A GRAMMAR OF THE PERSIAN LANGUAGE.

TO WHICH IS ADDED,

A SELECTION OF EASY EXTRACTS FOR READING,

TOGETHER WITH

A COPIOUS VOCABULARY.

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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 ٌ, read ٌ; p. 80, l. 26, for ٍ, read ٍ. In the Selections, Story 4, l. 2, for ٍ, read ٍ; Story 70, l. 8, for ٍ, read ٍ; the last word of the same Story should be ٍ, instead of ٍ.
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 Hindūstāni, 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 هره چه بلندت یادتر بپیمئ تپئر. 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 Munshi, 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-nasāiḥ, 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 rasidan, 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.

8 ALFRED STREET, BEDFORD SQUARE,
August 1844.
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.

<table>
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<th>I. NAME.</th>
<th>II. DETACHED POWER.</th>
<th>III. COMBINED FORM.</th>
<th>IV. FINAL.</th>
<th>Med.</th>
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Note.—The learner will observe, that the letters ١، ٢، ٣، ٤، ٥، ٦ and ؛ 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 ﬀ and ﬂ, 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 ج ch and ج 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:

٧ 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.

٠ 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.

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

چ 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.

٨ is more dental than the English d: the former is the Sanscrit झ, the latter is nearer the ء. The d of the Celtic
OF THE PERSI-ARABIC ALPHABET.

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

\( \text{د} \) is properly sounded like our \( \text{th} \) soft, in the words
\( \text{thy} \) and \( \text{thine} \); but in Persia and India it is generally pro-
nounced like our \( z \) in \( \text{zeal} \).

\( \text{ژ} \) is pronounced like the \( j \) of the French, in the word
\( \text{j} \) \text{our}, or our \( z \) in the word \( \text{azure} \).

\( \text{ص} \) has a stronger or more hissing sound than our \( s \).
In Persia and India, however, there is little or no dis-
tinction between it and \( \text{س} \).

\( \text{ض} \) is pronounced by the Arabs like a hard \( d \) or \( dh \);
but in Persia and India it is sounded like \( z \).

\( \text{ط} \) and ٌ. These letters are sounded, in Persian, like
\( \text{ظ} \), or very nearly so. The anomalous letter \( \text{ع} \) will
be noticed hereafter.

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

\( \text{ق} \) bears some resemblance to our \( c \) hard, in the words
\( \text{calm}, \text{cup} \); with this difference, that the \( \text{ق} \) is uttered from
the lower muscles of the throat.

\( \text{ک} \) is sounded like our \( g \) hard, in \( \text{give}, \text{go} \); never like
our \( g \) in \( \text{gem}, \text{gentle} \).

\( \text{n} \) at the beginning of a word or syllable is sounded
like our \( n \) in the word \( \text{now} \); at the end of a word, when
preceded by a long vowel, it sometimes has a \( \text{n} \) \( \text{a} \) \text{s} \( \text{a} \) \text{l} \ sound,
like the French \( n \), in such words as \( \text{mon} \) and \( \text{son} \), where
the effect of the $n$ is to render the vowel nasal, while its own sound is scarcely perceptible.

$z$ 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 $z$ has no sensible sound, as in دانة $dana$, "a grain"; in which case it is called های مَختلفی $hāe-mukhtafī$, i.e. the $h$, obscure or imperceptible.

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 ن ق غ، and the nasal.
4. The Primitive Vowels in Arabic and Persian are three, which are expressed by the following simple notation. The first is called \( fatha \), and is written thus, \(-\) 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, \( قَالَمُ \). Dr. Gilchrist, and several eminent Oriental scholars, have considered the \( fatha \) as equivalent to our short \( u \) in the words \textit{sun}, \textit{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 \textit{sun}, the mouth is more shut than in pronouncing the \( a \) in the words \textit{calamus} and \textit{calendar}; and it so happens, that the very signification of the term \textit{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 \textit{fatha}, and to have no other sound than that of \( a \) in \textit{calamus} or \textit{calendar}.

5. The second is called \textit{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 \textit{sip} and \textit{fin}, which in Persian would be written \( فَسِبُ \) and \( فَسِبُ \). Occasionally it has a sound like our short \( e \) in the words \textit{bed} and \textit{fed}, which words would be most nearly represented in Persian as \( فَهُ ذِكَرُ \) and \( فَهُ ذِكَرُ \). In India, the \textit{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 \textit{sip} and \textit{fin}, in all Oriental words written in the Roman character.

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

7. At the beginning of a word or syllable, the letter \( ѱ \), 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 \textit{herb}, \textit{honour}, and \textit{hour}. It is still more closely identified with the \textit{spiritus lenis} of the Greek, in such words as \( \textit{אָבֶד}, \textit{יִרְאֶה}, \textit{דָּבָכִי} \). 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 ١ makhraj, or utterance of the consonant ٤, as in ٤ a, ٤ z, and ٤ u, just the same as the lips form the makhraj of b, in the syllables ٠ bā, ٠ bī, and ٠ bū. Finally, the ٣ may be considered as the spiritus lenis, or weak aspirate of the letter ٤.

8. The consonant ٤ has the same relation to the strong aspirate ٠ that ٣ has to ٤; that is, the ٤, like the ٣, is a spiritus lenis or weak aspirate; but the makhraj, or place of utterance of ٤, is in the lower muscles of the throat. With this distinction, its sound, as in the case of the letter ٣, depends on the accompanying vowel, as ٠ 'ab, ٠ 'ub, which, in the mouth of an Arab, are very different sounds from ٠ ٠ ib, ٠ ٠ ab, ٠ ٠ ib, and ٠ ٠ 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 ٤ as he does the ٣ until he has the opportunity of learning its true sound by the ear.

9. Of the consonants ٤ and ٤ very little description is necessary. The letter ٤ has generally the sound of our v in we, went. The modern Persians, particularly those bordering on the Turks, pronounce the ٤ like our v, as in the words ٠ ٠ shāvām or, more nearly, shēvēm, and ٠ ٠ shavi, which in Eastern Persia and India are pronounced shāvām and shawī. The sound of the consonant ٤ 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 $ب$ ba, $ب$ bi, and $بع$ 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 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 sākin, resting or inert. Thus, in the word $مورد$ mardum the mim is moveable by fatha; the re is inert*, having no vowel; the dāl is moveable by zamma; and, finally, the mim is inert. The mark $ـ$ or $ـْ$, called 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 ـ، called tashdid, is placed over it. Thus, in the word شديد سه-دات, where the first syllable ends with د (d) and the next begins with د (d), instead of the usual mode شديد سه-دات، the two dāls are united, and the mark ـ indicates this union.

OF THE LETTERS OF PROLONGATION, و،أ،ي．

11. The letters و،أ،ي، when inert, serve to prolong the preceding vowel, as follows. When و 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 وار and حا،ال． Now it so happens, that the و 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 طول، or, which is the same thing, like our u in rule, which the Persians would write زول． The same combination forms also another sound, like our o in mole, which they would write موئ، or, perhaps still nearer, like our oo in coat, which they would write کوئت． In the Arabic language, the latter sound of و، viz. that of o in
mole, is unknown; hence grammarians call it Majhūl, or 'Ajamū, 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 قوم. 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 سو 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 l, the sound of و is scarcely perceptible; as in the word خواهم, 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 ن, ش, س, ز, ر, or ي, the occasionally loses its usual sound, as in the word خود, pron. khūd, not khoud or khawad; so in خود, pron. khūd, not khūd; also in خوش, pron. Khesh, 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 ی unite, and form a long vowel, like our ee in feel, which in Persian might be written ی فِئْل; or, which is the same thing, like our i in machine, which in Persian would be written مَشَّیئ. The same combination may also form a sound like our ea in bear, which would be written بِئْر, 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 ی is unknown: hence, when the ی forms the sound of ea in bear, &c., it is called يae Majhûl, or يae ʻAjamî, that is, the Unknown or Persian ی; whilst the former sound—that of ee in feel, or i in machine—is called يae Maʻrûf, the Known or Familiar ی. When the letter ی inert is preceded by a consonant, moveable by fatha, the fatha and the ی unite, and form a diphthong, like ai in the German word Kaiser, which in Arabic and Persian is written قِيَصَر. 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 ی restant is preceded by xamma, no union takes place, and the ی retains its usual sound as a consonant, as in the word مُيِّسَرَ مُيَسَّار. 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 ی بَی.

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 bâd; بَید bid; بُید bûd, pronounced bo ûd. 2dly, Three corre-
sponding long vowels, formed by introducing the homogeneous letters of prolongation immediately after the preceding short vowels, as in باد, بيد, بو د, بود bād, bād, būd.

3dly, Two diphthongs, as in باد baid, the ai pronounced like our i in abide; and پود bau d, the au pronounced like our ou in loud.

4thly, The two long vowels, peculiarly Persian, or Majhūl, as بئل bel, pronounced like the English word bail, and روز ros, 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 - jazm and - 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
Ơf the letters of prolongation.

—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 ٠, ٠, and ی, not initial, are generally inert; hence, they are not in such cases marked with the jazm: whenever ٠ and ی, not initial, are moveable consonants, they are marked with the requisite vowels. Thirdly, to distinguish between the majhūl and ma'rūf sounds of ٠ and ی, the following rule is observed. When ٠ and ی follow a consonant, unmarked by a short vowel or jazm, they are understood to have the majhūl sound, or that of ُ and ِ respectively, as in مُر mūr, “an ant,” and شِر shēr, “a lion.” If, on the other hand, the consonant preceding ٠ have the vowel ِ, and that preceding ی the vowel ُ, they have the ma'rūf sound, or that of َ in rule and ی in machine respectively, as in the words سُود sud, “gain,” and شِير shēr, “milk”; and if the preceding consonant be marked with jazm, ٠ and ی are consonants. Fourthly, the short vowel fatḥa ء 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 fatḥa is written before the letters ٠ and ی when they form diphthongs, as in قَوم kaum, “a tribe,” and sa'ir (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, بر \( \bar{b} \), بین \( \bin \), سر \( \sur \). 2dly, Three corresponding long, بار \( \bar{b} \), بین \( \bin \), سر \( \sur \). 3dly, Two diphthongs, سیر \( \sa"r \), قوم \( \kaum \). 4thly, The two sounds called مهعل, not used in Arabic, بیل \( \bel \), روز \( \roz \).

17. The letters ی 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—

\[ \text{یود یبد; یود یبد ید اد} \] or \[ \text{اد ید ید; اد ید ید; اید ید ید اد} \]

or,

\[ \text{عیود یبد; عیود یبد عاد} \]

Instead of writing two \( \aa \) at the beginning of a word, as in \( \aa \), it is usual (except in Dictionaries) to write one \( \aa \) with the other curved over it; thus, \( \aa \). This symbol \( \text{مدا} \) is called مدّة "extension," and denotes that the \( \aa \) is sounded long, like our \( \text{a} \) in water.

a. The learner will recollect, that the sounds commencing with ی must be uttered with the lower muscles of the throat. In other respects he may view the ی 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 \( \text{dv} \), \( \text{ev} \), &c. 2dly, He may consider them as equivalent to the letter \( \text{h} \) in the English words hour, herb, honour, &c. Lastly, he may consider them as mere blocks, where-upon to place the vowels requisite to the formation of the syllable. Practically speaking, then, ی and ع when \text{initial}, and ی and ع when \text{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 ل or ی 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, بَدُ ba’d, to distinguish the same from عسل asol, عابد ی bad, بَدُ 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 ل in Persian, the mark ے (sometimes ے) hamza is used instead of the ل; thus, پا-e, instead of فا-ید, instead of فارید.

a. The sound of the mark hamza, according to the Arabian Grammarians, differs in some degree from the letter ل, being somewhat akin to the letter ع, which its shape ے 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 didem, “we saw,” from بدید bad-ي, “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 زی. At the end of words terminating with the imperceptible ه or ی, the hamza has the sound of ے or ی, 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، ص، ش، س، ز، ر، ذ، ث، ت، ط، ظ، ن، the ل of the article assumes the sound of the
initial letter of the noun, which is then marked with tashdīd; thus، العَلَّةُ 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
الليلةُ 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 اَلَّيْلَةُ al-lailatu.

a. We have already noticed (page 6) the anomalous character 
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 шams, “the sun,” happens to begin with
one of them. The other letters of the Arabic alphabet are called lunar, because, we presume, the word “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
OF THE SYMBOLS WASLA AND TANWIN.

precedes them; like our Latin terms “jus gentium,” “vis inertiae,” &c. In such cases, the last letter of the first or governing word is moveable by the vowel _sandma_, which serves for the enunciation of the _l_ following; and, at the same time, the _l_ is marked with the symbol _=<_, called _wasla_, to denote such union; as in the words _Amīr-ul-mūminīn_, “Commander of the Faithful;” _Ikbaīl-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 _n_. 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, _bābun_, _bābin_, _bāban_. The last form requires the letter _l_, which does not, however, prolong the sound of the final syllable. The _l_ is not required when the noun ends with a _hamza_ or the letter _ṣ_, as _ṣāhīn_, _ḥikmatan_; or when the word ends in _ya_, surmounted by _l_ (in which case the _l_ only is pronounced), as _ḥudan_. In words ending in _y_, surmounted by _l_, without the _tanwīn_ or _nūnátion_, the _alif_ is sounded like the _alif_ of prolongation, as _ta’lā_, _’ukbā_, &c.

21. The eight letters, _q_, _g_, _t_, _d_, _s_, _h_, _th_, and _r_, 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 _w_ or _y_, they cannot have the _majhūl_ sound, except it be the _y_ (_e_) of unity (of which more hereafter) added at the end. The four letters _b_, _zh_, _g_, _k_, 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: ޜ, ޜث, ޜل, ޜم, ޜن, ޜل, ި, ަ and ވ, as well as the different sounds which ٰ, ٰ, ٱ, ٰ, ٩, ٦ contribute to form.

**STORY I.**

روزی خُسَرُو پُرویدز که شیروین زوجه مک‌بوبه ائود کُفت مرد شیروین اکرام دامدی بودی کُفت بدن نارسیدی

THE SAME IN ROMAN CHARACTERS.

Roze Khusru Parwiz ki Shirin zuaja-i mahbuba-i o budi, guft, khush chize ast ki badshahi daar-im bude. Shirin guft, agar da-im bude batu narside.

**TRANSLATION.**

One day, Khusru Parwiz, whose beloved wife was Shirin, said, "What a pleasant thing it were if Royalty were everlasting!"
Shirin said, "If it had been everlasting, it would not have come to thee."

N.B. Observe, that the final š (vide p. 6) in the words ک، ژ، &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 چاوشت دو بهار آمد—آن شخص در خانه خود از راه غرفه می‌یاد که این مرد می‌اید—به توصیر خود گرفت همانگاه بپرستید پی‌صاحب خانه گیاست—شما بی‌توجهید که همیشه زمان بخانه کسی می‌ماند رفته انده—همان گاه و آمدی یی‌رستید که صاحب خانه گیاست گفتند همیشه ساعت یی‌رون رفته انده—گفت عجب احتمال است که در این وقت گویا از خانه خود رفته است—صاحب خانه سراز دریچه برآورد گفت احتمال توئی که این وقت یی‌گرده—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.


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."
NUMERICAL VALUE OF THE LETTERS

In turning the preceding story into the Persian character, the student will observe, that \( t, s, z, k \) and \( h \), respectively; the exceptions being the \( k \) of \textit{dikhān}, which is \( ق \), and the \( s \) of \textit{misli}, which is \( م \). The combinations \( ch \), \( kh \), \( sh \), and \( gh \), are \( ش, خ, غ \), and \( خ \), 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 \( ۱, ۵, ۵, ۵, ۸, ۸, ۸ \), and \( ؛ \); 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 \( ت \), ۴۰۰. 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 \textit{memoria technica}.

\[
\begin{array}{cccccc}
۱ & ۲ & ۹ & ۸ & ۵ & ۴\\
\text{ب} & \text{ج} & \text{ه} & \text{خ} & \text{چ} & \text{ی}\\
\end{array}
\]

where \( ۱ \) denotes one, \( ب \) two, \( ج \) three, \( د \) four, &c.

\( a. \) In reckoning, by the preceding system, the four letters peculiarly Persian (21), viz. \( ب, ج, ز, ل \), have the same value as their cognate Arabic letters of which they are modifications, that is, of \( ب, ج, ز, ل \), 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 بادشاہ شعرًا بُرد آهلی, 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 Māisūr (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 نسخی, 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’līk تلیک, a beautiful hand, used chiefly by the Persians in disseminating copies of their more-esteem'd authors. In India, the Ta’līk 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 شکست, 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 "Développements 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 نار nar (male), and ماده māda (female), added or prefixed, serve the same purpose; as, شیر sher, شیر-نار sher-i-nar, "a lion," شیر-ماده sheri-māda, "a lioness"; so, نر-گاو nar-gāw, "a bull," ماده-گاو māda-gāw, "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 

٧٠٠

to the Singular; and inanimate objects, or Neuters, form the Plural, by adding ها; as جَانِوار, “animal,” plur. جَانِواران; a “thing,” plur. چیزها چیزهای.

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 

٧٠٠


٧٠٠

—, but often by 

٧٠٠

; as, اسب, “a horse,” pl. اسبان; شتر, “a camel,” pl. شتران, or شترها شترها, “camels.” Names of inanimate objects add 

٧٠٠

generally, sometimes 

٧٠٠


b. When nouns ending in the obscure 

٧٠٠ (page 6) have occasion to add 

٧٠٠

، the s is converted into ٧٠٠; as, فَریشته, “an angel,” pl. فَریشتنان, “angels”; and sometimes the s is retained, with the ٧٠٠; as, مَرْد, “dead,” pl. مَرْدنگان. When such nouns have occasion to add 

٧٠٠

، the final s of the singular disappears; as, نامه, “a book or letter,” pl. نامه‌ نامه. When nouns ending in ٧٠٠, ٧٠٠, or ٧٠٠ (٧٠٠ or ٧٠٠) have occasion to add 

٧٠٠

، the letter 

٧٠٠

is inserted, to avoid a hiatus; as, دانه, “a sage,” pl. دانان دانان; so بَزِرْیویان, pari-rūyan, “fairy-faced,” pl. pari-rūyan, “the fairy-faced ones”: and sometimes, though rarely, the letter 

٧٠٠

is omitted after; as, پَرْیویان پَرْیویان or بَزِرْیویان بَزِرْیویان or بَزَز وان.
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, پسر ملك pisar-i-malik, "The son of the king (filius regis)"; so کتاب پسر ملك 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 إ (majhūl) with the mark hamza (§.18.) is used; as, پاچي مرد pā-e mard, "The foot of the man"; روی پسر rū-e pisar, "The face of the boy." If the governing word ends with the obscure ی (ḥ), or the long vowel ی (i or e), the mark hamza, with the vowel kasra (expressed or understood) is used; as, خانه مرد khāna-i mard, "The house of the man"; ماهی دریا māhi-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 Iran'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 Iran": then the Persian will easily follow; as, رنگ سر اسب پادشاه ایران rang-i sar-i asp-i bad-shah-i Iran; the order being the same.

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

27. Dative and Accusative, &c.—The syllable ر 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, مدرک کتاب دادم mardrā kitāb dādam (viro librum dedi), "I gave the book to the man"; اشعار دیدم aspra didam (equum vidi), "I saw the horse"; but the Dative is frequently formed by the Preposition اب, instead of the affix ر; 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, أي مرد Ai mard! "O man!"
In poetry, and also in prose compositions denoting prayer or supplication, the Vocative is frequently formed by adding ۱‌ّ to the Nominative; as, بُلْبُلَا bulbulā! "O night- ingale!" دوستا dostā! "O friend!"—The Ablative is formed, as in English, by prefixing the Prepositions ۲‌ّ or 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.

\[\text{مَرَد Mard, "Man."} \]

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. مرد mard; vir, &quot;man,&quot; &quot;the man.&quot;</td>
<td>مردان mardān; virī, &quot;men.&quot;</td>
</tr>
<tr>
<td>Gen. مرد i-mard; virī, &quot;of man,&quot; &amp;c.</td>
<td>مردان i-mardān; virorum, &quot;of men.&quot;</td>
</tr>
<tr>
<td>Dat. مرد را mard-ra; virō, &quot;to man.&quot;</td>
<td>مردان را mardān-ra; virīs, &quot;to men.&quot;</td>
</tr>
<tr>
<td>Acc. مرد را mard-ra; virum, &quot;man.&quot;</td>
<td>مردان را mardān-ra; viros, &quot;men.&quot;</td>
</tr>
<tr>
<td>Voc. اي مرد ai mard; virī, &quot;O man!&quot;</td>
<td>اي مردان ai mardān; virī, &quot;O men!&quot;</td>
</tr>
<tr>
<td>Abl. از مرد az mard; virī, &quot;from man.&quot;</td>
<td>از مردان az mardān; virīs, &quot;from men.&quot;</td>
</tr>
</tbody>
</table>

* The symbol ـ before the Genitive Case merely indicates the place of the governing word, the last letter of which must have the vowel ـ (٣ or ی), as explained in Sect. 26.
ARTICLE.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>i-kitāb, &quot;of a book.&quot;</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>Kitāb-rā, &quot;to a book.&quot;</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>Kitāb-rā, &quot;the book.&quot;</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>āī Kitāb, &quot;O book!&quot;</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>az Kitāb, &quot;from a book.&quot;</td>
<td></td>
</tr>
</tbody>
</table>

**PLURAL.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>Kitābhā, &quot;books.&quot;</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>i-kitābhā, &quot;of books.&quot;</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>Kitābhārā, &quot;to books.&quot;</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>Kitābhārā, &quot;books.&quot;</td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>āī Kitābhā, &quot;O books!&quot;</td>
<td></td>
</tr>
<tr>
<td>Abl.</td>
<td>az Kitābhā, &quot;from books.&quot;</td>
<td></td>
</tr>
</tbody>
</table>

a. In like manner may be declined every Substantive in the Persian language. The only questions are, in the first place, whether ی, ی, or ـ, 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 ی or ـ 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 مَرد 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, مَرد-ی mard-e, "one man," or "a certain man."

a. The same letter, ی, added to nouns (plural as well as singular), followed by the particle چ, indicating a relative clause of a sentence, seems to have the effect of our definite article; thus، كسانی چ چ بیان آزمبر نیشان "The (or Those) persons who in power are my superiors."—Anwari Suhaïli, Book III. So in the
ADJECTIVES.

following passage from Sa'di's Gulistan, Book I.: "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, "Love is one (excessive) calamity": so, علي "The whole world": حلق "The whole nation or people." Words ending in the obscure ی add a hamza, instead of the ي (majhūl); as, حج hamza-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 ھ) superadded, as in the formation of the Genitive Case (§.26.): thus, مروز نیک, "a good man"; عغر دراز, "a long life"; روی خوب, "a fair face"; بندادار, "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 ترین tarin: thus, خوب, "fair," خوبت, "fairer," خوبتترین, "fairest."

a. The terminations تر and ترین may be joined to the Adjective,
PERSONAL PRONOUNS.

or written separately, at pleasure: thus, in the above example, we might write حُرب قرین and حرب تر.

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

OF PRONOUNS.

31. The Personal Pronouns are the following:

<table>
<thead>
<tr>
<th>PERSON</th>
<th>NOMINATIVE</th>
<th>ACCUSATIVE &amp; DATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. مان, &quot;I.&quot;</td>
<td>مرا, &quot;me,&quot; &quot;to me.&quot;</td>
<td></td>
</tr>
<tr>
<td>2. تو, &quot;thou.&quot;</td>
<td>ترا, &quot;thee,&quot; &quot;to thee.&quot;</td>
<td></td>
</tr>
<tr>
<td>3. ا, &quot;he,&quot; &quot;she.&quot;</td>
<td>او, &quot;him,&quot; &quot;her,&quot; or</td>
<td>و, &quot;to him,&quot; &quot;to her.&quot;</td>
</tr>
<tr>
<td>نئی, &quot;it,&quot; &quot;that.&quot;</td>
<td>نئی, &quot;it,&quot; &quot;to it.&quot;</td>
<td></td>
</tr>
<tr>
<td>NEUT.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. ما, &quot;me.&quot;</td>
<td>مرا, &quot;us,&quot; &quot;to us.&quot;</td>
<td></td>
</tr>
<tr>
<td>2. یا, &quot;you.&quot;</td>
<td>یا, &quot;you,&quot; &quot;to you.&quot;</td>
<td></td>
</tr>
<tr>
<td>3. ایشان, &quot;they,&quot; or</td>
<td>ایشان, &quot;them,&quot; &quot;to them.&quot;</td>
<td></td>
</tr>
<tr>
<td>NEUT.</td>
<td>ایشان, &quot;those.&quot;</td>
<td></td>
</tr>
<tr>
<td>1. ینها</td>
<td>ینها</td>
<td>&quot;those,&quot; &quot;to those.&quot;</td>
</tr>
</tbody>
</table>
a. The inflection of the personal pronouns differs in no respect from that of nouns; the words مَلِئْنَةٌ and مَلِئْنَةٌ being clearly contractions of مَلِئْنَةٌ and مَلِئْنَةٌ. 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, padar-i man, "my father"; aṣp-i tū, "thy horse"; kitābi o, "his or her book"; َقَيْسِيْتَ آنَ kīmat-i ān, "its price"; خانوْده ما َقَيْسِيْتَ آنَ khana-e mā, "our house," &c. The second person forms the Vocative by prefixing an interjection; as, اَيِّ َتُنَبَّ 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 اَتْرِ, دَرْ, اَزْ, &c. to the Nominative; as, اَمَنْ az man, "from me"; بَتُنَبَّ bā tū, "with thee"; بِرَأْ o, "on him"; درأَن 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, اَمَنْ am, for the 1st person; اَتْ at, for the 2d; and اَشْ ash, for the 3d; as, دِيْلَامْ dil-am, "my heart"; صَرْتَ sar-at, "thy head"; دِانِشْ dast-ash, "his hand": but the explanation of these, as well as of the Reciprocal Pronoun خُوْدَ, or خُوْدَ khud, or خُوْدَ khesh (§. 12. b.), "self," or "selves," belongs more properly to the section on Syntax.

33. The Demonstrative or Adjective Pronouns are, اَمْ in, "this" or "these," and اَئِنَ an 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 an kitāb, "that book"; آن کتابها an 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 آنها anhā, "those" or "they."

34. The Interrogative Pronouns are کی ki (Dative and Accusative, کرā kirā), "who?" "whom?" and چی chi (Dative and Accusative, چرā 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 کی and چی are added to the word هر har or هرآن har-ān, they correspond to our who-, what-, or which-soever; as، هرکی harki, or هرآنکی harānkī, "whosoever," &c. Finally، ک and چی 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, quae, quod of the Latin. For instance, "The man whom I saw," *Vir quem vidi,* would be expressed in Persian *آَن مَرْد کِرَ اورَ دیدَم*; or *آَن مَرْد کِرَ دیدَم*; literally, "The man that I saw him." In these expressions it will be seen that the particle *کَ* 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 *رَسْیدان,* "to arrive." The root of this verb is *رس* (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, i, ad; em, ed, and;* to the root.

<table>
<thead>
<tr>
<th>PERS.</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ضَمَِّ, <em>I may arrive.</em></td>
<td>ضَمَِّ, <em>We may arrive.</em></td>
</tr>
<tr>
<td>2.</td>
<td>ضَاِی, &quot;Thou mayest arrive.&quot;</td>
<td>ضَاِی, <em>You may arrive.</em></td>
</tr>
<tr>
<td>3.</td>
<td>ضَادَِ, &quot;He may arrive.&quot;</td>
<td>ضَادَِ, &quot;They may arrive.&quot;</td>
</tr>
</tbody>
</table>
2d.—The Present Tense, *I am arriving*, or *I arrive*; formed by merely prefixing the Particle يَمِيَ mī to the Aorist; as,

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. مَيِّ يَمِيَ رَسُمُ mī-ras-am, &quot;I am arriving.&quot;</td>
<td>مَيِّ يَمِيَ رَسُمُ mī-ras-em, &quot;We are arriving.&quot;</td>
</tr>
<tr>
<td>2. مَيِّ يَمِيَ رَسُمُ mī-ras-i, &quot;Thou art arriving.&quot;</td>
<td>مَيِّ يَمِيَ رَسُمُ mī-ras-ed, &quot;You are arriving.&quot;</td>
</tr>
<tr>
<td>3. مَيِّ يَمِيَ رَسُمُ mī-ras-ad, &quot;He is arriving.&quot;</td>
<td>مَيِّ يَمِيَ رَسُمُ mī-ras-and, &quot;They are arriving.&quot;</td>
</tr>
</tbody>
</table>

3d.—The Simple Future*, I shall or may arrive; formed by prefixing the Particle bَ or bَ bi to the Aorist.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. بَيَّ يَبِسُمُ bi-ras-am, &quot;I shall arrive.&quot;</td>
<td>بَيَّ يَبِسُمُ bi-ras-em, &quot;We shall arrive.&quot;</td>
</tr>
<tr>
<td>2. بَيَّ يَبِسُمُ bi-ras-i, &quot;Thou wilt arrive.&quot;</td>
<td>بَيَّ يَبِسُمُ bi-ras-ed, &quot;You will arrive.&quot;</td>
</tr>
<tr>
<td>3. بَيَّ يَبِسُمُ bi-ras-ad, &quot;He will arrive.&quot;</td>
<td>بَيَّ يَبِسُمُ bi-ras-and, &quot;They will arrive.&quot;</td>
</tr>
</tbody>
</table>

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.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. رَسُمُ ras-am, &quot;Let me arrive.&quot;</td>
<td>رَسُمُ ras-em, &quot;Let us arrive.&quot;</td>
</tr>
<tr>
<td>3. رَسُمُ ras-ad, &quot;Let him arrive.&quot;</td>
<td>رَسُمُ ras-and, &quot;Let them arrive.&quot;</td>
</tr>
</tbody>
</table>

* 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 ً anda; as, راسا ً anda, “the arriver” : also the Present Participle, by adding ٍان; as, راسان ٍان, “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, راسدن ٍسان, “to arrive,” from which come directly—

5th.—Preterite of Indefinite Past, I arrived.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. راسيد ٍام, “I arrived.”</td>
<td>راسيدي ٍام, “We arrived.”</td>
</tr>
<tr>
<td>2. راسيدي ٍي, “Thou arrivedst.”</td>
<td>راسيدي ٍيد, “You arrived.”</td>
</tr>
<tr>
<td>3. راسيدي ٍين, “He arrived.”</td>
<td>راسيدي ٍين, “They arrived.”</td>
</tr>
</tbody>
</table>

6th.—Imperfect, I was arriving; formed by prefixing the Particle ين mٍ to the Preterite.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ين راسيدي ٍام, “I was arriving.”</td>
<td>ين راسيدي ٍام, “We were arriving.”</td>
</tr>
<tr>
<td>2. ين راسيدي ٍي, “Thou wast arriving.”</td>
<td>ين راسيدي ٍيد, “You were arriving.”</td>
</tr>
<tr>
<td>3. ين راسيدي ٍين, “He was arriving.”</td>
<td>ين راسيدي ٍين, “They were arriving.”</td>
</tr>
</tbody>
</table>

7th.—The Past Potential or Habitual, I might arrive,
or *I used to arrive*; formed by adding *e* (*yae, majhūl*) to all the persons of the Preterite, except the 2d pers. sing., which is unchanged.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>رَسِيدِي</td>
<td>رَسِيدِيَّة</td>
</tr>
<tr>
<td>2.</td>
<td>رَسِيدِي</td>
<td>رَسِيدِيَّة</td>
</tr>
<tr>
<td>3.</td>
<td>رَسِيدِي</td>
<td>رَسِيدِيَّة</td>
</tr>
</tbody>
</table>

8th.—Compound Future, *I will arrive*; formed by adding the Infinitive, generally deprived of its final syllable ـَن, to the Aorist (خُواهِم, &c.) of the verb ُنُبِّيْسَت, which signifies *to intend* or *wish*.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>خُواهِم رَسِيدِ</td>
<td>خُواهِم رَسِيدِ</td>
</tr>
<tr>
<td>2.</td>
<td>خُواهِم رَسِيدِ</td>
<td>خُواهِم رَسِيدِ</td>
</tr>
<tr>
<td>3.</td>
<td>خُواهِم رَسِيدِ</td>
<td>خُواهِم رَسِيدِ</td>
</tr>
</tbody>
</table>

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 ُهَر h; as from رَسِيدِن ُسِيدِن rasidan, "to arrive," comes رَسِيدِه rasidah, "arrived" or "having arrived": hence,
9th.—The **Perfect Tense**, *I have arrived*.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>رضیده‌ام, &quot;I have arrived.&quot;</td>
<td>رضیده‌ان, &quot;We have arrived.&quot;</td>
</tr>
<tr>
<td></td>
<td>رضیده‌ای</td>
<td>رضیده‌این, &quot;You have arrived.&quot;</td>
</tr>
<tr>
<td>2.</td>
<td>رضیده‌است, &quot;He has arrived.&quot;</td>
<td>رضیده‌ان, &quot;They have arrived.&quot;</td>
</tr>
</tbody>
</table>

10th.—**Pluperfect Tense**, *I had arrived*.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>رضیده‌بودم, &quot;I had arrived.&quot;</td>
<td>رضیده‌بودم, &quot;We had arrived.&quot;</td>
</tr>
<tr>
<td>2.</td>
<td>رضیده‌بودین, &quot;You had arrived.&quot;</td>
<td>رضیده‌بودین, &quot;You had arrived.&quot;</td>
</tr>
<tr>
<td>3.</td>
<td>رضیده‌بود, &quot;He had arrived.&quot;</td>
<td>رضیده‌بودند, &quot;They had arrived.&quot;</td>
</tr>
</tbody>
</table>

11th.—**Future Perfect**, *I shall have arrived*.

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>رضیده‌باشم, &quot;I shall have arrived.&quot;</td>
<td>رضیده‌باشم, &quot;We shall have arrived.&quot;</td>
</tr>
<tr>
<td>2.</td>
<td>رضیده‌باشی, &quot;You shall have arrived.&quot;</td>
<td>رضیده‌باشی, &quot;You shall have arrived.&quot;</td>
</tr>
<tr>
<td>3.</td>
<td>رضیده‌باشد, &quot;He shall have arrived.&quot;</td>
<td>رضیده‌باشند, &quot;They shall have arrived.&quot;</td>
</tr>
</tbody>
</table>

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 دان 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 an, i, 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 دان are preceded by the long vowels أ, (a few by the short أ), i, or ع, or by the consonants r and n. Those in تان are preceded by the strong consonants kh, z, šh, or f: hence the following special rules:

RULE I.

Infinitives in دان—أدان and تان—idan reject these terminations for the Root; كفرستادان firistadan, “to send,” root كفرست kfrst, “send thou;” so كفرسيدان pursidan, “to ask,” root كفرس prs, “ask thou.” The following verbs are anomalous:

<table>
<thead>
<tr>
<th>INFinitive</th>
<th>ROOT</th>
<th>INFinitive</th>
<th>ROOT</th>
</tr>
</thead>
<tbody>
<tr>
<td>دانُن</td>
<td>“to prepare,”</td>
<td>دانُن</td>
<td>“to create,”</td>
</tr>
<tr>
<td>دانُن</td>
<td>“to give,”</td>
<td>دانُن</td>
<td>“to gather,”</td>
</tr>
<tr>
<td>دانُن</td>
<td>“to be born,”</td>
<td>دانُن</td>
<td>“to see,”</td>
</tr>
<tr>
<td>دانُن</td>
<td>“to generate,”</td>
<td>دانُن</td>
<td>“to hear,”</td>
</tr>
<tr>
<td>دانُن</td>
<td>“to open,”</td>
<td>دانُن</td>
<td>“to choose,”</td>
</tr>
</tbody>
</table>
THE VERB.—INFINITIVE AND ROOT.

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

<table>
<thead>
<tr>
<th>INFINITIVE</th>
<th>ROOT</th>
<th>INFINITIVE</th>
<th>ROOT</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;to sew,&quot;</td>
<td>&quot;to strike,&quot;</td>
<td>&quot;to come,&quot;</td>
<td>&quot;to take,&quot;</td>
</tr>
</tbody>
</table>
| "pierce," | "seize," | "or" | "ستن"
| "آز," | "ستن" |

RULE II.

Infinitives in ودان ـ ūdan reject that termination, and substitute ـ əe for the root; as, "to praise," ـهئان. The exceptions are—

| "to be or remain," | "to neigh," | "to draw," | "to hear," |
| "or" | "howl," | "تنو" | "شدن" |
| "باش" | "ئو" |

The Infinitive ـهئان is a contraction of ـتو or ـهئانشدن.

RULE III.

Infinitives in دن dan, preceded by د, ر, or ز inert, reject the termination دن for the root; as, "to dig," ـکندن, kandan; "to cherish," ـبیرو, parwar; "to sew," ـاردن, azdan. The exceptions are—

| "to vex," | "offend," | "to press," | "to bring," |
| "أزر," | "شمار," | "افشار," | "آور" |
| "to dig a canal," | "ذکر," |
| "بیرو," |
| "مردن," |
| "سپار," | "مردن," |
| "to entrust," | "میر" |
Several of the exceptions under Rules II. and III. have, at the same time, regular Infinitives ending in šdan; as, تَنَّوُيدن, whence the regular root تَنُو “to count,” شُمار “count.”

RULE IV.

Infinitives in تَن, preceded by خَال, تَنِين, and change into for the root; as, أَذَاحَتْنَا “to throw,” أَذَاحَتْنَا “to throw.” The following are exceptions:

<table>
<thead>
<tr>
<th>INFinitive</th>
<th>Root</th>
<th>INFinitive</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>“to draw a sword,”</td>
<td>أَخْطَتْنَا</td>
<td>“to know,”</td>
<td>شَنَاس</td>
</tr>
<tr>
<td>“to milk,”</td>
<td>دِوَخْتَنَا</td>
<td>“to sell,”</td>
<td>فِوَخْتَنَا</td>
</tr>
<tr>
<td>“to weigh,”</td>
<td>سَيِّغَتْنَا</td>
<td>“to split,”</td>
<td>كِسْطَتْنَا</td>
</tr>
</tbody>
</table>

RULE V:

Infinitives in تَن, preceded by صَم, “inert,” reject both the صَم and ص for the root; as, زَيْتَنِن “to live,” زَيْتَنِن “to live.” To this rule the following are exceptions:

<table>
<thead>
<tr>
<th>INFinitive</th>
<th>Root</th>
<th>INFinitive</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>“to bind,”</td>
<td>بِسْتَن</td>
<td>“to grow,”</td>
<td>رَسْتَن</td>
</tr>
<tr>
<td>“to mix,” “unite,”</td>
<td>بَيْوَدْتَن</td>
<td>“to wash,”</td>
<td>فُسْتَن</td>
</tr>
<tr>
<td>“to leap,”</td>
<td>جَسْتَن</td>
<td>“to break,”</td>
<td>كَسْتَن</td>
</tr>
<tr>
<td>“to seek,”</td>
<td>جَوَيْتَن</td>
<td>“to lessen,”</td>
<td>كَوَيْتَن</td>
</tr>
<tr>
<td>“to rise,”</td>
<td>خَاتْسُن</td>
<td>“to break,”</td>
<td>كُسْسُن</td>
</tr>
<tr>
<td>“to wish,”</td>
<td>خَوَانْتَن</td>
<td>“to cause to sit,”</td>
<td>نَشَانْتَن</td>
</tr>
<tr>
<td>“to escape,”</td>
<td>رَسْتَن</td>
<td>“to sit,”</td>
<td>نَشَتْنَن</td>
</tr>
</tbody>
</table>

RULE VI.

Infinitives in تَن, preceded by شَم, “inert,” reject تَن, and change
THE VERB.—INFINITIVE AND ROOT.

The following are exceptions:

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Root</th>
<th>Infinitive</th>
<th>Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>to accumulate</td>
<td>کُشَّشْ</td>
<td>to become</td>
<td>گُرْدَن</td>
</tr>
<tr>
<td>آغاشی</td>
<td>کُشَّشْ</td>
<td>to turn</td>
<td>گُرْدَن</td>
</tr>
<tr>
<td>نَعْمَشْ</td>
<td>نَوْشَتْ</td>
<td>to write</td>
<td>نَوْشَتْ</td>
</tr>
<tr>
<td>آغوشی</td>
<td>نَوْشَتْ</td>
<td>to embrace</td>
<td>نَوْشَتْ</td>
</tr>
<tr>
<td>آفرادی</td>
<td>هِشَتْ</td>
<td>to exalt</td>
<td>هِشَتْ</td>
</tr>
<tr>
<td>آفرادی</td>
<td>هِشَتْ</td>
<td>to quit</td>
<td>هِشَتْ</td>
</tr>
</tbody>
</table>

**RULE VII.**

Infinitives in ین, preceded by ف inert, generally reject ین, and change ین into ب; as, نَافِلَتْ "to shine," "twist," &c. باب; but in some verbs the ف remains unchanged in the root; as, باب "to weave," باب. The following are exceptions:

| to accept       | گُرْدَن     | to hear         | گُرْدَن     |
| یَبْیَزَرْ       | گُرْدَن     | to dig          | گُرْدَن     |
| یَخْبَسْ         | گُرْدَن     | "to cleave"     | گُرْدَن     |
| یَرْتَسْ         | گُرْدَن     | to take         | گُرْدَن     |
| یَسْنَبْ         | گُرْدَن     | to say          | گُرْدَن     |
| یَسْنَبْ         | گُرْدَن     | "to bore"       | گُرْدَن     |

Sometimes the short vowel preceding the termination of the Infinitive is lengthened in the root; as, رُوتُن "to sweep," رُوتُن "to sweep."

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 یَبْیَزَ "to see," and گُرْدَن "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 idan still in use; in fact, we ought in strictness to consider the Infinitives as anomalous, and the roots regular. Thus, هَشْتَن “to quit,” “dismiss,” has for its root هُل هُش, which really come from the regular Infinitive هُشيدن هُل، still in use; whilst هُشيدن هُشْتَن itself is a very natural contraction of هُشيدن هُشْتَن, and ultimately هُشْتَن.

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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aorist . . .</td>
<td>zan-am    i   ad</td>
</tr>
<tr>
<td>Present . . .</td>
<td>mī-zan-am  i   ad</td>
</tr>
<tr>
<td>Second Future,</td>
<td>bi-zan-am  i   ad</td>
</tr>
<tr>
<td>Imperative . . .</td>
<td>zanam      zan zan-ad</td>
</tr>
</tbody>
</table>

Agent and Participle Active, { zanandah “the striker,” zanān “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, didan, root bin “to see,” and shudan, root shav “to be,” or “become.”
THE VERB.—INFINITIVE AND ROOT.

2d.—TENSES OF THE INFINITIVE.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td>zadam</td>
</tr>
<tr>
<td>Imperfect</td>
<td>mī-zadam</td>
</tr>
<tr>
<td>Past Potential</td>
<td>zadame</td>
</tr>
<tr>
<td>Comp. Future,</td>
<td>khā'āham zad</td>
</tr>
<tr>
<td>Pret. Participle</td>
<td>zadāh “stricken,”</td>
</tr>
<tr>
<td>Perfect</td>
<td>zadah-am</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>zadahbūdam</td>
</tr>
<tr>
<td>Future Perfect,</td>
<td>zadah bāsh-am</td>
</tr>
</tbody>
</table>

To this we may add another useful verb of frequent occurrence, shudan, “to be,” “to go,” “to become,” root šūd šah.

Aorist | shav-am |   | i | ad | em | ed | and |
| Present | mī-shav-am |     |    |    |    |    |
| Second Future, | bi-shav-am |     |    |    |    |    |
| Imperative | shavam, | shav | shav-ad |     |    |    |
| Agent and Part. | shavandah and shavān, “being,” or “becoming.” |
| Preterite | shud-am | shudi | shud | &c. |
| Imperfect | mī-shud-am, &c. |
| Past Potential, | shudame | shudi | shude | &c. |
| Comp. Future, | khā'āham shud, khahē shud, &c. |
| Pret. Participle, | shudah, “been,” or “become.” |
| Perfect | shudah am, shudah ē, shudah ast, &c. |
| Pluperfect | shudah būdam, shadah būdi, shudah būd, &c. |
| Future Perfect, | shudah basham, shudah bashē, shudah bashad, &c. |

PASSIVE VOICE.

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

SINGULAR.

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَدَة شَمَم “I may be struck.”</td>
<td>زَدَة شَمَم “We may be struck.”</td>
</tr>
<tr>
<td>زَدَة شَمَي “Thou mayest be struck.”</td>
<td>زَدَة شَمَي “You may be struck.”</td>
</tr>
<tr>
<td>زَدَة شَمْد “He may be struck.”</td>
<td>زَدَة شَمْد “They may be struck.”</td>
</tr>
</tbody>
</table>

PRETERITE.

<table>
<thead>
<tr>
<th>Present</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>زَدَة شَمَم “I was struck.”</td>
<td>زَدَة شَمَم “We were struck.”</td>
</tr>
<tr>
<td>زَدَة شَمَي “Thou wast struck.”</td>
<td>زَدَة شَمَي “You were struck.”</td>
</tr>
<tr>
<td>زَدَة شَمْد “He was struck.”</td>
<td>زَدَة شَمْد “They were struck.”</td>
</tr>
</tbody>
</table>

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 ـَانِیدن anīdan, or, contracted, ـَانَدـن ـَانَدـن āndan, to the root of the primitive verb; thus, جَشَتْن جَشَتْن “to leap”; from which جَهَانِیدن “to cause to leap”; so رِسَمْدـن or رِسَمْدـن رس “to arrive”; رِسَمْدـن or رِسَمْدـن “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 ـَانِیدن āndan (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 ـَیـ and
THE VERB.

(1st and 2d persons plur.) of all the tenses is what is called *majhül*. The final *y* added to the Preterite in forming the Potential, or continuative past time, is *majhül* in the 1st and 3d pers. singular, and in the 3d pers. plural. In all the tenses the final *y* (or *hamza* when substituted), in the 2d pers. sing., is *ma'rub*.

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 *y* and *majhül*, which they always pronounce like *y* and *ma'rub*; i.e. instead of *roz*, “a day,” they say *rüz*; and instead of *bel*, “a spade,” they say *bil*. 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 *I* of the terminations is omitted, and the vowel which it forms becomes united with the last consonant of the word preceding; thus,

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>من شاگرد مه <em>I am a scholar.</em></td>
<td>ما شاگردانم <em>We are scholars.</em></td>
</tr>
<tr>
<td>توب چاقرکی <em>Thou art a servant.</em></td>
<td>شما چاقرانید <em>You are servants.</em></td>
</tr>
<tr>
<td>او عاقلشتش <em>He is sensible.</em></td>
<td>ايشان درانید <em>They are thieves.</em></td>
</tr>
</tbody>
</table>

But if the preceding word ends in the weak *s*, the *I* is retained in the verbal terminations; as, نَتُوْدیوانه *I am a slave*; نَتُوْدیوانه *Thou art mad*; فرَشته اَمْست *He (she or it) is an angel*.

If the preceding word ends in the vowels *I* or *y*, the letter *y* is inserted, to prevent a hiatus between these and the verbal terminations; as, داننید *I am seeing*; داننای *Thou art wise*; خوبوریست *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,

\[
\begin{align*}
\text{SINGULAR} & & \text{PLURAL} \\
\text{هستم} & "I am or exist." & \text{هستیم} & "We are or exist." \\
\text{هستی} & "Thou art or existest." & \text{هستین} & "You are or exist." \\
\text{هست} & "He is or exists." & \text{هستند} & "They are or exist." \\
\end{align*}
\]

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 ی of the Participle and the initial م of the Auxiliary are rejected; as, دین دم "I have heard"; دیرُن دم "Thou hast seen"; پرست دم "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 د (or ز) نا, "not."; as, نرسید "He did not arrive." With the Imperative, the Particle ما (or م) م is employed in like manner, to express prohibition; as, میرس ما "Ask not."; so مبادا or مباد "Let it not be," frequently used in the sense of "God forbid."

a. When the Particles ی, ی, or م are prefixed to a verb beginning with ی, not marked by the symbol ی (§ 17.), the letter ی is inserted to prevent a hiatus; the ی is then omitted, and its vowel transferred to the inserted ی; thus, اندک، "He threw"; نیسک، "He did not throw": آریست, "I may fall"; Future, یی، "I shall fall": اگر.
NEGATIVE VERBS.

"consider"; "consider not." If the verb begins with ُا، the ي remains, but the madda َ is rejected; thus, َُأ "He may bring"; ُبā "He will bring"; ُب "Bring thou"; َُب "Do not bring"; but this, in reality, is in strict conformity with the general rule; for ُب is equivalent to َُأ: hence, in prefixing the particles along with the letter ي, the first ي is rejected, as we stated at the outset.* Finally, the negative نَا, in verse, frequently unites with the following ي, without the intervention of the ي; as, نَيِّامن, "He came not."

b. The substantive verb هَسُتُم is rendered negative by changing the initial ه into ي, and prefixing ز; thus,

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَسَتُم &quot;I am not.&quot;</td>
<td>يَسَتُم &quot;We are not.&quot;</td>
</tr>
<tr>
<td>يَسَتِ &quot;Thou art not.&quot;</td>
<td>يَسَتِ &quot;You are not.&quot;</td>
</tr>
<tr>
<td>يَسَت &quot;He, &amp;c. is not.&quot;</td>
<td>يَسَت &quot;They are not.&quot;</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>يَنِ &quot;I am not.&quot;</td>
<td>يَنِ &quot;We are not.&quot;</td>
</tr>
<tr>
<td>يَنِ &quot;Thou art not.&quot;</td>
<td>يَنِ &quot;You are not.&quot;</td>
</tr>
<tr>
<td>يَنِ &quot;He &amp;c. is not.&quot;</td>
<td>يَنِ &quot;They are not.&quot;</td>
</tr>
</tbody>
</table>

* On a similar principle the initial ي is omitted in the pronouns إِن "this," and أَن (properly أَنَّ "that," when they are closely connected with the preceding word; as, أَن بَل "on this," instead of أَن بَل "in that," for أَن بَل. 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"; شب و روز "night and day"; perfectly"; درنهان "secretly." 2dly, Adjectives without undergoing any change; as, خوب "well"; صادق "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"; کجاست "where?" چگونه "how?" کدام "whither?" &c. These again may be preceded by a preposition; as, از آنجا "hence"; در آنجا "there." Lastly, there are some Arabic nouns in the Accusative Case used adverbially in Persian; as, حالا "presently"; قصدًا "purposely."
PREPOSITIONS.

42. The simple Prepositions in this language are very few, probably not more than seven or eight in number. These are, أَز (in poetry frequently contracted into أَز) “from,” “by”; بَا “with (in company with)”; رَب and اَب “on,” “upon”; وَ ال or دَ “in,” “by,” “to”; بَي “without (deprived of)”; تَأ “up to,” “as far as”; جِز “except,” “besides”; دَر “in.” In their application they are placed before the simple or nominative forms both of nouns and pronouns; as, درشِهر “in the city”; بَيَن me”; بَيَن “with thee”; جُزْي اشْي “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, زِيرةَن “under the ground”; بَالاَيِّ درخَت “above the tree (i.e. on the top of the tree)”; دَرْ تُرْبَيْك شَهر “near the city,” literally, “to, or in the vicinity of the city.” Some of them may be viewed as adjectives denoting comparison; as, مَش (for مَشترَازم) “before me”; مَش اَزْر “after that.” All these compound prepositions may of course be used adverbially when occasion requires, as is the case in English; thus, دَرْ رَفْت “he went out”; مَش آَم “he came forward”; مَش مَأَن “he remained behind.”

CONJUNCTIONS.

43. Primitive Conjunctions, like the simple Prepositions, are not numerous. The following are of frequent
occurrence: "if"; بِلَکه "but," "on the contrary"; یا "whilst," "until"; جوں "when," "as"; کہ "that," "for," "as"; لیکن "but"; نیز "also"; و "and" (pronounced wa, and sometimes o); هم "even," "also"; یا "or," "either."

a. There are also, as might be expected, many compound phrases employed in this language as conjunctions; اس "whereas," حَالَا "inasmuch as"; پیش از اَنْکَ "before that (antequam); so, بعد از اَنْکَ "after that (postequam)."

INTERJECTIONS.

44. In Persian, as in other languages, Interjections consist partly of adventitious sounds denoting the passions and emotions of the speaker; اَه "ah!" َآي "O!" &c.; and partly of substantives expressive of pain or pleasure, used elliptically, or in the vocative case; اَفسوس "Alas!" دَریغ or دریغ "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.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>يك</td>
<td>1</td>
<td>٢١</td>
<td>٢١</td>
</tr>
<tr>
<td>دو</td>
<td>2</td>
<td>٢٢</td>
<td>٢٢</td>
</tr>
<tr>
<td>س</td>
<td>3</td>
<td>٣٠</td>
<td>٣٠</td>
</tr>
<tr>
<td>جهار</td>
<td>4</td>
<td>٤٠</td>
<td>٤٠</td>
</tr>
<tr>
<td>غاش</td>
<td>5</td>
<td>٥٠</td>
<td>٥٠</td>
</tr>
<tr>
<td>شش</td>
<td>6</td>
<td>٦٠</td>
<td>٦٠</td>
</tr>
<tr>
<td>هشت</td>
<td>7</td>
<td>٧٠</td>
<td>٧٠</td>
</tr>
<tr>
<td>هشت</td>
<td>8</td>
<td>٨٠</td>
<td>٨٠</td>
</tr>
<tr>
<td>هشت</td>
<td>9</td>
<td>٩٠</td>
<td>٩٠</td>
</tr>
<tr>
<td>هشت</td>
<td>10</td>
<td>١٠٠</td>
<td>١٠٠</td>
</tr>
<tr>
<td>يازده</td>
<td>11</td>
<td>١٠١</td>
<td>١٠١</td>
</tr>
<tr>
<td>دواره</td>
<td>12</td>
<td>٢٠٠</td>
<td>٢٠٠</td>
</tr>
<tr>
<td>سيرده</td>
<td>13</td>
<td>٣٠٠</td>
<td>٣٠٠</td>
</tr>
<tr>
<td>جهاره</td>
<td>14</td>
<td>٤٠٠</td>
<td>٤٠٠</td>
</tr>
<tr>
<td>بازاره</td>
<td>15</td>
<td>٥٠٠</td>
<td>٥٠٠</td>
</tr>
<tr>
<td>شانزده</td>
<td>16</td>
<td>٦٠٠</td>
<td>٦٠٠</td>
</tr>
<tr>
<td>هفده</td>
<td>17</td>
<td>٧٠٠</td>
<td>٧٠٠</td>
</tr>
<tr>
<td>هشده</td>
<td>18</td>
<td>٨٠٠</td>
<td>٨٠٠</td>
</tr>
<tr>
<td>نوزده</td>
<td>19</td>
<td>٩٠٠</td>
<td>٩٠٠</td>
</tr>
<tr>
<td>بیست</td>
<td>20</td>
<td>١٠٠٠</td>
<td>١٠٠٠</td>
</tr>
</tbody>
</table>

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 (١٢٦١) 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 Mussulmans 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 Mussulman date. The following rule will suffice for finding the number of solar or Christian years elapsed since any given Mussulman 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 Hadîka of Sanâyi), 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
DERIVATION OF SUBSTANTIVES.

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 گر or گان or در or دران or “a door,” دران or در “a door-keeper”; from خداستگار “service,” خداستگار “a servant or attendant”; so, from زر “gold,” زر “a goldsmith, or worker in gold.” In modern Persian, the termination چی (apparently from the Turkish) is sometimes met with; as, from بندروق “a musket,” بندروق “a musketeer.”

b. Names relating to the place of any thing are formed by adding شیرتن or شیر, دان, بار, پشتان “a place abounding with lions,” from شیر “a lion”; شتان “a candlestick,” from شتان “a candle or lamp”; کنار “a rose-bed,” from کل “a rose or flower”; so, from شستفا “a stone,” شستفا “a place abounding with stones.”

c. Diminutives are formed by adding که for names of animals;
(sometimes یزد, زد) for inanimate beings; and چه, or چیز, applicable to any nouns; thus, مرد “a little man,” from مر “a man”; دانه “a small grain,” from دان “a grain”; درب “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 یک ma’ruf; as, چیزی “goodness,” from چیز “good;” خانه داری “the possessing of the world,” “royalty,” from خانه دار “world-possessing,” an epithet applied to monarchs. By adding یک, چیز to appellative nouns an abstract will be formed, denoting the state or profession indicated by the noun; as, قدرتی “sovereignty,” from قدر “a king;” سوداگری “traffic,” from سوداگر “a merchant.” If the primitive word should end in the weak ی, the ی is suppressed, and the letter ی inserted before adding the termination یک; as, اُردی “sad,” اُردی “sadness;” so, بدنی “slave,” بدنی “slavery.”

e. Verbal Nouns are formed by changing the final syllable ِن of the Infinitive into ِن as, دیدن “to see,” دیدار “seeing,” “a sight.” The Infinitive itself is frequently used as a general verbal noun, like our words in ing; as, اُمران “the coming of Rustam.” In a few phrases the final ِن of the Infinitive is rejected; as, اُمران ِه “coming and going;” so, خرید و فروخت “buying and selling,” “traffic.” Another class of verbal nouns is formed from the root by adding گو or گوی; as, گوی “speaking,” “conversation,” from گو, the root of گفت “to speak”; so, اُفرینش “creation,” from اُفرین, the root of اُفرین “to create.” The noun denoting the agent of a verb is formed (as already stated, page 37) by adding the termination یک to the root; as, اُفریندن “the Creator”: and if the root ends with the long vowels ای or ای, the letter ی is inserted between it and the termination; as, گویندن “the speaker.”
DERIVATION OF ADJECTIVES.

2d.—OF ADJECTIVES.

f. Adjectives denoting possession, &c. are formed by adding to nouns the terminations ور, وار, مانئ, مانئ, مانئ, مانئ, مانئ, مانئ, and مانئ; as, from the root دان "know," دان "learned"; غم "shame"; غم "sorrowful," from غم "sorrow"; غم "wealthy"; غم "hopeful," from غم "hope"; غم "possessed of life," "an animal," from غم "life," غم "soul"; غم "sorrowful," from غم "sorrow"; غم "golden," from غم "gold."

g. The terminations وک, وک, وک, and وک, added to nouns, form adjectives denoting similitude"; and وک denote resemblance in colour; as, وک "like musk"; خاکسار "like dust," "humble"; لعل فام "ruby-coloured"; لعل فام "of the colour of tulip."

h. A large class of adjectives, which may be termed gentle, patronymic, or relative, is formed from substantives, by adding the termination این; thus, ایران "Persia," ایران "Persian"; هند "India," هند "Indian"; from the city, شهر "a city," جنگل "a forest," "the sea," are formed the adjectives شهر "princely, or fit for a prince."

i. The terminations and (sometimes) added to nouns form adjectives, denoting general or natural resemblance: hence fitness or worthiness, of the original noun; as, مان "manful," "worthy of a man"; دیوان "demoniac," "worthy of a (demon); شاه "princely, or fit for a prince."

j. By adding the termination م to the cardinal numbers, we form the corresponding ordinal; thus, م "the seventh," from م "seven," م "the seventh,

I
COMPOSITION OF WORDS.

"seven." When more words than one are required to express the ordinal number, the ٍمٍ is added to the last only; as, دهست و هنتم "the twenty-seventh." The word expressing the first of the ordinals, تفستين, is an exception: the Arabic word ٍمٍلٍل is also frequently used; as, ٍمٍلٍل 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 ٍمٍ to the بلك; as, دهست ٍمٍر و ریگام "the twenty-first." The ordinals second and third may be دوم or دوم, دوم or دوم, or دوم or دوم; 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 ٍدٍن, ٍعٍدٍن, طلبيدن "to seek, or send for"; ٍدٍن, ٍعٍدٍن, نهپيدن "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 ٍکان— and ٍور (i); which, when they denote manner, as is often the case, may be considered as adverbs; as, ٍپٍدٍه و ٍر, "in the manner of a pedestrian, or pawn at chess"; ٍعٍاقٍئاٍنه "wisely"; ٍلٍپٍئاٍنه "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, خانه باورچی “cook-house, or kitchen,” from خانه باورچی “cook,” and خانه “a house.” This is, in fact, equivalent to خانه باورچی “the house of the cook,” with the order of the words reversed; so, زمین گاه “the battle field,” from زمین “contest,” and گاه “a place”: in like manner, چهارنامه “the asylum of the world, i.e. the royal personage,” from چهارنامه “the world,” and نامه “refuge”; so, روزنامه “a day-book,” نامه “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 گو “conversation,” literally, “speaking and hearing”; اسد و پشت “coming and going,” “intercourse.” 2dly, A contracted infinitive, with the corresponding root; as, جستجو "searching"; گفت و گو “conversation.” The conjunction
in such cases is occasionally omitted; as, آمند شدن, the same as آمند وشدن, &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, مراز وکشیده or مراز وی "an empire or kingdom," literally, "boundary and region"; so, آب وکشا "climate," literally, "water and air"; نشودن "rearing or bringing up (a plant or animal)." In these, also, the conjunction و may be omitted; as, مراز وی, نشودن, &c.

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

e. A few substantives are compounded of a numeral and another substantive; as, خاریایی "a quadruped"; هفته "the afternoon being the third pahr or watch of the day"; so the days of the week, یکشنبه "Sunday," دوشنبه "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 پارچی "the house of the cook," and بازمانده 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 "having cheeks like the tulip"; بیژی "having the face of a fairy"; گسته "having a heart like stone";
"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.

9. Another numerous class, similar to the preceding, is formed by prefixing an adjective to a substantive; as, خُوْب رُؤُوْي "having a fair face"; پَآک رَأْي "of pure intention"; نَتْنَتْ دِل "distressed in heart"; زَیْن قَلَم "of a golden pen," an epithet applied to Mulla Muhammad Husain Kashmîri*, the finest writer of the Ta'lîk 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, عَالَم گُر "world-subduing"; یَنْتَوْه انگِیز "strife-excitation"; گُنِو "giving rest to the soul"; مُسْتَن "ravishing the heart"; اَکْنَت "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 Bustân of Sa'di, written by him; and assuredly the perusal of a page thereof makes one view all other fine manuscripts as downright deformity. Mullâ Husain was among penmen what Paganini was among fiddlers.
ADJECTIVES, OR EPIPHETS.

We do, indeed, sometimes find the real participle in use; as, "intrepid," literally, "heart-bearing (German, herzhaft)"; so, "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 ἵργολάβος "one who undertakes a work," and ἱπποτρόφος "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, حنای درده "experienced," "one who has seen the world"; جنگل آزموده "one who has been tried in battle," i.e. "trained to war"; so, غم خورده "one who has felt sorrow"; دام نهاده "one who has laid a snare"; مختل 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 پر "without, or deprived of," to substantives; as, با مال "rich," "possessed of wealth"; با پرامش "cheerful or joyous," an epithet applied to the planet Venus; so, با در "heartless, or disconsolate"; پر انصاف "unjust"; پر 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. كم literally denotes "little"; but in composition it seems almost to convey the idea of "nothing, or negation"; as، كم زور كم خريد "of little strength"; كم "of little sense," "stupid"; كم خور "eating little," "abstemious"; كم ياب "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 áµα, or the Latin con; as، هم "a fellow-traveller, or one who goes on the same road," the same as άκολοουθος (from άµα and κελευθος); so، هم عمر "of the same age," "coeval"; هم نشين "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 نا پاک "impure," from پاک "pure"; so، نا پاک راتي نا پاک راتي "of pure, or sincere intention," comes نا راتي "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، ناکام "not according to one's desire," perhaps elliptically for نا کام; for we meet with ناکام and ناکام "worthless," still in use. The particle نا has the same effect in Persian as the privative ا 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";
"to rise up." Adverbs may also be prefixed in like manner; as, فروُشَتْنَا "to sit down"; بالا پریدن "to soar upwards"; but in such phrases there is hardly any peculiarity deserving the name of a compound.

o. The verbs نمودن, فروُدی، مَساحِتْنِی، دَرِیدن, are frequently used with substantives or adjectives, in the general sense of "making"; as, حکم کردن "to make an order," "to command"; استثناش نمودن "to make content," "to satisfy"; مشورت مَساحِتْنِی "to attend," "to notice"; مطالعه فروُدی "to peruse (a letter)." The verbs داشتْنِی and دَرِیدن are occasionally used in the same sense; as, طلب داشتْنِی "to make search"; رأی دَرِیدن "to express an opinion." The verbs دیدن and خوردن are used in the sense of "to suffer," "to experience"; as, غم خوردن "to grieve"; مَوئدِن "to suffer affliction." In this general acceptation, the verb دیدن "to see" occasionally encroaches on some of the other senses; as, بُرگ 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 Suhaili, 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
ARRANGEMENT OF WORDS.

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 مَلِی طوطِی را خرید. Here the Moghul is the nominative, beginning the sentence;
the parrot, is the complement, or object, in the accusative case, governed by the verb purchased, which comes last. So in the sentence, "Taimūr came to India," 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, روزی در شهری درویشی بر دوکایی بقایی 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، ما احتمال می‌پنداریم, "That man said, 'Do you consider me a fool?'" So in the sentence, پادشاهی در خواب دید، که تمام دندانها او آتاده انست, "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: پادشاهی را می‌پنبدم که تکشته اسیری اشیرت کرده, "I have heard of a king who issued the order (made the signal) for the executing of a certain captive." In like manner, in یکی را از ملک عم الحکایت کُنُذ که دستی تطوال بالا ریخت دازکرده, "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 dāsh—"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 bekharjī, khar rā barā-e charīdan babāgho 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: Mardāmāni 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 dihhān posti sher rā bar khar bast; wa guft, Wakti shab barā-e charīdan tā bar ā-i, wa, āvāz 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 

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: 

Hamchunūn 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: Harūkī ba shab ārid, yakān midānist ki ān shēr 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 būghbān orā did, wa az tars bar bālā-e darāhktē rafīt — “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, būghbān (understood) is the nominative, with the accompanying circumstance, az tars, “from fear.” Eighth sentence: Dar asnā-e ān, khare dēgar ki dar ān nazdīkī būd, āwāz kard; wa khari dihkhān niz ba āwāz dar āmad; wa bāng zadan misīlī kharān girīf — “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 dēgar 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: Bāghdān orā shinākhā, 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 bizār lar bā-zad—"From the tree he came down, and very much did beat that ass with a stick." Eleventh sentence: Az īnjā khiradmandān gustā 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.

جَعْرَةٍ دَهَقْانٍ وَخَرْدُمَانِ
(1) دَهَقْانٍ خَرَبٌ دَفَّتُ (2) اَزْ سَبِيَّ بِيِّ خَرْجِي
خَرَرَا بِرَأَيْ جِرِّيدُ بِهِ بَاغُيَ سِرْمُيَ دَادِ (3) مَرْدُمْانِ
بَاغُ خَرَرَا مَيِّ زَدْنَدُ وَ إِ زِرَاعَتُ بِهِ دَرُ مِي كُرَدْنَدُِ
We may here observe, that the preposition دى 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 مى of the verb; as also of the negative particle نى ra, "not," which, it seems optional to write separately or unite with the verb. When دى and نى are joined to the following word, the weak س is suppressed; thus, we may write دى شى or دى شب "by night." Lastly, the termination ى ra, the sign of the Dative and Accusative, may be joined to the last letter of a word, or written separately; thus, دى باغبانى دى باغبانى را or دى باغبانى ra bâghbân-raph, "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, وزیر ناصیح "the sincere minister";
روی خواب "a beautiful face"; طرخ مشرک "a ringlet with the
fragrance of musk."

a. In poetry it is not uncommon to place the adjective first,
exact as in English; thus, Firdausī has هشیار دستور برده، شاه "an intelligent counsellor by the hand of the king"; so,
دانشمند 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 com-
 pound adjectives: we may further observe here, that any noun with
a particle prefixed to it may become an expressive epithet; as,
مرد بامال "a man possessed of wealth." Many epithets consist of
three or more words; as, ملک بیست و شش گیاه "a country taken in
war"; so بند سخ سخ بیش "a slave with a ring in his ear." So in the Bastān of Sa’dī we have حکیم فرمی بهبیان آقی "The
Allwise, who endows the tongue with speech"; where the sub-
stantive حکیم 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, صن سال "a hundred years," instead of ده درویش "ten darweshes," instead of درویشن "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, درویش مُستَجَابٌ آلتُعلقات "a derwesh, whose prayers are answered"; مرد صادق آلقول "a man sincere in speech"; خرید مُنَقص "generous of soul".

e. The adjective pronouns عَين and آن precede their substantives; and there are a few adjectives of a pronominal nature which may optionally precede or follow; as, همه "all"; دیگر "other"; "some or several": thus, مردمان همه "all the people"; so, زیرو دیگر "the other woman"; روز چند "some or several days."

52. Our word than, after the comparative degree, is expressed in Persian by از; thus, روش‌شتر از چهره "more splendid than the cheek of day"; so, "O king, we are, in this world, less than you as to pomp, but more happy in our enjoyments." The adjective را "good," is often used in the positive form when denoting comparison, as in the following maxim from the دویغ مَّبُعِتْ آمیده از رازه‌ست تنخادانگیز: "Falsehood, fraught with good advice, is preferable to the truth,
when tending to excite strife”; so in the following sentence,
"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, نيکریم کو غدرمان "the best of men";
so, گودن که کریمی جانی ان "They say that the meanest
of animals is the ass." The same rule applies to superlative forms
from the Arabic; as, اشرف ینبیا "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—

نقیم گرامیتین گوهزی
سیدم نامارتین شوهزی

“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"; پا "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 نو خواهم رفت "from Baghdad to Shiraz";
ار بغدادتا یکار "I will go with thee." Such other words as are used like pre-
positions are really nouns, and in construction require the izāfat; as,
"near the minister," which is an elliptical form of expres-
sion for به نزدیک وزیر "in the vicinity of the minister"; so زیر زمین
"under the earth"; بالای سر "above his head"; پیش از
"before me," that is, در پیش می "in front of me." The Student
will do well in committing to memory the simple prepositions, and
in recollecting that the rest require the *izafat* when they govern a noun.

a. It may be proper to observe that the particle َزْرُ is a species of noun, denoting "other," "else," and consequently we should expect it to be followed by the *izafat*; which, however, is not the case; thus, in the following line from Sa'di—

حَيِّف بَاَشَد كَم َزْرُنَكَ َكُوٍ َكُُوٍ

"Pity it were he should speak other than (what is) good"—we know, from the metre, that َزْرُ has no *izafat*. We may farther mention, that the particle َنْ زْرُ 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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
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<tbody>
<tr>
<td>1. بِـ</td>
<td>مان &quot;our or us.&quot;</td>
</tr>
<tr>
<td>2. أَتـ</td>
<td>تان &quot;your or you.&quot;</td>
</tr>
<tr>
<td>3. هـ</td>
<td>هَان &quot;their or them.&quot;</td>
</tr>
</tbody>
</table>

1. بِـ "my or me."
2. أَتـ "thy or thee."
3. هـ "his, her, its," or "him, her, it."

When these pronominal terminations are joined to nouns they generally correspond with our possessives, *my, thy, &c.; as,* دِلَم "my heart"; كِتَابَت "thy book"; هِرَش "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, َدِلَهَي مَا "our hearts or hearts of us"; ْيَسْمَيْن َشَما
"your horses or horses of you"; حاضن "the condition of them." When the noun ends in ا, imperceptible, the terminations م, ت, م, and if the noun ends in 1 or 2 long, they become غم, بم, ره "my foot"; و "thy hair"; "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, م, are joined to the persons of a verb, they generally correspond with the dative or accusative case of the personal pronouns; as, ديدمت "I saw thee"; فتش "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," يا "or," &c.; thus, داران ره نکرد "the porter did not admit me," or, verbatim, "the porter to me guidance not made"; so خاکش چنان پدر "the earth has so much consumed it." In instances of this kind the Student must be guided by the context; as, دریان, in the first of the above examples, may also mean "my porter"; but when Sa'di (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, نو خود "I myself"; خود "thou thyself," &c. It may also be the nominative to any person of the verb, the verbal termination sufficiently showing the sense; as,
"I myself went"; خود رُئند "they themselves went." 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 خودرا زد "Zaid beat his (own) slave"; مردمان خانه 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 اورا زد. We may observe, that instead of خود, the words خوشی, خوششان, خویش, خویشان, خویش and خویش also occurs, but only in the 3d pers. sing.; as, زبیدرا در خانه خویش 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 پرسی را نویی زد
RELATIVES.

"One of the sages made a prohibition to his son," where the use of the pronoun ِکش کش is wrong. We have consulted nine manuscripts of the original in our possession, not one of which has the pronoun کش کش. 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 و ِ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., ِآن and ِاین, with their plurals, are generally used, seldom ِیا or ِیا. "The lion said, The painter of it (alluding to a picture) is (was) a man"; so ِحکا از تاولید ِآن عاجز ماندند "The wise men were at a loss in the explaining of it."

a. The phrases ِاز ِآین تو، ِاز آین من، ِآین تو، ِآین من، مسند مسیر این توست "The throne of Egypt is thine"; so in Story 71 of the Selections we have the phrases، ِیین خانه اول از آین که بود "Whose house was this originally?" ِکفت از آین جد "He said, That of my grandfather’s." ِچون او که تذکر شد از آین که شد "When he died, whose did it become?" ِکفت از آین پدرم "He said, That of my father’s," &c.

58. The words کک and ِچک، 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, سادی has ملک زاده را دیدم که عقل داشت "I saw a prince who possessed wisdom": after کک the personal pronoun ِاو is understood; as,
"that he possessed wisdom." As the personal pronoun, however, is generally left out, the particles  که and  که 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  که is a contraction of  که and  که, 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:

"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'di 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:

"O (thou) to whom my person appeared worthless!" literally, "that my person appeared to thee."  3dly, In the Accusative:

"He whom I beheld all fat, like the pistachio nut;" literally, "He that I saw him."  4thly, In the Ablative:

"That (proceeding) in which there is an idea of danger."

b. The compound terms  که and  که, 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,
“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’dî, it would appear that 

“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,

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

c. When the substantive is expressed after هرچه, the particle که may follow, whether the substantive be animate or inanimate; as, هرچه مرگ که “every thing which.” When the termination ي majhûl (p. 30. a.) is added to a noun, and که or که follows, the substantive is thereby rendered more definite or specific; as,

“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 که 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 که are used as interrogatives; the former applicable to persons, and the latter to irrational beings: but if the noun be expressed, که may be used in both instances; as, کهمرد “What man?” The word
is also used as an interrogative: it is applicable to every gender and number; as, "What or Which man?" کُلُام کُل "What or Which business?" کُلم کُلم, when used interrogatively, are to be considered as substantives singular or plural, according to the nouns which they represent; as, آن اَسب کُه باشد "Whose horse is that?" کُه اُچگن "To whom are they speaking?" از بُهُرَهِی اُنَمان "Who are they?" ایَشاَنا کُن‌د "On account of what are you come?" چِرا رَقی "For what did you go?" The interrogative particle ایا corresponds with the Latin an, num, &c.; as, آیا بادشاه اَمدَه 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 برگیدند "The brothers were vexed"; جنگول جنگل اَوان مُندند "The animals of the forest made a noise"; گِرْگُرْ وَجِرْجِرْ بَنَانَا یُوقَنَد "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'dî:

گچه سیم و زرْپَتْک آید هی در همه سَکْتی نباید زر و سیم "Although silver and gold be produced from stone, yet every stone will not yield gold and silver."

تأمَّد تُفيه نکفته باشد عیب و هنری نیفتگه باشد "Until a man hath spoken, his defects and his skill are concealed."

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

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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, دُهُ دُروْشَ درَكْمَيْيِ شُشْسُنَ "Ten darwishes will sleep on one blanket." Irrational animals, and especially inanimate things, generally take the verb in the singular; as, صُنُعُ هُزارْ أَشْبُ حَافِرْسُ "A hundred thousand horses were ready"; so, دُو هُزارْ غَرْفٍ وْهُزارْ أُوْنٍ بُودُ "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, حَمْيَا كُفُنَتْهُ اسْنَ "The wise men have said"; از آمُهُ بِهْار أَز رَتْنِي دَي أُوْرَاق حِيَاتِ ما مِيَنْدُ طَيُ "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, صَاحِب خانه بِخِلْصَن رَتْنِه اسْنَ "The master of the house is (are) gone out." So, in Story 26, we have a similar construction, viz., جَهَانْ پَناهِ بِسِيَار حَوَارهُتْنَد کَه نَهُ مَعُ مُنَاشَتْنَد نَهُ حَرَمَا "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، 

"O cup-bearer, bring a goblet of wine;" 

where has not the sign of the accusative case affixed. So in the following lines from Sa'di:

قد گرفتم یک استهبان 

عکس از وی عربان استفخار

"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:

"They threw the slave into the sea";  

"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  

"A certain villager had an ass. The people of the garden used to beat the ass." In the first sentence we have خری داشت، without the  

را; and in the second we have خری می‌زند، 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, \( 
\) is added; for instance, \( \) signifies, "Bring wine"; but \( \) means, "Bring the wine." So in the Story, "A villager had an ass," the \( \) is not needed; but in the next sentence, "The people of the garden were beating the ass," the \( \) is used, because the object is now more definite.

b. It is a general rule to add \( \) 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, "The goldsmith struck the carpenter"; "The man slew the lion"; "Iskandar overthrew Dárá," or, as the Latin Grammar hath it, \( \) In these examples, if we omit the \( \), 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 \( \), the termination \( \) is always used; as, "Dost thou not know me?" "I saw thee"; "They seized him"; "Preserve us from the path of error"; "Such a person has killed himself."

d. Having stated what we consider the general principles which regulate the insertion of \( \) as the sign of the accusative case, the rule for its non-insertion may be inferred; viz. the insertion of \( \) 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. 64.9, like حُكَم كُنْذِين, &c., the ٌّٔ is never added to the substantive.

64. The termination ٌّٔ is added to a substantive to denote the dative case as well as the accusative. On such occasions its insertion is indispensible necessary; as, طالِبِي رَ حَكَّافِي ٌّٔ "They relate a story with regard to a certain oppressor"; so in this phrase, هزار روپیے را اشپی خریہم "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 ٌٔ is seldom, if ever, added to both cases; thus, if the accusative be indefinite, or does not necessarily require ٌٔ, according to the principles already laid down, then the dative has the ٌٔ added; as, آنِ مُؤَدّارِ كَتابِي ٌّٔ دَادِم "I gave a book to that man." So, هُبَّكَ ضَعِيفَكَ يَلُكُّ نَيِّذُهُ دَهِند "Let them give a half to each woman." If the accusative necessarily require ٌّٔ, the dative must be formed by a preposition, as به "to"; thus, لَعَلْ رَ بِهِ آيْزِ نَيْذُ دَهِند "Let them give the ruby to that woman"; so, كَتابِ رَ بِهِ "Give me the book." In these last examples, the words كَتابِ and لَعَلْ being definite, require the addition of ٌّٔ; and the dative cases are formed by prefixing the particle به to the pronouns مَى and آنِ.

65. When the object is in a state of construction with another noun, or with an adjective, and from its nature requires ٌّٔ, that termination is added to the latter noun or adjective; as follows; زَيْدُ پِسْرُ وزیرِ را دُهِند "I saw Zaid, the son of the minister"; so, جَنِّتُ فَوْضعليَّہ باَنتُ گَلَّشُ مَصلُّ "In Paradise you will
THE TERMINATION 1.

not find the rosy bowers of Musallâ.” 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, يکی از ملک خراسان سلطان عمو سبکتٌ بین را یبار دید “One of the kings of Khurâsân saw in a dream Sultân Mahmûd (the son) of Sabâktâgin,” the three words سلطان عمو سبکتٌ بین are viewed as one modified noun, and the termination 1 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 1, when requisite, is placed at the end; thus, تاثیق زین همسایگی طلب گریز The Judge summoned the neighbouring woman.” So, however complex the adjective may be, the 1 is placed at the end; thus, from Sa’dî, تنی چند از مردا واقع دیده و جنگ آموده افریستادند “They sent forward several individuals from among men who had seen service and had experienced war”: here the complement or object of the verb، افریستادند، consists of the whole preceding sentence; and the 1 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; توان (root) توان‌ست “to be able”; as، یام رفت توانست “I am able to go,” or “I can go”; توانستی رفت خست توانست “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 مفتشتتut-tarkib, 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 مَي to the future perfect; thus, from رَفُّته باَّشند "He shall have gone," comes مَي رَفُّته باَّشند "Let him continue going." This tense is also called, according to Jauhar, Istimmer-e-Maznūn (اَسْتَمَرْرَی مَطْنُون), which is a sort of imperfect or continuative potential; as, "He may be going"; the meaning of it in Hindustānī being given, جَانِتَا هَوُّ أَوُّر. The ordinary imperative may denote continuity by prefixing مَي; شَبَّهَا بَدرِگَاها الیَا دَادِکْشَی مَي دَو رَوزَا در بَارِگَا خُودْ بَدارِکْشَا دَو مَي دَو رِس "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 تَوَانَسِت "to intend or wish," خواَهُت "to be able," شاَپِسِت "to be proper or fit," are followed by an infinitive, the final ن of the infinitive is rejected; as, تَوَانام نَوَشت "I will go," or "I intend to go"; تَوَانَسِت بَایسَت "I can write." The verbs تَوَانَسِت and تَوَانَسِت بَایسَت are generally used impersonally, in the third person singular of the aorist or present; as, بَاید کُرْد "One ought to do." The mere root, تَوَان, of تَوَانَسِت is also used impersonally; as, تَوَان کُرْد "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, اَس کُارَزَدِن نَمیتِواَن "I cannot do this deed"; so، تَرُاجِتٰی نَمیتُسَان فَینِواَم "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, "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, "Be satisfied with a loaf (of bread), that you may not bend your back in servitude"; so, "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,"

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 Saʿdī, and, after that, to the *Anwārī Suhaibī* of Husain Wāʿīz. In poetry, perhaps the best book to begin with is the *Bostān* of Saʿdī; then the *Iskandar-nāma* of Nizāmī, or Firdausi'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

آمل، لما حامل کیسه، نقد تری نگه خدا، تعالي برای دادن آن. ندوز می‌ترا نموده است، و آن روز خطرنات نقیل گری یابند، بر کیسه‌ی داده و حیران بماند و چرا یک‌صد دیوان، دیوان خلاف، و می‌نمود. و یکی دانست که این مرد چهل قرد شتران، بر هر اینجا، ایست. ترسان، و لزان مراهمه، بایگی، و یک نادانی، و جان‌تی خود، آپا کرده، و کسی را ایام واردات اطلاع نمود که می‌نجی خواهند نمود.

۱۰۰ گوند که در زمانی نوشیروان غلام می‌رد، علی‌اعتماد از علم حکمت، عزمیتر و شریفت‌نبوی، علاه آمصه‌ی منصی، و به کیار، بودن و خواجه، پر زیب‌تر حکم، و آماده و آن گردو، بود، روزی بادشاها خواج‌ها، طلب؛ و کفت ای حکمی می‌خواهی که متنی چند مفاد، در لفظ اندک، و در می‌بی‌ای، جمع که می‌رد، و جمع مرا و را یک طالب حکمت باشند، نفع و هد و بعید می‌رد، یک، پر زیب‌تر مبت لیک مال طلیب و در مردیدن چند ان ویلمه‌ی را جمع حکم و ظرفی، نام نداد، و بی‌بی‌می‌داد، بادشاها، باغی خوش آمد، و به‌فروش‌های،عا، را این صنف‌ها، ایلا بیر، نوشی، و در خزانه‌ی ناهدنی، و دادنی بدان عمل می‌کرد.

به‌ره‌ی چندین گفت نوشیروان، به‌ره‌ی چندین گفت نوشیروان، به‌ره‌ی چندین گفت نوشیروان، به‌ره‌ی چندین گفت نوشیروان.
حدودات لطیف

بداً با غذا رسته دیده که مردی می‌خوره است و از عقل با گلک سلطوب
* به‌منظور بهتر انتظار گفت که در چه کار مشغولی هست از نم دنیا می‌گفت
* گفت با چشم خود بازی می‌یابم * خطیب گفت خریف تو کیست
* و بازی تو چیست؟ گفت خریف من خداوندی من است و بازی من
* شترین * خطیب گفت چرا بازی می‌کنی و خود را در تگت پیل
* حواله می‌انگیزی؟ می‌خوره گفت تا از دست بردن زبان رها کنیم
* و کشتی بازیم * خطیب گفت از خریف خود بازی می‌یابی یا حضور
* چرا می‌پیاده‌ور می‌رویم و کمی می‌تران آورده گفت گام‌های
* زبان می‌خوره و کامی مات می‌خورم * خطیب گفت متین مات به چه طور
* می‌خوره و رقی چه مات می‌خوری چه کار می‌کنی * می‌خوره گفت هنگامی
* که مات می‌خوری نقدش باسکینان نفقه میده‌م و کامی که بازی می‌کنیم
* خدایی اعوجل از یکناد خوش مرا میده‌اند اینکه تنها از دست
* نفت و نجواه دنار خسارت بذرانت * این بنگل و خریطه از چرب
* برآورد و نجواه دنار ازان بخاطبی داد و سر در راز خود نهاد * خطیب
* ازین بحثی عیبی سخت دیوانه و ندانست که این زرآ چه چر
* صدای کام ناکام روان شهر و نقد را بچراغ داد و این زنون یاده، غرب
* همسایگان را متشکل صدر * جون شب درمدون عیان حالتی دوشیه
* معاونه دید و آرزومند دنار او گردید * هرگاه نزد او سرم داد سلام
* نمود * می‌خوره جواب سلام گفت بهد راز باز چشمه و گفت از نفع
* و نزند چاره نیست * این بارمن شاه را مات نمودم و نقدی گران
* یانتم * خطیب گفت چه قدر بایتی؟ گفت پانصد دنار بستهٔ
حكایات لطیف

سکره‌دان که شخیصی زری درمای امامت گذاشت و گلیس صندوق‌هنه
باخد داشت یک از ملّتی قطعه زمی خرید و بی‌مانه‌ده داده پیشی;
صراف آمد و امامت خود طلب صدر صراف مرد پیداینت خیانت
نموده بود پاک متکل‌گشت، نیازه حیران بماند و مراتبه نزد وزیرصد
گویند وزیر عاقل و عادل بود سکمال دلجوی اورکر و صراف را طلب
دشت و گفت که این کس امامتی بتو سپه‌دارست وایس چرا نمی
دهی؟ آن بدن‌دهاد بارهم اکنار نمود وزیر گفت کسای خود را پرست
و صنف‌ته‌ه امامت از خانه بطلب آن مرد خلیف منتقل شد و در
فوهنادی کس پس و پیش کرد و وزیر دانست که باعث تردد چیست
و سیب تنفرگرچه خود کسی را فرشتاد و گفت که از طرف صرف
کسای اورا بکوه صندوق‌هه متقیل در نهال چا باست زرده‌ابت‌فرستند
و اگر اندازه‌ی توقیف خواهد شد در زندان خواهی رفت و هرگز نبات
حوارم یافته مرد ازبای صراف هر چه از وزیر شنیده، بود اظهار
نمود اهل خانه‌اش نورا صندوق‌هه مرحوله‌ا و صدراند و وزیرزاد
بیشید و صرف را زمیر تونبیف کرد و از مخلص بیان

۱۹ آورده‌اند حکه در زمین بیشین خلیفی برپ، بت‌تحری بلدان
یتیرو زفت هر شمار در شیری و هر اماده برگذری میگذانید
شب درسای رسد وبساط راحت چید به‌عدت فّاغ طعام بایی بام
بیاند و هر سو نظر افکند از دور آوازی موفق بکوشش رسد
یکی را بدرایانت آن روان کرد خادم دیده و شنوید، عرض نمود
خطیبی نموده آم بسم قبول نفروید خود رآرش روان شد چون

جواب
حقایات لطیف

زیگر کسما شناخت و گفت قاضی، این شهر مردد رؤیا روز داده بود.
پادشاه قاضی، را طلبید و گفت بر دینای تر اعتباً تمام داشتم. بنابر
این منصب تضا با داده تمامیت میلید ولی این شخص
چرا دیگری؟ گفت آبراد همکارم: بله میگویم؟ گفت من میگویم! بس
کسی را نمود، و روزا نشناد داد قاضی جهاندشت، پادشاه قاضی،
درزدن‌اند. نوشاد و مالک سیسترا نموده که نقد خود از قاضی بگیره.

قاضی ناجار نقد اوا داد.

۹۷ بهنی خیرطه صد دینارا گرد که مقودنیا طلب نمود کرد.

باینت گفت هرکه یافته باشد بیار که ازدده دینارا درآی اوست.

انتقال با خسته صلحی انتاد و چه‌چیز را بپذیرد و ایفای وعده خواست.

قلیم چه، می‌گویم را بصن چن عزیزم می‌دیده گفت که درین خیرطه
یکصد و ده دینارا دیگر پس چون بهتر خود سالته، دیگر می‌خواهی؟ مرد نیکو رشتی
پیش قاضی زنت قاضی مورد علیه را طلبید و پرسید که رقیب و عده
چرا نمی‌کنی و حتی این بیمار نمیده؟ گفت حتی خود سالته است
دیگر چه می‌خواهی؟ قاضی خیرطاش طلبی دید که همه‌هان مرده برح

است گفت همه تو میگویی در خیرطه، مقدود یکصد و ده دینارا بود
و درین خیرطه یکصد دینارا است این خیرطه تو نیست از جای
دیگرتلب که و این کیسمه حواله‌ای این مرد نما چه از این دیگر است
و مالک این دیگر را باشد و آن مرد را گفت همه تو این کیسمه را
امانت نزد خود هم یادی که مالک آن بی‌بدا شد.

۹۸ راویان اصفار و ناقلی اسامار بر حیده و روزگار چنین ثابت
حکایات لطیف

۲۲ ششمی دو هزار روبه‌روی در کیسه‌های سرم‌براز قاتی سپید و خود بسفر رفت. چون باران کیسه‌های خود همچنان سرم‌برار قاتی گرفت و عکس‌دادن فلوش دید. با قاضی مواجه، نمود قاضی گفت برگر دروغ می‌کویم مری و روبره‌ها نموده‌های بودی کیسه‌های سرم‌براز چنان که قاتی بار گرفت. مرمایی قاضی اورا راندند. آن شخص بیش از پادشاه رفت و احوال خود عرض صدر. صسلطان اندکی تامل نموده نموده‌های مالک بود. تا برگردبد که عیسی نزدیک بود. اندازه‌ی داده در پاترنت. بود بار اندکی نموده و بشارت مالک تا برگردبد چون اندکی با سپید شخصی پادشاه خواهد یافت. مالک تا برگردبد که بود نموده دیده. گفت نه. گفت خاطر جمع دار دیده شهر زنگری است کام. مالک پیش اورا ارگ یافت و مالک بزرگر داد و گفت هرچه بجایی ترا بدهم. بی‌پایی خواید روز نمی‌گذرد نمی‌گذرد دیپلومدار خواست. فرآش روز دیگر دوران. روز دیگری اورا یافت. روز دیگری اورا پادشاه چون مالک برگردبد مری سپید دیده ارگی فرود کرد. چون مالک روز دیگری اورا یافت و پادشاه چون مری سپید دیده. چون مالک روز دیگری اورا یافت و پادشاه چون مری سپید دیده. چون مالک روز دیگری اورا یافت و پادشاه چون مری سپید دیده.
حکایات لطفی

اند اگر آنها را جانی دیده باشي نشان ده اآن مرد هم که بود دانست که راه کم کرده است گفت راه راست همین است او دانست که سرانگینیان بهمین سبب یافته است پس بگنبد او روان شد و در دل حود قارود که اگر سیبیارا بیایم که این لحظه ندروان مرد خواهم کرد لحاصل که این سیبیارا که شد را یافته و از همان راه برفکشت و گوسفند لندق را بر نذر آن مرد آورد او گفت ای بندید خدا هرگز گوسفندی ترا لندق نمک ده ام تو مر نا خست بهنام مک مگوتم گفت وگو بودند که نگاه کسی در رهید هر دو کس درده جالب اسپ او در دست گرنه صورت حال خود بیان کردن او هم کربود دانست که دعوی اسپ من میکنند جواب داد ای یاران شما دعوی دعوی میکنند اسپ چه مادی‌ای منست چندین شاهد دارد عتان اسپ را گذارید سه راه خود کایم و آن هر دو مسک عنای اسپ او گرته حقیقه خودرا بیان میکردند او فردید می‌کرد که ای طالبان از خدا به تمرین این گرو مادر منست آخر امر‌های مس دیگر که یکیا شده زند قاضی روان شدند بیش از این معامله زن قاضی از شهوت خود جنگ نبوده بیانه‌ی پدر خود جنگنده بود هرگاه این مرد هر مس شکس زند قاضی صریدن قاضی که ای نیز کر بود پرمیان که چه میکنهد هر مس کس شروع بیان قاضی قاضی جواب داد شما از طرفی و وکیل و وکیل شاهد شده آمده ای بگو او لالی از ماترا با طلا و جواهر بوشیده دیوانان اورا سه طلاق داده ام هرگز قبل شاخص کرد
حکایات لطفیه

خدنی‌دید، از برج‌های سیری، همه لعل چه‌شده، گفت بنی تو دادم.
گفت او می‌گوید، همه نیافتم، گفت دروغ می‌گوید، آنان مورد زی خود،
تغییر آغازکرده، زن گرفت، وی‌بیش قاضی، زن و احوال خود، باز نمود،
قاضی شهوت‌واوا با نشرد او طلبید و از برج‌ها بپرسید، همه چون لعل.
باشین زن می‌دهی کسی آنان وقت حاضر به، گفت ذوق، قاضی
فیروز به بیلب، او آناهیار اندگی نقد داد و گفت با من بیامید و بیش،
قاضی بدرود کوایی دیده، قاضی آن هرود کوایی دادن، قاضی شهوت،
آن زیرا فیروز، که بر و از زیر خود پاره‌ی اغلب، قاضی گران بیش،
سلطان رفت و احوال خود، عرض کرد، سلطان فیروز جرا پیش قاضی
نمیری، گفت رنگه بودم لیکی به‌ویه‌ی انصاف، نه‌کرد، سلطان آن
هرود بارود کوایان، طلبید و هریک‌را جدا کرد و موم داد سکه، بصورت‌ی
آن لعل براشد، آن هرود بارود یکسان، صاحت‌بند و آن هرود کوایان
بصورت مخفیف، سلطان زیرا فیروز که تو هم بساز، عرض کرد سکه
عمل کاهی ندیدم، چونه صاهم، سلطان کوایان، می‌سپایست فیروز، که اکر
راست به‌ویه‌ی خواه، گماشت و کرده‌ی خواه محاصره، ناجار عرض
کردن به‌ویه‌ی دادن، سلطان بارود خوردار، چند تازه‌یان، زد اکثر
کرد که تقصیر کرد، بادشاه بر قاضی عیبات، فیروز که چرا به‌ویه‌ی انصاف
نگردی، و لعلرا بآن زن دهانی.

۹ ششی‌گرد، گوسیند داشت چند گوسیند از آن گله، گم شد
برای تلاش آنها به‌سرا زنی، ششی‌گرد را دید که زیر درخت خوابیده‌
است اورا بیدار نموده، پرسید که گوسیندانی، این دریای ساحرا من شده.
حکایات لطیف

جوان را که آن‌وقت به زر بار می‌شد، کجا نشسته بودی. گفت زیر درخت. گفت چرا که در که گوشه نزنیم آن درخت گوشه نزنیم. به مر سیمر کرد. جوان گفت ای قاضی می‌ترسم که درخت از حکم تو می‌دهد. قاضی گفت مهرمن بی‌رنگه خواهد آمد. جوان مهر قاضی گفت و رفت. قاضی بعد ساعی از پیش می‌برد. مهر جوان نزد درخت رسیده‌ها باشد. گفت نه. جوان نزد درخت رفت و مهر قاضی نشود و گفت قاضی ترا می‌طلبد از درخت هم نشیند. گفت همیشه بار آمد و گفت مهر تو درخت نموده‌ها. جواب نداد. قاضی گفت درخت آمد و گواهی داده بار رفت. پیر مرد گفت ای قاضی این چی‌ست؟ قاضی هم درخت از این‌جا آمد. قاضی گفت راست می‌گوید نه آمد. می‌گوید آن‌وقت گفت از تو پرستیدم که جوان نزد درخت رسانده چواب داده که نزمید. اگر تو زیر آن درخت نقد کنگرفی چرا نگرفتم که کدام درخت است آنا نیستام. ازین معلوم می‌شود که جوان راست می‌گوید. پیر مرد آن‌زمان یافته و زرجمان داد. ۱۴ دو برا در مفسس بفرستند و در راه کیسه بی یار آن در و در پایه لعل یافته. بی‌رنگ گفت که غریفی من حاضر شد حالاً بی‌عانه خواه رفت بی‌رنگ گفت که مر این جوان خواه من. آن زروا قسمت کردن. بی‌رنگ کلاه حنون خودرا به بی‌رنگ خورده سیرد و گفت بیمهی‌ای و چون او بی‌بانه رسیده حنون بی‌رنگ گفت او داد نکرد. بهدازید، ندادی بعد سال بی‌رنگ کلاه از هفت‌بانه آمده باره. لعل بی‌بانه زیبایی.
است گاهی خياتت نعكرد اگر با این مناقشته خواهم سرد سرا خواهیم
یافت * دانشمند ناجار شد. و احوال برگذشته نوشته و پاداشدار
نیمود * پادشاه فنورد پر نزد دوکی عطار سره روز بنشین و اولا هچ
مگو جهان روز آن طرف خواهی رفت و ترا سلام خواهی سوای
جواب سلام همی باس تکوی چون از آنها دروم نقیل خود از عطار بهواه
آیکه او بیکین مر حکمران * دانشمند موافقه حکم پادشاه بر دوک اعلی
نست * روز جهان پادشاه با حکمت پیا سبیار آن طرف رفت جن
دانشمندرا دید اسرار استاده حکمران و بر دانشمند سلام خواند
دانشمند جواب سلام گفت * پادشاه فنورد ای بارگاهی نزد من نیم
آی و هچ احوال خود با من نمیکوی؟ دانشمند اندک صر نسبت
و دیگرچه نکفت * عطار ای بن هم میدیم و می ترسید * جون پادشاه
رفت عطار دانشمندرا گفت که هرگاه نقد مر سپید چا بودم و کدام
شخص نزد من حاضر بود بای بگو شاید فراموش کرده باشم * دانشمند
همه احوال پاز گفت * عطار گفت راست می گویی حالا مرا یاد آمد
القصه هزار روبه دانشمند داد و خُذ علت بسیار نمود
13 جوانی پیرمرد صد دینار سپید و بسفر رفت * جوان بارآمد
دیوان خواسته * پیرمرد انگرک ز کر ما نراده * جوان همه احوال
پیشی فاضل نمود * فاضل پیرمرد طلیب و پرسید که این جوان
زر بتو سپید؟ کفت نه * فاضل جوانا گرفت حکی گویه داری؟ گفت
نامه * فاضل پیرمرد گفت سوگند بخور * جوان گریبان شد و گفت اورا
از سوگند هیچ باین نیست بارا سوگند دروغ خوردند. است * فاضل
حكایات لطیف

نورکردن‌هایی از آمد و باکنیزه‌اند زناک‌های پادشاه فرود که
خانه‌ن‌ها بی‌پای همانند مرا خبرکن که شب دوم آن
نیک‌هواره درخت صاحبی خانه پادشاهی اجرداد
دست گرفت و با اوروان شد * جون بخانه او
ت و بعده آن مرده بقیت رسانید و باز جاغ‌ز
دید و خدارا شکرکرد و صاحبی خانه‌گفت هر
خانه‌های وارد و وجود باشند بیمار * صاحبی خانه طعام
شی خورد و صاحبی خانه پرسبید که ای خدایان
پادشاه صاحب سرخورد و طعام به‌وقت خوردن؟

پادشاه فرود که پنداشته بوده که هوایی پس‌ری می‌کرای چنین قدرت
نیست از این سبب اول جاغ‌ز را کشتعم فردو کمگروی پسر خواهم دید از
شفقت او را کشتی شو‌های توانتست * جون کشتی شد جاغ طلابیتم
و روه او دیدم و خدارا شکرکرم که پسر من نیست * و آن وقت
که از انسف خواصی باخد گفت که تا آن‌زدن نکشم هچ چه هورم
از آن وقت هچ فوره به‌سوم از این حب صحت گرددن می‌بند و طعام بر
وقت خودم *

92 دانشمندی هزار رویه عظامی زا سمی و دم سفر رفت * به‌عی
مکت از مسر برآم و روبیع‌عظام عاطف‌خواست * عطارنفت دروغ
میکونی من‌نه سیده دانشنم‌باوی درایست * مردان جمع
شدند و دانشمندنا تقدیب کردند و فکر ان عاطف بسیار دیانت دار
حکایات لطیف

ماهی گیر مثل آن آوردی فواید توایست پس انام هم فواید یائت
پادشاه صخی وزیر پسنید دار آماده گیر پرسید که این ماهی نرامست
یا ماده؟ ماهی گیر جواب داد که این ماهی خنفنی است پدشاه بسیار
خندید و در صد روبه اورا عضید.

1. شخصی پیش درویشی فن زی و سه سوال کرد او آنکه چرا
میکوئی که خدا هم چا حاضر است هیچ چا نبي چه چی درمبدا چا
دو مانید انسان را براي تقصیر چرا میساست میکنند هرچه میکنند
خدا میکنند انسان را هیچ قدرت نیست و پر ازدند چرا چه هی چی
تواند کرد و اگر انسان را قدرت بودی هم چرا بای خود بهره کردی
میسیم آنکه خدا چی میلیا در آنکه دروغ چونه عقولت توایند چن
زیرا چا هرسید او از آنکه چه انش در آنکه چه اثر خواهند کرد
درخش گلوخی بر در مرا و زد چرا چه شخص چرخه تئیپی ریز
و گفت از خلاص درویش سه سوال کرد پر سرمن چنان گلوخی زد که
میرم در میکنند و هیچ جواب نزداد تئیپی درویشی را طلبد و گفت
چرا گلوخی بر سرا و زدی و جواب سوال او نزدی؟ درخش گفت جه
آن لحاظ جواب چنین ایست میکوئید که درد درس دارد بنمایید کجا
است تا من خدا او با پنیا و چرا پیشی حضرت نامی از نمواد
هرچه کرد خدا مرا هست که ازدند چرا چنین عزم مرا چه قدرت است?
و هرستوا او از خلاص است از خلاص چونه اورا زن رهبد؟ آن شخص
شونده گوئید تئیپی جواب درخش بسیار پسنید.

11. شخصی پیش پادشاه یائت و گفت در شب مردی از قومی
حکایات لطفی

در وقتی نماز مر حکم نشستی داده است، دم آنکه تو طعام می‌خوری و من نگاه می‌کردی از دیپا کرده ام که او نمی‌خورد و مرا می‌خورد. همیشه آنکه تو خواب می‌کردی و من پاسبانی می‌کردی، اکنون خدا رو از خواب می‌کردی و او پاسبانی من می‌کرد. چهارم آنکه همشه می‌ترشیدم که اکرتو بی‌مد را از دشمنان آسیب برید اکنون چنان خدا رو از درم همه خواب می‌رود و مرا از دشمنان هیچ آسیب خواب می‌رود. ثبیم آنکه از توی ترسیدم همه گزارش مگاهی شد، اکنون اکنون خدا رو از چنان رحیم است که هر روزصد گنجه می‌کرد و او می‌بخشد.

۶۹ ماهی‌گیری همیشه ماهی‌های دریا گرفتی و در بارز فروخی، روزی یک ماهی زنده گرفت و آهنی خوب گاهی نگرفته بود در دل خود هکت که اکرا ماهی را در بارز بفروشمه زیاده از دو سه ناولو خواهد یافت مصلحت آنست که بپیش بادشا درم البتله بسیار انعام خواهد داد، القص‌ه ماهی را بپیش بادشا برد. بادشا چون ماهی را دید بسیار بسندید و خوشند شد و حکم کرد که ماهی کریم در روزیه دهند. وزیران وقت حاضر بود در گوشی بادشا عرض کرد که برا کیک ماهی اینقدر نقد داد من مصلحت نیست. بادشا جواب داد که اگر ندم جای شم است زیرا که حال حکم کرده‌ام، وزیران مصلحت آن است که از ماهی کریپسود که این ماهی نر است یا ماده، اکر بکرد که نرام گذا شد بخواهد اکر بکرد. ماده است نرا بخواهد.
جفتیات (طیف)

87 شماری در شهری رنگ تندی که انجا دیدان بسیارند وقتی شب سائنس‌ها که گفت که نویسندگان بی‌درمانی خواهان زیاد که مراد بر توایعتمیدن نیست سائنس که از خواستن دارد این چه ضعف است نی پشتند مه می در خواب باش و صاحب بیدار زنگ‌های اتفاقی به‌مناسبت ماه‌ها که نورثامپلع بار می‌کرده گفت می‌توانست که دیدان آبیزند و ترا خوش‌شود گفت ای خواستند خاطر جمع دارید بیدار هستیم سواد زبان خواست و نصف شيب بیدار شد و پرسید ای سائنس چه می‌کنی گفت در فکری تو می‌رسیم خدا آسان‌تا چون‌هی ستون استاده کرد گفت در فکری تو می‌رسیم می‌باید سعی دوزان اسپرها بزنند گفت ای خواستند بیدار هستم چونه دوزان خواستند آمد گفت آگر خواستید جوامعی بخسی می به‌جوار خواهان ماند گفت مرا خواب نمی‌آید سواد زبان خواست و جوان ساختی شب بانی محل بیدار شد سائنس‌ها پرسید چه می‌کنی گفت در فکری هستم که اسپرها دوزان بزدی است و فردی زیبایی از برمر خواهان بیداست یا صاحب

88 پادشاهی را وزیر عاقل بود دست از وزارت بردایش و بردایت خدا مشغول شد پادشاه از ارمان پریسید که وزیر کی است وضع سوادی که از وزارت دست بردایش بسبایت الهی مشغول است پادشاه پیش وزیر رفت و پرسید ای وزیر از می چه نظری دیدی حکم وزارت را ترک نمودی گفت از این سبیل اول آنکه تو نشته می
پادشاه درون تشیف بر در برد پر چرخ صنعت پارچه پوشیده‌ه‌اد. عرض کرده که ای خداوند جهان در بدن‌گی حضرت نبویم چنین پارچه‌های داشتم حالا که بدلاد خداوند پارچه‌هایی پاشیده‌ای دارم جامه‌خونه‌که خود هر روزی بمی‌بینم و می‌پرده تا حالت تقدیم خود را فراموش نخست و تندِر نمی‌خواهند شناشم. پادشاه جوین این جواب شنید پسندید واورا در کفار کهک و مرتبه‌ او بزرگ کرد.

۶۷ شخصی مالی به‌سرار صفحه را مسیح و بسفر نفت. جوین باز آمد تقدا عضوُ نویزُ اکثر صورت و قسم خود سکو مرا نه سپیده‌اد. آن شخصی پاشنی رفت و احوال خود کفت. پاشنی تامل کرد و فواد کسرا مگوه فلان صرف مال تو نمی‌دهد تدبیری بزی مال تو خواهم کرد. روز دیگر پاشنی آن صرف‌ها طلبید و گفت که کارهای بسی پاشنی آنها است تبنا کردن نپیشه می‌تواند یکی خود کردن می‌خواهم یپرا که مشدینه هستی. صراف تبدل پر و جویار خوشگردید. جوین بیانه رفت پاشنی آن شخصی طلبید و گفت حالا مالی خود از صرف نمی‌خواهان البته خواه داد. شخصی مذکور بیش صرف زن و غرف جوین روز و دید کفت بپا بیا خوش آمدی مالی تو نیم‌سازی کرده بودم. در شب مریام آمد. الی قصه مال باو داد و ارطع نیابت بیشی پاشنی رفت. پاشنی گفت امروز بیشی بادشاه رفت بهد شوردم پس کاری بزرگ ترا سودی می‌خواهد خدارا شکرک مرتبه‌ زمره خواهی یافت حالا نافق دیگر بزرگ‌تر خود تلاش خواهم کرد. الی قصه پاشنی او را

بدین حال رختت صدر.
حکایات لطفی

کرم لیکن زهاریشی کسی چنین صمیم مگوکه بعد سالی باورکند.

عیم روژی پادشاهی بر بام قصر خود نشسته بود. شخصی را زیر دیوار اسکانه دید که مری درست گرتنه می‌نمود. پادشاه اورا طلبید و یپسید چرا مری بعض می‌نماند. کنن آخوند با شخسی از طرف حضرت شرط کرد و این مشکل در باری یافته بود.

خداوند آورده ام. پادشاه خوش‌نود گردید و مشکل در گردن کشیدند. بعد از دو همه روز باران شخص پیشی پادشاه یکی و گوسفندی او را و کشت این هم از دور آمده‌است در باری یافتند ام. پادشاه آنا نیز تقبل کرد. همیشه بار پیشی پادشاه رفت و شخسی دیگری با خود بر. جوی پادشاه اورا نپیداست دید پرشید باری از آن آورده. عرض کرد که از طرف حضرت با این شخص در هزار رویه‌ها شرط نمود و باری نیافتند یا این شخص باری زیبی حضرت آن‌ها است. پادشاه نیست و زرآور خوشیک و تبیدگاهی از طرفی می‌باشد.

مبارز دیگری هیچ از تو فروهم گرفت و نه ترا چیزی خواهم داد.

۵۰ آورده این همه سلطان صمد ایتآرا بسیار دیست داستا این سبب همه ارگی دلته بر حسن بردن و پادشاه را گفتند که ایتآرز هر روز تنه به جواهرخانه می‌رود و معلوم می‌شود که چیزی می‌زدند و گزنه در جواهرخانه او را چه کار است. پادشاه گفت هرگاه پات شم خواهم دید باور خواه کرد. یک روز دیگر پادشاه را خبر دادنی یکم ایتآرز تنه در جواهرخانه رنگه است پادشاه از زیرا جواهرخانه نظر کرد چه می‌بینند که ایتآرز صندوقی را کشاده پارچه‌های کتنه و غیظ پوشیده است.
حکایات لطیف

خاطر جمع شد و بازیرین شهید نظر نهکرد. آن شهید آغاز کرد مقدمه‌ای از اول ای بازی بزرگ و حال و نشسته از این زمان شروع کرد.

میماند چنین میشد. از اول این باراک و گفت سختی، از چه کسی می‌گفت گرنشت‌هایش بر سپاه حوزه‌ی کرسید شتگونه می‌شود. گفت زن، تو مرد از این صحبه حضور اورا کاه و دانه و آب نداد.

پرسید: زن، چگونه می‌گفت در غیر پس‌تر بسیار گویست و صدک برسر و صنایع زن، پرسید پسرچگونه می‌گفت خانه‌بازی برو افتاد. از اول این احوالی خانم‌ها شنید که خان بسیار انداخت و طاماه هم‌هایا گذشت.

و طرف خانه‌ها خود روانه شد. آن شهید بدین حکمت طعام یافت.

روزی پادشاهی با وزیر برای شیرینبی شخت‌زابری رسید درختانی کنند که از آن در دارتر پادشاه متوجه شد و گفت چنین برخی درختانی کنند که همیشه ندیدن وزیر عرض سرد که ای خداوند در روزی‌ان درختانی کنند هچه‌چیزی. فیل بند میشوند.

پادشاه تیم نمود، وزیر با خود گفت همه پادشاه صفحی من دروغ پندادند از این صحبه تیم‌کرد. چون از سیر بزرگ‌های خاطرمندی، وطن خود برای چند درختانی کنند فروستند. تا همه خاطر آنها رسید فصل گندم که نشته بودی‌الاقلیه بعد تا اعمال درختانی کنند از آنجا رسیدند.

وزیر پیش پادشاه برد، پادشاه پرستم جرآورده. عرض کردکه در صالی که نشته‌روی عرض کرد برم که درختانی کنند. هچه‌چیزی

تقدیر بند میشوند تیم کردند، با خود گفت که سخنی من دروغ

بندادشتند. برای تصمیم‌های خود آورده، پادشاه گفت حالا بادور
جعکات لطیف

آید اورا گونته بیارند • القصّه حرفیّ قابو بلانه نزدیکین رفت • نین عطرنا دربارش و مالید و گفت شکه شهوتیّ مینکه مار نومود که کمی را این عطرمنه لیکن توه جان و دل مین اگر بکارت نیاید بچه کاراید • چون حرفیّ از آن جا بر آمد جاسوسیّ ببینی عطر سر راهش گرتنده و اسیرکرده پیشی گردانه تودن • پادشاه آن شخیّن را طلبید و گفت حرفیّ نین نو حاضرانت اورا برو و بست یا نستیّ.

۱۷ زینی با زین همسایه، خود دشمنی داشت • شیّ میّ بسیار خورد و مست شد و طلقو خورا سکشت و در خانه زین همسایه اندادخت و صبح بردو بهت نیاد سکه طلقو مراکش بدو اورا پیش قافی بردو قافیّ اول زین همسایه، در خلوت قافی و بسیار ترمائین و گفت راست بگی و گرنه نزلا خواهم کشت • نین قسم خورد و اتکارد قافی گفت که اگر رزمیّی مین یوراه شویي گویی تو راست پندارم زین از حیّا سرموکرد و گفت مرا سکشت • هدید گل است لیکن زبار بهنه خواهتم شد • قاطی اورا رختست صحرا و زین نیزباید. در خلوت طلقو و گفت اگرپیش مین یوراه شویي گویی تو یابور کنیم • آن زین خواسته که خورا برهنه کد • قاطی اورا منع صحرا و گفت سکه پسرا خود کشی • چون چند تازئانه اورا زد اکارد کرده خود تقصیر کردم و گفت برو نباید • القصّه قافی اورا بدارا کریبد •

۸۲ شخیّن گرنده مینت اعرابیا دید سکه بهمکاره، زکّه طعام می‌ورد • نزد او رفت و گفت از طرف خانه، تموی آیم • اعرابی پرسبید سکه نزد و فرزند و شتریّ مین سمسیت اند گفت بیّ • اعرابیا
تجربیات لطفی

شمس‌بی در دست گرفت و پیشی پادشاه رفت و عرض کرد که حالاً چوشرای بی‌پاسخ بود و پادشاه گفت چرا این‌را پوشیده؟ و گفت ای خداوند دستور آن این که جوشرای بر اندام آزموده می‌شد چرا این سبب پوشیده‌ام؟ پادشاه این عهدهای پسنده‌ی وارد این انتقام بخشید.

۷۹ جمعی نزد قاضی قرض‌دار خود را آورند و گفتند که این مرد از هزار دینار قرض گرفته است و نیده‌ها. قاضی با گفت که چه میگویندِ گفت این‌ها راست میگویند و دعوی‌های ایشان حق است. گفت ایشان این‌ها این مقدار فروخت از ایشان پرهاه می‌گفتند که ایشان转化 را بفروشند و باید آن گروه صنف وحق ایشان را ادا صاری. آن جامعه گفتند و الله یارِ دو خود مالک یک دنار نیست و بک وچی زمین درمی‌کرد خود ندارد مالک یک صفر بهش چه جای گله شتران. قرض‌دار جواب داد که ای یادهاه البته اثر ایشان بی‌پاسخ و بی‌پاسخ. این استیع نمودی بس چگونه از مفسد کهی طلب می‌نایند. قاضی را یاد ایشان کرد و گفت المثل‌ی‌ی این‌الله و اورا از دست‌آنها خلاص کرد.

۸۰ شخصی پیش پادشاه رفت و عرض کرد که مردی همیشه در خانه‌ی می‌آید و با زیم‌ی دارد لیکن که اورا نمی‌بینم و نیست که کیست می‌خواهم که گفت‌ترین کم اثمر فرمان‌ام درنی‌ام نه؟ پادشاه شیش‌های عطر بار داد و فرمود که بینی خود مبار و پک به‌حکم فرمان‌می‌ری م‌م‌م‌د، آن شخص همه‌ران کرد. پادشاه جاموسی چندرا بر کم‌کشتی که گرد خانه‌ای بنشیند و از پادریه‌های هرکسی که بای عطر
حکایات لطفی

عندایت شد - علامت حاضت است * پادشاه گفت اگر سوداگران اسپانر بیاورد پس چه باشد کرد؟ گفت اگر گزارنده اسم حضرت از دفترجا حاضن مجموعه خواجه کرد و نام سوداگران آنها خواجه نوشت... 77 دانشندی در شهیر رفت - شنید که در این شهر شخصه صفاوت بسیار می‌دارد و مسافرانا طعام می‌دهد * دانشند با پارچه کهنه و تیف پیش او رفت. آن شخص همه اتفاقات نکرد و جای نشست نداد. دانشند شمیده شد و بازآمد * روز‌دیگر پارچه پاکه کرایه گرفت و پوشیده پیش او رفت. صاحب خانه تظیم او صحی و نزد خونه نشانید و طعام لذیذ برای او خواست. دانشند چون برطعام نشست لقب در پارچه خود نداد گرفت. صاحب خانه پر می‌خورد. چرا این چنین می‌کنی؟ گفت دریوز با پارچه کهنه آمد. بود همه طعام نیافتم - امروز که پارچه خوب دارم می‌بندارم که این طعام برای پارچه است نه برای من. آن شخص شمیده گردید و... عذر نمود.

78 پادشاهی آهنگی. ر فرومود که جوشی خوب برای من نیازم که * آهنگ تیار نکرد، پیش پادشاه برده یاده بقتی آموزی جوشی برزین نداد و شمشیر برآن زد - دو نیم شد. آهنگرا فرومود: اگر بچه جوشی خواهی صاخت سرترا دو نیم خواجه کرد. * آهنگ بیانه خود رفت. دختری داشت - با او این احوال گفت: دختر اوا مصلحت داد که باید جوشش بساز، این بار می‌پیش پادشاه خواه. برده * القصه آهنگ جوشی صاخت دختری و آن جوش شاپوشید و
حکایات لطیف

مردمان اند که پیغمبه دزاده اند؟ و ویژه‌ای پیغمبه دریشیا ایشان
جا کرد، است - و در جمله من آبده اند. چنین کس همان وقت
ریشیا خودرا از دست پالک سردنی - و معلوم شد که آنها دزنان
اند. بادشاه برحکم امیر گردنی و تحسین نمود.

۷۵ بادشاهی در جنگ شکست یافته - شخصی از قوم دهمش
اورا گرفت و نشانخت که بادشاه است - اسباب خود برمریا نداد.
چون بمنزل رمید قدی، یبود اورا داد که لف و خیور، بادشاه بسیار
گروده، بود برنزرا در سربکرد و براتش نهاد و خود از آتش دور نشست.
سکی آمد و سبورو گرفت و گرفت - بادشاه خندید. آن شخص
بربادشاه غفته شد و گفت - آی احیاج دزک همی ترا برد و خنده
کرده - گی چه سبی جهست؟ بادشاه خاموش ماند. چون تاریانه
یافت گفت روژی چنان بودم سکه هرگاه براي شکار می‌رفتم، من شتر
اسباب، باور نمی‌گذارد، من همراه مینهت. امروز چنان هستم که مشت
برنخ هم گفت کنذاشت. آن شخص عذر تقصیرات نمود و گذاشت.

۷۴ سودگریان بیشی بادشاهی رفتند و اسپارا پراو عرض نمودند.
بادشاه بسیار بسندید و خردید و دولک روبه زیاده از قیمت بسودگریان
داد و فرمود - سکه از ملک خود بار اسپارا ببایید. سودگرین
رخصت شدند. روزی بادشاه در حالی خوشی و مستی وزیرا گفت
که اسامی، جمع احکام بنیسی، وزیر عرض گرفت، سکه بیش از نوشته
ام و اوّل نامها نام حضرتست پروسید چرا؟ گفت سودگرایند. دو
لئک روبه‌می سکه براي آردوی اسپارن بی‌ضمی و اطلاع مساقعی انها.
حکایات لطفی

هنوز ندایه ام — اگر مرغی، حضرت است بهم، قاضی گفت مرد که نقد بر یوزر از تو وقایت نتوانست — یک رضای تو چگونه با تو زنا صدقی? تو دروغ گویی — برو و نقد بای تو بیمار و بار ایفایی ان یا مکی *

۷۷ دو سکس مالی خود بیزیرها مسجدند و گفتند — چکه هرگاه ما هردو خواهم آمد خواهیم گفتَ? بعد چند روز شخصی از آنها نذر زی آمد و گفت شریک من مرد — حالاً مال مرا بهدید پیرزن ناجر شد و داد پی جنده روز شخصی دیگروآمد و مال خواستن زین گفت صاحب شریک تو آمده بود و تازا مورد ظاهر صاحبت هرچند مبادله کرد لیکن مخی من نشیند و همه مالا رُد شد هم شخص مصرف زیرا بیشی قاضی بر یاد و انصاف خواستن قاضی بعد از تام دریافت که زیمت تقاضای است — نمود صاحب تو اوال شرط کرد بهبودی که هرگاه ما هردو شریک خواهیم آمد مال خواهیم گفتَ? تو شریک خودرا بیار و مال بهمانن تنها چگونه بیایی؟ مرد لا جواب شده راه خود پیش گرفت *

۷۸ در شهری انبیاپنه به دُوژدی رفت پنبهفرشان شکایت به پادشاه بردنی — پادشاه هرچند که تمیص فرود هرکها نبافت امیری عرض کرد صاحب اگر نرمان باشد دزا،را بگویم پادشاه حکم داد امیر بهانه خود رفت و خورد و برگت شهرا ببهانه ضیافت طلیدی چون همه مردمان جمع شدند و نشستند امیر دیوان مبلغ رفت و برروی همه مردمان نظر گرفت و گفت جه حرمراده و لحیال و احیام
حکایات لطفی

من گفت چرخ توهی می خواشد؟ گفت پسرم گفت آیا ابراهیم جانم که تا در می روید وی که بیرون می آید خانی باشد نه.

71. بیشینی دوستی گفت یک هزار روبیه ندی من است می خواهم یکی روبیه‌ها بیرون از شهر دفن کنم و سایی تو با همی این راز تکومی. الکسه‌ها در دو کسان بیرون شهرت زیب درخی نقد مذاکرای دفن کردن. بعد چند روز بیشتر تنها زیرآین درخت رفت ازند و هچ نشان نیافت با خود گفت که سایی آن دوست کسی دیگر نبود لیکن اگر یا نامزد هر زائر خواهد نقد هدای پس بحاجه او رفت و گفت باسیر نقد بستنی من آدمه است می خواهم که همانجا بهدیک اگر می باشد. شیطین دروم دوستی مذاکر بطبع نقد بسیار آن نقداها ایجا زند یکی بیش روی دیگر آیا تنها رفت نقد خود یا می‌خواهد. حکایت خودر پسندید و بار بر دوستی دوستان اعتماد نمکرد.

72. یکی یکی قاضی رفت و گفت که نکن مرا بن بهر زناکرد قاضی آن مرد رابطی و برسید سه چرا آبی‌ای این زن یافتم مرد انگریز. قاضی نمود که ده روبیه جوانه باین زن بده مرد ناچار بهم خواست. حکم قاضی زدن داد. چون زن بیرون رفت قاضی مرد فسود دو و نقد خود ازون بازگیر مرد چون این حکم یافت دویدت و مجدد خواست که روبیه ازین بزرگ کردند تنویست.

زن یکی قاضی بزار آمد و عرض کرد که آن مرد روبیه ازمن بزرگ می‌گذارد.
حكايات لطيف

ودرسَتْ كنتَتْ داد — و بكَ شاهين بر سركوتال زد و قتت —
اكر حُجّين إنصاف است — هشت آنَهُ تو بِكر — و هشت آنَه
آنَا بديه.

19 عُلماءِ از نُزُّ صاحب خُود قَرتت — بعد جنُد روز صاحب
او در شهر دیگر رفت — آنها عُلماء دید وا وارا گفت و قتت — چرا
گُرم؟ غلام دست در دامی خواجه زده قَرتت — عُلم من هستی
نَقْت يُسیار از من دَزَدیدی و گُرمیه — حالکَه یا تیانته آم — برُتو
سياسة خواهم نمود — القصّه هریش تکیه تانته و قتت و انصاف
خواستند — تانته آن هر دوز نَزد دریغه اشتاده کرد و فرود که بیکبار
هَرُو از دریجه مسوا بیرون کُنید — جون سر بیرون کُنید قاتی جلالاء
فرود که مشیه بر سر غلام یزن — غلام جُهون این شخص بسّید در
حال مر یخد آندرون کشید — و صاحب او اصل تکذیده تانتی غلام
روزی ابراهیم اَدَّه ابر در صرای خویش نشسته فود و عُلماء
نزد ار صفح زده — ناگاه دریغه در آمد — با دلتنی وابنی و بصاعی
خواسته که در صرای ابراهیم رود — غلامان گفتند ای پَرُحا می رُوی
بِی گفت درین خان می روم — گفتند این خانه پادشاه بی‌نفت نه
خلی ابراهیم فرَمود تا اورا بیش او رُند — گفت ای درشی این
صرای منست — بی گفت آی ابراهیم این خانه اول آزیِ شیا بوده
است؟ گفت ازیان جدید — گفت چیزن او در گذشته آزی که شد؟
گفت ازیان بدمع — گفت چیزن پدرت بِر ِردِ ازیِ که شد؟ گفت ازیان
حکایات لطیف

دیکان آن شخص را گفتند که در دل ما شکی داشتند. هم اثر نیکنده چونه دل داری که می‌گویی؟ گفت بر شکی دانشند نیک‌تر می‌باشد. بلکه یک شخص برورده نیست و او بر سیار دست داشته‌رون هم چون شخص، پرستش‌دار رهایی دانشند می‌گویید و پرست او را می‌دانند جنبید هم را یاد می‌آید زیرا که هم این‌ین را نیست دارداراست.

۱۷ روزی امیری بر می‌آمد و این‌ود یاد می‌کرد و از امیر چهای سوال کرد. امیر تیر و کم‌پای خود در دست فقیر داد و فرود می‌بود با نرخ. فقیر، پیام بر می‌زد و پرستاب صدر ایفافاً یاد. امیر پیام خوش‌شوند کرد و صد روبه فقیرها فقیرها به‌حال و‌چون گرد و گفت: گفت سوال کرد، هم نیافتست. امیر روی درهم کشید و گفت: صد روبه‌ها چرا به‌حال؟ می‌تویش هم نیافتست؟ این چه می‌خست است؟ فقیر گفت صد روبه‌ها هم زده کرد و از سوال چه یافت؟ امیر خنده‌داد و ان‌لام دیگرهم بی‌خیشید.

۱۸ در می‌اوا در ویلا بقایی رفت و در خزینه‌نشتای کرد. بقال در می‌اوا درچشم داد. در می‌اوا در باب تربه بر سر بقال زد. بقال هم به‌حال کوتول رفت و ناش نمود. کوتول در می‌اوا طلیب، و یکسی که چرا بقالی زده؟ در می‌اوا گفت که بقال مرا دشان داد. کوتول گفت آی در می‌اوا تقصیر نیست کردی؟ لیکن فقیر هسی از دیگر نیست سیاست نیست. هر یک به‌حال آدم به‌حال پیره‌ها شویم و هم‌آهنگ تقصیر و همین ایست. در می‌اوا بگوییه از جبه حذف بر آورد.
مصوریان یک لحظه درونی را نشان می‌دهند که برآن تصویر کشیده می‌شود. تصویر اینجا چه گونه‌ایست؟ 

چون تصویر کشیده می‌شود، چون مرگ، گرفته می‌شود. تصویر اینجا چه گونه‌ایست؟ 

چون اینجا چه گونه‌ایست؟ 

۱۵ شنیده نکته، طولانی بودن وارد زبان پاره آمخت. 

طولانی درجات، خوق می‌کنند. در سبز چه شکلی و همیشه خوشبینی و صد روزه تیمیم آن ظاهر کرد. 

در اینجا، چه شکلی مفصل یک‌هدار، 

جهان خود برت، در دلیل خود برت، پیشینه در دلیل خود برت. 

میان دو، در دلیل خود برت، پیشینه در دلیل خود برت. 

در سبز چه شکلی 

مفصل را تیمیم آمد و طولانی بودن کرد. 

۱۷ دانش‌جویی در می‌نشست و می‌نشست، و پیشینه در دلیل خود برت. 

شکسته در این مرگ و گرفت. مرگ در این مرگ و گرفت. 

شکسته در این مرگ و گرفت.
حِضْع‌کاِتِ‌ لَطِیْف

مردان طعمه مَکورهٔ بَری ایشان شَکرِ می‌پَسْتَه و هرچند دُور مِّیدَم
چون طلیبدیه مَیشَم بَاری‌م‌ آیه • خروس جوَاب داد از کاهی باری‌را
برخی دیده‌های •؟ وی می‌سَیب چَخوش‌یار بررسی صَعوب و بَرآتی‌
سپاسِ دیده‌ام • تو چَپِه‌زَور گُری‌زه اگر بَاری‌را بررسی دِی‌ي• بِزار

جواب شد

۱۲ پُدَشاهی از مسْتوه برگدار و زِری‌پاِّی نِیلِ انداختن‌فرود •
مسْتوه شیر نَمود که آی خِداوند • می‌ضیِف‌فوّلاشی پایی نِیلِ برداشت
— ما زِری‌پاِّی صَوةٌ انداز — و زِری‌پاِّی نِیل و زِری‌پاِّی — زیرآ که وی‌زیر
۱۳/۳۱۴۸* فریِّه اَست أوشْعُنْیاِّی او در باهی نِیل عُواهند خَلی‌ه * باشِش‌ه طرف
وی‌زیر و نَبَتُم سَوْر و نَفت • جهَ می‌گَ بَرز • وی‌عَرض رَدَ سَه‌
پایی خُدا تَقصیر اَبین حَلمَ‌زای‌ خُجش — و زِکَن مَآ نَیز دِلا خُواه‌
انداخت • پُدَشاه‌ر اُمّک سَفَر و هَفْنَاه وُزْری‌پنَد‌ آمد • تَقصیر

مُعَافُ کرْد و خَلْمَت بَخشید

۱۳ شِخْصی ظُکر خُوادا گفت که علی آَصِباَح اکْدُر زاغا چِجا نَشَه‌ه
بَی‌یی مَآ بَرکت سَه آَهُار خَواه‌ دَید و تَگَب‌ین نیک خَوادِین یَانَه •
تمام روز مِل بَرگی خَواه و گُذِشتْ اَیِّقتیه گُنگ‌ر دُو زاغا تَک‌جا دَید •
صاحب خُوادا خیر دَاد • صاحِب او چِجوی بَری‌سَه‌ آَمَد یِک زاغا
دِید — دِکِرگِر پَرده‌ پورد * پُسِیار بِنگرُ غُصا ِشدن و تازِی‌ر زده
گفت • هَلَم وقتِ دوستی بَری او طَعام فَنِسَاد • نَوْکر عُرض مَکور که
ای خِداوند • یِک زاغا دِری طَعام یَانَی • اگردو زاغا مَدّیدِی

می‌یافْتی آَیه من یَانَم
حكايات لطيف

أو بقدر بك اقتُشْت دراز خواهد شدُّ. هُجُون هُمّاء رَضْحُت سُنْدُ
شَخْصُي كَدَّرَكُبُدُّ تَرَسِيدْ و مُجوب خُوْدِا بِقُدْرِ تُكُبُ اقتُشْت تراشيد
روُزيَدُكُرُوْجُ تاَفْيي هُمّاء طَلْبُدْ و جُوْهُبَا دِيد مُعْلِمْ كَرُدْ سُحْبُدْ
كُبَسْت كِسْمَهُ دِينِارِاءَاوُرُغْنُت وَفِيِاسْت نُوُشُ

69 شَيْ شَقْاَيِّي درَسْكُبَا دِيدْ كَهِرِكُمْ مُسْحُرُدْ مِيِادُدْ و رُشْيِ
دِازُرِامَحُمْ مِيِّشْدُ. تَأْفِي مُسْحُرُدْ داَشْت و رُشْيِ بِسْيَارِ دِازْ. بَا
خُوْدُ كُنْت كَكُرُدْ تِرْيِذْ كَرُدْ نِمْيُتُمْ — ليكُنْ رُشْيِراَ كُنْتَا خَواهِم
كُرُدْ مُقْلَفُت نَآَشْ كُرُدْ نِياَتُ — نَأَجْرُ نُمْ رُشْيِراَ درَسْتُ كُنْتُ
وْنِيْمْ نَذْرْ زِلْلُجْ زُرْدْ — جُوْهُ مُوَرَى آنْشُكُنْ زِفْتُ شُعْلُوُدْ برُسْتُ اوْرُسِيدِ
رُشْيِراَ كُنْتَا نُطُاشُتُ — هُمْ رُشْيَاوُ سَوْحُتُهُ شُهُدْ— تاَفْيي بِسْيَارُ شُرْمُنْدَهْ
كُرُدْ بِسِبْبِ اَيْنِ كَهْ هُرُوْحُ درْكُبَا بُوُدْ بَانِثَاتُ رُسِيدُ

10 رُوْزُ مِسْكَنِدْرُبا حُاَفْرُانُ كُنْتُ كَهْ هُوْجُي كَسِيُّرَا مَحْرَمْ نُعْكُرْمُ
هَرْكُس هُرْقُهَا اَرْسِ خَوْاَشُتْ بِفَجُلِدُ. شَخْصُي أَنْ نَقْتُ عَرْضُ كُرُدْ كَه
خُوْدُنَاوُد مرَايُكُمْ دِراَشَتْ بِفَجُلِدُ سِكَنْدُرْ فُرُوْدُ سُكْهَا اَرْباشَاوَان
جُنْرَقْفُرُتْ بِئَلْيُنداَوُد اَلْتُ. أَنْ شَخْصُ كُنْتُ كَهْ بْاَشَارَا اَر
يُكِيْدُم دِئَدْ شُرْمُي — آيد مُلْحَيْي اَرْجُيَنْدُ — مِكْتَبُ كُنْتُ اَوْلُ سُوْلُ
كُرُدْي كَمْ اَزْمُرِيَهُ مِيْ — دِيْرُ سُوْلُ مُخْرُدُيُّ يَرَايْدُ اَرْمَزُتُهُ جُوْدُ
هُرْدُو سُوْلُ بِيِّيَكُرِيُّ — آنْ شَخْصُ لا جُوْبُ و شُرْمُنْدَ كُرُدْ

11 رُوْزِ بَارْخُوْرُيُّ كُنْتُ — سِبْيَارْ بَيْتُ لِيْي مُرْدُمْ تْراَيُي
بُرُونُدا و بِارَيْ دَرْ و خُانَاي مِيْ سَارِدْ و هُرْكَاهُ تْراَيُ كُرُدْ مُعُهاَنْدُ بِرْزُ
مُهْمِيْرْيُيْ? مِنْ اَرْكُحْ مُعْرُجْ جُنْتِيُّي اَمْ لِيْسُنْدُ جُنْدُ رُوُزِهَا اَرْدُسْتُ
حکایات لطیف

شناسی؟ گفت نه، بابا‌شاه گفت منم سلطان این ملک، کسی مرد ترپیم و پرپیم، ما میدانی؟ بابا‌شاه گفت، نه، گفت پسرانم مسیحا و نه روز دیوان‌می‌باشی، امروزی‌می‌باشی، از آن‌ها رویه‌ی ایشان شریف بود، ایشان همیشه خندیدند و ایکه همیشه گفتند.

۶۷ شخصی هر روز شش نان می‌زد. روزی دوستی از روی پرپیم نان‌یادی هر روز زده و دو نان را قرض می‌دهد.

آن‌جا درست گفت شما نه‌ی همه نبی‌ها داری‌ها، همه داری‌ها، گفت یک‌نن که میدانی مسیح‌م و نان‌یادی هر روز زده و دو نان را قرض می‌دهد و دو نان را گرفته‌ی می‌دهد.

پسران خود این‌ها می‌دهند.

۶۵ دو نان در طفیلی می‌زنستند و بی‌آه نداشتند، هردو پیشی‌‌کافی رختند و انصاف خواستند، تلاش‌ی قاضی جلال‌در طلیب و نزدیک به این طفیل، دو بار کن‌و بیره‌دو زن بده، زنی جنین این ضعف شنید خاموش ماند و زنی دیگری شور و فربد آگاه شد و برای خدا طفیل‌ر دو نام می‌کس و اگر‌چه‌بن‌انصاف است مسیح، نام خواهی تلاش‌ی قاضی‌ی بی‌قیدی پدیداشته‌که مادر طفیل‌هین است، طفیل‌بار می‌کسید و دو نان زده‌اند.

۶۸ شخصی را یک صیفه، دیوان در خانه‌ی مو شد و پریشی خبر کرد، تلقی‌ی همه روزمانی خانه‌یا طلیب‌ی و پدرک‌ی زیک زیک، خوب‌دای، که بابت خوب‌دای، همه‌ان در طول بازوی‌ی و گفت هرکه‌ی درد است، جواب‌ی.
حسكيات لطيفة

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郵政遭受破壞。郵政人員 accelerat 了 rô فى بارى باداته طليبيد و
بُرِّمدي. كَـهَـنْد سَـال عَـمًا تُبِّي إسْتْ؟ كَـفْت يِـسَت سَـال. كَـعْير
همان وقت از شمشیر قُـجم رَـو بُـررى باداته بقتل رمانيد. باداته
خوشنود کرید و حکمت وزیر پنسیس و بار میخی هچ مُـجم نُـسید.

۳۹ شاعری پیشی تُوْگَری زن و پیسیار اوّی سَـوی. تَوْگَر خوشنود
شد و کُفت. نزد منتفی نیست. لیکن غلبه پیسیارسَـت
اکرفا بینانی بدیم. شاعر یافته، خود وقت وقت فجر نزد تونگر
بازماد. تونگر یویزدن چرا آسِدی؟ کُفت دیروز وغدآه دادی گله
کرید. ازین هسپ آمدام. تَوْگَر کُفت. عَبَب احتمل هسی
توار میخی ما خوش کرید. من نیز تُزا خوش نُدو مَـلا
غلبه چرا دهم؟ شاعر شونیست، هُدَه بازت.

۴۰ چربی میِفت. مردي اوّی دید و دنیالی او روان شد. نَـین
پُرِّمید صَـه چَـر با سَـی می آَیی؟ کُفت برتو عاشق شده اَم. نَـین
کُفت بر من چه عاشق شده؟ خواهری ازمن خوشنتر است.
پس من می آید. بَـرو و برا وعشق شو. مرد از آنها بِرگشت و
چربی بدمورى دید. پیسیار ناخوش گرید و بار نزد او وقت کُفت.
چرا دِرْغُت تَنَی؟ من کُفت تو نیز رامت کُفت. اَر عاشقی من
می بَرَی بِتی چربی چرا دِرْغُت؟ مرد شونیست شد.

۵۵ روزی پاداته ظال تنبا اشرتر بایرون رَـت. شخصیا
زیم درخی یشته دید. برسید که باداته این ملک چگونه است.
ظالم یا عادل؟ کُفت پیسیار ظال است. پاداته کُفت مرا می
حكایات لطیف

9. پادشاهی بر دوشی فیچ فرستاده آن فیچ شهست یافت.

ششصی جلده نزد پادشاه آمد و خبر رسانید که فیچ سبیا نفع یافت.

پادشاه بسیار خوش شد و بی‌پی بیداد درون خبر شهست آمد.

پادشاه در ان شهست سیاست حکم خواسته درع سرکه که ای خداوند

لایه سیاست نمی‌زد، باز دو روز شباره شنود کرد.

خوش می‌کردید.

پادشاه این لذت‌های بسیار دید و اوا انعام نرود.

50. درخشانی در خواجه بی‌پی آمد و گفتند این بار دومن و ان آمد.

است و مادر خواسته پس ما وومه برادر باشیم و تراهن هم مال است.

اگر مرا قسمت بردارند هی چه شود خواجه غلام خودرا گفت که یک نفیسی سیاه ویزارده گفت، اگر خواجه چرا

قسمت خویست راهیت نیکی گفت خاموش باش اگر برادر

دبیرشونند این نیز تنو نمی‌رسد.

10. ششصی پسیار مفسد بود ام‌سی داشت آن‌ها در اصطلاب

بست لیکن طرفی که طراحان می‌خواهند از او عصر و منادی

دراده که آی می‌مانند تبادی جهت به یکی بینید سه درسی بیای

دست است همه مردمان شر جمع شدند. هر ششصی سه دوی

اصطلاب برای تبادی زن می‌خواست ار اندیشی، قد میکریت و آوا

راه‌بیداد هر که در ار اصطلاب می‌خواست شرونده از آنجا بازی آمد

و هچ نیب گفت.

52. پادشاهی از حکمی پرستید جد سال از عصر من باتی

است؟ گفت ده سال پادشاه بسیار متفاوت گردید و هنگامی پیمار

بر
حيكایات لطیف

لیست اگراندک زیاده از اثار خواهی تراشید - ترا سیاست خواه
نمود * مدلی نتوانست * ناچار نشده معاشق کرد *

* شخصی خاطر می نیست * مردی بیکانه نزد او نشست و
طرف خط میدید * آن شخص در خط نوشته مهدی بیکانه
و احتمال نیز می نیست این اتفاق - و خطاب حواران - از این سبب
همچنان اسم نیست * آن مرد گفت مرا احتمال می ننداشی * جرا راز
دیگر نمی‌تواند - خط ترنفسه ام * نویسنده گفت اگر خط از
نحوی نبود * چگونه معلوم کردی که همین نوشته ام *

* دانشمندی مصاحب پادشاه بود * موجب رییخ جزیره می‌شد *
روزی پادشاه او را گفت که اگر بار دیگر می‌نویسی رش خواهی بزد *
برو می‌سایست خواهی نمود * بعد جنگ روز دانشمند کریکرد که
پادشاه پیشان به مهربان گردید - و او را گفت - هرچه خواهی
ترا بی‌شمار * دانشمند گفت - رییش من ما بیش دیگر هچ نیی
خواهم * پادشاه تبسم کرد و گفت - اگر خوشی تو در همین است

* بخشیدم *

* امیر تیمور لنگی خون پنده‌سان رسید و مطبات طلبی و
گفت - از ترکان هیچه ام که در این شهیر مطابتی کامل ایند * مطابقی
نابینا بیش پادشاه حضرت شد و مورد آگزار کرد * پادشاه پیام خوش
گردید و نام او پرفسید * گفت نام من دولت است * پادشاه گفت
دولت هم کور میشود * او جواب داد که اگر دولت هم کور نیست،
به‌جانه نبگه ند، امیدی! پادشاه این جواب بستند و انعام پیامباورداد *

* بخشیدم *
حكايات لطيف

ازعمي تعبران بريديَّة، كنت عَم رُحمته وأثارب باذام هُمّه رأ
بوري باذامه خواهد مرت باذامه درخمش شد وموانئ قيد كَرد.
ومومي ديكرب طلبيد وتعبران خوات بَريس، عرض كرد كه ار همه
أولاد وأثارب باذامه ازارد خواهد نَينت باذامه اين نَنكته.

ْيسنَيد وَإنَّما داد

۳۲ دروي در مقام شنيعي براي درزيَّي اسب رفت اتِفاغا
جُرِّبَرَت هُنّ صاحب اسب درْزٌ يَلفت أكرِحَت درْزٌ يَلفت ما
بنظامي تآآرآد يعْنّم دَرْز قبول صرد وذَرْغ أسب رفت ورسن بآي اسعود بعد ازآن لقام داد بس برأس صّوار
شد وترَنِّد ولفت يبين يبر طور درْزٌ دِيكربنَد

مرَّمان هَرْنَدّ كه تعاقب اوكردنَد نياندنَد

۴۴ روزي مرغي بردرجٍي رشَشته بود باذامه اورا ديد وبا
حاضرُنُفت كه منير را به تير خواهم كفت تير وحكمانا كفت و
تير برمٍع ادانت وخطا كرد وَمُغر بيريد باذامه پيار خجَل
كردنَ شنيعي براي دفع خجَلَت كفت ز 있기 كه باذامه اكرّل
مرَّوا كشَع خواست كشَع يَليز تتافت لики برجاوي او رحم
كرد وتصدا خطأ نجد

۵۵ شنيعي با يكي شرط كرد كه اكر بازي ينام يك آثارُ كفت از
اندام من تراش جهني بازي ينامت مَدَعي إيفاى نشر خواست
اوتيبل نكرد هدر دو يشي قاضي رئتند قاضي مَدَعي راتفت
معان كي قبول نكرد قاضي برهم شد وفروم سكه تراش.
حکایات لطفی

بر خرم * پادشاه این لطفیه پسنديد و خندید و تقصیراو

میان فرمود *

۳۹ ششمی پیش بک نویسندگه رفت و گفت خلی پویس 
گفت پایی من درد می‌کنند آن شخص گفت ترا جانی بر فرزندان نیگاهم که چنین عذر می‌کنی * جواب داد که این شخص تو راست است لیکن هرگاه که برای کسی خص می نویسم طلیبه می شوم برای خوانندی آن زیرا یک دیگر شخص خست من خوانندین نیپیباند *

۴۰ ششمی دزد طبیب رفت گفت شنم من درد می‌کنند 
دواکن طبیب پرستید امروز چه خورده؟ گفت نای سوخته طبیب درا درچشم او کردن خواستت آن شخص گفت آی طبیب درد شعرار با جسم چه نسبت؟ حکم گفت اول نا دوا بطیب می باید کرد زیرا اگر چشمت درست بودی نای سوخته نیمجردی *

۴۱ اعلایی سهرگم کرده بود * میکند مجوده چون ییام * بیکر شریف * پرستی می‌شناسد از سوگند خود پسیمان شد گرده در گرده شتر آویخت و بانک رت که شتر را بیکر

میفرشی و زیبی به دید اما اویک گردیدا نیما کن و میفرشی شخصی در آنها رست و گفت چه آرزان بود اگراین شتر را این قله در گردن نبودی؟

۴۲ پادشاهی در خواب دید که تمام دندانهای او افتاده اند
حكايات لطيف

روي ا و زد — بيدارش — و روسي خوذا در دمـَّسِ خوذ دید
* هرندَّه؛ كَرِید — و بِخْوُد خنِید

۵۵) پادشاهی دانشمندی، طلبی و گفت — چیزها که ترا تافیء
* این شهبانم — دانشمند گفت لایین اینکار نیم — پادشاه پرمسید چرا
* جواب داد که اتفِّه گفت — اگر است گفت — ما معدود دانید
* و اگر دوگُفت — بس دروغیگونی قاطی صورت مصَّلُت نیست
* پادشاه علی دانشمند پسدرد — و اوا معدود داشت

۳۲) درویشی تقصیر تزرگ کرد — بیش حیْشی کوتول بردند
* کوتول حکم کرد مکه تعلیم روی درویش صیاد کنید — و در تمام شهر
* گردانید — درویش گفت — ای کوتول نصف رویی من صیاد کن —
* و که، همه مردم شهروخاهند دانست که حیشی کوتول هستم
* کوتول این سخت خنیدن — و تقصیر درویش معاو کرد

۷۷) شخصی را به نهست زنده و اگه زد هارون الرشید آوردن —
* واو اکارمی نمود — هارون الرشید گفت — هراینه میزنی تا اقرار کنی
* این مرد گفت این خلاف حکم خداست — حق نتایی فروپاشم انت که
* تو مردان را رنی خ د اقرار بایمان کنند — و تو مردانی که اقرار بکفر
* بُنَوَمَم — هارون الرشید و اوا بخشید

۳۸) روی شاعری تقصیر مکر — پادشاه جلاد را فرمود که رو
* برئي می اورا یکش — نزدِ درزاندِ شاعری افتاد — دوباری اورا گفت
* این که نامِدی و دیکریست — مردان کامی اینهندی نیستن
* شاعر گفت — آی ندیم اگر تو مردی پیتا — بجایی من بیشین تا من
حکایات لطیف

تُونگ‌گُفت، آی شاعر، مدلِ کری، یَچَّی‌کُرا، نُدایم، هَچِّی‌کُدیه.
همچنین، حالاً، چرا انجام نَشِّتَه؟ گُفت، حالاً، میخواهم که اگر بپردازیم، مریم‌خانم تَوْگُرم.

۳۱) نایب‌نائي در شب تار چاغ در دست و صبور بر دوَری و گفته، در بازار می‌رفت، شخصی از وی پرستیده، یه، ای احتمال روز و شب در چه‌ی توبیکسان، درست، از چاغ نارا قانده، چیست؟ نایب‌نائي خندید و گفت، این چاغ، برای من نیست، بلکه برای نست، تا در شب تارسیبی، مارنکی.

۳۲) داعی مسکین، بیش توُنگ‌گُفت، و چنان نَزِیدک، او نَشِّت، به میانِ شاعر و توُنگ‌گُفت از یک و چب زیاده، تفاوت نبود، توُنگ‌گُفت ازین سبب به‌یاد رُویِ ترش کرد و پرستیده، یه در میانِ تو و خرچه تفاوت است؟ گفت بقیدر بیک و چب توُنگ‌گُفت، جواب بستر خیل هد و عذر نمود.

۳۳) شخصی با بیضی دوستی، داشت و روزی بیخال را گفت که حالاً، بسفر درهم، اکتشه خود، بین زده، آیانا بی خود خواهم داشت، هرجا‌ها، اوا خواهم دید، ترا باد خواهم کرد، جواب داد که اگر یا، داشتی، چون‌ها، هرجا اکتشه خود خالی، بیپین مر یاد کن، که اکتشه‌ای، از پلان، خواسته، بودم، نداد.

۳۴) شخصی در خواب با شیطان ملاقات کرد، یک سیبی بر روی، او زد و پیش‌ها، او را گفت و گفت، آی ملمعیون دَشْمی ماهستی، و پری هری، دادی ما مردمان پیش در زمینه، که سیبی پری گرفت.
trakatat-e lutf-e

روی او زد - بیدارشد - و ریش خودرا در دست خود دید

شومت دو زد - و خود خندید

۵ پادشاهی دانش‌داریا طلیب و گفت - میغواهم که ترا قاضی

این شگرد * دانش‌داریا گفت لاتی اینکار نیم * پادشاه پرپریم سخا

جواب داد که چه گفت * اکر ایست گفتهد - مر معدوددارید

و اکر دوید گفتند * پس دویدگا قاضی که چه میلست نیست

پادشاه علی دانش‌داریا پسندید - و او بعود ماند

۲۷ درویش تقتیب یارگ کرد * بیش حبیبی کوتول بردند

کوتول حکم کرد که تمام روز درویش چونید - و در تمام شهر

کریانگید * درویش گفت * آی کوتول نصف روزی من چونید

و او که همه مردمی شهر خواندند دانست که حبیبی کوتول هستم

کوتول ایشان شام خردید - و تقتیب درویش مان کرد

۲۷ شقیقی را به نهم زندگی و این اخبار هر هرآن کریانگید - و او از کاری نمود * هارون آریشید گفت - هر یکه میهم تا ایزبان قاتر کن

آن مرد گفت این خلاف حکم خدانست * حق تعلیم فرموده ایست که

نیو مردان را بذری تا اکر ایزبان کنند - و نیو مردانی که اکر بکفر

نیمایی هارون حنینی و روا بشیشید

۲۸ روزی شاعری تقتیب کرد * پادشاه جالب را فرمود کرد

روی سی اورا یکش * لرده در آندام شاعر انتاد * ندیینی او را گفت

این چه نامرفت و تیپریست * مردان گاهی ایشان نمی ترسیدن

شاعر گفت * آی ندیم اگر تو مردی نبا - بهاری من پریشین تا من
حکایات لطیف

یک نفر می‌گفت که هر چه‌ی یکنواحی خواهند کرد، درون‌ش رپسید آن نشان می‌دهند. نمی‌دانم چکاهمی از من چیزی مخواهند دیگر هر چه‌ی

بنیماتی یاد کرده‌اند.

۲۱ روزی پادشاهی مع شاهزاده یک مفهومی رفت. چون هم گرم شد پادشاه و شاهزاده لیاقت خود را بررسی می‌نمایند. پادشاه تبسم کرد و گفت: آی می‌فرمایید برتو باریک خراسته فّست بلشته.

باز هم کرد. گفتند مفاهیمی که پشت نو راست شنو داد، یا پشت دیگر مردم، هیچ‌گاه نکرده نگرفت. گفت مفاهیمی که پشت دیگر مردمان کورش‌کرده - نیازان چشم که دیگران مرا می‌پیشند - من انها را به پیش‌نم.

۲۲ روزی پادشاهی از شاعری رحمید. جلادان فروند گه را بردی، من یکش. جلد برای مشتری اوردن زمان. شاعر حاضرا گفت: تا مشتری‌ارده سون‌ها می‌چیپی بزند که پادشاهی خوش‌شو. پادشاهی تبسم نمود و تنقص‌ها بفرشید.

۲۳ پادشاهی با وزیر خواه‌ی مفهود و حکم خو، نزد وزیری اندام به حکومت، وزیران اگر گفت - پیام خبر هرسپی، پرادکه نم چشم علی پیام خبر خواره‌سند. نه داده‌اند. وزیران نه - جهان پناه پیام خواره‌سند.

۲۴ شخصی مرتبه، یازده یافت. دوستی برای ترینیت پیش او. یافته. آن شخص پرستید کیستی - و چرا امیده؟ دوستی او شنیده.
حکایات یلیف

گردن و فُرُفَت - می‌گفت، شنایی، دوست قدریم تو ام - باری

نپرست زرن تو آمدی - شنیده ام که کُورش دارد.

۲۱ شهی دستا دریش گرفت و گرفت دویش بگورستان

رفت و نپرست مردی اوا گفتن که، آن شخص دستار ترا بطرف

باغ دید - کُورشیان چرا نپرسته و چه می‌گفت، گفت ام نیز آخیر

افتر حاوه ام - این سبب این نپرسته ام.

۲۷ نقاشی در شهی رفت و آنها به‌پیشه طبیعت آغاز کرد. بعد

چند روز صخره‌ای از وطنی او دوانه شیرین و اوا دید و پرستید که

خالص چه پیشه می‌کنی؟ گفت طبیعت؟ پرسید چرا؟ گفت از باری

آنها اگر دیگر پیشه نقاشی می‌نگرد - حال آن‌ها پرسته.

۲۸ سلطان سکنسپره دو آفرینش روزی بر دیوانه، اگر بکرد و گفت-

آی دیوانه از من می‌خواه! گفت مکسان تشییم میدهند یک که

نیستند. سلطان گفت آی دیوانه چیزی طلب کن مکسان در حکم ما

باشد. دیوانه گفت هرگاه مکسی در اختیار تو نپرست از تو چه خواهد.

۲۹ روزی شهی‌ی با خود میگفت مکسان هرچه در زمین و آسمان

است همه باری من است - ما پسی که در خدا آورد. در آن

اثنا پس بله بیشی، او نپرست و گفت - درآیند غور نشاخد - زیرا

که هرچه در زمین و آسمان است، خدا باری تو آورد - بلئه، تو-

باری من - ندایی که از تو بزرگتریم.

۳۰ شاعری توی‌گری، ام‌ام‌ام کرد، چه نیابت، پس هجو کرد،

تُوْکُر آوا هچ تُفُت، روز دیگر شاعر بدر دوازده اور زمان و نپرست.
حكايات لطيف

7 أوردت إحدى أفلاتون وقتي زاهدي. ديد كي مبكفت خداوندا مرا ذو دستان كي من نكاه دار. أفلاتو كين فجفت أي زاهد. إين تين. دعاست كي ميكفي؟ زاهد جواب داد إحتزار دينمان ميكن باست إما ذو دستان ميكن نست.

8 نصيروان ذي درجمه بسديد شجاعت جيبست. فجفت توت دل. فجفت شرعت دست نيكيفي. فجفت اكر دل توني نست توت. در دست نبي ماند.

9 مسموع باري شادي حكربعد أرز دجاجه مانن أو يسم رجيد شهيرة فجفت. إين يسم رجا. نام خواهي داشر. فجفت ييك.

6 جراك را نمة ددر دجاجه طي كرد. شخصي ذو أفلاتون بسيد كي مالهاي فيشدار در دجاجه بود. وصرف دريا كليك در دريا. يَجَهَبُوَانَ بَيْنَ هُبُن

10 بود. كي أزر ديرا بصدارة صلامة رسيم. كي ونست شخصي بدر خانه وسري. إين بار رفت. دريانان فجتند در خواب است. فجفت باو كليك. كي إين تدار خواب. عزاليتي خيرا. نبي ميري.

11 كاذبي بداروا. كليك رفت. وسواح ككرد. كي اندر وبه. جواب آمد كي فيي در خانه نست. كا كليك باو. نايم سواح كرد. بود فيي شورام كي جنне. جواب باهن. كي تشي طبيب رفت. فجفت. درشت تيرج حاي. مرا دملي شده است دوا بده. طبيب بريري. نظر.
حكايات لطيف در عبارات سليس

1. في شخصي في حاد أمناء أن شخص غفت - أي غفت

2. عزيز - جانيته روي - تا ذي ور كيم

3. أرماني كريدن كدو طرفكتي يا برادرنا؟ غفت من طركتيم -

أما جون، يسكن في بحير بري يعيش في من بربر خواه شد -

4. زين بدر و بحبو يبهر شد - بسکه غفت أكر من بريم

5. توهين جون خواه ينيست؟ غفت أكرده ميريد جون خواه ينيست؟

6. روبدجيه - يا مادر خود غفت مار جيله بيعام رحه جون

بكساتي نصات درناميم خودا از برهانونم - غفت أن جيله فراوشت -

أما هئيربي همه آمست كرك خانه خود نشيي

7. دريحي برهنه خواه جا غفت آخر من به در خانه تكر بيبم -

ما جه كي؟ غفت ترا كفس كم - غفت مارا در ييني شيوران

8. مون بيرمي في وصفه من حائر سماير - خواه بنيديد وارا

بيرامي دا -

9. شخصي رظردن كيه جون مردم برزي شتري اندام در حوض

دردايد - نظر در صدام جانبه نيايد؟ غفت أكر دانا بود - به

10. جانبه جامه ودستار خود نظر دارد - غفتن جرا؟ غفت تا دردي

نه برده.
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, ۱, used as a preposition before a noun, and, in verbs, prefixed, as ۱, or ۱, to the Future, and, redundantly, to the Preterite. ۲dly, ۲, or ۲, and ۳, prefixed to verbs to denote negation (Gram. p. 48. No. 40). ۳dly, ۳, or ۳, prefixed to verbs, to denote the Present and Imperfect Tenses. The ordinary affixes are, 1st, the ۱, denoting unity, &c. (Gram. p. 30. No 29); as, ۱, “a certain person” (in the Vocabulary, look for ۱). ۲dly, The plural terminations, ۰۱, and ۰۱ (Gram. p. 25. No. 25), together with the termination ۰۱. ۳dly, The terminations added to form the various persons of the verb; and, lastly, pronominal affixes, ۶۶, ۶۶, ۶۶. 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.

اب

آب, water, splendour.
ابراهیم آدم, name of Ibrāhīm Adham.
اب, a pious sovereign of Bakh.
اب، a honour, reputation.
ابلا, foolish, s. a fool.
اثش, or اlash, fire; anger.
اتهکاکان, accidentally, by chance.
اسار, traces; a pound weight.
اثبّت, confirmation, proof.
اثر, mark, sign, vestige, effect.
اثنایا, middle; dar asmā-e an, or dar in asmā; in the mean while.

ادب

ikhirāz, taking care of one's self.
أحمد, foolish, a fool.
احوال, circumstances, affairs, condition.
احول, a squinting person, one that sees double.
اختيار, choice, power.
آخر, the end, at last; ākhir ul amr, in short, finally.
ادر, payment, fulfilment; adā kar-dan or sākhtan, to pay, fulfil.
ادب, politeness, courtesy.
Adam, the first man; hence a man, one of the human race.

iradat, or irada, will, inclination, intention.

arsân, cheap, worthy.

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

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

ārī, yea, yes, yea verily.

az, from, by, with, than.

āzād, free, emancipated; a hermit.

āzar, affliction, vexation.

āznān, thence, therefore.

āzmūdan, to try, test.

āsāmi, names, or a list of names.

āsāspish, ease, indulgence.

āsāb, means; goods and chattels.

ās, a horse; also asp. 

āstād, master, preceptor.

āstādan, to stand, persist.

āstakhān, a bone.

āstāmāra, bearing. 

āstāmdar, Alexander the Great.

āsfar, travels: plur. of āsfor.

āsmā, a name, noun in Grammar.

āsmār, stories, conversations.

āsmān, the sky, the heavens.

āsādur, to repose, be at ease.

āsid, trouble, annoyance.

āsitār, a prisoner, captive.

āstimā, a stable.

āstān, at all, in the least.

ātilā, information, notice; 'ittilā, investigating.

ātāhār, manifestation, pointing out.

ittimād, confidence, reliance.

Arāb, an Arab of the desert, or an uncivilised wandering Arab.

āghāz, a beginning.

ātās, to fall, to happen.

ātāra, calumny, slander.

āfrīdan, to create (root āfrīn). 

āfrīn, creating; applause; bravo!

āfgāndan, to cast, throw.

āfās, poverty, destitution.

Aftātun, Plato, the Grecian sage.

ākārbād, relatives, relations.

ākārār, confirmation, confession.

ākār, most, frequently.

ākān, now, at present.

ākār, if; agar, agarchi, though.

al, the Arabic article “the,” prefixed to Arabic nouns. (Gr. p. 18.)

al-battā, in truth, assuredly.

al-Γīftāt, notice, attention.

al-Γīzād, idolatry, infidelity.

al-Γīzāl, at present, now.

al-Γhāl, in short; finally.

al-Γhāsīl, in short, finally.

al-Γizām, conviction.

al-Γidda, in short, finally.

Allāh, God.

ālāhī, Divine. The Deity.

āmā, but, nevertheless.

āmān, protection, safety.

āmānāt, a deposit, a thing entrusted, or consigned to one.

āmtāhān, trial, examination.

āmādan, to come, to be (r. āmānīdan). 

āmār, matter, affair, subject.

āmīroz, to-day (for in-roz, this day).
باغ

این

imsān, faith, conscience.

injā, here, in this place.

injihān, such as this, thus.

inkadar, to this extent, so much.

inki, he who, that which.

a-inā, a mirror; times; har-ā-inā, always, at all events.

ب

ba (in Arabic, bā), a preposition, by, with, in, to; bī, verbal prefix.

بَا, in company with, possessed of.

بَاذ, the wind; bar bād dādan, to give to the wind, to cast away.

بَذَاة, a king.

بار bār, a burden; time, as in the phrase yak-bār, once; dū-bār, twice.

بَرَا, 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 yāftan, to win the game.

بازیس bāzīdan, to play, gamble.

بِعث bā'is, cause, reason, motive.
Bagh, a garden, an orchard.
Baghel, a gardener.
Bakh, a remainder, remaining.
Bak, fear, hesitation.
Bala, above, on the top.
Balkul, entirely, "in toto."
Bam, roof of a house.
Bamdad, in the morning.
Bang, a voice, sound, cry; bang zadan, to call out.
Bar, true, creditable; bar kardan or dastan, to believe.
Barchi-khana, (literally) cook-house; a kitchen.
Baham, together, united.
Baiyiastan, to be proper, necessary; generally used impersonally; as, baiyad, it is necessary, &c.
Bachcha, the young of any animal.
Bakhsidan, to bestow, forgive, spare.
Bakhul, a miser; stingy.
Bad, evil, bad: much used in composition; as, bad khoo, of ill-temper; bad rüe, ill favoured.
Badnam, a bad name, reproach.
Badnhaad, depraved, perfidious.
Badanj, in that place.
Bed, out, to the door.
Badin, for in this; hereby.
Bar, on or upon, for, at.
Barbar, literally, breast to breast; equal.
Baradar and biradar, brother.
Biradarun, worthy of a brother.
Barad, at the end, after; generally applied to time.

Bar-umadan, to come up, come to pass.
Bar-awradan, to bring up, prolong.
Barai, for the sake of; barai khudat, for God's sake.
Bar-khastan, to rise up, to depart.
Bar达尔, kashidan or kardan, to hang, to crucify.
Bar-daishan, to hold up, to carry off.
Bar dastan, to bear, carry away, bring.
Bar kandan, to pluck out, to eradicate.
Birka, a pond, pool.
Birgushtan, to return.
Birgumustan, to send forth.
Biranj, rice.
Bir, on him, her, &c.; biram, imperative of raftan, go thou.
Birhamed, confused, offended, enraged.
Birhama, naked, bare.
Biryan or buryan, baked, fried.
Birjumi, Buzurjmihr, a man's name.
Bazur, great: applied to age, it means, old, reverential.
Bas, enough; bas kordan, to have done.
Bisat, a bed, carpet, covering.
Bistar, a bed, couch.
Bistam (band) to bind.
Bisayr, much, many, very.
بقا

بکال bakkāl, an oil-merchant, a grocer.
بل balā, evil, misfortune, calamity.
بلك bālkī, but, rather, on the contrary.
بلند buland, tall, high, great.
بليف bāli, yea, verily, indeed.
بند bānārīn, on this account.
بند bānd, fetter, desire.
بندگی bandagi, servitude, submission.
بندگی bāndā, a slave, servant.
بی bū or būs, fragrance, smell.
بیش bīsh, beyond.
بیشان bāshān, to be, exist (r. بیش bāsh).
بی bā, by, with, in.
بی bī, good, better.
بیان bāhānā, pretence or pretext.
بیت bītar, better; bītarīn, best.
بهر bahrā, a share, portion; utility.
بی bī, without, deprived of.
بیار bīyār, imper. of āwardan, to bring.
بیان bāyān, explanation, narration.
بی بی bībī, a lady, mistress.
بیان bījāna, earnest-money.
بیجا bējā, out of place, improper.
بیچگری be-jigari, timidity, cowardice.
بیچه bēchāra, helpless, forlorn.
بیچه bêchī, destitution.
بیچی bēchī, shameless, impudent.
بیل bēlī, root of a tree.
بی خرجی be-kharji, non-expenditure, economy.
بیدار be-dār, watchful, awake.
بیرون berūn, out, outside.
بیست bīst, twenty.
بیعانه bāšāna, earnest-money.
parvaradan, to cherish, to rear.
parhezgar, temperate, pure.
paridan, to soar, to fly.

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

pisar, a son, a boy.
pirdan, to soar, to fly.

pasand, agreeable; pasand āmadan, to be agreeable.

pasandidan, to approve of, to admire.

push, the back.
push, the back.

pašemān, penitent, regretful.
pasha, a grand.
pānāh, aid, shelter, asylum.
pumbera, cotton; pumbera-farash, cotton-seller.

panj, five; panjum, fifth.
panjāh, fifty.

pindāsh, to consider, imagine, believe.

post, skin, hide.

pus issued, to put on (a garment).
to cover, conceal; poshāndan, to cause to be clothed, covered, &c.

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

paid, manifest, born, created.
pir, old, aged, an old man, an elder.
piraḥam, a garment.

besh, before, in front.
pesha, a trade, avocation, or profession.

paik, a runner or courier.

pil, an elephant; also nil, nil, nil.
تَعَالَ, He is exalted; God.
تَعَبَ, labour, fatigue.
تَمِيزَ, interpretation, explanation.
تَحْزَيْتَ, condolence.
تَحْزَيْمَ, magnifying, revering.
تَفْارِثَ, distance, difference (in space).
تَفْرَجَ, enjoying or viewing (of scenery, &c.)
تَفْكَرُ, thought, contemplation.
تَقَابَ, dunning, demanding.
تَقْرِيبَ, proximity, presence.
تَقَصَّرُ, delinquency, crime.
تَكَذِّبُ, accusation of falsehood.
تَكَذِّبَ, bottom, depth; dar tag, underneath, subjected to.
تَلِسُ, search, investigation.
تَمَاشَ, a spectacle, show.
تَمَّ, all, entire, the whole.
تَنَدَبُ, admonition, reproof.
تَنَبِّىءُ, alone.
تَوْابُ, to be able.
تَوْعِيْبُ, blame, chiding.
تُلُّ, name of a certain weight.
تَوْقَفُ, delay, putting off.
تَوْكِيرُ, powerful, rich.
تَحْمَتُ, accusation, calumny.
تَتَحْمِيْتُ, congratulation.
تَجْيِيْ, or tihā, empty; tahi-dast, empty-handed, destitute.
تَجِيْبُ, reač, prepared.
تَقْرَ, an arrow.
تَقْرَارُ, an archer; tār-andāz, archery.
تَقْرِیزُ, sharp, swift, violent.

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

تَثْبِتُ, proof, confirmation.
تَثْبِتُ, reward, retribution (in a future state).

جَ, place; jā-kardan, to occupy a place, to settle.
جَاسوس, a scout or spy.
جَآمَ, a garment.
جَان, soul, life.
جَانِب, side, direction.
جَآء, anywhere, in some place.
جَبِّرُ, forcibly.
جَدٌ, grandfather, ancestor.
جَدَا, separate, apart.
جَرَمْنَا, a fine or penalty.
جَرْدَة, a memorandum-book.
جِسْتَنِ, justan (root جَرْ), to seek.
جِجْرُ, the liver.
جَلَّ, an executioner.
جَلَّدُ, quick, swift.
جَمَآعَتُ, a number, crowd.
جَمِعُ, an assembly; jam′ shudan, to assemble.
جَمِيعُ, all, the whole.
جَنِبِیّ, to shake, move (intransitively); hence, jumāndan, to shake, move (actively).
جَنْگُ, war, battle.
جَنگل, a forest of thickets.
جَنگلی, wild, untamed.
چوا
جوابٌ jawāb, an answer.
جوان jawān, a young man, juvenis.
جواهر jawāhir, jewels; jawāhir-khana, the jewel-house, treasury.
جوشن jaušhan, a cuirass, coat of mail.
جوع jū, hunger, appetite.
جاه jahāz, a ship, boat.
جهان jahān, the world, an age.
جب jāib or jeb, a pocket, purse; also, a mantle.
چادر chādar or chādir, a mantle, sheet.
چارa chāra, resource, remedy.
چاشت chāsht, the mid-day meal.
چاه chāh, a pit, well.
چیرا chirā, why? wherefore? chirā-ki, because, since.
چراغ chirāgh, a lanthorn, lamp.
چردن charidān, to graze, feed.
چشم chashm, the eye; hope.
چقدر chi-kadar, to what extent? how much?
چکیدان chakidān, to drop, to fall by drops.
چگونه chigūna, what sort? how? why?
چلان chūnān, like that, such as that.
چند chand, some, several.
چندبار chand-bār, several times, often.
چندین chandīn, so much, as much as this.
چنگل changul, a hook, a claw.
چنین chunīn, such as this, so much.
چون chūn, like, when? how? why?
چوب or chūb, a stick, piece of wood.
چه cī, that, that which, what? for.
چهار chahār, four; chahārum, fourth.
چیدن chidan (root چین), to gather, collect.
چیز chīz, a thing, an affair.
چیست chīst, What is it? for chī and ast or hast.
چاک چاد حکم
حذق hāzik, skilful, expert.
حاسil hasil, result; hāsil kardan, to acquire; hāsil shudan, to be acquired.
حائر hāzir, present, in attendance; hāzīrān, those attending.
حالت hāl, condition; dar hāl, immediately.
حال hālan, now, presently.
حالت hālat, condition, state.
حامل hāmil, bearer, carrier.
حبشی habši, an Abyssinian or Negro.
حبba habba, a particle, a grain.
حراز زاده harām-zāda, unlawful-born, a reprobate.
حیوان hirmān, disappointment.
حرف harif, a rival, companion.
حساد hasad, envy, malice.
حشمت hashmat, pomp, retinue.
حصة hissa, a share, portion.
حضرت hazrat, presence, Your Majesty, Highness, &c.
حضر huzur, presence, the royal presence, the King's Court.
حق hakk, truth, right; hakk ta'āla, God Almighty.
حقیقت hikīka or hakikat, truth, circumstance.
حکایات hikāyat, stories, tales: plur. of حکایت hikāyat, a story, narrative.
حکم hukm, order, sentence (of a Judge).
خلاق

خلاق khabar or khabr, news, information.
خلاق khabar-dār, attentive, aware.
خلاق khajal, ashamed, abashed.
خلاق khajalat, shame, bashfulness.
خلاق khidā, God, a master.
خلاق khudāmand, a lord, master; khudāmand-i-ganj, the Lord of the treasure, the Most High.
خلاق khidmat, service, presence.
خلاق khar, an ass; khar-gosh, a hare.
خلاق kharāb, destruction, evil, bad.
خلاق khurāsānī, a native of Khorāsān, a Bactrian.
خلاق khurān, to cause to eat; to give food, to treat.
خلاق khurāndan, to cause to eat; to give food, to treat.
خلاق khurūd, small, little; khirad, wisdom; khiradmand, wise, sensible.
خلاق khorāmā, the fruit of the date-tree.
خلاق khorūs, a cock.
خلاق kharīdan, to buy, purchase.
خلاق kharīta, a purse.
خلاق khizāna, a treasury.
خلاق khasārat, loss, damage.
خلاق khuspīdan, to sleep.
خلاق khusrū or Khusrū Parnīz, a celebrated king of Persia.
خلاق kishm or khashm, anger, indignation.
خلاق khushnūd, also content, joyful, pleased.
خلاق khaṣī, a goat.
خلاق khatt, a letter, an epistle.
خلاق khatā, an error, failure, missing.
خلاق khatīb, a preacher.
خلاق khāla, liberation, freedom.
خلاق khilāf, the contrary, opposite.
khil'at, a dress of honour.

khalavat, privacy, retirement.

khaldan, to pierce into the flesh (as a thorn), to prick.

khuslan, to sleep. (V. Gr. p. 12. a.)

khuns, a hermaphrodite.

khanda, smile, laughter.

khando, to smile, laugh.

or خَوْرَ " khū or khūe, temper, disposition.

خَوْرَ " khūb, sleep, dream. (V. Gr. p. 12. a.)

خَوْرَ " khūdban, to sleep.

خَوْرَ " khūja, a master, merchant.

خَوْرَ " khūr, devouring; used in composition; as, bisyār-khūr, a glutton.

خَوْرَ " khūstan, to wish, will, desire.

خَوْرَ " khūdan, to read, to call.

خَوْرَ " khūb, good, beautiful.

خَوْرَ " khdā, goodness, beauty, virtue.

خَوْرَ " khud, self, a friend.

خَوْرَ " khur, food.

خَوْرَ " khurdi, small, little.

خَوْرَ " khurdan, to eat, to swallow.

خَوْرَ " khus, pleasant, good; khush āmadan, to be agreeable, to be welcome.

خَوْرَ " khusī, joy, pleasure.

خَوْرَ " khusdāman, a mother-in-law, a wife's mother.

خَوْرَ " khusnūd, pleased, satisfied.

خَوْرَ " khusha, a bunch of grapes.

خَوْرَ " khes, self. (Vid. Gr. p. 12. b.)

خَوْرَ " khīyānāt, treachery, dishonesty.

خَوْرَ " khairiyat, welfare, safety.

dādan, to give, pay (r. 25 dih).

dār, the gallows, a gibbet: in composition it means possession.

dārogā, the head man of an office.

dāshā, to possess, hold, have.

dāman, skirt of a garment.

dānā, wise, prudent.

dānīstān, to know, to think.

dānishmand, wise, learned.

dāna, a grain, seed.

dā-im, always, perpetual.

dāmān, a daughter, a dams. 

dakhāl, entrance.

dar, a door; prepos. in, into, at; ba-dar, out, to the door.

darāz, long, distant; also dirāz.

dar-āmadan, to enter.

dar-āvekhtan, to contend, grapple with.

darbān (also darwān), a door-keeper, a porter.

darākt, a tree, a stalk.

dard, pain (bodily or mental).

dar-āsidan, to arrive, enter.

durust, right, true.

dirām, money, a small silver coin.

dar-āmāndan, to be destitute, to be "in a fix," to be weary.

darwāza, a door, a gate.

durogh, a lie, falsehood: durogh-go, a liar.

darin, in, inside, within.

darwās, poor, a religious mendicant.

dar-ḥam, together, contracted;
dīmūn, the second, secondly.

dūrūn, to run.

dūyum, the same as dūmūn.

dūhūn, a villager, a peasant.

dūhūn, to cause to give.

dī, yesterday; yesternight.

dīyār, a country, kingdom.

dīyānat, probity; dīyānāt, honest.

dīdār, a sight, an interview.

dīdan, (root yīn bīn), to see, experience.

dīroż, yesterday.

dīshāb, yesternight.

dīgār, another, again.

dīnār, name of a coin, a denarius.

dīmār, the wall of a house, &c.

dīwānā or devānā, mad.
زند

رویه
روپا, silver, a rupee.
رپیا, a rupee, a silver coin,
value about two shillings.
روز
روزگار, lifetime, the world, fortune.
راک, a road, path; راهزمان, a
highway; راهبان, a highwayman.
راکمان, to release, rescue;
causal of رستم رستم (r. راک).
رختن, to spill, destroy.
ریز
ریز
ریمانه, a rope, chord.
ریش, the beard, a suit of clothes
for festive occasions; ریش, a sore,
an wound.
زاده
زاده, born, a descendant; used in
comp. as: شاهزاده, born of a king.
زاغه
زاغه, a crow, a raven.
زاهم
زاهد, a holy man, a hermit.
زاورس
زاورس, to bear, bring forth.
زبان
 zabēn, the tongue, a language.
زار
زار, a captive, a dupe.
ژیر
ژیر, hindering, force, threat.
ژدن
ژدن, (r. ژدن), to strike, inflict.
زار
زار, gold, money, wealth.
زار
زار, cultivated ground.
ژست
ژست, hideous, ugly; ژمست-ریه,
of an ugly face; ژمست-خیو, of a
vile temper.
zaman
زمان, time, season, an age.
zamin
زمین, earth, land, region.
ژن
ژن, a wife, woman.
ژن
ژن, fornication, rape.
ژندان
ژندان, a prison, a jail.
سیا

سرا or sarā or sarū, an inn.
سرايا sar-a-pā, from head to foot, entirely.
سرامیه sarāsimā, disturbed, delirious.
سراغ surāgh, a sign, mark, trace.
سراغ بیمار sar-bā muhr, sealed up at the top.
سر راه sar-i-rāh, a road, path.
سرشت sirāshi, nature, constitution.
سرکار sarkār, a headman, Court, Government.
سرود surod, a song, a melody.
سرا sazā, desert, punishment.
سفر safar, a journey, voyage.
سکندر sikandar, Alexander the Great.
سگ sfeg, a dog.
سلام salām, salutation, peace, safety.
سلطان sultan, a supreme ruler, emperor, king.
سالم saal, 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 samār, a horseman; samār shudan, to be mounted.
سوال su-āl, asking, begging, a question.
سواي sināie, except, besides.
سخن sokhtan, to burn, to be inflamed.
سوداگر saudāgar, a merchant.
ساغان saugand, an oath; saugand khurdan, to swear, literally, "to eat an oath." (Vide Story 18.)
سوم simum, the third, thirdly.
سویت sawiyat, equality, fairness.
سیه sīh, three.
سیاست siyāsat, punishment.

سیاسد sākhlan, to make, frame, form.
ساعت sā'at, an hour, an instant.
سال sāl, a year.
سیه sūn, mode, manner; chi-sūn, how? سیهاتān, revelation (of the marvellous.)
سیاسی sū-ise, a groom, a manager.
سیا sīya, shade, shelter.
سبب sabab, cause, reason.
سبو sabū, a cup, jar, pot, pitcher.
سیر sīpar, a shield, target.
سپار supurdan or sipurdan (r. سپردان sipar), to entrust, consign.
سیا sītūdan, to praise.
سپردان sūtūn, a pillar, prop.
سخارت sakhāvat, liberality, munificence.
سخت sakhht, hard, strong, violent.
سخس sukhan or sukhun, a word, a matter, a thing in general.
سر sar, the head, top; a design: sīr, a secret.
سيا
سياه sīyah, black.
سغي sikh, a spit.
سیر sair, a walk, a journey.
سيلة sīla, a blow, a buffet.
سيلي sīlī, a blow, a slap.
سیم sīm, silver.
سینا, the bosom, breast.
سینم sīnum, the third, thirdly.

ش
شادی shādī, marriage, rejoicing.
شاء shā'ir, a poet.
شام shām, evening.
شاه shāh, a king, monarch.
شاهد shāhid, a witness, a bystander.
شاهدزاده shāh-zāda, a king's son, prince.
شایستن shayistan, to be fit, proper.
شب shab, night, evening.
شنب shītūb, haste, speed.
شتر shutur, a camel.
شجاعت shajū'at, valour, prowess.
شخص shakhs, a person.
شدن shudan, to be, become.
شرح shir, interpretation, commentary.
شرط shart, stipulation, wager.
شرم sharm, shame.
شندی sharmanda, ashamed, abashed.
شروع shurū', beginning, attack.
شرف sharif, noble, eminent, holy.
شریک sharik, a partner, companion.
شستن shustan (r. شū), to wash, cleanse.
شش shash, six.
شطرنج shatranj, the game of chess.
شعل shu'la, a flame.

صاحب
شفاعت shafa'at, intercession, deprecation.
شفقت shafkat, pity, compassion, affection.
شک shak, doubt.
شکار shikār, hunting, prey, game.
شکایت shikāyat, complaint.
شكر shukr, thanks; shakar, sugar.
شکست shikast, defeat, disaster.
شکستن shikastan (root شک shikan), to break, defeat.
شکم shikam, the belly.
شگون shugūn, an omen of good.
شما shumā, you: plur. of تو, thou.
شمیش shamshir, a sword, scimitar.
شنخانشīnākhitan, (r. شناس shīnas), to know, recognise.
شید shinidan, to hear; also shanīdan,shanidan.
شور shor, noise, tamult, uproar.
شوره shohar and shaihar, a husband.
شید shahd, honey, sugar.
شهر shahr, a city; a lunar month.
شمات shah-māt, check-mate; literally, "king dead."
شير sher, a lion, a tiger.
شیرین Shīrin, name of a lady, wife of Khusrū Parviz.
شیش shīsha, a phial, a glass.
شیطان Shaiṭān, Satan, the Devil.

صاحب sāhib, a companion, a lord, master: in composition, it means endowed with; as, sāhib-kamāl, possessed of perfection. (Vid. Gr. p. 28. 6.)
صف

صاب sāf, pure, clear, evident.
صل صل sālih, honest, sincere, wise.
صباح sabāh, morning, dawn of day;
ala-s-sabāh or sabāh, early in the morning.
صبر subh, the morning, dawn, Aurora.
صحراء saharā, a desert, a plain.
صد sad, a hundred.
صرف sarrōf, a banker, money-changer.
صرف sarf, changing, turning; sīr, pure, merely.
صغرة sa'wa, a kind of sparrow.
صف saf, drawing up (men) in ranks;
saffzada, mustered, arrayed.
صالح salīh, advice, counsel.
صل صلح sulh, peace, concord.
صندوق sanduk, a chest, box, trunk;
sandūkcha, a small box.
صبر surat, form, figure, face.
صيد said, hunting, prey, game.

ض

زمام zāmin, a surety, sponsor.
ضغيف za'if, infirm, weak, poor.
ضيف ziyāfat, a feast, invitation.

ط

ططق tak, a shelf, recess in a wall; copula.
طالب tālib, asking, studious.
طبابة tibābat, the medical art.
طبيب tabib, a doctor, physician.
طرف taraf, extremity, direction, side.
طعام ta'am, food, eating.
طعام tu'ma, food, dinner.
طفل tifl, an infant, a child.

عيبي

طلال tīlā, gold, gold fringe.
طلال talāk, divorce, dismissal.
طللب talab, petition, demand, wages;
talab dāshtan, to search.
طلبي talābūdan, to seek for, call.
طمطم tama', avidity, desire.
طبر taur, mode, manner, condition.
طير tūti, a parrot.
طول taul or tūl, length, height, duration.
طير tayy, traversing, travelling; tayy kardan, to traverse, pass over.
طيب tayyib, good, agreeable.

ظ

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

ع

عادل 'ādil, upright, just.
عاني 'ārī, naked, destitute, bare.
عاشق 'āshik, a lover, loving.
عاقل 'āqil, wise, intelligent.
عالم 'ālam, the world, time, state; 'ālim, learned, wise.
عبادة 'ibādat, worship, adoration.
عبارت 'ibārat, style (in writing), sense.
عنك 'īnāb, reproof, anger.
عجائب 'ajā-ib, marvels, wonders.
عجائب 'ajāb or 'ajūba, a wonder,
strange, marvellous.
عجائب 'ajīb, rare, wonderful.
عدا

عدالت 'adālat, justice, equity; 'Adālat-panāh, Asylum of Justice.
عدل 'adl, justice, integrity.
عذرا 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 'aziz, dear, precious.
عصار 'assār, a staff, a bludgeon.
عطار 'attār, a druggist, a perfumer.
عطر 'itr, odour, perfume.
عفو 'afū, forgiveness, indulgence.
عذّد 'akd, an agreement, alliance.
عقل 'akl, reason, sense, wisdom.
عقوبة 'akibat, punishment, torture.
علم 'ilm, knowledge, science.
علم 'ulūm, sciences (plur. of last word).
علي 'alī, a man's name.
on or at 'alā, on or at.
عمر 'umr lifetime, age.
عمل 'amal, action, conduct, rule.
عنان 'inān, a bridle, the reins.
عنايت 'inayat, a favour, bounty.

غلب ghālib, prevailing, victorious.
غلاب ghāyat, the extreme, extremely.
غز غز gharrāz, wish, design; al-gharrāz, in short, finally.
غلظة ghurfā, a window, a parlour.
غور ghurūr, pride, haughtiness.
غريب ghārib, poor, strange, rare.
غماز ghussa, grief, anger.

غلب غزم ghazāb, anger, vengeance.
غلم ghulām, a slave, a boy.
غلطة ghatta, corn, grain.
غليظ ghaltīz, cross, rude, sordid.
غم gham, grief, care, anxiety.
غميغ ghamin, sorrowful.
غيب ghab, secrecy, invisibility; ghab-dānī, knowledge of what is secret.

ف

فارسي Fārsi, also Pārsi, Persian.
فايدة ā-ida, profit, benefit.
فأث fath, an opening; a victory.
فجر fajr, the dawn, morning.
فاخر farākhur, suitable to, proportional, in accordance with.
فاخري farākhi, extension, abundance.
فراش farrāsh, a chamberlain.
فراح farāgh, leisure, cessation.
فراموش farāmōsh, forgetfulness.
فرحان farāwān, great, important.
فربد farbēd, fat, flourishing.
فرد farā, to-morrow.
فرزند farzand, a son, a child.
فزات fīrātān, to send.
 فرص fursat, opportunity, leisure.
فرمان farman, a command, edict.
فروش farmu'dan, to order: it is used in the sense of "to speak, say," on the part of a superior; also, to do.
فرو فرو (before a vowel, farod), down, below, underneath.
فروش farokhtan (fr. frūsh), to sell.
فروش faroš (in composition), a seller.
فريد far'yād, a complaint, a cry for aid.
كشو

کار kār, business, use, affair.
کاذغ kāghaz or kāghīz, paper, a letter.
کامل kāmil, perfect, entire, accomplished.
کام kām, desire, intention; kām nā-kām, willingly or unwillingly.
کاه kāh, straw, hay, grass.
کباب kābab, meat, fried or roasted.
کتاب kitāb, a book, an epistle.
کثيف kasif, coarse, thick.
کجا kujā, where? what place? how?
کم maj, crooked, cross purposes.
کدام kudām, what one? which?
کار kar, deaf.
کرایه kiriya, hire, fare, rent.
کردان kardan (r. گن kun), to do, to make.
کس kas, a person, any, some one.
کسب kisb, gain, art, trade.
کشان kushādan, to open, disclose.
کشکش kushākash, contention, battle.
کشته kisht, check, a term at chess.
کشتر kishtzar, a corn-field.
کشتین kushtan, to slay, kill, extinguish.
کشور kushūdan, to open.

كشرو

قشر kasr, a citadel, palace.
قضا kazzā, fate, destiny, death.
قطعة kitā'a, a section, part, stanza.
قلادة kitāda, a collar, a kind of ornament for the neck.
قمار kīmar, dice or any game of hazard.
قوة or قورة kūwāt, strength, firmness.
قوي kawwāy, strong, powerful.
قهر kahran, by force, on compulsion.
قيد kaid, thrall, imprisonment.
قيمت kīmat, price, value.

ق

قادر kadr, measure, quantity, extent.
قدرت kudr, power, daring.
قدم kadim, old, ancient.
قرار karar, settlement, agreeing.
قرس kīr, or kīrz, a loan, a debt.
قرض kārīz-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 kasd, purpose, design.
قصد kasedan, purposely, intentionally.
کشاوردان، to pull, draw, delinete.
کفر کفر، impiety, infidelity.
کفان، a winding-sheet, a shroud.
کلن، great, aged, elder.
کلمات، words, sayings.
کلیخ، a clod, brick.
کلیه، all, the whole.
کلید، a key.
کم کم، little, few, scarce.
کمال، perfection, accomplishment.
کمان، a bow.
کنار، side, bosom, margin.
کناره، کناره, side, brink, shore of the sea or river.
کندان، to dig, extract, tear up.
کنیز، a maiden, a maid-servant.
کوثر، short, small.
کوتول، a magistrate, judge.
کور، blind.
کوز، hump-backed, crooked.
کی، who? that, used as a conjunctive particle, like the Greek ὅτα, after verbs signifying to think, speak, tell, &c.
کومن، kuhar, old, worn.
کیست، کیست, for کی, and هست or است, who is?
کسی، kasa or kefa, a purse, a bag.
گاه، time, also place (in composition).
گدا، poor, a beggar, mendicant.
گذاشتی، guzāštan, to quit, forsake, leave.
گذار، a pass, passing.
گذشتی، guzāštan (r. گذر، گذار), to pass, pass by.
گاردان، to circulate, to effect, cause to become.
گاردان، the neck.
گردیدن، to turn round, to be, to become.
گرسینه، hungry, famished.
گرسینه، gursinage, hunger, starvation.
گیریم، gurīār, caught, involved, a capture.
گرفتن، to catch, seize, to begin:
so in German, fangen, to catch; an-fangen, to begin.
گرم، warm, hot, passionate.
گرم، garmā, heat, hot season.
گر، grāw, a pawn, pledge, wager.
گروه، gūrah, a troop, band, company.
گرختن، gurekhtan, girekhtan, to flee, run away.
گریستن، giristan, to weep, bewail; so girīyān shudan, to be weeping.
گستردان، to spread, arrange.
گشتان، (r. gard), to be, to become.
گفتگو، guftgār, to say, speak.
گفتگو، guft-gū or guftgū, conversation, chit-chat.
گالا or gulta, a flock, herd.
گام، lost, missing.
گمشته، gūmāštan, to consign, send forth.
گناه، faul, crime, sin.
گن، ganj, a treasure.
گندم، gandum, wheat.
mājarā, an accident, event, what has passed or occurred.

mahār, a mother.

mahā, a female.

mādiyān, a mare.

māl, wealth, treasure, property.

mālik, a master, possessor.

mālidan, to rub, to anoint.

māndan, to remain, continue.

māh, the moon, a month.

māhi, a fish.

māhi-gīr, a fisherman, a fish-catcher.

ma-bādā, May it not be! God forbid!

mubālagha, a strenuous effort, urgency, hyperbole.

mablagh, a sum (of money) price.

mutil, thoughtful, contemplative.

mutadiyyin, orthodox, religious.

mutaqīb, astonished, wondering.

mutafakkir, meditating, thoughtful.

mutakī, sober, pious, temperate.

misl, similitude, like, likeness.

mazūb, abstracted, absent.

mujarrad, solitary, alone.

majlis, an assembly, company.

mahbūba, loved, esteemed.

muhtāj, in want of, destitute.

mahrūm, excluded, disappointed.

mahzūz, pleased, delighted.

muhakkar, vile, trifling, contemptible, worthless.

muhkam, strong, firm, firmly.

Muhammad, a man’s name, the celebrated prophet of the Muslims.
محمود Mahmud, a man's name, a king of Ghizni, about A.D. 1000.
 mahw-kardan, to wipe out.
 mukhtar, absolute, a free agent.
 mukhalif, diverse, various.
 muddat, a space of time.
 madh, praise, eulogy, encomium.
 madrasa, a college, school.
 meda'i, plaintiff, accuser.
 mazzkur, mentioned, aforesaid.
 mar, me, to me.
 mura'a, citing before a Judge, a law-suit.
 martaba, step, dignity, a time.
 marsiya, an elegy, a funeral oration.
 mard, a man, a hero.
 mardum, a person, man.
 murdan, (root مير mir), to die.
 murda, plur. murdogan, dead.
 marz o' kishwar, empire, kingdom.
 murgh, a fowl, a bird.
 musafir, a traveller, a stranger.
 masakin, habitations, dwellings.
 mast, intoxicated, wanton, furious.
 masti, intoxication.
 masjid, a mosque, or any place of worship.
 maskhara, a jester, a buffoon.
 maskin, humble, poor, wretched.
 mastab, seized, stripped, erred.
 masnad, a throne, a prop.
 muth, the fist, a blow.
 mashghul, occupied, engaged in.
 mash-hur, celebrated, notorious, public.

صاحب musahib, a companion, a friend, courtier.
 مصلي mahlhat, good counsel, good policy, the best course to adopt or the best thing to be done.
 مصري musawir, a painter.
 مطبخ matbakh, the kitchen, a place for cooking.
 مطرب mutrib, a musician, a minstrel.
 متعاون mutali, inspecting, seeing.
 مع ma'i, with, in the company of.
 مغفر mu'af, forgiven, spared, free.
 معاشرة mu'amala, business, transaction, affair.
 معاينة mu'ayana, beholding, seeing clearly.
 مذكور ma'zur, excused, excusable.
 معروف ma'ruf, celebrated, well known.
 معلم mu'alim, a doctor, teacher, sage.
 معلوم ma'lum, known, evident.
 معنى ma'nah or ma'ni, sense, meaning, fact, a sacred record.
 مغول Mughal, name of a Tartar or Scythian tribe, vulgarly Mogul.
 مفقود mafkud, missing, not to be found.
 مفسر muflis, poor, indigent.
 مفقود mufisai, poverty, destitution.
 مفيد mufid, useful, salutary.
 مكان makam, place, residence.
 مقدار mikdar, quantity, space, measure.
 مقصود mikraz, shears, scissors.
 مقفل muqfal, locked, bolted, stingy.
 مكر magar, but, unless, only.
 ممسن magas, a fly.
 ملاقات mulakat, meeting, interview.
 ملعون ma'fun, accursed, the Evil One.
null, fatigued, vexed.

milk, property; mulk, a country, kingdom; malik, a king; malak, an angel.

mumkin, possible, practicable.

man, the 1st pers. pronoun, I.

manadi, a proclamation.

munaza'at, contention, litigation.

munakesh, quarrel, dispute.

munakhab, a selection.

munajjim, an astrologer.

manzil, an abode, a stage, an inn.

mansab, a high station, dignity.

man', prohibition, prevention.

minkar, a beak, bill.

munkir, one who denies, refuses.

muakhaza, taking satisfaction, calling to account.

munafik, conformable to, like.

maut, death.

mujib, cause, motive, reason.

maujud, existing, found, ready.

mausuf, praised, qualified, described.

maulam, a doctor of the Muhammadan law.

mum or mom, wax, a wax candle.

manhüm, imaginary, fancied.

moo, hair, wool, fur.

muhr, a seal, a seal ring; mihr, friendship, love.

mehr, kind, beneficent.

miblat, delay, space of time.

mihman, a guest, a stranger.

mai, wine, spirituous liquor.

miyan, middle, interval, space.

mekh, a peg, a tent pin or pole.

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

nabina, not seeing, blind.

nakhus, helpless, without remedy.

nahakk, unjust, untrue.

nakhash, displeased.

nakil, a narrator, historian.

nakah, suddenly, unexpectedly.

nali, lamentation, complaint.

nali, a complainant, plaintiff.

namm, name, renown.

nami, narrowing.

nam, bread, a loaf.

nazi, a lieutenant, deputy.

najat, freedom, salvation, escape.

nadim, a companion, a courtier.

nazar, a present or offering.

nari, a male.

naz, near, about, in the possession of.

nazdik, near, close to.

naz, removal; naz' rawan, the last breath, the soul's departure.

nisbat, affinity, connection.

nishan, a trace, mark.

nishan, to place, cause to sit down; also nishani, (r. nishan), to sit, stop, settle.

nief, the half, middle.

nasihat, advice, admonition, a sermon.

nazar, the sight, the eye.

nu'm, prosperity, good fortune.

nimmat, a blessing, favour, prosperity.
wa, back, reverse.

wāpas, back, returned.

wārid, events, occurrences.

wajah, a span, about nine inches.

wajh, face, mode, manner.

wazīr, the office of a wazīr.

wazīr, a minister, the king's vicegerent.

waṣf, description, quality.

watan or watan, one's native country, home.

wāda, a promise, a vow, pledge.

waż, a sermon, admonition, lecture.

wafa, fidelity, sincerity.

wafat, death, decease.

wakt, time, hour, season.

nakil, an agent, deputy, factor.

wai, 3d pers. pron. he, she, it.

Haarūn, a man's name.

Haarūn-ar-rashīd, "Haarūn the Wise," one of the Khalifs, of Baghdād.

hāj, ridicule, satire, lampoon.

har, every, each.

harghā, every time, whenever.

hargiz, ever, at all, on any account.

Hurmuz, name of a Persian king.

hazar, a thousand.

hāzim, flight, defeat.

hastan, to be, to exist; a defective verb. (Vide Gram. p. 48. c.)
He set, eight.
 hamstring, that very, even that; hamstring, that very instant.
hamchur, even as, like.
hamchunah, such as that, even so.
hamrah, a companion, along with.
Ham-saya, a neighbour.
Ham, all, every one.
Hamesha, always.
Ham-in, even this, this very.
Hindu, an Indian, a Hindu.
Hindustan, India.
Hanzo, yet, still, at present.
Hangam, time, season.
Ham, the air, the sky.
Heck, any, at all, in the least.

Yaa, either, or.
Yad, memory, remembrance.
Yadgar, a memorial.
Yar, a friend.
Yafnat, to find, obtain.
Yani, that is to say, namely.
Yakin, certainty, for certain.
Yak, one, a or an: sometimes joined to the following word; as, yakja, in one place, together.
Yak-diram, a diram, a small coin.
Yak-digar, one another.
Yak-sal, one year, a twelvemonth.
Yaksan, equal, similar, identical.
Yakazar, a thousand.
Yak-yak, or yakba-yak, one by one, individually, one after another.

ADDITIONAL CORRECTIONS.

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

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