن *kun*), to do, to make.

کس *kas*, a person, any, some one.

کسب *kasb*, gain, art, trade.

کشادن *kushādan*, to open, disclose.

کشاکش *kashākash*, contention, battle.

کشت *kisht*, check, a term at chess.

کشتزار *kishtzār*, a corn-field.

کشتن *kushtan*, to slay, kill, extinguish.

کشودن *kushūdan*, to open.

کشیدن *kashīdan*, to pull, draw, delineate.

کفر *kūfr*, impiety, infidelity.

کفن *kafan*, a winding-sheet, a shroud.

کلان *kalān*, great, aged, elder.

کلمات *kalimāt*, words, sayings.

کلوخ *kutūkh*, a clod, brick.

کلی *kullā*, all, the whole.

کلید *kalīd*, a key.

کم *kam*, little, few, scarce.

کمال *kamāl*, perfection, accomplishment.

کمان *kamān*, a bow.

کنار *kinār*, side, bosom, margin.

کناره *kināra* or *kanāra*, side, brink, shore of the sea or river.

کندن *kandan*, to dig, extract, tear up.

کنیز *kanīz*, a maiden, a maid-servant.

کوتاه *koṭāh*, short, small.

کوتوال *koṭwāl*, a magistrate, judge.

کور *kōr* or *kūr*, blind.

کوز *kūz*, hump-backed, crooked.

که *ki*, who? that, used as a conjunctive particle, like the Greek *ὅτι*, after verbs signifying to think, speak, tell, &c.

کهن *kuhan*, also *kuhna*, old, worn.

کیست *kīst*, for *که*, and *هست* or *است*, who is?

کیسه *kīsa* or *kesa*, a purse, a bag.

گ

گاه *gāh*, time, also place (in composition).

گدا *gadā*, poor, a beggar, mendicant.

گذاشتن *guzāshṭan*, to quit, forsake, leave.

گذر *guzar*, a pass, passing.

گذشتن *guzashtan* (r. *گذر* *guzar*), to pass, pass by.

گر *gar*, if: contraction of *اگر*.

گران *girān*, heavy, important, valuable.

گره *gurda*, a cat.

گرد *gird*, around; *gard*, dust.

گردانیدن *gardanīdan*, to circulate, to effect, cause to become.

گردن *gardan*, the neck.

گردیدن *gardīdan*, to turn round, to be, to become.

گرسند *gursina*, hungry, famished.

گرسنگی *gursinagī*, hunger, starvation.

گرفتار *giriftār*, caught, involved, a capture.

گرفتن *giriftan*, to catch, seize, to begin: so in German, *fangen*, to catch; *anfängen*, to begin.

گرم *garm*, warm, hot, passionate.

گرمای *garmā*, heat, hot season.

گرو *giraw*, a pawn, pledge, wager.

گروه *guroh*, a troop, band, company.

گریختن *gurekhtan*, *girekhtan*, to flee, run away.

گریستن *girīstan*, to weep, bewail; so *giriyan shudan*, to be weeping.

گستردن *gustardan*, to spread, arrange.

گشتن *gashtan*, (r. *gard*), to be, to become.

گفتن *guftan* (r. *گو* *gū*), to say, speak.

گو گفتن *guft-ō-gū* or *guftgū*, conversation, chit-chat.

گله *gala* or *galla*, a flock, herd.

گم *gum*, lost, missing.

گماشتن *gumāshtan*, to consign, send forth.

گناه *gunāh*, fault, crime, sin.

گنج *ganj*, a treasure.

گندم *gandum*, wheat.

گواه *gamāh*, a witness, an evidence.
 گواهی *gawāhī*, testimony, evidence.
 گورستان *goristān*, a burying-ground.
 گوسپند, also گوسفند *gospand, gosfan l.*
 a sheep, a ram, a goat.
 گوش *gosh*, the ear.
 گوشت *gosht*, flesh, meat.
 گونه *gūna*, mode, manner, form.

ل

لا *lā*, (a negative particle, Arab.), no not:
 used as a prefix; as in *لا جواب lā-jawāb*, without an answer, silenced.
 لائق *lā-ik*, worthy, proper, fit for.
 لبابۀ *labāda* or *lubāda*, a thick outer garment, a boat-cloak.
 لات *lat*, a thump, a blow.
 لجام *lājām* or *tājām*, a bridle, the reins.
 لذیذ *lazīz*, sweet, pleasant.
 لرزه *larza*, a shaking, trembling, tremor.
 لطیف *latīf*, good, pleasant, kind.
 لطیفه *latīfa*, a witty saying, pleasantry.
 لعل *la'l*, a ruby, a gem.
 لفظ *lafz*, a word, a vocable.
 لقمه *lukma*, a morsel, a mouthful.
 لک *lak*, a numeral expressive of 100,000.
 لگام *ligām* or *lagām*, a bridle.
 لنگت *lang*, lame, an epithet applied to the celebrated Timūr.
 لیکن *lekīn*, but, yet, nevertheless.
 لئیم *la'im*, a base man.

م

ما *mā*, we: plur. of the 1st person.
 مات شدن *māt-shudan*, to be check-mated; *māt-kardan*, to give check-mate.

ماجرای *mā-jarā*, an accident, event, what has passed or occurred.
 مادر *mādar*, a mother.
 ماده *māda*, a female.
 مادبان *mādiyān*, a mare.
 مال *māl*, wealth, treasure, property.
 مالک *mālīk*, a master, possessor.
 مالیدن *mālīdan*, to rub, to anoint.
 ماندن *māndan*, to remain, continue.
 ماه *māh*, the moon, a month.
 ماهی *māhī*, a fish.
 ماهی گیر *māhī-gīr*, a fisherman, a fish-catcher.
 مبادا *ma-bādā*, May it not be! God forbid!
 مبالغه *mubālagha*, a strenuous effort, urgency, hyperbole.
 مبلغ *mablagh*, a sum (of money) price.
 متامل *muta-ammil*, thoughtful, contemplative.
 متدین *mutadayyin*, orthodox, religious.
 متعجب *muta'ajjib*, astonished, wondering.
 متفکر *mutafakkir*, meditating, thoughtful.
 متقی *mutakī*, sober, pious, temperate.
 مثل *misal*, similitude, like, likeness.
 مجذوب *majzūb*, abstracted, absent.
 مجرد *mujarrad*, solitary, alone.
 مجلس *majlis*, an assembly, company.
 محبوبه *mahbūba*, loved, esteemed.
 محتاج *muhāj*, in want of, destitute.
 محروم *mahrūm*, excluded, disappointed.
 محظوظ *mahzūz*, pleased, delighted.
 محقر *muhakkar*, vile, trifling, contemptible, worthless.
 محکم *muhkam*, strong, firm, firmly.
 محمد *Muhammad*, a man's name, the celebrated prophet of the Muslims.

محمود *Mahmūd*, a man's name, a king of Ghiznī, about A.D. 1000.

محو کردن *mahw-kardan*, to wipe out.

مختار *mukhtār*, absolute, a free agent.

مختلف *mukhtalif*, diverse, various.

مدت *muddat*, a space of time.

مدح *madh*, praise, eulogy, encomium.

مدرسه *madrassa*, a college, school.

مدعی *mudda'ī*, plaintiff, accuser.

مذکور *mazkūr*, mentioned, aforesaid.

مرا *marā*, me, to me.

مرافعه *murāfa'a*, citing before a Judge, a law-suit.

مرتبه *martaba*, step, dignity, a time.

مرثیه *marsiya*, an elegy, a funeral oration.

مرد *marḍ*, a man, a hero.

مردم *mardum*, a person, man.

مردن *murdan*, (root میر *mīr*), to die.

مردۀ *murda*, plur. *murdagān*, dead.

مرز و کشور *marz o kishwar*, empire, kingdom.

مرغ *murgh*, a fowl, a bird.

مسافر *musāfir*, a traveller, a stranger.

مساکن *masākin*, habitations, dwellings.

مست *mast*, intoxicated, wanton, furious.

مستی *mastī*, intoxication.

مسجد *masjid*, a mosque, or any place of worship.

مسخره *maskhara*, a jester, a buffoon.

مسکین *maskīn*, humble, poor, wretched.

مسلوب *maslūb*, seized, stripped, erred.

مسنَد *masnad*, a throne, a prop.

مشت *musht*, the fist, a blow.

مشغول *marshghūl*, occupied, engaged in.

مشهور *marsh-hūr*, celebrated, notorious, public.

مصاحب *musāhib*, a companion, a friend, courtier.

مصلحت *maslahat*, good counsel, good policy, the best course to adopt or the best thing to be done.

مصور *musarwir*, a painter.

مطبخ *matbakh*, the kitchen, a place for cooking.

مطرب *mutrib*, a musician, a minstrel.

مطلع *muttali'*, inspecting, seeing.

مع *ma'*, with, in the company of.

معاف *mu'āf*, forgiven, spared, free.

معامله *mu'āmala*, business, transaction, affair.

معاینه *mu'āyana*, beholding, seeing clearly.

معذور *ma'zūr*, excused, excusable.

معروف *ma'rūf*, celebrated, well known.

معلم *mu'allim*, a doctor, teacher, sage.

معلوم *ma'lūm*, known, evident.

معنی *ma'nā* or *ma'nī*, sense, meaning, fact, a sacred record.

مغل *Mughal*, name of a Tartar or Scythian tribe, vulgarly *Mogul*.

مفقود *maf kūd*, missing, not to be found.

مفلس *muflis*, poor, indigent.

مفلسی *muflisī*, poverty, destitution.

مفید *mufīd*, useful, salutary.

مقام *makām*, place, residence.

مقدار *mikdār*, quantity, space, measure.

مقراض *mikhrāz*, shears, scissors.

مقفل *mukfal*, locked, bolted, stingy.

مگر *magar*, but, unless, only.

مگس *magas*, a fly.

ملاقات *mulākāt*, meeting, interview.

ملعون *mal'ūn*, accursed, the Evil One.

ملول *malūl*, fatigued, vexed.

ملك *milik*, property; *mulk*, a country, kingdom; *malik*, a king; *malak*, an angel.

ممکن *mumkin*, possible, practicable.

من *man*, the 1st pers. pronoun, I.

منادي *manādi*, a proclamation.

منازعت *munāza'at*, contention, litigation.

مناقشة *munākasha*, quarrel, dispute.

منتخب *muntakhab*, a selection.

منجم *munajjim*, an astrologer.

منزل *manzil*, an abode, a stage, an inn.

منصب *mansab*, a high station, dignity.

منع *man'*, prohibition, prevention.

منقار *minkār*, a beak, bill.

منكر *munkir*, one who denies, refuses.

مواخذة *mu-ākhaza*, taking satisfaction, calling to account.

موافق *muwāfiq*, conformable to, like.

موت *maut*, death.

موجب *mūjib*, cause, motive, reason.

موجود *maujūd*, existing, found, ready.

موصوف *mausūf*, praised, qualified, described.

مولوي *maulamī*, a doctor of the Muhammadan law.

موم *mūm* or *mom*, wax, a wax candle.

موهوم *marhūm*, imaginary, fancied.

موي *mūe*, hair, wool, fur.

مهر *muhr*, a seal, a seal ring; *mīhr*, friendship, love.

مهربان *mīhr-bān*, kind, beneficent.

مهلت *mihlat*, delay, space of time.

مهمان *mihmān*, a guest, a stranger.

مي *maī*, wine, spirituous liquor.

ميان *miyān*, middle, interval, space.

مخ *mekh*, a peg, a tent pin or pole.

ن

نا *na*, a negative particle to adjectives, participles, and infinitives.

نايينا *nābinā*, not seeing, blind.

ناچار *nāchār*, helpless, without remedy.

ناحق *nāhakk*, unjust, untrue.

ناخوش *nākhush*, displeased.

ناقل *nākil*, a narrator, historian.

ناگه *nā-gāh*, suddenly, unexpectedly.

نالش *nālīsh*, lamentation, complaint.

نالشي *nālīshī*, a complainant, plaintiff.

نام *nām*, name, renown.

نامردي *nā-mardī*, unmanliness, cowardice.

نان *nān*, bread, a loaf.

نايب *nā-īb*, a lieutenant, deputy.

نجات *najāt*, freedom, salvation, escape.

نديم *nadīm*, a companion, a courtier.

نذر *nazr*, a present or offering.

نر *nar*, a male.

نزد *nazd*, near, about, in the possession of.

نزديك *nazdik*, near, close to.

نزع *naz'*, removal; *naz'i rawān*, the last breath, the soul's departure.

نسبت *nisbat*, affinity, connection.

نشان *nishān*, a trace, mark.

نشانيدن *nishānīdan*, to place, cause to sit down; also نشاندن.

نشستن *nishastan*, or *nishistan*, (r. نشين *nishīn*), to sit, stop, settle.

نصف *nisf*, the half, middle.

نصيحت *nasihat*, advice, admonition, a sermon.

نظر *nazar*, the sight, the eye.

نعم *nu'm*, prosperity, good fortune.

نعمت *ni'mat*, a blessing, favour, prosperity.

نفع *naf'*, gain, profit, advantage.
 نفقه *nafaka*, maintenance, salary.
 نقاش *nakkāsh*, a painter.
 نقد *nakd*, ready money, cash.
 نقش *naksh*, a painting, a picture.
 نقصان *nuksān*, damage, deficiency, loss.
 نکته *nukta*, a point, a quaint saying.
 نگاه *nigāh*, a look, observation; *nigāh*
dāshstan, to watch over, preserve;
nigāh-dār, a preserver: also used as
 an interjection, beware! have a care!
 نماز *namāz*, prayer, worship.
 نمود *namūd*, an appearance, index.
 نمودن *namūdan*, to appear, to shew,
 to make.
 نو *nau*, new, fresh, young.
 نوبت *naubat*, time, turn, opportunity.
 نوشتن *navishtan* (r. نویس *navīs*), to
 write; also نوشتن *nabishtan*.
 نوشیروان *Naushīrwān*, name of a Per-
 sian king, famed for equity.
 نوکر *naukar*, a servant, slave.
 نویسنده *navīsanda*, a writer.
 نه, the negative particle, not; *nuh*, nine.
 نهادن *nihādan*, to place, put, apply.
 نیابت *niyābat*, the office of a deputy.
 نیز *nāz*, also, even, likewise.
 نیست *nīst*, he, she, it, is not.
 نیک *nek*, good, beautiful, right.
 نیکنامی *nek-nāmī*, fame, renown.
 نیکو *neko*, good, excellent.
 نیام *nayam*, I am not.
 نیم *nām*, the half, the middle.

و

و *na* (sometimes *o*), and, but.

وا *wā*, back, reverse.
 واپس *wāpas*, back, returned.
 واردات *wāridāt*, events, occurrences.
 واجب *wajab*, a span, about nine inches.
 وجه *wajh*, face, mode, manner.
 وزارت *mazārat*, the office of a *mazir*.
 وزیر *wazīr*, a minister, the king's vicegerent.
 وصف *wasf*, description, quality.
 وطن *watn* or *watan*, one's native coun-
 try, home.
 وعده *wā'da*, a promise, a vow, pledge.
 وعظ *wā'z*, a sermon, admonition, lecture.
 وفا *wafā*, fidelity, sincerity.
 وفات *wafāt*, death, decease.
 وقت *wakt*, time, hour, season.
 وکیل *wakīl*, an agent, deputy, factor.
 وی *wai*, 3d pers. pron. he, she, it.

۵

هارون *Hārūn*, a man's name.
 هارون الرشید *Hārūn-ar-rashīd*, "Hārūn
 the Wise," one of the *Khalīfas*, of
 Baghdād.
 هجو *hajw*, ridicule, satire, lampoon.
 هر *har*, every, each.
 هرچند *harchand*, although, notwith-
 standing.
 هرچه *harchi*, whatsoever.
 هرکس *harki*, every one who, whosoever.
 هرگاه *hargāh*, every time, whenever.
 هرگز *hargiz*, ever, at all, on any account.
 هرمز *Hurmuz*, name of a Persian king.
 هزار *hazār*, a thousand.
 هزیمت *hazīmat*, flight, defeat.
 هستن *hastan*, to be, to exist; a de-
 fective verb. (Vide Gram. p. 48. c.)

هشت *hasht*, eight.

هم *ham*, even, also, (in composition) together.

همان *hamān*, that very, even that; *hamān-dam*, that very instant.

همچو *hamchū*, even as, like.

همچنان *hamchunān*, such as that, even so.

همراه *ham-rāh*, a companion, along with.

همسایه *ham-sāya*, a neighbour.

همه *hama*, all, every one.

همیشه *hamesha*, always.

همین *ham-ēn*, even this, this very.

هندو *Hindū*, an Indian, a Hindū.

هندوستان *Hindūstān*, India.

هنوز *hanoz*, yet, still, at present.

هنگام *hangām*, time, season.

هوا *havā*, the air, the sky.

هیچ *hech*, any, at all, in the least.

ي

یا *yā*, either, or.

یاد *yād*, memory, remembrance.

یادگار *yādgār*, a memorial.

یار *yār*, a friend.

یافتن *yāftan*, to find, obtain.

یعنی *ya'nī*, that is to say, namely.

یقین *yakīn*, certainty, for certain.

یک *yak*, one, a or an: sometimes joined to the following word; as,

یکجا *yak-jā*, in one place, together.

یکدرم *yak-diram*, a *diram*, a small coin.

یکدیگر *yak-dīgar*, one another.

یکسال *yak-sāl*, one year, a twelvemonth.

یکسان *yaksān*, equal, similar, identical.

یکهزار *yak-hazār*, a thousand.

یکیک *yak-yak*, or یکیکیک *yak-ba-yak*, one by one, individually, one after another.

ADDITIONAL CORRECTIONS.

P. 13, l. 20. In some copies the reading is, "when the ي quiescent is preceded by *zamma*"—instead of which, *read*, "when the letter ي is preceded by *zamma*."

P. 41, Rule III., *read*, "Infinitives in *dan*, preceded by *n*, *r*, *z*, &c."

Pp. 44, 45, In the examples of the verbs "to strike," and "to be"—instead of "Second Future," *read*, "Simple Future."

