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THE PERSIAN MANUAL.

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CLARKE.



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THE  
PERSIAN MANUAL,  
A POCKET COMPANION

INTENDED TO  
FACILITATE THE ESSENTIAL ATTAINMENTS OF CONVERSING WITH  
FLUENCY AND COMPOSING WITH ACCURACY, IN THE MOST  
GRACEFUL OF ALL THE LANGUAGES SPOKEN IN  
THE EAST.

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PART I.—A CONCISE GRAMMAR OF THE  
LANGUAGE,

*With Exercises on its more prominent peculiarities, together with  
a Selection of Useful Phrases, Dialogues, and Subjects for  
Translation into Persian.*

PART II.—A VOCABULARY OF USEFUL  
WORDS,

ENGLISH AND PERSIAN,

SHOWING AT THE SAME TIME THE DIFFERENCE OF IDIOM  
BETWEEN THE TWO LANGUAGES.

BY  
CAPTAIN H. WILBERFORCE CLARKE,  
*Royal Engineers.*

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TO

My Uncle, G. M. C.,

WHO ENCOURAGED ME IN

BOYHOOD, YOUTH, AND MANHOOD,

THIS WORK IS, WITH AFFECTION,

INSCRIBED.



## PREFACE BY THE AUTHOR.

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THIS work is divided into Two Parts :—

Part I. Section 1. The Grammar.

„ 2. Progressive Lessons and Exercises.

„ 3. Miscellaneous Dialogues and Exercises.

Part II. Vocabulary.

2. Sections 2 and 3 of Part I. and the whole of Part II. are entirely original.

The Grammar is, in part, compiled from the Persian Grammars by—

Dr. Lumsden, LL.D., 1810.

Mirza Muḥammad Ibrāhīm Shīrāzī, 1841.

Mr. A. H. Bleeck, 1857.

Dr. D. Forbes, LL.D., 1862.

Its arrangement is entirely new ; much original matter has been introduced ; and the whole rendered as concisely as possible.

The Exercises and Sentences (English to be turned

into Persian) have been taken from Dr. Forbes' Manual of Hindūstānī. It was considered that these exercises and sentences were possibly as good and as well arranged as any others which could be devised, while, by adopting them for this work, the student would have the advantage of being able to compare the Hindūstānī with the Persian idiom. The great success which Dr. Forbes' Manual of Hindūstānī has obtained was a further inducement to adopt the same plan.

3. The aim throughout this work has been to gather under each sentence as many useful idioms, expressions and synonyms as possible. That portion of a sentence which may be represented by other equivalent expressions is enclosed in brackets; and the equivalent expressions—also placed within brackets and separated by semi-colons—are put at the end of the sentence. Thus, on page 126 of the Vocabulary, against the word "robbed," it is to be understood that the expressions "duzd burda;" "dast-burd-i-duzd gardīda;" "ba sirḡat rafta;" "duzdīda shuda," may each be substituted for the expression "ba duzdī rafta," in the sentence.

This plan of rendering the sentences will, it is believed, give great aid to the student in mastering the language. He will see at a glance the several

ways in which a sentence may be rendered, will observe the force of words, and will be able to compare idiom with idiom.\*

4. It has been customary to regard Persian as a language easy of attainment; this is far from being the case. A certain degree of proficiency may easily be reached; but to obtain a thorough knowledge of the language is exceedingly difficult, owing to—

(a) The vast number of words (said to be 80,000) in the language;

(b) The ambiguous expressions in which a Persian delights;

(c) The want of translations;†

(d) Want of properly qualified teachers.‡

That there are defects in this work is most readily allowed; yet all that care and labour could do to prevent error has been given to the task. The critic will remember that this is the first attempt ever

\* In his Hindūstānī Manual Dr. Forbes rendered the English sentence in one way only. For Hindūstānī this may be sufficient; but a rich language, such as the Persian, requires more generous handling.

† The only Persian books translated into English are—the Gulistān, the Anwār-i-Suhaili, and the Shāh-Nāmāh.

‡ This is a most serious difficulty as regards Persian and Arabic.

made by anyone to bring out a work, systematically arranged, treating of the rendering of English into Persian.

5. At the present time, the only books which *attempt* to treat of the rendering of English sentences into Persian are the following:—

(a) “The Persian Mūnshī,” by Dosā-Biyā,ī Surābjī, a Pārsī.

This book contains 1117 sentences, rendered in Hindūstānī, Sindhī and Persian. The sentences are not arranged alphabetically, nor so as to express the rendering of a certain dominant word; they are simply grouped together under six heads,—Introductory, Mercantile, Medical, Judicial, Military and Miscellaneous.

The work is roughly lithographed on bad Indian paper. The renderings in lithographed oriental character are not easy for a beginner to decipher. But for the arrangement and the way in which it is got up it would be an excellent work. It can be obtained from Messrs. Thacker and Co., of Bombay, for 6½ rupees.

(b) “Modern Persian,” by an Officer of the Haiderabad Contingent, revised by Mīrza Zainul ‘Abadīn Shīrāzī.

This is a small book, printed in Bombay in 1871; it contains 1769 sentences, without any arrangement whatever; the vowel points in the oriental character (which is not transliterated) have all been omitted, making it very difficult for a beginner to pronounce the words. It may be obtained from Messrs. Thacker and Co., of Bombay, for 10 rs.

(c) "The Conversation Manual," by Captain G. Plunkett, R.E.

This is a book, printed in London, containing 670 sentences and a bare list of 1500 words, which are rendered in Hindūstānī, Pushtu and Persian. Roman character only is used. It is a small book and necessarily covers but a small extent of each of the three languages. It may be obtained from Messrs. Richardson and Co., Cornhill, London, for 6 rs.

The three books, briefly described, labour under one defect, which is, that each sentence is rendered in one way only. The student is not afforded the opportunity of contrasting idiom with idiom, word with word; nor of exercising his powers of observation.

The Persian Manual now offered to the public contains:—

In Section 2, Part I.,	555 sentences.
„ 3, Part I.,	333 „
In Vocabulary, Part II.,	1969 „
Total number of sentences,	<u>2857</u>

This number 2857 represents the actual number of English sentences rendered into Persian; but almost every sentence is expressed in several ways. The actual number of Persian sentences probably amounts, *at least*, to  $2857 \times 3 = 8671$ , all *methodically* arranged.

A bald list of words is of little use; the student requires to know how to use them.\* It is hoped that a study of this Manual may save the student much unnecessary drudgery with a native teacher; and that the tables of Persian weights and measures, the digest of regulations regarding examinations in Persian and Arabic, and the lists of Persian and Arabic books may prove useful.

6. I here beg to record the service which I have received, in correcting the proof-sheets of this work, and generally in bringing it out, from—

(a) Maulawī Allāh Bakhsh, who passed twenty-five years of his life in Persia, acted as Arabic interpreter during the Abyssinian campaign, and is now Instructor in Persian in the High School of Karachi in East India.

(b) Shaikh Muḥammad Ṣādik, Ḥājīu-l-ḥaramain, a native of Tahrān, who served me in the Abyssinian campaign, and followed my fortunes at divers seasons in India.†

I mention the names of these men not only because they deserve to be named, but also as a *qua-*

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\* This is especially the case with regard to Arabic words used in Persian.

† “Ḥājīu-l-ḥaramain” is the *title* of a Musulmān who has made a pilgrimage to Makkah and Madīna.



*rantee* that the Persian renderings of the sentences are *idiomatic* as well as grammatical.

7. The student's attention is drawn to the excellent manner in which the Work has been got up by the Publishers. I freely acknowledge the great obligation under which I rest for the care and trouble which they have exercised.

H. WILBERFORCE CLARKE,  
CAPTAIN, R.E.

*Karachi, May 1877.*

The following Table gives a list of Exercises in this Manual, which will be found rendered in Persian in Forbes' "Persian Grammar." The other exercises have been taken from the "Gulistan" and "Arabian Nights' Entertainment."

No. of Exercise in this Manual.	Forbes' Persian Grammar.	
	Page.	No. of Story.
24	1	5
27	3	14
28	8	30
29	6	22
37	12	50
38	6	23
39	11	39
43	12	41
44	13	43
45	10	35
46	11	37
47	14	46
48	10	36
49	17	51
50	25	66
51	26	67
52	19	55

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# PERSIAN MANUAL.

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## PART I.

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### SECTION I.

#### ON THE LETTERS AND PARTS OF SPEECH.

1. The Persian Alphabet consists of thirty-two letters. Of these twenty are common to the Persians and Arabs, eight are peculiar to the Arabs, and four to the Persians.

These thirty-two letters are to be considered as consonants, and are written from right to left; consequently their books and manuscripts begin at what we call the end.

The letters often assume a different form according to their position in the formation of a word. Thus there will be in many cases three distinct forms; namely, the *initial*, the *medial*, the *final*.

In the following Table we have in column 1, the names of the letters in the Persian character; in column 2, the names of the letters in the Roman character; in column 3, the detached forms of the letters; and, in column 4, the corresponding English letters.

## THE PERSI-ARABIC ALPHABET.

1.	2.	3.	4.	5.			6.		
				COMBINED FORM.			EXEMPLIFICATIONS.		
NAME.	DETACHED FORM.	POWER.	Final.	Medial.	Initial.	Final.	Medial	Initial.	
الف <i>alif</i>	ا	<i>a, etc.</i>	ا	ا	ا	وا	جا	بار	اب
بي <i>be</i>	ب	<i>b</i>	ب	ب	ب	باب	شب	صبر	بر
پي <i>pe</i>	پ	<i>p</i>	پ	پ	پ	آپ	چپ	سپر	پر
تي <i>te</i>	ت	<i>t</i>	ت	ت	ت	پوت	دست	ستر	تپ
سي <i>se</i>	ث	<i>s</i>	ث	ث	ث	روث	خث	بشر	ثور
جيم <i>jim</i>	ج	<i>j</i>	ج	ج	ج	کاج	کج	شجر	جبر
چي <i>che</i>	چ	<i>ch</i>	چ	چ	چ	کوج	هچ	بچه	چپ
حي <i>he</i>	ح	<i>h</i>	ح	ح	ح	روح	مع	بجر	حر
خي <i>khe</i>	خ	<i>kh</i>	خ	خ	خ	شاخ	نخ	نخم	خر
دال <i>dāl</i>	د	<i>d</i>	د	د	د	صاد	صد	فدا	در
ذال <i>zāl</i>	ذ	<i>z</i>	ذ	ذ	ذ	باد	کاغذ	نذر	ذم
ري <i>re</i>	ر	<i>r</i>	ر	ر	ر	مار	مر	مرد	رم
زي <i>ze</i>	ز	<i>z</i>	ز	ز	ز	باز	گزر	بزم	زر
ژي <i>zhe</i>	ژ	<i>zh</i>	ژ	ژ	ژ	کاژ	پاژ	غژب	ژرف
سين <i>sīn</i>	س	<i>s</i>	س	س	س	باس	بس	فسق	سر
شين <i>shīn</i>	ش	<i>sh</i>	ش	ش	ش	پاش	پش	نشد	شد

1.	2.	3. DETACHED FORM.	4. POWER.	5. COMBINED FORM.			6. EXEMPLIFICATIONS.			
				Final.	Medial.	Initial.	Final.	Medial.	Initial.	
صَاد <i>ṣād</i>	ص	ص	s	ص	ه	ه	ناص	نص	قَصَد	صَد
زَاد <i>zād</i>	ض	ض	z	ض	ه	ه	بَعُوض	بَعْض	خَضِر	ضَد
طَوِي <i>to, e</i>	ط	ط	t	ط	ط	ط	خَطُوط	خَط	بَطْن	طَي
ظَوِي <i>zo, e</i>	ظ	ظ	z	ظ	ظ	ظ	حِفاظ	حِفظ	نَظَر	ظَفَر
عَيْن <i>'ain</i>	ع	ع	'a, etc.	ع	ع	ع	صِنَاع	صَنع	بَعْد	عَسَل
غَيْن <i>ghain</i>	غ	غ	gh	غ	غ	غ	بَاغ	تِغ	بِغِي	غَسَل
فِي <i>fe</i>	ف	ف	f	ف	ه	ه	كَاف	كَف	سَفَر	فِي
كَاف <i>kāf</i>	ق	ق	k	ق	ه	ه	بَاق	بِق	سَقَر	قَد
كَاف <i>kāf</i>	ك	ك	k	ك	ك	ك	خَاك	يَك	يَكُن	كُن
گَاف <i>gāf</i>	گ	گ	g	گ	گ	گ	رَاگ	رَنگ	جِگَر	گَز
لَام <i>lām</i>	ل	ل	l	ل	ل	ل	سَال	گُل	عِلْم	لَب
مِيم <i>mīm</i>	م	م	m	م	ه	ه	تَمَام	سَتَم	چَمَن	مَن
نُون <i>nūn</i>	ن	ن	n	ن	ن	ن	نُون	صَحَن	چَنَد	نَم
وَاو <i>wāw</i>	و	و	w	و	و	و	رُو	بُو	پُوَر	وَجَد
هِي <i>he</i>	ه	ه	h	ه	ه	ه	مَاه	نَه	بِهَا	هَنَر
يِي <i>ye</i>	ي	ي	y, etc.	ي	ي	ي	جَاي	بِي	حَيَد	يَد

2. It will be observed that ا, د, ذ, ز, ر, و, ژ, do not alter in shape, whether *initial*, *medial*, or *final*; neither do they unite with the letter following to the left. The letters ط, ظ, do not alter; but they always unite with the letter following to the left. The eight letters peculiar to Arabic are—ث, ح, ص, ط, ظ, ع, ق. They appear only in words purely, or originally, Arabic. The four letters peculiar to Persian are پ, چ, ژ, گ.

#### PRONUNCIATION OF THE LETTERS.

3. ت *t*. The sound of this letter is softer and more dental than that of the English *t*; it is identical with the Sanskrit ढ.

ث *s* is sounded by the Arabs like *th* in the words *thick*, *thin*; by the Persians as *s* in the words *sick*, *sin*.

چ *ch* has the sound of *ch* in the word *church*.

ح *h* is a strong aspirate like *h* in the word *haul*; it is uttered by compressing the lower muscles of the throat.

خ *kh* has a sound like *ch* in the word *loch*, as pronounced by a Scotchman.

د *d* is more dental than the English *d*.

ذ *z* is sounded by the Arabs like *th* in the words *thy*, *thine*; by the Persians as *z* in *zeal*.

ر *r* is sounded as *r* in the French word *pardon*.

ژ *zh* is pronounced like *j* in the French word *jour* ;  
or as *z* in the word *azure*.

ش *sh* is sounded as in *shun*, *shine*.

ص *s* has a stronger and more hissing sound than  
our *s*.

ض *z* is pronounced by the Arabs as a hard *d* or  
*dt* ; by the Persians as *z*.

ط, ظ, ت and ز in Persian are sounded like ت *t*, and  
ز *z*.

غ *gh* is like the letter *r* as pronounced by a  
Scotchman.

ق *k* resembles the letter *c* in *cup*, *calm*.

ك *k* is sounded like *k* in *king*, *kalendar*.

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

ل *l* is sounded like *l* in *law*. When *alif* is com-  
bined with it, the two take the form of لا or لا.

ن *n* at the beginning of a word, or syllable, is  
sounded like *n* ; at the end of a word or syllable, if  
preceded by a long vowel, it has a soft nasal sound  
like that of *n* in the French word *garçon*. When  
followed by the labials ب *b*, پ *p*, ف *f*, it assumes  
the sound of *m*, as in the word گنبد, *gumbad*, not  
*gunbad*.

ح *h* is an aspirate like *h* in *heart*, *hand* ; but at  
the end of a word, if preceded by the short vowel

*a* (*fathā*), it has no sensible sound, as in دان *dānā*, “a grain.” In this case, it is called هائي مختلفي *hā,e-mukhtafī*, or *obscure h*.

In a few words, where the *fathā* is a substitute for the long vowel *alif*, the final *s* is fully sounded; as—

شاه *shah* [for شاه *shāh*] “a king.”

ماه *mah* [for ماه *māh*] “a month.”

راه *rah* [for راه *rāh*] “a road.”

It is sounded in ده *dah*, “ten,” and all its compounds. It is imperceptible in the words ک *ki* and چ *chi*, with their compounds, whether conjunctions or pronouns. A Persian word ending in the obscure *s h* will have the *h* omitted when written in Roman characters; as نامه *nāma* [not *nāmah*] “a letter,” or “written communication.”

4. It is difficult to distinguish between the sounds of the letters forming one of the following groups:—

ث س ص ز ض ظ ت ط ع ا ح ه

The Persians never attempt to pronounce them as the Arabs; they content themselves by sounding them according to the Persian letters, to which they most nearly assimilate.



*Observation—*

5. When *s* and *h*, or *z* and *h*, represent two separate letters following each other, as in <sup>هـ</sup>سهل *as,hal*, “more or most easy,” and <sup>هـ</sup>ازهار *az,hār*, “plants,” a comma will be inserted, as shown in the examples.

At the end of Arabic words *s h* is often marked with two dots, thus *š*, and sounded like *t*. In such words the Persians generally convert the *š* into *t*; sometimes they leave the *š* unaltered, and frequently they omit the two dots, in which case the letter becomes imperceptible in sound.

## VOWELS AND ORTHOGRAPHICAL SIGNS.

6. The primitive vowels in Arabic and Persian are three in number,

The *first* is called <sup>هـ</sup>فتحة *fatha*, and is written thus <sup>َ</sup>, over the consonant to which it belongs. It is represented by the letter *a* in *calendar*.

The *second* is called <sup>هـ</sup>كسرة *kasra*; and is written thus <sub>ِ</sub>, under the consonant to which it belongs. It is represented by the letter *i* in *sip*, or *fin*. In the Roman character it is represented by *i* unaccented.

The *third* is <sup>هـ</sup>ضممة *zamma*, which is written thus <sup>ُ</sup>, over its consonant. Its sound is like that of *u* in the words *pull*, *push*; or like *oo* in *foot*, *hood*;

its sound is never that of *u* in *use*, *perfume*. In the Roman character it is represented by *u* unaccented.

In Persian these three short vowels are called respectively—

زبر *zabar*, “above.”  
 زیر *zer*, “beneath.”  
 پیش *pesh*, “in front.”

7. When a consonant is accompanied by one of the three vowels, *fatha*, *kasra*, or *zamma*, it is said to be متحرک *mutaharrik*, or *moveable*.

In Persian and Arabic, the *first* letter of a word is always accompanied, or *moveable*, by a vowel. When, in the middle or at the end of a word, a consonant is not accompanied by a vowel, it is said to be ساکن *sākin*, *quiescent*, or *inert*. Thus in the word مردم *mardum*, the م is *moveable* by *fatha*; the ر is *inert*, having no vowel; د is *moveable* by *zamma*, and, finally, the م is *inert*. The symbol ˆ, called جزم *jazm*, is placed over a consonant to show that it is *inert*, as in the example مردم *mardum*, “a man.”

In Persian the last letter of a word is generally *inert*; hence *jazm* is omitted.

## THE CONSONANTS ا, و, ع, AND ي.

8. At the beginning of a word or syllable ا (*alif*) depends for its sound on the accompanying vowel.

ع (*'ain*) depends for its sound on the accompanying vowel; its place of utterance is in the lower muscles of the throat, thus:—

عَب 'ab, عِب 'ib, عُب 'ub,

are different in sound from

أَب ab, إِب ib, أُب ub.

و (*wāw*) has the sound of *w* in the words *we*, *went*.

The modern Persians pronounce the *wāw* like *v* in words such as شوم *shavam*, شَوي *shavī*.

ي (*yā*) is, in sound, like *y* in the words *you*, *yet*.

## LONG VOWELS OR LETTERS OF PROLONGATION.

9. When ا, inert, is preceded by a letter moveable by *fatha*, the *fatha* and *alif* coalesce and give a lengthened sound, as كَار *kār*, "work;" the sound is like that of *a* in *war*.

*Alif*, inert, is always preceded by *fatha*; hence

*alif*, not beginning a word or syllable, has always a lengthened sound.

10. When و, inert, is preceded by a consonant moveable by *zamma*, the *zamma* and و coalesce and form a sound like *u* in *rule*.

When و,\* inert, is preceded by a consonant, moveable by *fatha*, the *fatha* and و coalesce, and form a sound like *ou* in *sound*.

When و, inert, is preceded by a consonant move-

\* When و is preceded by خ, moveable by *fatha* and followed by *alif*, the sound of و is almost imperceptible, as in the words—

خواب *khwāb*, "sleep," pronounced *kh,āb*.

خواهم *khwāham*, "I desire," pronounced *kh,āham*.

In such cases the و will *not* be sounded, and in the Roman character it will be represented by *w*.

When و, preceded by خ, moveable by *fatha*, and sometimes by *zamma*, or *kasra*, is followed by any of the nine letters:— پ, د, ر, ز, س, ش, ن, ة, ي, the و occasionally loses its sound, as in the words:—

خود pronounced *khād*, not *khāud* or *khawād*.

خود pronounced *khūd*, not *khūd*.

خویش pronounced *khesh*, not *khīwesh*.

This rule applies only to words purely Persian. In the Roman character, the *w* will in such words be omitted, and the vowel marked with a dot, as *khūd*.

able by *kasra*, no union takes place, and the *y* retains the sound of *w*, as *سوا* (*siwā*).

11. When *ي* (*yā*), inert, is preceded by a consonant moveable by *kasra*, the *kasra* and *yā* unite and form a long vowel, like *i* in the word *machine*.

This sound of *yā*, is called *yā,e m'arūf*, "familiar *yā*." In Persia *yā* has sometimes the sound of *ea* in the word *bear*; this sound is called *yā,e majhūl*, "unknown *yā*," or *yā,e 'ajamī*, i. e. "Persian *yā*."

When *ي* (*yā*), inert, is preceded by a consonant moveable by *fathā*, the *fathā* and *yā* unite and form a diphthong like *ai* in the German word *kaiser*, or as *i* in *wise*.

When *ي* (*yā*), inert, is preceded by a consonant, moveable by *zamma*, no union takes place; and the *yā* retains its sound of *y*, as in the word *ميسر* *muyassar*, "obtainable."

## SUMMARY.

12. From what has been said we have:—

Three short vowels, *بَد* *bad*, *بِید* *bid*, *بُود* *bud*;

Three long vowels, *بَاد* *bād*, *بِید* *bīd*, *بُود* *būd*;

Two diphthongs, *بِید* *baid*, *بُود* *baud*;

Two long vowels peculiarly *majhūl*, "unknown," or *'ajamī*, "Persian," *بیل* *bel*, *روز* *roz*.

## RULES FOR READING.

13. There are very few Persian works, manuscript or printed, in which all the vowels are marked.

The primitive short vowels  $\bar{\text{ـ}}$ ,  $\bar{\text{ـ}}$ ,  $\bar{\text{ـ}}$ , as well as  $\bar{\text{ـ}}$  and  $\bar{\text{ـ}}$  are almost always omitted. The following remarks may be of service :—

(a) The last letter of every word is inert, hence the mark  $\bar{\text{ـ}}$  (*jazm*) is omitted.

(b) The short vowel  $\bar{\text{ـ}}$  (*fathā*) is of more frequent occurrence than *kasra* or *zamma*; hence, in printing, it is omitted.

(c) The short vowel  $\bar{\text{ـ}}$  (*fathā*) should be supplied for every consonant in a word, except the last and those marked with  $\bar{\text{ـ}}$ , or one of the vowels.

(d) The letters  $\text{ا}$ ,  $\text{و}$ ,  $\text{ي}$ , are generally inert, when not initial; hence they are not marked with *jazm*.

(e) When  $\text{و}$ ,  $\text{ي}$ , not initial, are moveable consonants they are marked with their proper vowels.

(f) When  $\text{و}$  (*wāw*) or  $\text{ي}$  (*yā*) follow a consonant unmarked by a short vowel, or by *jazm*, they have the *majhūl* or *'ajamī* sound; as—

$\text{مور}$  *mor*, “an ant.” |  $\text{شير}$  *sher*, “a lion.”

(g) When  $\text{و}$  is preceded by a consonant moveable by *zamma*, and *yā* by a consonant moveable by *kasra*, the sound is *m'arūf*, or known; as—

$\text{سود}$  *sūd*, “gain.” |  $\text{شير}$  *shīr*, “milk.”

(h) When *wāw* and *yā* follow a consonant marked with *jazm*, they are consonants, and are sounded as و (*w*) and ي (*y*).

(i) When *wāw* and *yā* follow a consonant, moveable by *fatha*, they form diphthongs ; as—

قَوْمَ *kaum*, “a tribe.” | سَيْرَ *sair*, “a walk.”

14. Some symbols have still to be noticed. They are :—*madda*, *hamza*, *tanwīn*, *tashdīd*, the definite article of Arabic nouns, and *waṣla*.

(a) *مَدَّة* (*madda*) [ـ] signifies extension, and when placed over an *alif* gives it a broad and open sound, almost equivalent to that of *a* in *water*. The *madda* is used to avoid the meeting of two *alifs* at the beginning of a word.

Thus, instead of آب, the Persians write آب آ *āb*, “water.”

(b) *هَمْزَة* (*hamza*) [ء or ؤ] is used, instead of *alif*, 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 *alif*. Thus we have :—

پَايَ *pā,e*, instead of پايِ ;  
فَايِدَةَ *fā,ida*, instead of فايدة .

In Persian the sound of *hamza* is that of *alif* ; in Arabic the sound of *hamza* is that of 'ain. Strictly,

*hamza* ought to be used whenever a syllable, beginning with a vowel, is added to a root in the way of inflexion, as :—

دِیدیم *dīdem*, “we saw,” from root, *dīd* ;

بدئی *badī*, “badness,” from root, *bad*.

This rule is seldom observed.

Practically, *hamza* in the middle of a word is equivalent to our hyphen in such words as *re-open*.

At the end of words, terminating in the imperceptible *ʔ*, *hamza* has the sound of *e*.

In the Roman character, *hamza* will be represented by a comma between the vowels, as in فائدة *fā,ida*.

(c) تنوين (*tanwīn*) [ـَ, ـِ, ـُ] signifies the using of the letter ن. It is formed by doubling the vowel point of the last letter of a word. The vowel is then pronounced as though it terminated in ن. In the Roman character it will be represented by *n*. In Arabic, *tanwīn* serves to mark the inflexion of nouns ; thus the symbol :—

ـُ (double <i>zamma</i> ) marks the nominative	} sing. & plural.
ـِ (double <i>kasra</i> ) marks the genitive	
ـَ (double <i>fatha</i> ) marks the accusative	

In Persian only the ـَ (double *fatha*) (accusative form) is used, and that adverbially ; as—



تَخْمِينًا *takhmīnan*, “by valuation.”

اتِّفَاقًا *ittifākan*, “by chance.”

The symbol ۞ (*double fatha*) requires *alif*, which, however, does *not* prolong the sound of the last syllable.

The | is *not* required when the word ends with ء (*hamza*) or ۞, as:—

شَيْءٍ *shai-an*, “willingly,”

حِكْمَةً *hikmatan* “skilfully;”

nor when the word ends with *yā*, surmounted by *alif* [in which case *alif* only is pronounced]; as,

هَوِيًّا *hawa-an*, “lovingly.”

Without *tanwīn* the *alif* is sounded like the *alif* of prolongation, as:—

تَعَالَى *ta'ālā* “God.”

عُقْبَى *'ukbā*, “end,” “futurity.”

In the Roman character this symbol will be represented by *a* or *ā*.

(d) تَشْدِيدٌ (*tashdīd*) [۞], or “corroboration,” doubles the letter over which it is placed; as—

خُرَّمٌ *khurram*, “joyful;” مُحَمَّدٌ *Muhammad*.

(e) ال; this Article is used only before Arabic

Nouns. If the Noun begins with any of the fourteen letters ن ل ظ ط ض ص ش س ز ر ذ د ث ت the ل of the Article assumes the sound of the initial letter of the Noun, which is then marked by *tashdīd*; thus—

النُّورُ "the light," is pronounced *an-nūru*.

الشمسُ "the sun," is pronounced *ash-shams*.

الدِّينُ "the faith," is pronounced *ad-dīn*.

The ل must *always* be written, though it has lost its own sound.

When the Noun begins with ل the ل of the Article is omitted, and the initial ل of the Noun is marked by *tashdīd*, as:—

الَّيْلَةُ *al-lailatu*, "the night," instead of اللَّيْلَةُ.

(ف) وصله (*wasla*) [ـ], implies conjunction, and is only inscribed over an initial *alif*, in Arabic Nouns, to mark union with the preceding vowel; as—

وصو امير المؤمنين *amīru-l-nūminān*, "Commander of the Faithful."

صَلَاحُ الدِّينِ *Ṣalāhu-d-dīn*, "Salādīn, or Peace of Religion."

## SUBSTANTIVES, ADJECTIVES, AND PRONOUNS.

### 15. The Grammarians of Arabia and Persia

reckon three parts of speech: the Noun, *ism*; the Verb, *fi'l*; and the Particle, *ḥarf*.

The Noun includes substantives, adjectives, pronouns, and participles.

The Verb agrees in its nature with ours.

The Particle includes adverbs, prepositions, conjunctions, and interjections.

## GENDER.

16. Males\* are masculine, females are feminine, and all other words are of no gender.

\* Animals have different names to express the male or female; thus—

مرد *mard*, "a man."

پسر *pisar*, "a son."

خروس *khurūs*, "a cock."

غُوج *ghūch*, "a ram."

زن *zan*, "a woman." ✓

دختر *dukhtar*, "a daughter." ✓

ماکیان *mākiyān*, "a hen."

میش *mesh*, "an ewe."

Animals have sometimes *نر* (*nār*), "male," and *ماده* (*māda*), "female," affixed or prefixed to them, as:—

شیرنر *sher-i-nar*, "a lion."

شیرماده *sher-i-māda*, "a lioness."

گاؤنر *gāw-i-nar* } a bull.  
نرگاؤ *nar-gāw*

ماده گاؤ *māda gāw*, "a cow."

Arabic Nouns frequently form the feminine by adding the imperceptible *ه* (*h*), as:—

مَلِك *malik*, "a king."

مَلِكَة *malika*, "a queen."

## FORMATION OF THE PLURAL.

17. Nouns denoting rational beings form the plural by adding ان (*ān*) to the singular, thus:—

- ✓ پدر *padar*, “a father,” plur. پدران *padarān*.  
 ✓ مادر *mādar*, “a mother,” plur. مادران *mādarān*.

Nouns denoting animals usually form the plural by adding *ān*, sometimes *hā*, as:—

- |                              |              |                            |
|------------------------------|--------------|----------------------------|
| اسب <i>asp</i> , “a horse,”  | } plur.      | اسبان <i>aspān</i> .       |
|                              |              | ,, اسپها <i>asphā</i> .    |
| مرغ <i>murgh</i> , “a bird,” | ,,           | مرغان <i>murghān</i> .     |
| شتر <i>shatur</i>            | } “a camel,” | ,, شتران <i>shaturān</i> . |
| اشتر <i>ushtur</i>           |              | ,, شترها <i>shaturhā</i> . |

Nouns denoting inanimate objects form the plural by adding *hā* to the singular, and rarely *ān*; as—

- قلم *kalam*, “a pen,” plur. قلمها *kalamhā*.  
 گل *gul*, “a flower,” ,, گلها *gulhā*.  
 درخت (*dirakht*), “a tree,” { pl. درختها *dirakht<sup>h</sup>hā*.  
 ,, درختان *dirakhtān*.

OBSERVATIONS ON THE AFFIX *ān*.

18. If the noun ends in اَ (*ā*), or و (*ū*), or و (*o*), the letter ی is inserted before ان (*ān*) to prevent

the hiatus. Sometimes, though rarely, the letter **ی** is omitted after **و**; as—

دَانَا *dānā*, “a page,” plur. دَانَايَان *dānāyān*.

پَرِيْرُو *parī-rū*, “fairy-faced,” plur. پَرِيْرِيَان *parī-rūyān*.

بَاْرُو *bāzū*, “the arm,” plur. بَاْرُوَان *bāzūwān*.

In nouns ending in obscure **ز** (*h*), the **ز** is changed into **گ**, as :—

فَرِيْشْتَه *firishta*, “an angel,” plur. فَرِيْشْتَاگان *firish-tagān*.

بَچَه *bachcha*, “a child,” plur. بَچَاگان *bachchagān*.

Sometimes the **ز** is retained; as—

✓ مُرْدَه *murda*, “dead,” plur. مُرْدَهَاگان *murdahgān*.

When **ز** is preceded by a long vowel the plural is formed in the usual way; as—

پَاْدشَاه *pādshāh*, “a king,” plur. پَاْدشَاهَان *pādshāhān*.

#### OBSERVATIONS ON THE AFFIX *hā*.

19. In nouns ending in the obscure **ز** (*h*) the **ز** disappears; as—

نَاْمَه *nāma*, “a letter,” plur. نَاْمَاهَا *nāmahā*.

خَاْنَه *khāna*, “a house,” plur. خَاْنَاهَا *khānahā*.

If the *ṣ* is preceded by a long vowel, the *ṣ* is retained; as—

رأى *rāh*, “a road,” plur. رأها *rāhhā*. ✓

### FINAL OBSERVATIONS.

20. Arabic words may have the Persian or the Arabic form of plural; thus—

	<i>Sing.</i>	<i>Persian Pl.</i>	<i>Arabic Pl.</i>
defect . . .	عَيْب <i>'aib</i>	عَيْبِهَا <i>'aibhā</i>	{ عَوَائِب <i>'awā'ib</i> { عِيُوب <i>'uyūb</i>
viceroy . . .	نَائِب <i>nā'ib</i>	نَائِبَان <i>nā'ibān</i>	نَوَائِب <i>nūwāb</i>
a book . . .	كِتَاب <i>kitāb</i>	كِتَابِهَا <i>kitābhā</i>	كُتُب <i>kutub</i>
a labourer,	عَامِل <i>'āmil</i>	عَامِلَان <i>'āmilān</i>	عَمَلَات <i>'amalat</i>

In imitation of the feminine plural of Arabic nouns, names applicable to females, or to things without life, sometimes form the plural by the affix ات (*āt*) or يَات (*iyāt*); as—

	<i>Sing.</i>	<i>Plur.</i>
a favour . . .	<i>nawāzish</i>	<i>nawāzishāt</i>
an anecdote . . .	<i>naḵl</i>	<i>naḵliyāt</i>

When the word ends in imperceptible *ṣ* (*h*) the affix becomes جَات (*jāt*), the letter *ṣ* being omitted; as—

	<i>Sing.</i>	<i>Plur.</i>
a letter, or written communication	} <i>nāma</i>	<i>nāmajāt</i>
„ . . . . .	<i>nawishta</i>	<i>nawishtajāt</i>
a fort . . . . .	<i>k'ila</i>	<i>k'ilajāt</i>

These terminations, *āt*, *iyāt*, and *jāt*, are considered vulgar, and are rarely used.

#### FORMATION OF THE CASES.

21. There is only one declension of Persian Nouns; it is extremely simple. The cases are formed as follows:—

(a) The Accusative, by adding *l*, (*rā*) to the nominative (singular or plural); often the *rā* is omitted, and the accusative has then the same form as the nominative.

(b) The Dative, by adding *rā* to the nominative; and sometimes [omitting *rā*] by prefixing *ba*, “to” or “for.” The prefix *b* (*ba*) is chiefly used when an accusative, requiring *rā*, occurs in the sentence.

(c) The Vocative, by prefixing the interjection *ai* (*ai*) to the nominative; and sometimes, in poetry, [omitting *ai*] by adding *alif*, as:—

مرد ای *ai mard*, “O man!”

دوستا *dostā*, “O friend!”

بلبلا *bulbulā*, “O nightingale!”

(d) The Ablative, by prefixing to the nominative (singular or plural) the preposition از (*az*).

(e) The Genitive, by the juxtaposition of two substantives; the thing possessed comes first, with its final letter sounded with *kasra*, called کسره *kasra, e izāfat*; thus—

پسرِ مَلِكِ *pisar-i-malik*, “the son of the king.”

کتابِ پسرِ مَلِكِ *kitāb-i-pisar-i-malik*, “the book of the king’s son.”

If the governing word ends in *l* or *y*, the Persians use (1) *y majhūl* with <sup>ء</sup> *hamza*; (2) or <sup>ء</sup> *hamza* alone with <sub>-</sub> *kasra*, expressed or understood; as—

جایِ پدر or جاءِ پدر *jā, e padar*, “the place of the father.”

پایِ مرد or پایِ مرد *pā, e mard*, “the foot of the man.”

رویِ پسر or رویِ پسر *rū, e pisar*, “the face of the son.”

بویِ گل or بویِ گل *bū, e gul*, “the scent of the rose.”

In practice, when *y majhūl* is used, <sup>ء</sup> *hamza* is suppressed; as پایِ مرد *pā, e mard*; رویِ پسر *rū, e pisar*.

If the governing word ends with the obscure *h* (*h*), or the long vowel *y* (*ī* or *e*), the Persians



use the mark  $\overset{\text{ء}}$  *hamza* with  $\text{ـ}$  *kasra* expressed or understood; as—

مَرَدٌ خَانَةٌ *khāna, e mard*, “the house of the man.”

دَرِيَا مَاهِيٌّ *māhī, e daryā*, “the fish of the sea.”

خُدَا بِنْدَةٌ *banda, e khudā*, “the servant of God.”

Observe that both  $\overset{\text{ء}}$  and  $\text{ـ}$  are pronounced as *yā, e majhūl*.

## DECLENSION OF NOUNS.

22. *Kārd*, “a knife.”

<i>Sing.</i>	<i>Plur.</i>
Nom. <i>kārd</i> .	<i>kārdhā</i> .
Gen. $\left\{ \begin{array}{l} \text{ـ} i\text{-kārd.} \\ \text{ـِ} e\text{-kārd.} \\ \text{ـِ} e\text{-kārd.} \end{array} \right.$	<i>i-kārdhā.</i> <i>e-kārdhā.</i> <i>e-kārdhā.</i>
Dat. <i>kārd-rā</i> .	<i>kārdhā-rā</i> .
„ <i>ba kārd</i> .	<i>ba kārdhā</i> .
Acc. <i>kārd-rā</i> .	<i>kārdhā-rā</i> .
„ <i>kārd</i> .	<i>kārdhā</i> .
Voc. <i>ai kārd</i> .	<i>ai kārdhā</i> .
Abl. <i>az kārd</i> .	<i>az kārdhā</i> .

Similarly, every substantive may be declined. The only questions to be satisfied are, whether  $\text{ان}$  (*ān*) or  $\text{ها}$  (*hā*) is to be added for the plural, and

whether  $\bar{ـ}$ ,  $ي$ , or  $ـِ$  is to be used for the genitive. (*Vide* pars. 20 and 21.)

### THE ARTICLE.

23. In Persian there is no Article.

$\text{مرد}$  *mard*, may signify “man,” or “*the* man,” according to the context.

A substantive may be made definite by adding *yā,e majhūl*, or *yā,e waḥdat*, i.e. the *yā* of unity, thus:—

$\text{مردی}$  *marde*, “a certain man.”

$\text{زنی}$  *zane*, “a certain woman.”

$\text{کتابی}$  *kitābe*, “a certain book.”

If the noun ends in  $\text{ـ}$  quiescent, the symbol  $\text{ـِ}$  (*hamza*) may be added; as—

$\text{بچه}$  *bachcha*, “a child.”

$\text{بچهٔ}$  *bachcha,e*, “a certain child.”

If  $\text{ـ}$  be preceded by long *alif*,  $ي$  (*yā,e majhūl*) is retained, as:—

$\text{پادشاه}$  *pādshāh*, “a king.”

$\text{پادشاهی}$  *pādshāhe*, “a certain king.”

*Observation.*—Since an abstract noun is formed

by adding *yū* with *kasra*, i. e. *yū, e ma'rūf*, to any adjective, or appellative noun, ambiguity may occasionally arise. Thus the difference between—

بادشاهی *bādshāhe*, “a certain king,”

بادشاهی *bādshāhī*, “sovereignty,” or “royal,”

can be distinguished; but it often happens that the mark *kasra* is, through negligence or custom, omitted. In such a case the context alone can indicate the proper meaning.

### ADJECTIVES.

24. Persian adjectives are indeclinable; in construction they *follow*\* their substantives, to which they are connected by *-* (*kasra*), *ی* (*yū, e majhūl*), or *ء* (*hamza*), as:—

مرد نیک *mard-i-nek*, “a good man.”

روی خوب *rū, e khūb*, “a fair face.”

بندۀ خدا *banda, e khudā*, “a servant of God.”

### DEGREES OF COMPARISON.

25. The comparative degree is formed by adding *تر* (*tar*) to the positive, and the superlative by adding *ترین* (*tarīn*), as:—

\* See p. 90.

خوب *khūb*, "fair." | خوبتر *khūbtar*, "fairer."  
 خوبترین *khūbtarīn*, "fairest."\*

Arabic adjectives (if trilateral) form the comparative and superlative degrees by prefixing | to the trilateral root, as:—

حَسَن *hasan*, "beautiful."

أَحْسَن *aḥsan*, "more, or most, beautiful."

عَظِيم *azīm*, "great."

أَعْظَم *a'ẓam*, "more, or most, great."

Generally the Arabic adjectives in Persian form the degrees of comparison in the Persian manner; as—

*fazl*, "excellent."

*afzal-tar*, or *fazl-tar* (Pers.) } "more excel-  
*afzal* (Arabic) } lent."

*fazl-tarīn* (Pers.) } "most excellent."  
*afzal* (Arabic) }

\* *Tar* and *tarīn* may be written with the word or separately; *tarīn* is sometimes contracted to *īn*; as—

بِهِن *bihīn*, "best," for بَهْتَرِین *bihtarīn*.

*Tar* and *tarīn* are also added to prepositions and adverbs; as—

*bar*, "upon," *bartar*, "higher," *bartarīn*, "highest;"  
*zer*, "below," *zertar*, "lower," *zertarīn*, "lowest."

## PRONOUNS.

26. First Person—أنا *man*, "I."

<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>man.</i>	<i>mā.</i>
Gen.	{ <span>ـ</span> <i>i-man.</i>	<span>ـ</span> <i>i-mā.</i>
	{ <span>ي</span> <i>e-man.</i>	<span>ي</span> <i>e-mā.</i>
	{ <span>ـهـ</span> <i>e-man.</i>	<span>ـهـ</span> <i>e-mā.</i>
Dat.	<i>marā.</i>	<i>mā-rā.</i>
„	<i>ba man.</i>	<i>ba mā.</i>
Acc.	<i>marā.</i>	<i>mā-rā.</i>
Voc.	(nil.)	(nil.)
Abl.	<i>az man.</i>	<i>az mā.</i>
„	<i>bā man.</i>	<i>bā mā.</i>
„	<i>bar man.</i>	<i>bar mā.</i>

Second Person—أنت *tū*, "thou." ✓

<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>tū.</i>	<i>shumā.</i>
Gen.	{ <span>ـ</span> <i>i-tū.</i>	<span>ـ</span> <i>i-shumā.</i>
	{ <span>ي</span> <i>e-tū.</i>	<span>ي</span> <i>e-shumā.</i>
	{ <span>ـهـ</span> <i>e-tū.</i>	<span>ـهـ</span> <i>e-shumā.</i>
Dat.	<i>turā.</i>	<i>shumā-rā.</i>
„	<i>ba tū.</i>	<i>ba shumā.</i>
Acc.	<i>turā.</i>	<i>shumā-rā.</i>
Voc.	<i>ai tū.</i>	<i>ai shumā.</i>
Abl.	<i>az tū.</i>	<i>az shumā.</i>
„	<i>bā tū.</i>	<i>bā shumā.</i>
„	<i>bar tū.</i>	<i>bar shumā.</i>

Third Person—او, o, "he." ✓

<i>Singular.</i>	<i>Plural.</i>
Nom. o.	eshān.
Gen. { $\bar{\text{ـ}}$ i-o.	$\bar{\text{ـ}}$ i-eshān.
{ ي e-o.	ي e-eshān.
{ $\bar{\text{ـ}}$ e-ō.	$\bar{\text{ـ}}$ e-eshān.
Dat. o-rā.	eshān-rā.
,, ba o.	ba eshān.
Acc. o-rā.	eshān-rā.
Voc. (nil.)	(nil.)
Abl. az o.	az eshān.
,, bā o.	bā eshān.
,, bar o.	bar eshān.

The third person has, in the singular, the form *وي wai*, and sometimes *اوي o, e*; and, in the plural, *اوشان oshān* and *شان shān*.

When the third person represents a lifeless thing, the demonstratives *آن an*, and *این in*, with their plurals, *آنها ānhā* and *اینها inhā*, are used, as will presently be seen.

27. The possessive pronoun may be rendered by the suffixes—

أَم *am*, my; أَت *at*, thy; أَش *ash*, his.

مَان *mān*, our; تَان *tān*, your; شَان *shān*, their.

When the noun ends in *l* or *o*, long, the *l* of the termination is rejected and *y* inserted in its place ; as—

پایم *pāyam*, my foot.

مویت *mūyat*, thy hair.

رویش *rūyash*, his face.

When the noun ends in quiescent *s*, *alif* is retained ; as—

خانہ ام *khāna-am*, my house.

خانہ ات *khāna-at*, thy house.

خانہ اش *khāna-ash*, his house.

In other cases *alif* is rejected ; as—

پدرم *padaram*, or پدر من *padar-i-man*, my father.

پدرت *padarat*, or پدر تو *padar-i-tū*, thy father.

پدرش *padarash*, or پدر او *padar-i-o*, his father.

پدرمان *padar-i-mān*, or پدر ما *padar-i-mū*, our father.

پدرتان *padar-i-tān*, or پدر شما *padar-i-shumā*, your father.

پدرشان *padar-i-shān*, or پدر ایشان *padar-i-eshān*, their father.

RECIPROCAL PRONOUN, خود *khud*, "self."

28. *man khudam* or *man khud*, I myself.

*tū khudat* or *tū khud*, thou thyself.

*o khudash* or *o khud*, he himself.

*mā khud-i-mān* or *mā khud*,\* we ourselves.

*shumā khud-i-tān* or *shumā khud*,\* you yourselves.

*eshān khud-i-shān* or *eshān khud*, they themselves.

The reciprocal pronouns are thus used:—

*kitāb-i-khudam*, my own book.

*kalam-i-khudat*, thy own pen.

*asp-i-khudash*, his own horse.

*jāmhū,e khud-i-mān*, our own cups.

*kharān-i-khud-i-tān*, your own asses.

*ṣandūkhā,e khud-i-shān*, their own boxes.

#### DEMONSTRATIVE PRONOUNS.

29.† این *īn*, this (for persons or things).

اینها *īnhā*, these (for persons or things).

\* These forms are rarely used.

† When *ba* is placed in close connection with *ān* or *īn*, the *madda* of آن and the initial *alif* of این are replaced by د; as—

بدان *badān*, to that. | بدین *badīn*, to this.

After the words *bar*, "on;" *dar*, "in;" *az*, "from;" *chūn*, "like," the initial ل of او, ایشان, این and the *madda*



- اینان *īnān*, these (for persons only).  
 آن *ān*, that (for persons or things).  
 آنها *ānhā*, those (for persons or things).  
 آنان *ānān*, those (for persons only).

*Examples—*

- این مرد *īn mard*, this man.  
 این مردان *īn mardān*, these men.  
 آن کتاب *ān kitāb*, that book.  
 آن کتابها *ān kitābhā*, those books.

When این *īn* is prefixed to a noun, so as to form one word, it is sometimes changed into ام *im*; as—  
*imrūz*, “this day;” *imshab*, “this night;” *imsūl*, “this year.”

INTERROGATIVE PRONOUNS.

30. There are three in number:—

of آن are rejected, when they are closely connected with the preceding word; as—

- |                                    |                                |
|------------------------------------|--------------------------------|
| درو <i>dar o</i> , in him.         | چونو <i>chūn o</i> , like him. |
| بریشان <i>bar eshān</i> , on them. | دران <i>dar ān</i> , in that.  |
| ازو <i>az o</i> , from him.        | درین <i>dar īn</i> , in this.  |

<i>ki</i> , who? <i>kirā</i> , whom? to whom? (ap- licable to persons.)	} Sing. or Plural.
<i>chi</i> , what? <i>chirā</i> , what? to what? why? (applicable to things.)	
<i>kudām</i> , which? out of any number; as—	
<i>kudām shakhṣ</i> , which person?	
<i>kudām rāh</i> , which road?	

## INDEFINITE PRONOUNS.

31. These are all indeclinable.

<i>chand</i> , some.	<i>harchi</i> , whatsoever.
<i>yake</i> , one, some one.	<i>har kujā</i> or <i>harjā</i> , wheresoever.
<i>shakhṣ</i> , a person.	<i>harkas</i> , everybody.
<i>kas</i> , some one.	<i>haryak</i> , everyone.
<i>hech</i> , any.	<i>hardū</i> , both.
<i>hama</i> , all.	<i>har chīz</i> , whatsoever thing.
<i>tane chand</i> , sundry individuals.	<i>har shab</i> , every night.
<i>har</i> , every, all.	<i>har rūz</i> , every day.
<i>har ānki</i> or <i>harki</i> , who- soever.	<i>har waqt</i> , whensoever.
<i>har kudām</i> , whosoever, whichsover.	<i>bahar hāl</i> , however.

## RELATIVE PRONOUNS.

32. There are no Relative Pronouns; the parti-  
cles *کے* *ki*, for persons, and *کے* *chi*, for things, are

sometimes regarded as relatives. This matter will be considered in the Syntax.

### THE VERB.

33. There is only one conjugation.

All the tenses are formed from the root, or from the infinitive, as will be seen from the following example of the Verb *رَسِيدَن*, *rasīdan*, "to arrive;" root *رَس* *ras*.

#### TENSES OF THE ROOT.

##### *Aorist.*

"I may, or can, arrive."

<i>Singular.</i>	<i>Plural.</i>
1. <i>rasam</i>	<i>rasem.</i>
2. <i>rasī</i>	<i>rased.</i>
3. <i>rasad</i>	<i>rasand.</i>

##### *Present Tense.*

"I arrive, or am arriving."

1. <i>mī-rasam</i>	<i>mī-rasem.</i>
2. <i>mī-rasī</i>	<i>mī-rased.</i>
3. <i>mī-rasad</i>	<i>mī-rasand.</i>

*Simple Future.*

“ I shall, will, or may arrive.”

*Singular.*

*Plural.*

- |                    |                   |
|--------------------|-------------------|
| 1. <i>bi-rasam</i> | <i>bi-rasem.</i>  |
| 2. <i>bi-rasī</i>  | <i>bi-rased.</i>  |
| 3. <i>bi-rasad</i> | <i>bi-rasand.</i> |

*Imperative.*

“ Let me arrive.”

- |                 |                |
|-----------------|----------------|
| 1. <i>rasam</i> | <i>rasem.</i>  |
| 2. <i>ras</i>   | <i>rased.</i>  |
| 3. <i>rasad</i> | <i>rasand.</i> |

The Noun of Agency is formed by adding *ندۀ* (*anda*) to the root; as—

*rasanda*, “ the arriver.”

The Present Participle is formed by adding *آن*; as *رسان*, *rasān*, “ arriving.”

The Causal Verb is formed by adding *ānīdan*, or *āndan*, as:—

*رسانیدن*, *rasānīdan*, “ to cause to arrive.”

*رساندن*, *rasāndan*, “ to cause to arrive.”

## OBSERVATIONS.

34. The Simple Future differs but little from the Aorist.

Native grammarians call that tense the Aorist which is here styled the Simple Future, and they say that when the Aorist (our Simple Future) is used in the subjunctive mood, the particle *bi* is omitted, as :—

*bi-bāsham*, I be. | *bāsham*, I may be.

The Simple Future is most often used as follows :—

I promise that I will come,  
*w'ada mī-kunam ki biyāyam.*

The second person (singular and plural) of the Imperative has frequently the particle *bi* prefixed; thus—

arrive thou, *bi-ras* | arrive ye, *bi-rased*.

When the first letter of the Imperative has *zamma* for its vowel, *bi* may become *bu*; as—

do thou, *bu-kun*.

The third person singular of the Imperative may be rendered benedictive by lengthening the vowel *fatha* of its final syllable; as—

let him arrive, *rasad*.

O that he may arrive! *rasād*.

Similarly—

*kunad*, from *kardan*, “to do,” makes *kunād*.

*shavad*, „ *shudan*, “to become,” makes *shavād*.

*dihad*, „ *dādan*, “to give,” makes *dihād*.

*buvad*, „ *būdan*, “to be,” makes *buvād* or *bād*.

*gardānad*, „ *gardānīdan*, “to cause to become,”  
makes *gardānād*.

Except in poetry, and on occasions of particular formality, it is rather pedantic to use this benedictive form. The Aorist is more frequently used.

## TENSES FROM THE INFINITIVE.

35. *Preterite or Indefinite Past.*

“I arrived.”

<i>Singular.</i>	<i>Plural.</i>
1. <i>rasīdam</i>	<i>rasīdem.</i>
2. <i>rasīdī</i>	<i>rasīded.</i>
3. <i>rasīd</i>	<i>rasīdand.</i>

*Imperfect.*

“I was arriving.”

1. <i>mī-rasīdam</i>	<i>mī-rasīdem.</i>
2. <i>mī-rasīdī</i>	<i>mī-rasīded.</i>
3. <i>mī-rasīd</i>	<i>mī-rasīdand.</i>

*Past Potential or Habitual.*

“I might arrive,” “I used to arrive.”

1. <i>rasīdame</i>	<i>rasīdeme.</i>
2. <i>rasīdī</i>	<i>rasīdede.</i>
3. <i>rasīde</i>	<i>rasīdande.</i>

*Compound Future.*

“I will arrive.”

1. <i>khwāham rasīd</i>	<i>khwāhem rasīd</i>
2. <i>khwāhī rasīd</i>	<i>khwāhed rasīd.</i>
3. <i>khwāhad rasīd</i>	<i>khwāhand rasīd.</i>

## OBSERVATIONS.

36. In the Imperfect همی (*hamī*) is often prefixed instead of *mī*.

The Past Potential is formed by adding *yā,e majhūl* to all the persons of the Preterite, except the 2nd person singular.

In the Compound Future, the auxiliary is the Aorist of the verb *khwāstan*, "to wish," root *khwāh*. The letter *y* is not to be sounded (see p. 10).

## PRETERITE PARTICIPLE.

37. رسیده, *rasīda*, "arrived," or "having arrived."

The following three tenses are derived from the Preterite Participle.

*Perfect Tense.*

"I have arrived."

*Singular.**Plural.*

1. *rasīda am*

*rasīda em.*

2. *rasīda ī*

*rasīda ed.*

3. *rasīda ast*

*rasīda and.*

*Pluperfect Tense.*

"I had arrived."

1. *rasīda būdam*

*rasīda būdem.*

2. *rasīda būdī*

*rasīda būded.*

3. *rasīda būd*

*rasīda būdand.*

*Future Perfect.*

"I shall have arrived."

*Singular.**Plural.*

- |                         |                        |
|-------------------------|------------------------|
| 1. <i>rasīda bāsham</i> | <i>rasīda bāshem.</i>  |
| 2. <i>rasīda bāshī</i>  | <i>rasīda bāshed.</i>  |
| 3. <i>rasīda bāshad</i> | <i>rasīda bāshand.</i> |

Similarly, every verb in Persian may be conjugated. In all the tenses the termination of the 2nd person singular is *yā,e m'arūf*.

In the terminations *یم (em) يد (ed)* (1st and 2nd persons plural), *yā,e majhūl* is sounded.\*

## PERSONAL TERMINATIONS.

38. These are—

<i>Singular.</i>	<i>Plural.</i>
أَم <i>am, am.</i>	ایم <i>em, are.</i>
ء or اِي <i>ā, art.</i>	اید <i>ed, are.</i> ✓
است <i>ast, is.</i>	اند <i>and, are.</i>

The personal terminations may be joined to a

---

\* An educated native of Shīrāz informs the writer that the terminations *em, ed*—

- |                                   |                      |
|-----------------------------------|----------------------|
| (1) should properly be pronounced | <i>īm, id,</i>       |
| (2) may                           | ” ” <i>em, ed,</i>   |
| (3) may never                     | ” ” <i>aim, aid.</i> |

The sound of *e* in the 2nd case is that of *ea* in "bear."



pronoun, adjective, or substantive. In composition—

(a) The initial *alif* is omitted ; as—

مَنْ شَاگِرْدِمَ *man shāgird am*, I am a scholar.

ایشان نیکند *eshān nek and*, they are good.

او سُلْطَانِست *o sultān ast*, he is Sultān. ✓

(b) If the word ends in obscure *ṣ* (*h*), *alif* is retained, as:—

او بَنْدِه آست *o banda ast*, he is a slave.

(c) If the substantive be an abstract noun, as, *hastī*, “existence,” *dilīrī*, “boldness,” *shādī*, “gladness,” the final *yā* of the noun is omitted ; as—

تُو شَادِي *tū shād-ī*, thou art glad.

او دِلِيرِست *o dilīr ast*, he is bold.

✓ هستيم *hastem*, we are, or exist.

(d) In the case of the pronouns *کِه* “who?” *چِه* “what?” the final *ṣ* is omitted, and the initial *alif* of the termination is changed into *yā* ; as—

کِهست *kīst*, who is it?

چِهست *chīst*, what is it?

(e) If the word ends in *و* (*wāw*) or *ا* (*alif*), the

initial *alif* of the termination is changed into *yā* ;  
as—

دانايم *dānāyam*, I am learned.

دانايميم *dānāyem*, we are learned.

خوب رويست *khūb rūyast*, he is fair-faced.

دانايمي *dānāyī*, thou art wise.

In the 3rd person singular and plural, *yā* need not be inserted ; as—

*khūb rūyast* or *khūb rūst*, he is fair-faced.

*dānāyast* or *dānāst*, he is learned.

*dānāyand* or *dānānd*, they are wise.

39. From § 38 we have :—

<i>Singular.</i>	<i>Plural.</i>
<i>hastam</i> , I am.	<i>hastem</i> , we are.
<i>hastī</i> , thou art.	<i>hasted</i> , you are.
<i>hast</i> , he is.	<i>hastand</i> , they are.

40. The verb *būdan*, "to be ;" root, *bū* or *bāsh*.

#### TENSES FROM THE ROOT.

*Aorist.*

" I may be."

<i>Singular.</i>	<i>Plural.</i>
1. <i>bāsham</i> *	<i>bāshem</i> .

---

\* The form *buwam*, from the root *bū*, is also used.  
*Vide* paragraph 34, p. 35.

<i>Singular.</i>	<i>Plural.</i>
2. <i>bāshī</i>	<i>bāshed.</i>
3. <i>bāshad</i>	<i>bāshand.</i>

*Present.*

*mī-bāsham*, "I am," &c.

*Simple Future.*

*bi-bāsham*, "I shall, will, or may be," &c.

*Imperative.*

- |   |                               |
|---|-------------------------------|
| 1. (no first person)                        | <i>bāshem</i> , let us be.    |
| 2. <i>bāsh</i> , be thou.                   | <i>bāshed</i> , be ye.        |
| 3. <i>bāshad</i> or <i>bād</i> , let him be | <i>bāshand</i> , let them be. |

Present Participle (not in use), *bāshān*, being.

Noun of Agency (not in use), *bāshanda*, be-er.

## TENSES FROM THE INFINITIVE.

*Preterite, or Indefinite Past.*

"I was."

<i>Singular.</i>	<i>Plural.</i>
1. <i>būdam</i>	<i>būdem.</i>
2. <i>būdī</i>	<i>būded.</i>
3. <i>būd</i>	<i>būdand.</i>

*Imperfect.*

*mī-būdam*, "I was," &c.

*Past Potential or Habitual.**būdame*, "I might be, or used to be," &c.*Compound Future.**khwāham būd*, "I shall or will be," &c.Preterite Participle, *būda*, "having been," "been."

## TENSES FROM THE PRETERITE PARTICIPLE.

*Perfect Tense.**būda am*, "I have been," &c.*Pluperfect.**būda būdam* (not in use).*Future Perfect.**būda bāsham*, "I shall have been," &c.41. The verb *shudan* (for *shūdan*) "to be" (passive), root *shaw*.

## TENSES FROM THE ROOT.

*Aorist.*

"I may be."

*Singular.*1. *shavam*2. *shavī*3. *shavad**Plural.**shavem.**shaved.**shavand.**Present Tense.**mī-shavam*, "I am," &c.

*Simple Future.**bi-shavam*, "I shall or will be," &c.*Imperative.*

- |                                |                               |
|--------------------------------|-------------------------------|
| 1. (no first person)           | <i>shavem</i> , let us be.    |
| 2. <i>shaw</i> , be thou.      | <i>shaved</i> , be ye.        |
| 3. <i>shavad</i> , let him be. | <i>shavand</i> , let them be. |

Present Participle (not in use) *shavān*, "being."Noun of Agency, *shavanda*, "be-er," or "become-er."

## TENSES FROM THE INFINITIVE.

*Preterite or Indefinite Past.*

"I was."

- |                  |                  |
|------------------|------------------|
| 1. <i>shudam</i> | <i>shudem</i> .  |
| 2. <i>shudī</i>  | <i>shuded</i> .  |
| 3. <i>shud</i>   | <i>shudand</i> . |

*Imperfect.**mī-shudam*, "I was," &c.*Past Potential or Habitual.**mī-shudame*, "I might be," &c.*Compound Future.**khwāham shud*, "I will be," &c.Preterite Participle, *shuda*, "having been."

## TENSES FROM THE PRETERITE PARTICIPLE.

*Perfect Tense.**shuda am*, "I have been," &c.

*Pluperfect Tense.**shuda būdam*, I had been, &c.*Future Perfect.**shuda bāsham*, I shall have been, &c.

## THE PASSIVE VOICE.

42. The Passive Voice is formed by prefixing the Preterite Participle to the tenses of the verb *shudan*, "to be, become;" thus—

*Present.*

"I may be struck."

*Singular.**Plural.*1. *zada shavam**zada shavem.*2. *zada shavī**zada shaved.*3. *zada shavad**zada shavand.*

and similarly for the other tenses.

## CAUSAL VERBS.

43. These are formed by adding *انیدن* *ānīdan* or *اندان* *āndan*, to the root of the primitive verb; thus—

*Jastan*, "to leap," root, *jah*; *jahānīdan* or *jahāndan*, "to cause to leap," root, *jahān*: *gashtan*, "to become," root, *gard*; *gardānīdan*, "to cause to become," &c., root, *gardān*.

## NEGATIVE VERBS.

44. A verb is rendered negative by *prefixing* the particle *ن* *na*, "not;" as—

نرسید or رسید, *na rasīd*, he did not arrive.

With the imperative the particle *م* (*ma*) is employed in like manner; as—

پرس م or مپرس *ma purs*, ask not.

مبادا or مباد *ma bād*, let it not be! God forbid!

## OBSERVATIONS.

When the particles *ب* (*bi*), *ن* (*na*), *م* (*ma*) are prefixed to a verb beginning with *alif*, not marked by *madda*, the initial *alif* is omitted, and *yā* is inserted in its place.

The *yā* takes the vowel of the rejected *alif*; thus—

انداخت *andākht*, he threw.

نینداخت *nayandākht*, he threw not.

افتم *uftam*, I may fall.

بیفتم *biyuftam*, I shall fall.

انگار *angār*, consider.

مینگار *mayangār*, do not consider.

If the verb begins with  $\bar{A}$  the  $\bar{A}$  remains, but the *madda* is rejected; thus—

آرد *ārad*, he may bring.

بیارد *biyārad*, he will bring.

آر *ār*, bring thou.

بیار *biyār*, bring thou.

میار *mayār*, do not bring.

نیارد *nayārad*, he may not bring.

In the older poets the *na* (نا) often unites with the following  $\bar{A}$  without the intervention of *yā*; as—

نامد *nāmad*, “he came not,” for نیامد *nayāmad*, “he came not.”

45. The personal terminations (§ 38) are conjugated negatively, as follows:—

<i>Singular.</i>	<i>Plural.</i>
نیم <i>nayam</i> , I am not.	نتیم <i>nayem</i> , we are not.
نی <i>ni</i> or ند <i>nayē</i> , thou art not.	نتید <i>nayed</i> , you are not.
نیست <i>nēst</i> , he is not.	نیند <i>nayand</i> , they are not.

The substantive verb *hastam* is conjugated negatively, as follows:—



*Singular.*نیستم *nīstam*, I am

not.

نیستی *nīstī*, thou art

not.

نیست *nīst*, he is not.*Plural.*نیستیم *nīstem*, we are not.نیستید *nīsted*, you are

not.

نیستند *nīstand*, they are

not.

46. Interrogation is usually expressed by the tone of the voice. In writing, the word *āyā*, "whether," is prefixed to a question, or the word *yā na*, "or not," affixed.\*

## ROOTS OF VERBS.

47. Infinitives in *دن* (*dan*) are preceded by the long vowels *ā* (*ā*), *ā* (*a*), *ī* (*ī*), *ū* (*ū*), or by the consonants *r* (*r*), *n* (*n*).

Infinitives in *تن* (*tan*) are preceded by *kh* (*kh*), *s* (*s*), *sh* (*sh*), *f* (*f*).

Hence the following rules:—

(a) Infinitives in *ادن* (*ādan*), *یدن* (*īdan*), and

---

\* Did your father go there? *pidar-i-shumā ānjā raft, yā na?* Do you know Persian? *āyā shumā fārsī mī-dāned?*

those which have *fatha* before the *dan*, reject these terminations for the root; as—

VERB.		ROOT.
<i>fīristādan,</i>	to send,	<i>fīrist.</i>
<i>pursīdan,</i>	to ask,	<i>purs.</i>
<i>āzhadan,</i>	to sew,	<i>āzh.</i>
<i>Exceptions.*</i>		
to bring forth	{ <i>zādant</i> <i>zā,īdan</i>	{ <i>zā,</i> or <i>zā,e.</i>
to create,	<i>āfrīdan,</i>	<i>āfrīn.</i>
to come,	<i>āmādan,</i>	<i>ā,e.</i>
to choose,	<i>guzīdan,</i>	<i>guzīn.</i>
to embrace,	<i>gādan,</i>	<i>gā</i> or <i>gā,e.</i>
to give,	<i>dādan,</i>	<i>dih.</i>
to hear	{ <i>shunīdan</i> <i>shunūdan</i> <i>shunuftan</i>	{ <i>shinau.</i>
to lose	{ <i>kushādan</i> <i>kushūdan</i>	{ <i>kushā,e.</i>
to see,	<i>dīdan,</i>	<i>bīn.</i>
to strike,	<i>zadan,</i>	<i>zan.</i>
to stitch,	<i>akhīdan,</i>	<i>akhīn.</i>
to take	{ <i>sitādan</i> <i>sitāndant</i>	{ <i>sitān.</i>

---

\* Verbs marked thus (†) are regular.

(b) Infinitives in  $\text{دُن}$  ( $\bar{u}dan$ ) reject that termination, and substitute | ( $\bar{a}$ ) or  $\text{اى}$  ( $\bar{a},e$ ) for the root, as :—

VERB.		ROOT.
to praise,	<i>sitūdan,</i>	<i>sitā,e.</i>

*Exceptions.*

to be,	<i>būdan,</i>	<i>bū or bāsh.</i>
to become	{ <i>shudan</i> for <i>shūdan</i> }	<i>shau.</i>
to draw,	<i>tanūdan,</i>	<i>tanau.</i>
to hear	{ <i>shunūdan</i> <i>shunīdan</i> <i>shunufstan</i> }	<i>shunau.</i>
to neigh,	<i>zinūdan,</i>	<i>zinau.</i>
to reap,	<i>durūdan,</i>	<i>durū.</i>
to slumber,	<i>ghunūdan,</i>	<i>ghunū.</i>

(c) Infinitives in  $\text{دَن}$  ( $dan$ ), preceded by *re* or *nun*, reject the termination *dan* for the root, as :—

VERB.		ROOT.
to cherish,	<i>parwardan,</i>	<i>parwar.</i>
to dig,	<i>kandan,</i>	<i>kan.</i>

*Exceptions.*

to bring,	<i>āwardan,†</i>	<i>āwar or ār.</i>
to count,	<i>shimurdan,</i>	<i>shimār.</i>

VERB.		ROOT.
to carry,	<i>burdan,</i>	<i>bar.</i>
to do,	<i>kardan,</i>	<i>kun.</i>
to die,	<i>murdan,</i>	<i>mīr.</i>
to entrust,	<i>sipurdan,</i>	<i>sipār.</i>
to offend,	<i>āzurdan,</i>	<i>āzār.</i>
to squeeze,	<i>afshurdan,</i>	<i>afshār.</i>

(d) Infinitives in *تن* (*tan*), preceded by *خ* (*kh*), reject the termination, and change *خ* into *ز* for the root, as:—

VERB.		ROOT.
to throw,	<i>andākhtan,</i>	<i>andāz.</i>

*Exceptions.*

to cook,	<i>pukhtan,</i>	<i>paz.</i>
to draw a sword,	<i>ākhtan,</i>	<i>ākḥ.</i>
to recognise,	<i>shinākhtan,</i>	<i>shinās.</i>
to snap	{ <i>gusekhtan</i> <i>gusastan</i> }	<i>gusil.</i>
to weigh	{ <i>sukhtan</i> <i>sanjīdan†</i> }	<i>sanj.</i>

(e) Infinitives in *تن* (*tan*), preceded by *س*, reject both *tan* and *sīn* for the root, as:—

VERB.		ROOT.
to live,	<i>zīstan,</i>	<i>zī.</i>

*Exceptions.*

VERB.		ROOT.
to bind,	<i>bastan,</i>	<i>band.</i>
to break,	<i>shikastan,</i>	<i>shikan.</i>
to desire,	<i>khwāstan,</i>	<i>khwāh.</i>
to diminish,	<i>kāstan,</i>	<i>kāh.</i>
to escape,	<i>rastan,</i>	<i>rih.</i>
to grow	{ <i>rustan</i> <i>rū,īdan</i> }	<i>rū,e.</i>
to join,	<i>paivastan,</i>	<i>paivand.</i>
to know,	<i>dānistan,</i>	<i>dān.</i>
to leap,	<i>jastan,</i>	<i>jih.</i>
to place	{ <i>nishāstan</i> <i>nishāndan</i> † }	<i>nishān.</i>
to rise,	<i>khāstan,</i>	<i>khez.</i>
to spin	{ <i>rīstan</i> <i>rishtan</i> }	<i>rīs.</i>
to sit down,	<i>nishastan,</i>	<i>nishīn.</i>
to split,	{ <i>gusastan</i> <i>gusekhtan</i> }	<i>gusil.</i>
to wash,	<i>shustan,</i>	<i>shū,e.</i>

(f) Infinitives in *تن* (*tan*), preceded by *ش*, reject *tan*, and change the *shīn* into *ر*, as:—

VERB.		ROOT.
to have,	<i>dāshtan,</i>	<i>dār.</i>

*Exceptions.*

VERB.		ROOT.		
to become,	<i>gashtan,</i>	<i>gard.</i>		
to embrace	{ <i>āghoshtan,</i> <i>gādan,</i>	<i>āghosh.</i> <i>gā,e.</i>		
to elevate,			<i>afrāshtan,</i>	<i>afrāz.</i>
to kill,	<i>kushtan,</i>	<i>kush.</i>		
to let down or quit	{ <i>hishtan</i> <i>hitādan</i> <i>hishīdan</i>	} <i>hil</i> or <i>hish.</i>		
to mix,			<i>sirishtan,</i>	<i>sarīsh.</i>
to plant,			<i>kāshtan,†</i>	<i>kār.</i>
to sow,	<i>kishtan,</i>	<i>kār.</i>		
to spin	{ <i>rishtan</i> <i>rīstan</i>	} <i>rīs.</i>		
to write,			<i>nawishtan,</i>	<i>nawīs.</i>

(g) Infinitives in تن (*tan*), preceded by ف, generally reject *tan*, and change ف into ب, as, "to shine,"\* *tāftan*, root, *tāb*. In some verbs the ف remains unchanged, as:—

\* We may add:—

VERB.		ROOT.
to deceive,	<i>fareftan</i>	<i>fareb.</i>
to obtain,	<i>yāftan</i>	<i>yāb.</i>
to beat,	<i>kūftan</i>	<i>kūb.</i>

VERB.		ROOT.
to weave,	<i>bāftan,</i>	<i>bāf.</i>
	<i>Exceptions.</i>	
to accept,	<i>pazīraftan,</i>	<i>pazīr.</i>
to bore,	<i>suftan,</i>	<i>suft and sumb.</i>
to conceal,	<i>nihuftan,</i>	<i>nihuft.</i>
to disturb,	<i>āshuftan,</i>	<i>āshūb.</i>
to dig,	{ <i>kāftan,</i>	<i>kā,o</i>
	{ <i>kandan,†</i>	<i>kan.</i> [kand.
to dig a canal,	<i>farkandan,†</i>	<i>farkan and far-</i>
to expand (as a flower)	{ <i>shukuftan,</i>	<i>shukuf.</i>
to go,	<i>raftan,</i>	<i>rau.</i>
to hear	{ <i>shinuftan</i>	} <i>shināu.</i>
	{ <i>shunūdan</i>	
	{ <i>shunīdan</i>	
to sweep,	<i>ruftan,</i>	<i>rūb.</i>
to seize,	<i>giriftan,</i>	<i>gīr.</i>
to speak,	<i>guftan,</i>	<i>go and go,e.</i>
to sleep,*	<i>khuftan,</i>	<i>khusp.</i>

If the preceding rules, with their exceptions, be learned, no difficulty will be found in conjugating any Persian verb.

\* We have also—

VERB.		ROOT.
to sleep,	<i>khwābīdan</i>	<i>khwāb.</i>
to sleep,	<i>khusbīdan</i>	<i>khusb.</i>

## INDECLINABLE PARTS OF SPEECH.

48.

ADVERBS.

(1) Number:—

*bāre* }  
*yakbār* } once.  
*dūbār*, twice.

*si bār*, thrice.  
*kam bār*, seldom.

(2) Order:—

*nakhustīn* }  
*awwalā* } first.  
*awwal martaba* }  
*awwalīn* }

*siwum* }  
*siyūm* } thirdly.  
*siyūmīn* }  
*siyūm martaba* }  
*ṣālīṣā* }

*duwum* }  
*duwumīn* } secondly.  
*ṣāniyā* }

*chahārum* }  
*chahārumīn* } fourthly.  
*chahārum martaba* }  
*rūbi'an* }

(3) Place:—

*īnjā*, here.  
*az īnjā*, hence.  
*īn sū* }  
*īn jānīb* } this way, this  
*īn ṭaraf* } direction.  
*ānjā*, there.  
*az ānjā*, thence.

*darūn* }  
*andarūn* } within.  
*berūn* }  
*birūn* } without.  
*faro* }  
*farod* } under, be-  
                   neath.  
*bālā*, over, upon, above.  
*har kujā ki*, wheresoever.  
*hech jā*, somewhere.  
*hech jā na*, nowhere.

*ān sū* }  
*ān jānīb* } that way, that  
*ān ṭaraf* } direction.



## Interrogation :—

<i>kū</i> ? where ?		<i>chirā</i> , why ?
<i>kujā</i> ?	} what place ? } what way ? } what direc- } tion ?	<i>barā, e chi</i> ?
<i>kudām jā</i> ?		} why ? on } what ac- } count ?
<i>kudām ta- raf</i> ? .		
<i>chand</i> ? how many ?		<i>kai</i> , how ? when ?
<i>chigūna</i> ? in what way ?		
<i>chūn</i> ? how ?		

## Time present :—

<i>aknūn</i>	} now.	<i>imrūz</i> , to-day.
<i>kunūn</i>		<i>imshab</i> , to-night.
<i>hālan</i>		<i>imsāl</i> , this year.
<i>hamīndam</i>	} just now, } this in- } stant, this } very mo- } ment.	<i>hanoz</i> , yet.
<i>īn zamān</i>		<i>shāmgāh</i> , in the evening.
<i>hamīn zamān</i>		} in the morn- } ing.
<i>ham aknūn</i>		
		<i>sahrgāh</i>

## Time past :—

<i>pesh az īn</i>	} before this.	} anciently.
<i>kabl az īn</i>		
<i>az pesh</i>	} previously.	<i>dīruz</i> , yesterday.
<i>pesh</i>		<i>dīshab</i> , yesternight.
<i>pesetar</i>		<i>pār sāl pārīn</i> , last year.

## Time to come :—

*farda*, to-morrow.  
*rūz-i-dīgar* } the next day.  
*dīgar rūz* }  
*farda shab*, to-morrow  
 night.  
*shab-i-dīgar*, the next  
 night.  
*pas farda shab*, the night  
 after to-morrow.  
*pas farda*, the day after  
 to-morrow.  
*sāl-i-dīgar*, the next year.  
*māh-i-dīgar*, the next  
 month.  
*hafta,e dīgar*, the next  
 week.

*sāl-i-āyanda*, the coming  
 year.  
*māh - i - āyanda*, the  
 coming month.  
*hafta,e āyanda*, the  
 coming week.  
*ba'd az īn* }  
*sipas* } henceforth,  
*āyanda* } in future.  
*pas az īn* }  
*'anḳarīb* } presently.  
*dar īn zūdī* }  
*fi-l-faur* } immediately,  
*fi-l-ḳāl* } instantly, di-  
*bi zūdī* } rectly.

## Time indefinite :—

*bārḥā* }  
*bisiyār bār* } often, many  
*bisiyār* } a time.  
*mukarraraḅ* }  
*gāh-gāh*, occasionally.  
*gāh waḳte*, sometimes.  
*zūd*, soon.

*nādir*, rarely.  
*hamesha*, always.  
*paiwasta*, constantly.  
*har rūz* }  
*rūzāna* } daily.  
*har hafta* }  
*haftagī* } every week.

Time indefinite (*continued*):—

<i>kamtar</i> , very seldom.		<i>har dam</i>	} every mo- ment.
<i>har māha</i>	} monthly.	<i>dam ba dam</i>	
<i>māhiyāna</i>			<i>bar</i>
<i>har sāla</i>	} every year.	<i>dīgar</i>	
<i>sāliyāna</i>			<i>dīgar-bār</i>

## Quantity:—

<i>andak</i> , a little.		<i>khailī</i> , greatly, much.
<i>bisiyār</i> , much.		<i>kāfī</i> , sufficiently.
<i>kam</i> , little.		<i>bas</i> , enough, only.
<i>firāwan</i>	} abundantly.	<i>hamīn</i> , even this, only,
<i>wāfir</i>		

## Doubt:—

<i>shāyad</i> , perhaps.		<i>tawānad</i> , possibly.
<i>bāshad</i> , it may be.		<i>būkik</i> , peradventure.

## Affirmation:—

<i>hamāna</i>	} certainly.		<i>albatta</i> , verily.
<i>har ā,īna</i>			<i>behama chīz</i> , without any
<i>be shak</i>	} undoubtedly.		doubt whatever.
<i>lā shak</i>			<i>be sākhta</i> , without arti-
<i>be shubha</i>			fice.

## Negation:—

*hargiz*, ever.*na*, no, not.*mutlaqan*, not at all.*hech*, not any.*hech waqt*, at no time.*bi hech wajh*, in no wise.*hech chiz*, nothing what-  
ever.*hech kudām*, none what-  
ever.*hech kas*, no person.*hech bāb*, on no account.

## Comparison:—

*ziyādat**beshtar**afzūn**fuzūn*

} more.

*bisiyārtar*, much more.*akṣar**aḡhlab**beshtarīn*

} most.

*kamtar**aḡal**kūchak**khurd*

} less.

} small.

*kamtarīn*, least.*kūchaktar**khurdtar*

} smaller.

*mīṣal*, alike.*musāwī*, equal.*muwāzī*, parallel.*rū ba rū**mukābil**muhāzī*

} opposite.

*muwāzin**ham wazn*

} of the same

weight.

Arabic nouns in the *accusative* case are used adverbially, as:—

*kaṣḍan*, purposely; *mukarraran*, repeatedly.

*Examples.*

49. I went to see him *man yak bār ba dīdan-ash*  
*once,* *raftam.*
- Once upon a time he went *bāre ba dīdan-ash raft.*  
to see him,
- I went to see him *man yak bār ba dīdan-ash*  
*once* *raftam o bas.*  
*only,*
- He was *only* two hours *o dū sā'at ba man būd o*  
with me, *bas.*
- God *only* knows, *khudā mī-dānad o bas.*
- You asked of me *alone,* *shumā hamīn tanhā az man*  
*pursīded.*
- I do not *exactly* recollect; *durust dar khātir-am nīst;*  
it might have been mid- *mī-tawānist ki zuhr bā-*  
day, *shad.*
- Think *well*; perhaps it *khūb ta, ammūl bi-kun shā-*  
may come into thy re- *yad ba khātir-at biyāyad.*  
collection,
- Why, because just as* I was *chirā ki, chūn man mah rū-*  
returning disappoint- *māna az dar-i-shumā bar*  
edly from the door of *mī-gashtam jama'e az*  
your house, I saw a *ānhā-rā dar kūcha dī-*  
number of them in the *dam.*  
street,
- For I have *often* seen them *chi man bisiyār dīdaam*  
eating their food at *ki eshān dar sā'at-i-dū*  
two o'clock, *ghizā mī-khurand.*

(a) The following require to be followed by the *zer-i-izāfat*, or sign of the genitive case.

*bālā*, upon, aloft.

*pā,ān*, down.

*farāz* or *zabar*, above.

*zer*, below, beneath.

*furūd*, down.

*pesh*, before.

*pas*, after or behind.

*sū,e*, towards, side of.

*miyān*, between.

*pahlū*, by the side.

*nazd* or *nazdik*, near.

*nazdikī*, vicinity.

*berūn*, out.

*andarūn*, in.

*qabl*, before.

*ba'd*, after.

*jihat*, toward.

*jānib*, side.

*bahar*, *barā,e*, for, on account of.

*siwā,e*, except.

(b) All the above in para. (a) may take *az* before them, except *ba'd*, which takes *az* after it.

(c) The following take *az*, before or after them, at the option of the speaker, as:—

*az pas*, from behind ; *pas az*, after, then, afterwards.

*az pesh* or *pesh az*, before.

*az berūn* or *berūn az*, from without.

*az baghair* or *baghair az*, except.

When *az* is used after the preposition, *zer-i-izāfat* is omitted.

(d) The preposition *ba* may be prefixed to all the foregoing, but not to the five following:—

*sipas*, *barā,e*, *bahar*, *qabl*, *ba'd*.

*Examples.*

- (e) under the ground, *zer-i-zamīn*.  
 above the tree, *bālā,e darakht*.  
 near the city, *ba nazdīk-i-shahr*.  
 after that, *paz az ān*.  
 before me, *pesh az man* (time); *pesh-i-man* (place).

## CONJUNCTIONS.

53. The simple Conjunctions are:—

<i>wa*</i> or <i>o</i> , and.	<i>chi, ki</i> , for, as, whether.
<i>nīz, ham</i> , also, likewise.	<i>amma, lekin</i> , but.
<i>gar, agar</i> , if.	<i>balki</i> , but, on the con- trary.
<i>yā</i> , either, or.	<i>chū, chūn</i> , when.
<i>juz</i> , except.	
<i>magar</i> , unless, rather.	

\* The rule for pronouncing the conjunction , “and,” is as follows:—

When it connects sentences and clauses it is pronounced *wa*, as—

he came and went, *āmad wa raft*.

When it connects words in a phrase it is sounded as *o*, sometimes as *u*; for example:—

day and night  $\left\{ \begin{array}{l} r\ddot{u}z\ o\ shab. \\ ruz\ u\ shab. \end{array} \right.$

In transcribing it into the Roman character, , will be rendered as *o*; but the student must remember the rule given above.

## INTERJECTIONS AND PREPOSITIONS.

50. Regret or sorrow :—

<i>afsos</i>	} alas!		<i>āh</i> , a sigh!
<i>daregh</i>			<i>ḥaif</i> , pity!

Grief, distress, want :—

<i>amān</i> , O quarter!		<i>bedād</i> , injustice! tyranny!
<i>faryād</i> , cry!		<i>yārabb</i> , O Lord!

Admiration, real and feigned :—

*afrīn*, create! (*i. e.* O Lord, let us have more.)*marḥabā*, welcome!

<i>tabārak allāh</i>	} God is blessed!
<i>bārak allāh</i>	

*allāh akbar*, God is omnipotent!*allāh kādir*, God is powerful!*allāh karīm*, God is beneficent!*māshā allāh*, God has willed!*inshā allāh*, please God!

Lamentation, mourning :—

<i>fiḡhān</i>	} lament! oh!		<i>wā,e</i>	} oh, misery!
<i>afḡhān</i>			alas!	

Hatred, contempt :—

*uff*, fie!



Call to attention:—

<i>ainak</i>	}	lo! behold! hark!
<i>hān</i>		
<i>hain</i>		
<i>ai, O!</i>		

*Examples.*

My brother, I regret, is *afsos barādaram ki ba shid-*  
 very seriously ill, *dat bīmār ast.*

How well, as God willed, *asp-i-shumā dīrūz māshā*  
 yesterday did your horse *allāh chi khūb dawīd!*  
 run!

PREPOSITIONS.

51. Prepositions are placed before the simple, or nominative forms, both of Nouns and Pronouns.

“My father went from home to the market,”  
*Pidar-am az khāna ba bāzār raft.*

They are:—

<i>az</i> , from, by.	<i>be</i> , without.
<i>bā</i> , with (in company with).	<i>tā</i> , up to, as far as.
<i>bar, abar</i> , on, upon.	<i>juz</i> , except, besides.
<i>ba</i> , in, by, to.	<i>dar</i> , in.

52. The rest of the Prepositions are, properly, Substantives, or Adjectives.

(a) The following require to be followed by the *zer-i-izāfat*, or sign of the genitive case.

*bālā*, upon, aloft.

*pā, īn*, down.

*farāz* or *zabar*, above.

*zer*, below, beneath.

*furūd*, down.

*pesh*, before.

*pas*, after or behind.

*sū, e*, towards, side of.

*miyān*, between.

*pahlū*, by the side.

*nazd* or *nazdik*, near.

*nazdikī*, vicinity.

*berūn*, out.

*andarūn*, in.

*qabl*, before.

*ba'd*, after.

*jihat*, toward.

*jānib*, side.

*bahar*, *barā, e*, for, on account of.

*siwā, e*, except.

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(c) The following take *az*, before or after them, at the option of the speaker, as:—

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*az pesh* or *pesh az*, before.

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*az baḡhair* or *baḡhair az*, except.

When *az* is used after the preposition, *zer-i-izāfat* is omitted.

(d) The preposition *ba* may be prefixed to all the foregoing, but not to the five following:—

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*Examples.*

- (e) under the ground, *zer-i-zamīn*.  
 above the tree, *bālā, e darakht*.  
 near the city, *ba nazdik-i-shahr*.  
 after that, *paz az ān*.  
 before me, *pesh az man* (time); *pesh-i-man* (place).

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<i>gar, agar</i> , if.	<i>balki</i> , but, on the con- trary.
<i>yā</i> , either, or.	<i>chū, chūn</i> , when.
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\* The rule for pronouncing the conjunction , “and,” is as follows:—

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day and night  $\left\{ \begin{array}{l} r\ddot{u}z\ o\ shab. \\ ruz\ u\ shab. \end{array} \right.$

In transcribing it into the Roman character, , will be rendered as *o*; but the student must remember the rule given above.

صد و یک	۱۰۱	101	هفتصد	۷۰۰	700
دو صد	۲۰۰	200	هشتصد	۸۰۰	800
سه صد	۳۰۰	300	نه صد	۹۰۰	900
چهار صد	۴۰۰	400	هزار	۱۰۰۰	1000
پانصد	۵۰۰	500	ده هزار	۱۰۰۰۰	10,000
شش صد	۶۰۰	600	تومان لك	۱۰۰۰۰۰	100,000

55. The numbers occurring between the tens are formed by adding the smaller number to the decade conjunction *o*, as :—

*shast o shish*, sixty and six.

To find the precise date (Christian) corresponding to any given year of the Hijra.

Let *M* = Mussulman date in years.

Let *E* = required English date in years.

Then  $E = M \times 0.970225 + 621.54$ .

This is exact to a day.

#### DAYS OF THE WEEK.

Sunday, *yak shamba*.

Monday, *dū shamba*.

Tuesday, *si shamba*. [*ba*.

Wednesday, *chahār sham-*

Thursday, *panj shamba*.

Friday, *ādīna*.

Saturday, *shamba*.

## DERIVATION OF WORDS.

56.

## SUBSTANTIVES.

(a) The Persian names of Agents are formed by prefixing nouns to contracted participles active, as:—

a seller of roses,	<i>gul-farosh.</i>
a cooker of broth (i.e. the cook),	} <i>ash-paz.</i>
a shoemaker,	
a hatter,	<i>kullah-dūz.</i>
a saddler,	<i>zīn-sāz.</i>

The contracted participle is sometimes corrupted, as:—

*Bān*, a corruption of *mān*, contracted from *mānanda*,  
“a remainder.”

*Gar* and *gār* a form of *kār*.

Observe that *gar* signifies a *maker*, and that *gār* indicates a *performer*.

*Examples.*

a gardener,	<i>bāgh-bān.</i>
a porter (doorkeeper),	<i>dar-bān.</i>
a jailor,	<i>zindān-bān.</i>
a goldsmith,	<i>zargar.</i>
a blacksmith,	<i>āhangar.</i>
a potter,	<i>kūzagar.</i>
an attendant,	<i>khidmatgār.</i>

## NOUNS OF PLACE.

(b) *Gāh* is added to the noun, as:—

a bed,	<i>khwāb-gāh.</i>
a resting-place,	<i>manzil-gāh.</i>
a throne-chamber	} <i>takht-gāh.</i>
capital of an empire	
the evening,	<i>shām-gāh.</i>
halting-place,	<i>farūd-gāh.</i>
untimely,	<i>begāh.</i>

(c) The affixes *istān*, *zār*, *kada*, *dān*, *sār*, *lākh*, may be used, as:—

a rose-garden,	<i>gulistān.</i>
a salt place	} <i>namak-zār.</i>
an idol temple,	<i>būt kada.</i>
a fire temple,	<i>ātash kada.</i>
a penholder,	<i>ḵalam dān.</i>
a mountainous country,	<i>koh sār.</i>
a rough, stony place,	<i>sang lākh.</i>
a demon-haunted place,	<i>dew lākh.</i>

## DIMINUTIVES.

57. A diminutive is formed by adding one of the four affixes كَ، كِ، حِ and ى to a noun.

(a) The affixes كَ, كٌ and ڪ only are used in the case of rational beings, as :—

a small man,	<i>mardak.</i>
a small woman,	<i>zanak.</i>
a small girl,	<i>dukhtarak.</i>

In an endearing sense, as :—

My poor dear little child *tiflak-i-man bīmār ast.*  
is sick,

(b) In a contemptible sense كٌ is used.

O thou fellow !	<i>ai mardaka.</i>
Why, this woman !	<i>ai zanaka.</i>

(c) In the case of persons not grown up it is sufficient to add ڪ (h) only, as :—

a naughty boy,	<i>pisara,</i>
a good-for-nothing girl,	<i>dukhtara.</i>

(d) The only affix used in the case of an irrational being is كَ, as :—

a small horse,	<i>aspak.</i>
a small ass,	<i>kharak.</i>

At the same time the adjectives *kūchak* or *khurd* may be used, as :—

a small horse,	<i>aspak-i-kūchak.</i>
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The affix may denote pity, or compassion, as :—

the poor tired ox, *gāwak-i-khastā.*

the poor wretched ass, *kharak-i-miskīn.*

It is usual, however, to add ك (k) to the generic noun,\* as :—

poor little creature, *haiwānak.*

poor little bird, *murghak.*

poor jaded beast, *haiwānak-i-khastā.*

the weak miserable animal, *jānwarak-i-za'if.*

(e) The affixes ك and چ are used with inanimate objects, as :—

a little pond, *hauzak.*

a small garden, *bāghcha.*

(f) The affix ك is used when a noun is to be applied in an unusual way, as :—

significant wink of the eye, *chashmak.*

clapping the hands, *dastak*, from *dast*, the hand.

listening by stealth, *goshak*, ,, *gosh*, the ear.

making a somersault, *pushtak*, ,, *pusht*, the back.

\* The word *murgh* applies to all birds.

,, ,, *haiwān* ,, ,, domestic animals and fish.

,, ,, *jānwar* ,, ,, wild beasts, reptiles, and  
vermin.

,, ,, *gardshanda* ,, reptiles only.



## ABSTRACT AND VERBAL NOUNS.

58. An *abstract noun* may be formed from an *adjective*, simple or compound, or from a *noun*, by the addition of *yāe ma'rūf*, as, *ي*.

(a) From an adjective:—

goodness, *nekī*, from *nek*, good.

the possessing of the world, royalty, *jahān dārī*,  
from *jahān dār*, world-possessing.

idleness, *bekārī*, from *bekār*, idle.

(b) From a noun:—

friendship, *dostī*, from *dost*, a friend.

manliness, *mardī*, from *mard*, a man.

entertainment, *mihmānī*, from *mihmān*, a guest.

sovereignty, *bādshāhī*, from *bādshāh*, a king.

If the primitive word ends in obscure *ṣ*, the *ṣ* is suppressed, and the letter *س* is inserted, as:—

sadness, *āzurdagī*, from *āzurda*, sad.

infamy, *bachchagī*, ,, *bachcha*, a child.

slavery, *bandagī*, ,, *banda*, a slave.

59. *Verbal Nouns* are formed by changing *و* of the infinitive into *ا*, as:—

speech, *guftār*, from *guftan*.

motion, *raftār*, ,, *raftan*.

seeing, *dīdār*, ,, *dīdan*

This termination occasionally gives the sense of agent, as :—

seller, *kharīdār*, from *kharīdan*.

purchaser, *farokhtār*, „ *farokhtan*.

The third person singular of the preterite may be placed (a) before the imperative of the same verb, (b) or before the third person singular of the preterite of the same or another verb, as :—

(a) conversation, *guft-gū,e*, or *guft-o-gū,e*.  
search, *just-jū*.

buying and selling, *kharīd o farosh*.

(b) buying and selling, *kharīd o farokht*.

coming and going { *āmad o raft*.  
                                  { *āmad o shud*.

(c) To express suitability, *ی* *yā,e ma'rūf*, or *yā,e liyākat*, is added to the infinitive, as :—

fit to be done, *kardanī*.

fit to eat, *khurdanī*.

(d) A noun may be formed from the root by adding *ی* (*ī*) or *ش* (*ish*) as :—

speaking, conversation, *go,ī*, from *go*, root of *guftan*.

creation, *afrīnish*, from *afrīn*, root of *afrīdan*.

burning, inflammation, *sozish*, from *soz*, root of *sokhtan*.

motion, going, path, *rawī*, from *rau*, root of *raftan*.  
 knowledge, *danī*, from *dān*, root of *dānistan*.

(e) The root itself may be used, as :—

ardour, *soz*, from *sokhtan*, to burn.  
 grief, *ranj*, ,, *ranjīdan*, to grieve.  
 know, *dān*, ,, *dānistan*, to know.

(f) A noun may be formed by adding ان , اك (peculiar to verbs in *ūdan*) or ة , as :—

inflammation, *sozāk*, from *sokhtan*, to burn.  
 an order, *farmān*, ,, *farmūdan*, to order.  
 trembling, *larza*, ,, *larzīdan*, to tremble.

#### ADJECTIVES.

60. Adjectives denoting possession, plenty, mixture, are formed by adding to nouns the particles آ , اِبن , اور , وار , ناك , مند , آگین , گین , سار , آ , as :—

learned, *dānā*, from *dān*, know.  
 ashamed, *sharmsār*, ,, *sharm*, shame.  
 sorrowful, *ghamgīn*, ,, *gham*, sorrow.  
 bashful, *sharmōgīn*, ,, *sharm*, shame.  
 wealthy, *daulatmand*, ,, *daulat*, wealth.

frightful, *khāuf-nāk*, from *khāuf*, fear.

learned { *dānishwar*, or } „ *dānish*, knowledge.  
           { *dānishwār* }

golden, *zarīn*, „ *zar*, gold.

(b) The particles آسا, دسیس, دس, سا, سار, سار, وش and سان added to nouns form adjectives denoting similitude, as:—

like musk, *mushkāsā*.

like the sun, *khurdīs*.

like magic, *sihrsā*.

like dust (*i.e.* humble), *khāk-sār*.

like the moon (*i.e.* beautiful,) *māhwash*.

like the sun, *khurshūd-sān*.

(c) The particles *fām* (*pām*, *wām*), *gūn* and *īn* denote resemblance in respect to colour, as:—

black-coloured, *siyah-fām*.

rose-coloured, *gul-gūn*.

emerald-coloured, *zumurradīn*.

ruby-coloured, *ʿal-fām*.

tulip-coloured, *lāla-gūn*.

azure-coloured, *āb-gūn*.

(d) Some adjectives to express fulness and completeness are repeated, the letter *ī* being inserted between them, as:—

brimful, *labālab*, from *lab*, lip.

entirely, *sarāsar*, from *sar*, head.

of various colours, *gūnāgūn*, from *gūn*, colour.

(e) Adjectives may be formed from nouns by adding *ی* *yā*, *e ma'rūf*, as:—

Persian, *īrānī* ('*ajamī*), from *īrān* ('*ajam*), Persian.

Indian, *hindī*, from *hind*, India.

of the city of Shīrāz, *shīrāzī*, from *shīrāz*, city of Shīrāz.

of the city of Baghdād, *baghdādī*, from *baghdād*, city of Baghdād.

a town, *shahrī*, from *shahr*, a city.

of the sea, *bahrī*, from *bahr*, sea.

(f) The particles *ی*, and *ان* are added to denote fitness, as:—

fit for a prince, *shāhwār* or *shāhāna*.

fit for a maniac, *dewāna*.

fit for a man, *mardāna*.

fit for women, *zanāna*.

(g) The ordinal number is formed by adding *um* to the cardinal, as:—

the seventh, *haftum*, from *haft*, seven.

the twenty-seventh, *bīst o haftum*.

The three first ordinals are exceptions to this rule, as:—

first, *nakhustīn*, *awwal*.

second, *duwum* or *dūyum*.

third, *siwum* or *siyun*.

book the first, *bāb-i-awwal*.

(h) By adding *z* to a noun, preceded by a numeral, a compound adjective will be formed, as:—

of one day's duration, *yak rūza*, from *yak rūz*, one day.

one year old, *yak sāla*, from *yak sāl*, one year.

a man aged 30 years, *mard sī sāla*, from *mard sī sāl*.

fickle, *dū dila*, from *dū dil*, two hearts.

#### VERBS.

61. The principal derivative verbs are causal verbs, and are derived from Arabic roots by adding *īdan*, as:—

to seek, to send for, *talabīdan*, from *talab*, search.

to understand, *fahmīdan*, from *fahm*, understanding.

#### ADVERBS.

62. A list of Adverbs has been already given (see p. 54).

Adjectives ending in *āna* and *wār* may be considered as adverbs, as:—

in the manner of a pedestrian, *piyāda-wār*.

wisely, *'aqlāna*.

bravely, *dilīrāna*.

## COMPOUND WORDS.

63.

## SUBSTANTIVES.

(a) Two nouns may be used in juxtaposition in the reverse order of the genitive, the sign of *izāfat* being rejected, as:—

the counsel-book, *pand-nāma*.

the day-book, *rūz-nāma*.

the cook-house, *bāwarchi-khāna*.

the battle-field, *razm-gāh*.

the asylum of the world, *jahān-panāh*.

(b) Two contracted infinitives may be used, connected by , , as:—

speaking and hearing (*i.e.* conversation), *guft o shunīd*.

coming and going, *āmad o raft, āmad o shud*.

(c) A contracted infinitive with the corresponding root may be used, as:—

conversation, *guft o go* or *guft-go*.

search, *just o jū*, or *just-jū*.

(d) Two substantives of the same, or of different significations, may be used, as:—

boundary and region (*i.e.* empire), *marz o būm*.

water and air (*i.e.* climate), *āb o hawā*.

growing and increasing (*i.e.* rearing), *nashw<sup>s</sup> o numā<sup>s</sup>*.

(e) An infinitive preceded by لئ is rendered negative, as :—

the non-hearing, *nā shunīdan*.

لئ corresponds with the English prefixes *un, in* or *non*.

ئ                    „                    „                    negation *no, not*.

(f) A numeral and a substantive may be used, as :—

the afternoon, *si-pahar*.

a quadruped, *chahār-pā, e*.

Sunday, *yak-shamba*.

#### ADJECTIVES.

64. Compound Adjectives may be formed as follows :—

(a) Of two nouns, both Arabic, both Persian, or one of each, as :—

fairy-faced, *parī rukhsār* or *parī rū, e*.

angelic disposition, *malak akhlāk*.

lion-hearted, *sher-dil*.

generous disposition, *karīm ṭab'*.

rose-bud mouthed, *ghuncha dahān*.

ruby-lipped, *yakūt lab*.

army numerous as the stars, *anjum sipāh*

kingly pomp, *sultanat dastgāh*.

justly disposed, *adālat ā, īn*.

melancholy-minded, *maḥzūn khātīr*.



jessamine-scented, *saman bū, e.*  
 perspicuous in speech, *faṣīḥ kalām.*  
 resembling the sea, *daryā miṣāl.*  
 eloquent in discourse, *balīgh khitāb.*

(b) Of an adjective prefixed to a noun, as:—

handsome-faced, *khūb rū, e.*  
 pure-hearted, *ṣāf dil.*  
 simple-minded, *ṣalīm kalb.*  
 well-disposed, *pākīza khū, e.*  
 right-minded (benevolent), *nek maḥzar.*  
 pleasant chanting, *khūsh ilhān.*  
 ugly-faced, *zisht rū, e.*  
 hard-hearted, *sangīn dil.*  
 sour-browed, *turush abrū.*  
 pure-minded, *ṣāf zamīr.*  
 pure-natured, *pāk tīnat.*  
 black-eyed, *siyāh chashm.*  
 sweet-tongued, *shirīn zabān.*  
 red-faced, *surkh rū, e.*  
 grey-haired, *safaid mū, e.*  
 ill-tempered, *kaj khulk.*  
 bitter in speech, *talkh guftār.*  
 sharp-witted, *tez fahm.*  
 swift-footed, *sabuk sair.*  
 ill-mannered, *bad ravish.*  
 pure-natured, *pāk ṭabī'at.*

of good morals, *nek akhlāk*.  
 clear in judgment, *rūshan 'aql*.  
 broken-hearted, *shikasta dil*.  
 distressed in heart, *tang dil*.

(c) Of a verbal root added to a substantive or adjective, as :—

world-conquering, *jahān-gīr*.  
 enemy-enslaving, *'adūw-band*.  
 pearl-scattering, *durr-afshān*.  
 amber-scented, *'ambar-āgīn*.  
 hero-overthrowing, *mard-afgan*.  
 heart-afflicting, *dil-azār*.  
 rose-scattering, *gul-afshān*.  
 assembly-adorning, *majlis-ārā*.  
 soul-refreshing, *rūḥ-āsā*.  
 fault-forgiving, *khaṭā-bakhsh*.  
 delight-increasing, *bahjat-afzā*.  
 town-disturbing, *shahr-āshūb*.  
 being covered with dust, *ghubār-ālūd*.  
 blood-shedding, *khūn-rez*.  
 being mixed with honey, *shahd-āmez*.  
 world-illuminating, *gītī-afrūz*.  
 fear-increasing, *waḥshat-afzā*.  
 dread-inspiring, *dihshat-angez*.  
 battle-seeking, *jang-jū*.  
 early rising, *sahar-khez*.

self-indulging, *tan parwar*.  
 light-spreading, *ziyā gustar*.  
 stranger-cherishing, *gharīb niwār*.  
 heart-expanding, *dil-kushā*.  
 perfume-diffusing, *'itr-bez*.  
 soul-creating, *jān-afrīn*.  
 sweet-singer, *khūsh khwān*.  
 rank (of battle) breaking, *ṣaff shikan*.

(d) Of a past-participle added to a substantive,  
 as :—

shame-stricken, *khajlat zada*.  
 stricken with darkness, *zulmat zada*.  
 experienced, *jahān dīda*.  
 „ „ *wāk'ia dīda*.  
 one who has been tried in battle, *jang azmūda*.  
 one who has laid a snare, *dām nihāda*.  
 one who has endured affliction, *miḥnat kashīda*.

(e) Of a substantive with the prefix ب, as :—

possessed of wealth, *bā-māl*.  
 cheerful, *bā-rāmish*.

(f) Of a substantive with the prefix ب as :—

senseless, *be khīrad*.  
 without discrimination, *be tamīr*.  
 heartless, *be dil*.

unjust, *be inṣāf*.  
 careless, *be bāk*.  
 irreligious, *be dīn*.

(g) Of a substantive with the prefix هم, “together,” “with,” as :—

being in the same house,	<i>ham-khāna</i> .
„ associates,	„ <i>ṣuḥbat</i> .
„ „	„ <i>rāh</i> .
„ „	„ <i>'umr</i> .
„ „	„ <i>nishīn</i> .
„ bed-fellows,	„ <i>bistar</i> .
„ confidants,	„ <i>rāz</i> .
„ in the same school ( <i>i.e.</i> school-fellows) }	„ <i>maktāb</i> .
„ intimate,	„ <i>dam</i> .
„ sympathising,	„ <i>dard</i> .
„ a playfellow,	„ <i>bāz</i> .

(h) Of a substantive with the prefix کم, as :—

of little value,	<i>kam-bahā</i> .
thin-bearded,	„ <i>rīsh</i> .
of little resource,	„ <i>māya</i> .
with little experience,	„ <i>tajriba</i> .

(i) By prefixing ُ to (1) an adjective ; (2) a verbal root ; (3) a past participle ; (4) a substantive.

- (1) To an adjective, as :—  
 impure, *nā pāk*.  
 of impure intention, *nā pāk-rāe*.
- (2) To a verbal root :—  
 ignorant, *nā dān*.
- (3) To a past participle :—  
 not commended, *nā sitūda*.
- (4) To a substantive :—  
 worthless, *nā kār*.  
 not according to one's desire, *nā kām*.  
 unmanly, *nā mard*.

## VERBS.

65. Persian Verbs may be added to Substantives, Adjectives, Participles, Prepositions and Adverbs.

- (a) To substantives, as :—  
 to seek justice, *dād khwāstan*.  
 to mix colours, *rang amekhtan*.  
 an opinion, *rā'e zadan*.
- (b) To an adjective, as :—  
 to do good, *nek warzīdan*.  
 to become sick, *bīmār shudan*.
- (c) To a participle or noun of agency, as :—  
 to become a searcher, *jūyanda gardīdan*.  
 to sit smiling, *khandān nishistan*.

(ā) To particles, as :—

to come in, *dar āmadan*.

„ rise up, *bar khāstan*.

„ sit down, *faro nishistan*.

„ soar upwards, *bālā parīdan*.

„ go up, *bālā raftan*.

„ come down, *pā,īn āmadan*.

(e) The verbs *kardan*, *sākhtan*, *farmūdan* and *namūdan* are often used with substantives and adjectives in the sense of *making*, as :—

to make an order, *hukm kardan*.

„ make content, *khushnūd sākhtan*.

„ pay attention, *iltifāt namūdan*.

„ peruse a letter, *muṭāla'a farmūdan*.

(f) The verbs *dāshtan* and *zadan* are sometimes used in the sense of *making*, as :—

to keep watch, *pās dāshtan*.

„ make search, *ṭalab dāshtan*.

„ express an opinion, *rā,e zadan*.

„ speak, *ḥaraf zadan*.

(g) The verbs *khurdan* and *dīdan* are used in the sense of “to suffer,” or “experience,” as :—

to grieve, *gham khurdan*.

„ be grieved, *ghuṣṣa khurdan*.

„ feel regret, *ta,assuf khurdan*.

- to suffer affliction, *miḥnat dīdan*.  
 „ smell, *bū, e dīdan*.  
 „ experience kindness, *iḥsān dīdan*.

(h) The following verbs are chiefly used in compounds :—

- to bring, *āwardan*.  
 „ become (passive), *shudan*.  
 „ „ (to turn), *gashtan*.  
 „ „ ( „ ), *gardīdan*.  
 „ bear, *burdan*.  
 „ be, *būdan*.  
 „ come, *āmadan*.  
 „ devour, suffer, *khurdan*.  
 „ do, make, *kardan*.  
 „ draw, undergo, *kashīdan*.  
 „ find, *yāftan*.  
 „ have, *dāshtan*.  
 „ make, *sākhtan*.  
 „ order, *farmūdan*.  
 „ see, *dīdan*.  
 „ strike, *zadan*.  
 „ sit, *nishistan*.  
 „ search, *justan*.  
 „ show, *namūdan*.  
 „ take, *giriftan*.  
 „ wish, ask, *khwāstan*.

*Examples.*

- to apologise, 'uzr *khwāstan*.  
 „ assault, *hujūm āwardan*.  
 „ appear, *tālī' āmadan*.  
 „ be astonished, *muta'ajjab gardīdan*.  
 „ „ „ „ *shudan*.  
 „ „ „ *ta'ajjub kardan*.  
 „ „ „ „ *namūdan*.  
 „ „ „ „ *dāshtan*.  
 „ „ „ *'ajab āwardan*.  
 to be beneficent, *ihsān farmūdan*.  
 „ be bereaved, *hijrān dīdan*.  
 „ believe, *'itīkād dāshtan*.  
 „ „ „ „ *namūdan*.  
 „ „ „ „ *āwardan*.  
 „ „ „ „ *kardan*.  
 „ complete, *tamām kardan*.  
 „ „ „ „ *farmūdan*.  
 „ „ „ „ *sākhtan*.  
 „ „ „ „ *namūdan*.  
 „ envy, *ḥasad burdan*.  
 „ expect, *intizār kashīdan*.  
 „ „ „ „ *kardan*.  
 „ „ „ „ *burdan*.  
 „ „ „ „ *namūdan*.  
 „ „ „ „ *dāshtan*.



to expect, *mntazir gardīdan.*

„ „ „ *būdan.*

„ „ „ *shudan.*

„ „ „ *nishistan.*

„ find (others) disappointed, *mahrūm yāftan.*

„ find fault, *'aib jūstan.*

„ be grieved, *ghuṣṣa khurdan.*

„ take profit, *nafa' giriftan.*

„ return, *rujū' namūdan.*

„ be sorrowful, *maghmūn būdan*

The student should observe the different ways in which the verbs “To be astonished,” “To believe,” “To complete,” “To expect,” are rendered.

Thus *intizār*, “expecting,” takes the active verbs *kardan*, *kashīdan*, *namūdan*, &c., while *mntazir*, “one who expects,” takes the neuter verbs *būdan*, *shudan*, *gardīdan*, *nishistan*, &c.

Similarly the other verbs may be rendered.

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## SYNTAX.

## ARRANGEMENT OF WORDS.

In prose compositions the nominative is put first, then the object or complement, and, lastly, the verb, as:—

the mughal purchased the *mughal tuṭī-rā kharīd.*  
parrot,

Timur arrived in India, *tīmūr ba hindūstān rasīd.*

Words and phrases denoting time, manner, &c., when they apply to a whole sentence, are placed first, as:—

one day, in a certain city, *rūze, dar shahre, darweshe*  
a darwesh went to the *bar dukān - i - baḳkāle*  
shop of a certain trader, *raft.*

When the complement to a verb is a complete sentence it is put last, as:—

that man said, "Do you *ān mard guft, marā aḥmak*  
consider me a fool?" *mī-pindārī ?*

a certain king saw in a *pādshāhe dar khwāb dīd ki*  
dream that the whole *tamām - ī - dandānhā, e-o*  
of his teeth had dropped *uftāda and.*  
out.

When the object is qualified by a relative sentence the object is placed before the verb, and the qualifying phrase after it, as:—

I have heard of a king who issued the order for the executing of a certain captive. *pādshāhe-rā shunīdam ki ba kushtanī - e - asīre ishārat kard.*

they relate of one of the kings of Persia, that he extended the hand of usurpation over the property of the people. *yake-rā az mulūk-i-'ajam hikāyat kunana ki dast-i-taṭāwul ba māl-i-ra'iyat darāz kard.*

#### CONSTRUCTION OF SUBSTANTIVES, ADJECTIVES, AND PREPOSITIONS.

Adjectives are indeclinable.

The adjective usually follows the noun which it qualifies, as:—

a good man fears God, *mard-i-khūb az khudā mī-tarsad.*

my black horse was in the stable, *asp-i-siyāh-i-man dar ta-wīla būd.*

When the noun is in apposition, the adjective may either precede or follow the substantive.

The word immediately before the verb has usually *yā,e ma'rūf*,\* as:—

thy father is a good man, *padar-i-tū mard-i-khūb īst ;*  
or, *padar-i-tū khūb mard īst.*

---

\* The full form is : *padar-i-tū khūb marde ast*, in which *yā,e mahjūl* is used.

London is a great city, *landan shahr īst bisiyār buzurg*; or, *landan bisiyār shahr-i-buzurgīst*; or, *landan bisiyār buzurg shahr īst*; or, *landan shahr-i-bisiyār buzurg īst*.

If the adjective express more than a simple quality, such as *good* or *bad*, or if it be of Arabic origin, it should be placed *after* the noun, whether expressed before or after the verb, as:—

thy servant is a bad man, *naukar-i-tū mard-i-sharīr\** *īst*; or, *naukar-i-tū mardīst sharīr*. (It would be wrong to say, *naukar-i-tū sharīr mardīst*).

Adverbs should be placed immediately before the adjective; sometimes the second noun may intervene, as:—

England is a very good kingdom, *ingland mamlakat-ī-bisiyār khūbīst*; or, *ingland bisiyār mamlakat-ī-khūbīst*; or, *ingland khailī khūb mamlakate ast*; or, *ingland mamlakate ast khailī khūb*.

---

\* *Sharīr* is Arabic. One might say:—  
*naukar-i-tū bad marde ast*.

When the adjective *precedes* the substantive, it will be noticed the mark of *izāfat* is not used. In Persian this construction is called the inverted epithet.

The names of places and rivers are placed *after* the words city, town, &c., with the *izāfat* between them, as:—

the river Euphrates, *duryā,e farāt.*

The *izāfat* sometimes supplies the place of the conjunction, as:—

a mistress with rosy cheeks *yār-i-gul 'izār-i-shīrīn*  
and honied speech, *sukhan.*

Two nouns, in common use, *sometimes* omit the *izāfat*; they are:—

a companion, master	} <i>ṣāhib.</i>
a possessor of, endowed with	
head, top, extremity,	<i>sar,</i>

as:—

a possessor of wealth,	<i>ṣāhib māl.</i>
possessed of skill,	<i>ṣāhib hunar.</i>
fountain-head,	<i>sar chashma.</i>
head of the way,	<i>sar-rāh.</i>
source of wealth, capital,	<i>sar-māya.</i>

The following noun is used with the Arabic *al*, "the":—

a lord, master, endowed with, *zū.*

as :—

possessed of dignity,	<i>zū-l-jalāl.</i>
possessed of motion,	<i>zū-l-ḥarakat.</i>
possessed of life,	<i>zū-l-ḥayāt.</i>
Alexander the Great,	<i>zū-l-ḳarnain.</i>
(two-horned or powerful).	

The following noun, similar to those just mentioned, takes the *izāfat*, as :—

people belonging to any profession, an inhabi- tant, lord, master, wor- thy, fit, endowed with	} <i>ahl.</i>
---	---------------

as :—

veiled,	<i>ahl-i-ḥijāb.</i>
an artificer,	<i>ahl-i-san'at.</i>
a councillor of state,	<i>ahl-i-dewān.</i>
a traveller,	<i>ahl-i-siyāḥat.</i>

### COMPOUND ADJECTIVES.

Any noun with a particle prefixed to it may become an epithet, as :—

a man possessed of wealth, *mard-i-bāmāl.*

Some epithets consist of several words, as :—

a country taken in war,	<i>mulk-i-bajāng girifta.</i>
a slave with a ring in his ear,	<i>banda, e ḥalka bagosh.</i>
the All-wise, who endows the tongue with speech,	<i>ḥakīm-i-sukhan bar zabān āfrīn.</i>

## NUMERAL ADJECTIVES.

Numeral adjectives precede the substantives to which they belong. The noun must always be in the *singular* number, as :—

a thousand men, *hazār mard* (not) *hazār mardān*.

twenty brave men, *bīst mard-i-dilāwar* (not) *bīst mardān-i-dilāwar*.

The greatest number should be expressed first; the rest following in the same order, as :—

two hundred and fifty-four *dū šad o panjāh o chahār*  
 thousand seven hun- *hazār o haft šad o hashtād*  
 dred and eighty-three *dū si gūsfand*.  
 sheep,

From eleven to nineteen, however, the smaller number is expressed first. (See p. 65.)

A *definite* noun may be used in the plural number to answer the cardinal number, as :—

the men were two thou- *mardān dū hazār būdand*.  
 sand,

Sometimes a phrase from the Arabic is introduced as an epithet to a Persian substantive, as :—

a darwesh whose prayers *darwesh-i - mustajābu - d*  
 are answered, *da'wāt*.

a man sincere of speech, *mard-i-šādīku-l-ḡaul karī-*  
 generous of soul, *mu-n-nafs*.

The adjective pronouns *ān*, *īn*, precede their substantives.

Some adjectives of a pronominal nature, as *hama*, "all," *dīgar*, "other," *chand*, "some," or "several," precede or follow their substantives; for example:—

all the people,	<i>hama mardumān</i> ; or, <i>mardumān-i-hama</i> .
the other woman,	<i>dīgar zan</i> ; or, <i>zan-i-dīgar</i> .
some, or several days,	<i>chand rūz</i> ; or, <i>rūz-i-chand</i> .

### COMPARISON.

The word *than* after the comparative degree is expressed in Persian by *az*, as:—

more splendid than the sun,	<i>roshantar az āflāb</i> .
women are more delicate than men,	<i>zanān nāzuk-tar az mardān and</i> .

Sometimes *bih*, "good," in the positive form, is used, when denoting comparison, for "better," as:—

silence is better than evil-speaking; but speaking well is better than silence,	<i>khāmoshī bih az sukhan-i-bad ast</i> ; <i>wa sukhan-i-nek bih az khāmoshī</i> .
---	--

The superlative degree governs the genitive as:—



the best of men,	<i>nektarīn-i-mardumān.</i>
they say that the mean-	<i>goyand ki kamtarīn-i-jān-</i>
est of animals is the ass,	<i>warān <u>khar</u> ast.</i>

The same rule applies to superlative forms from the Arabic, as :—

the most illustrious of the	<i>ashraf-i-ambiyā.</i>
Prophets,	

The particles called prepositions are few in number. The most common are :—

*Az*, “from,” *bā*, “with,” *bar*, “on,” *ba*, “in, into,” *be*, “without,” *tā*, “till,” “as far as,” *juz*, “except,” “besides,” and *dar*, “in.”

Prepositions take the simple or nominative form of a noun or pronoun after them, as :—

from Baghdad to Shiraz I	<i>az baghdād tā shīrāz bā</i>
will go with thee,	<i>tū <u>khwāham</u> raft.</i>

Such other words as are used like prepositions require *zer-i-izāfat*, as :—

near the minister,	<i>nazd-i-wazīr ; or, ba nazd- i-wazīr.</i>
above his head,	<i>bālā,e sarash.</i>
before me,	<i>pesh-i-man ; or, dar pesh- i-man.</i>
under the earth,	<i>zer-i-zamīn.</i>

## PRONOUNS.

The affixes are :—

<i>Pers.</i>	<i>Sing.</i>		<i>Plur.</i>
1. my	أَمِ am,	our	مَانِ m̄ān.
2. thy	أَتِ at,	your	تَانِ tān.
3. his	أَشِ ash,	their	شَانِ shān.

Mention has already been made (see page 28 Gr.) of the use of these affixes when attached to nouns.

It will be sufficient in this place to add that the plural terminations are rarely used ; and that when the noun to which the affix belongs is in construction with an adjective, the affix is usually added to the *adjective*, as :—

thy dear life, 'umr-i-azizat.

The affixes ام , ات , اش may be employed to denote the dative and accusative cases *to me, to thee, or me, thee, &c.*, as well as the possessives *my, thy, his*.

The affixes may be joined to the verb which governs them, or to any word\* in the sentence, as :—

---

\* Except the simple prepositions and a few of the conjunctions, as *wa* and *yā*.

the porter did not admit *darbā-nam rahā na kard.*  
me,

the earth has so much *khāk-ash chunān bukhurd.*  
consumed it,

Sometimes there is ambiguity; thus, in the first sentence, *darbā-nam*, by itself, might mean *my porter*. In a case of this kind the context must be considered.

The reciprocal pronoun خود corresponds to our pronoun *self*, as:—

I myself, *man khud.*

thou thyself, *tū khud.*

It may be the nominative to *any person* of the verb, the termination of the verb showing sufficiently the sense, as:—

I myself went, *khud raftam.*

they themselves went, *khud raftand.*

It is used as a substitute for a possessive pronoun, as:—

the goldsmith went to *his* *zargar ba khāna, e khud*  
house, *raft.*

I was coming from *my* *man az bāgh-i-khud āma-*  
garden, *dam.*

Zaid beat his (*own*) slave, *Zaid ghulām-i-khud-rā zad.*

Zaid beat his (*another's*) *Zaid ghulām-i-o-rā zad.*  
slave,

The affix *khudash* is used in the third person singular, as :—

I saw Zaid in his (*own*) *Zaid-rā dar khāna, khud-*  
house, *ash dīdam.*

### DEMONSTRATIVE PRONOUNS, *īn* and *ān*.

When the name of an irrational being, or of an inanimate object has been mentioned, and reference is afterwards made to it by a pronoun (as *it* or *they*), *īn* and *ān*, with their plurals are used, as :—

the lion said the painter *sher guft muṣawwir-i-īn*  
of it was a man, *insān ast.*

the wise men were at a loss *ḥukamā az tāwīl-i-ān 'ājiz*  
in the explanation of it, *mandand.*

The phrases *ān-i-man*, *ān-i-tū*, *az ān-i-man*, *az ān-i-tū*, &c., are equivalent to the English words, *mine*, *thine*, &c., as :—

the throne of Egypt is *maṣnad-i-miṣr ān-i-tūst.*  
thine,

whose house was this ori- *īn khāna awwal az ān-i-*  
ginally? *ki būd?*

he said, that of my grand- *guft az ān-i-jaddam.*  
father's,

when he died, whose did *chūn o bi-guzasht az ān-i-*  
it become? *ki shud?*

he said, that of my father's, *guft az ān-i-padar-am.*

ک and چ are simply connectives, not relatives, as :—

I saw a prince who possessed wisdom, *malik-zāda-rā dīdam ki 'akl dāsht.*

After *ki, o* is understood, "that he."

the fool who sets up a camphor candle in a clear day. *abla, e ki o (usually written ko) rūz-i-rūshan shama'-i-kāfūrī nihad.*

Example in the genitive :—

many a renowned personage have they deposited beneath the dust, of whose existence (*lit.*, that of his existence) no trace remains on the face of the earth, *bas nāmwar ki zer-i-zamīn dafn karda and ki az (usually written kaz) hastiyash ba rū, e zamīn yak nishān na mānad.*

Again :—

I am not he whose back you will see in the day of battle (*lit.*, that you should see my back), *ān na man bāsham ki rūz-i-jang bīnī pusht-i-man.*

Example in the dative :—

O (thou) to whom my person appeared contemptible (lit., that my person appeared to thee), *ai ki shakhs-i-manat haḳīr namūd.*

Example in the accusative :—

he whom I beheld all fat, like the pistachio nut (lit., he that I saw him), *ān ki chūn pista dīdam ash hama maghz.*

Example in the ablative :—

that (proceeding) in which there is suspicion of danger, *ān ki dar wai mazzina, e khaṭr ast.*

The terms *harki*, *harchi* correspond respectively to “whosoever,” “whatsoever.” *Harki* refers to rational beings; *harchi* to inferior animals or inanimate objects.

For example :—

whosoever shall wash his hands of life, the same will utter whatever he has on his mind, *harki dast az jān bishūyad, harchi dar dil dārad bi-goyad.*

When a substantive is expressed after *har*, the particle *ki* may follow, as :—

everything which, *har chīz ki.*

When *yā,e majhūl* is added to a noun, followed by *ki* or *chi*, the substantive is rendered more definite, as :—

envy is such a torment *ḥasad ranje ast ki az mash-*  
 that it is impossible to *akḡat-i-ān juz ba marg na*  
 escape from its pangs *tawān rast.*  
 except by death,

The particles *ki* and *chi*, when used interrogatively, are to be considered as substantives, as :—

whose horse may that be? *ān asp-i-ki bāshad?*  
 to whom are they speaking? *kirā mī-goyand?*  
 who are they? *eshan kiyand?*  
 on account of what are you *az bahar-i-chi āmadaī?*  
 come?  
 for what did you go? *chirā raftī?*

The particle *tā* is frequently added to numerals; it implies individuality, as :—

I have two or three let- *man ham dū si tā kāghaz*  
 ters to write (*lit.*, two *dāram binawīsam.*  
 or three individual let-  
 ters),

When two nouns come together, so as to form one compound word, the genitive is formed by adding *az* to the first noun, which should be made definite by affixing *yā,e waḥdat*, or by prefixing a numeral, as :—

a sword of steel, *shamshīre az fūlād*, or  
*shamshīr-i-fūlādī*.  
 two swords of steel, *dū shamshīr az fūlād*.

## CONCORD OF VERBS.

If the nominative to a verb be expressive of rational beings, the verb will agree with its nominative, as :  
 the brothers were vexed, *barādarān ranjīdand*.

Two or more nouns, in the singular, require a plural verb, as :—

the goldsmith and carpenter seized the images, *zargar wa najjār butān-rā girīstānd*.

If the nominative to a verb be expressive of irrational beings, the verb is *usually* in concord with its nominative ; but sometimes it is in the singular, as :—

four horses were killed, *chahārasp kushta shudand*;  
 or, *chahār asp kushta shud*.

the animals of the forest made a noise, *jānwarān-i-besha āwāz namūdand*.

When two or more nouns (expressive of distinct genera) have a common verb, the verb will be in the plural, as :—



the horse and the ass are *asp wa khar az yak jins*  
 not of the same genus, *nīstand.*  
 a horse, an ass, and an ox *aspe, wa khare, wa gāwe*  
 were killed, *kushta shudand.*

In respect to nouns representing inanimate objects, the verb is sometimes made to agree with its nominative, sometimes put in the singular.

It is not absolutely necessary to use a verb in the singular when the nominative is in the plural; at the same time the verb is often so used, *especially in the passive voice*, by eminent writers and correct speakers. In the Active Voice the verb should usually agree with its nominative. For example:—

the houses of the people *khānahā,e mardum kharāb*  
 were destroyed, *shudand*; or, *khānahā,e*  
*mardum kharāb shud.*

the houses of this city are *khānahā,e īn shahr bisiyār*  
 very small, *kūchak and*; rarely,  
*khānahā,e īn shahr bisiyār kūchak ast.*

If several nouns representing *distinct* classes of objects have a common verb, the verb will be in the plural, as:—

water, fire and earth are *āb, ātash wa khāk az az-*  
 of opposite nature, *dād-i-yak dīgar and.*

If, however, they be of the same *quality* or *class*, the verb may be in the plural, but is usually in the singular, as :—

in our garden grapes, figs, *dar bāgh-i-mā angūr wa*  
and apples are not to be *anjīr wa seb yāft na mī-*  
found, *shavad*; or, rarely, *na*  
*mī-shavand*.

at this season snow, rain, *dar īn mausim baraf wa*  
hail, thunder, and light- *bārān wa tagarg wa ra'd*  
ning frequently come *wa bark mukarrar bāham*  
together, *mī-āyad*; or, rarely, *mī-*  
*āyand*.

If the nouns be expressive of things which have no material existence; *e.g.*, time, day, night, joy, grief, &c., the verb is usually put in the singular, as :—

grief, joy, death, life, all *gham wa shādī wa marg*  
come from God, *wa zindagī hama az*  
*khudā mī-āyad*.

manliness and generosity *jawān-mardī wa muruwat*  
make this demand, *chunīn iktizā mī-kunad*.

When a numeral precedes a noun the latter does not require the plural termination; yet if the noun express a rational being, the verb will be in the plural, as :—

ten darweshes will sleep *dah darwesh dar gīlīme*  
on one carpet, *bi-khuspand*.

Irrational beings and inanimate objects take the verb in the singular, as:—

a hundred thousand horses *ṣad hazār asp ḥāzīr shud.*  
 were ready,  
 there were two thousand *dū hazār ghurfa wa hazār*  
 rooms and a thousand *aiwān būd.*  
 vestibules,

Nouns of multitude, denoting rational beings, are followed by verbs in the singular or plural, according to the unity or plurality of the idea conceived in the mind of the speaker, thus:—

to the just monarch the *shāhinshāh-i-'ādil-rā ra-*  
 people is an army, *'īyat lashkar ast.*  
 a gang of Arab thieves *tā,ifa,e duzdān-i-'arab bar*  
 had settled on the sum- *sar-i-kohe nishista bū-*  
 mit of a certain moun- *dand.*  
 tain,

the whole nation through *khalḳe ba ta'aṣṣab bar o*  
 partiality flocked to *gird āmadand.*  
 him,

The rule for addressing persons is as follows:—

Among persons in the same sphere of life *you* is used.

Between intimate friends, either *you* or *thou*. From a superior to an inferior, *thou*; but if the inferior be an independent person, it is better to use *you*.

Kings are addressed in the third person singular, sometimes third person plural. The phrase "His Majesty" is used, *not* "Your Majesty." Sovereigns, when speaking of themselves, say, "His Majesty," never "I" or "We." In writing they use "We."

Great personages address each other in the third person singular. Inferiors speak of their superiors in the third person singular.

It will have been noticed that where several nouns have a common verb, the conjunction *wa*, "and," is required.

*Har* and *hama* take the noun in the singular; *har* takes the verb also in the singular; *hama* in the plural, as:—

all the people came, *hama kas āmadand.*

In speaking of exalted personages the plural verb is used, as:—

if the king wishes, *agar pādshāh kabūl farmāyand.*

The verb is used in the singular, when speaking of God.

#### GOVERNMENT OF VERBS.

An active verb does not, as a rule, require that its complement should have the sign of the accusative case. For example:—

O, cup-bearer, bring a *sākiyā saḡhir-i-sharāb bi-*  
goblet of wine! *yār.*

the darwesh preserved *the darwesh sang-rā ba khud*  
stone in his possession, *nigāh dāsht.*

a certain villager had *an ass, dihkāne khare dāsht.*

the people of the garden *mardumān-i-bāgh khar-rā*  
used to beat *the ass, mī-zadand.*

When the accusative case is used indefinitely, *rā* is omitted. When any ambiguity would arise from its omission, *rā* should be inserted, as :—

the goldsmith struck the *zargar najjar-rā zad.*  
carpenter,

the man slew the lion, *mard sher-rā kusht.*

In these cases *rā* is obviously necessary. In the case of compound verbs, *rā* is never added to the substantive (see page 86).

When *rā* is used to denote the *dative* case, its insertion is absolutely necessary, as :—

I gave a book to that man, *ān mard-rā kitābe dādam.*

In this case *kitābe*, the accusative, is indefinite, and the dative case is expressed by *rā*.

When a verb governs an accusative and a dative case, *rā* cannot be used for both cases. If the *accusative* requires *rā* the *dative* will be expressed by *ba*. For example :—

let them give *the ruby to la'l-rā ba ān zan dihand.*  
that woman,

give me the book, *kitāb-rā ba man bi-dih.*

When the object is in a state of construction with another noun or with an adjective, and from its nature requires *rā*, that termination is added to the latter noun or adjective. Moreover, however complex the sentence may be, *rā* should be placed at the end, as:—

I saw Zaid the son of the minister,	<i>Zaid pisar-i-wazīr-rā dīdam.</i>
one of the kings of Khurāsān saw in a dream	<i>yake az mulūk-i-khurāsān</i>
Sultān Mahmud, the	<i>Sultān Mahmūd - i - Sabaktagīn - rā</i>
son of Sabaktagīn,	<i>bakhwāb dīd.</i>
they sent forward several	<i>tane chand az mardān-i-</i>
individuals from among	<i>wāki'a dīda wa jang</i>
men who had seen service and had experienced war,	<i>azmūda-rā bi-firistād-and.</i>

The termination *rā* is often used in the sense, "in respect of," as:—

they relate a story with regard to a certain tyrant,	<i>zālīme-rā hikāyat kunand.</i>
I have heard of a darwesh,	<i>darweshe-rā shunīda am.</i>

After a generic noun, used generically, *rā* is omitted,\* as:—

\* Generic nouns may be used in three ways: definitely, indefinitely, and generically. Thus we may say either *the man, the bird; a man, a bird; or man, bird*, with reference to the entire species.

Greediness brings both *dar āraḥ tama' murgh wa*  
bird and fish into the *māhī ba band.*  
net,

The *rā* is equivalent to the definite article "the" used *definitely*, and is, therefore, omitted after generic nouns.

If, however, the noun is in construction with *ki*, the noun is considered definite, and *rā* must be added, as:—

bring, O Sūfī, the cup *Ṣūfī biyār ki ā, ina ṣāf ast*  
which is pure as a *jām-rā.*  
mirror,

In the old Persian writers the accusative is formed by prefixing the particle *mar* to the noun, as:—

I saw the man, *mar mard-rā dīdam.*

The particle *rā* is sometimes used in the sense of of the genitive, as:—

Zaid's head, *Zaid-rā sar.*  
a certain person had lost *yake-rā dil az dast rafta*  
his heart, *būd.*

When an *indefinite* noun occurs at the commencement of a sentence *rā* is required, as:—

I saw a holy man, *pārsā, e-rā dīdam.*

Sometimes *rā* is omitted, as:—

I had a companion, *rafīke dāshtam.*

The pronouns and the Arabic word *fulān*, "such a one," always take *rā*, as :—

I saw thee,	<i>tū-rā dīdam.</i>
I saw such an one,	<i>fulān-rā dīdum.</i>
such a person has concealed himself,	<i>fulān shakhṣ khud-rā pin-hān karda ast.</i>

The *rā* is always used in the case of specific nouns, as :—

Zaid struck Omar,      *Zaid 'Umr-rā zad.*

The pronominal suffixes reject *rā*, as :—

I said to him,      *guftam-ash.*

Sometimes *rā* is used, as "Gulistān," book iii. tale 8 :—

(one of the sages) prohibited his son from eating too much,	<i>pisar-ash-rā nahī kard az bisiyār khurdan.</i>
---	---

Again, Firdūsi's "Shah-nāma" :—

he gave arms and money to his army,	<i>silāḥ wa dirham dād lashkar-ash-rā.</i>
-------------------------------------	--

When an entire phrase is used in apposition to a noun, *rā* is placed at the end of the phrase, as :—

I saw 'Alī (may Allah be pleased with him!) in a dream,	<i>'Alī (raziyu-l-lāh 'anhū) rā ba khwāb dīdam.</i>
---	---



When an *adjective* is placed in apposition to a noun, *rā* is added to the *noun*, as :—

I saw a tyrant asleep,      *ẓālīme-rā khufta dīdam.*

The verbs *bāyistan*, to be necessary ; *shāyistan*, to be fit ; *tawānistan*, to be able ; are used impersonally, as :—

it is necessary to do,	<i>bāyad kard.</i>
it is proper to say,	<i>shāyad guft.</i>
one may do,	<i>tawānad kard</i>

The root of *tawānistan* is more frequently used, as :—

one may do,      *tawān kard.*

Some impersonal verbs take a nominative of cognate meaning, as :—

it rains,	<i>bārān mī-bārad.</i>
it thunders,	<i>{ r'ad şadā mī-żanad ; or,</i> <i>   r'ad mī-ghurad.</i>
it lightens,	
	<i>bark mī-darakhshad.</i>

Two tenses of the Potential Mood, present and past, can be formed by adding the contracted infinitive to the aorist and preterite of the verb *tawānistan*, "to be able" :—

I am able to go,	<i>tawānam raft.</i>
I was able to go,	<i>tawānistam raft.</i>

The verb *khwāstan*, “to desire,” is similarly used, as:—

I will go, *khwāham raft.*

If the infinitive precede the governing verb, it takes the full form, as:—

I cannot do this deed, *īn kār kardan na mī-ta-wānam.*

When the infinitive and its governing verb are separated by an intervening clause, the full form is used, as:—

it does not become persons *abnā, e jīns-i-mārā na shā-*  
of our sort, in the pre- *yād dar huzrat-i-pād-*  
sence of kings, to speak *shāhān juz ba rāstī*  
other than the truth, *sukhan guftan.*

Often after *khwāstan*, *shāyistan*, *bāyistan*, and *ta-wānistan*, the present subjunctive with the particle *ki* is used, instead of the infinitive, as:—

I wish to go, *mī-khwāham ki bi-ravam.*  
it is proper that I should *shāyad ki bi-khwānam.*  
read,

This construction is sometimes necessary, for the sentence *turā bāyad zad* might stand for—“I must strike you,” or “you must strike.”

The infinitive is often used as a verbal noun, in

which case the noun which follows is put in the genitive, as :—

from the arrival of spring	<i>az āmadan-i-bahār, az raf-</i>
and the departure of	<i>tan-i-dai, aurāk-i-ḥa-</i>
winter the leaves of our	<i>yāt-i-mā mī-gardad</i>
lives are folded.	<i>ṭai.*</i>

## THE TENSES.

After verbs signifying “to command,” “to order,” the perfect tense is used to imply that the order given was *immediately* carried out, as :—

the king gave orders to	<i>pādshāh farmūd tā o-rā</i>
put him into prison,	<i>dar zindān nihādand.</i>
the sage commanded that	<i>ḥakīm farmūd tā ghu-</i>
they should throw the	<i>lām-rā ba daryā andākḥ-</i>
boy into the sea.	<i>tand.</i>

If the fulfilment of the order was not *immediate*, the present subjunctive is used, as :—

(the king) commanded	<i>bi-farmūd ki muṣāra'at ku-</i>
them to wrestle,	<i>nand.</i>
he gave orders so that they	<i>farmūd tā ustād-rā khil'at</i>
bestowed a robe of hon-	<i>o ni'mat dādand.</i>
our and a reward on	
the master,	

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\* To become rolled up ; to close, *ṭai gardīdan*.

In narration, when a second verb occurs after a verb in the preterite, the present, or aorist, is used, as :—

the young tiger saw that *palang bachcha dīd ki t̄ā-*  
 he *has* not the power *ḡat - i - muḡāwamat na*  
 of resisting. *dārad.*

In recounting a conversation the very words of the speaker are used, as :—

Hātīm told her that he *Hātīm o-rā guft ki na*  
 would not eat, *khwāham khurd.*

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## SECTION II.

## COMPOSITION OF SENTENCES.

## LESSON I.

## Substantives.

man,	<i>mard</i> ; <i>ādam</i> ; <i>mardum</i> ; <i>insān</i> .
father,	<i>padar</i> ; <i>wālid</i> ; <i>ab</i> ; <i>abū</i> ; (parents) <i>wālidain</i> .
husband,	<i>shauhar</i> ; <i>zauj</i> ; <i>khaṣm</i> .
brother,	<i>barādar</i> ; <i>akh</i> .
son, or child,	<i>pisar</i> ; <i>walad</i> ; (child) <i>tiṣṭ</i> ; <i>ibn</i> .
boy,	<i>kodak</i> ; <i>tiṣṭ</i> , (plur.) <i>aṭṭāl</i> ; <i>bachcha</i> .
animal,	<i>jānwār</i> ; <i>jānwar</i> ; <i>haiwān-i-ghair nāṭik</i> ; (beast of prey) <i>nakhchūr</i> ; (wild beast) <i>waḥsh</i> , (plur.) <i>wuhūsh</i> .
horse,	<i>asp</i> ; <i>markab</i> ; <i>faras</i> .
house,	<i>khāna</i> ; <i>kad</i> ; <i>buḳ'a</i> ; <i>maḳām</i> ; <i>makān</i> ; <i>bait</i> ; <i>maskin</i> ; <i>ma,wā</i> ; (hut) <i>kulba</i> ; (building) <i>'imārat</i> ; (palace) <i>maḥall</i> .
pen,	<i>ḳalam</i> .
dog,	<i>sag</i> ; <i>kalb</i> .
elephant,	<i>fīl</i> ; <i>pīl</i> .
woman,	<i>zan</i> ; (married lady) <i>khātūn</i> ; (lady of rank) <i>begam</i> .
mother,	<i>mādar</i> ; <i>wālidā</i> .
wife,	<i>zan</i> ; <i>zauja</i> .
sister,	{ <i>khwāhar</i> (elder). <i>hamshīra</i> (younger).
daughter,	<i>dukhtar</i> ; <i>ṣabiya</i> .
girl,	<i>dukhtarak</i> ; <i>zan-i-shabāb</i> .
thing,	<i>chiz</i> ; <i>shai</i> (plur.) <i>ashiyā</i> .
mare,	<i>mādiyān</i> .
table,	<i>mez</i> .

book,	<i>kitāb</i> ; <i>daftar</i> ; <i>jarīdat</i> .
fox,	<i>rūbāh</i> .
cow,	<i>mādah gāw</i> ; (cattle) <i>baḡar</i> or <i>mawāshī</i> .

## Adjectives.

good,	<i>khūb</i> ; <i>nek</i> ; <i>bih</i> ; <i>ṭaiyab</i> ; <i>nafīs</i> .
bad, wicked,	<i>bad</i> ; <i>kharāb</i> ; <i>khābīṣ</i> ; <i>fāhish</i> ; <i>fāsīd</i> .
great, large,	<i>kalān</i> ; <i>buzurg</i> ; <i>'azīm</i> ; <i>a'zam</i> ; <i>kabīr</i> .
little, small,	<i>khurd</i> ; <i>khwār</i> ; <i>kotah ḡad</i> , or <i>kāṣir ḡad</i> (stature).
lazy,	<i>sust</i> ; <i>tamhal</i> .
wise,	<i>dānā</i> ; <i>'aqlmand</i> ; <i>dānishmand</i> ; <i>zakī</i> ; <i>khīradmand</i> .
ignorant,	<i>nādān</i> ; <i>nā fahm</i> ; <i>jāhīl</i> ; <i>nā khwānda</i> .
swift,	<i>tez</i> ; <i>chust</i> ; <i>chālāk</i> ; <i>tezrau</i> ; <i>chābuk</i> .
high, lofty,	<i>buland</i> ; <i>'ālī</i> .
handsome,	<i>khūb-ṣūrat</i> ; <i>hasīn</i> ; <i>zebā</i> ; <i>marghūb</i> ; <i>khūsh</i> <i>shakl</i> ; <i>khūsh haikal</i> ; <i>ḡabūl-ṣūrat</i> ; <i>jamīl</i> ; <i>wajīh</i> .
ugly,	<i>bad-ṣūrat</i> ; <i>bad haikal</i> ; <i>zisht</i> ; <i>karīhu-l-</i> <i>manṣar</i> ; <i>ṭal'at-i-nā-mauzūn</i> ; <i>shaklu-</i> <i>l-mal'ūn</i> ; <i>ḡabīh-ṣūrat</i> ; <i>nā khūsh ṭal'at</i> .

## EXAMPLES.

this is my brother,	<i>īn barādar-i-man ast</i> .
that is your son,	<i>ān pīsarast ast</i> .
these are their houses,	<i>īn khānahā, e eshān and</i> .
this is my father's house,	<i>īn khāna, e padaram ast</i> .
that is your brother's horse,	<i>ān asp-i-barādar-i-[tū ast]</i> or <i>[tūst]</i> .
this is that man's mother,	<i>īn mādar-i-ān mard ast</i> .
that is your sister,	<i>ān khwāharast ast</i> .
thy sister's horse is swift,	<i>asp-i-khwāharast tezrau ast</i> .
this pen is very good,	<i>īn ḡalam bisiyār khūb ast</i> .
that is a very good book,	<i>ān kitāb bisiyār khūb ast</i> .
she is a little woman,	{ <i>o zan-i-kotah-ḡad ast</i> .
	{ <i>o zanak ast</i> .
his father was a great man,	<i>padar-i-o buzurg būd</i> .

your sister was very handsome,	{	<i>khwāhar - i - tū mah-wash būd.</i>
		<i>khwāhar - i - tū mah-tal'at būd.</i>
		<i>khwāharat bisiyār marghūb būd.</i>
my brother's horses were extremely swift,		<i>aspān-i-barādaram nihāyat tez-raftār būdand.</i>
their children's books were very good,		<i>kitābhā, ebachchagān-i-eshān bisiyār khūb būdand.</i>

*Exercise.*—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

## LESSON 2.

## EXAMPLES.

the elephant is larger than the horse,	<i>fīl az asp kalān-tar ast.</i>	
the fox is smaller than the dog,	<i>rūbāh az sag khurd-tar ast.</i>	
the horses are swifter than the elephants,	<i>aspān az fīlān tezrau-tar and.</i>	
the elephant is the largest animal of all,	{	<i>fīl az hama jānwārān buzurğ ast.</i>
		<i>fīl buzurğtarīn-i-hama hai-wānāt ast.</i>

the elephant, the horse, and  
the dog, are wiser than  
all other animals,

{ *fīl, asp, o sag az ama jā n-  
warān-i-dīgar dānā-tar  
and.  
fīl, asp, o kalb az hama  
haiwānāt-i-dīgar zakā-  
wat-tar dārand.*

*Exercise.*—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

### LESSON 3.

#### EXAMPLES.

who is that man?	<i>ān ādam kīst?</i>
who is this woman?	<i>īn khātūn kīst?</i>
who are these boys?	{ <i>īn kodakān kīstand?</i> <i>īn aṭfāl kīstand?</i>
who are those girls?	<i>ān dukhtarān kīstand?</i>
whose house is this?	<i>īn khāna, e kīst?</i>
whose children are these?	<i>īn bachchagān-i-kīstand?</i>
whose books are these?	<i>īn kitābhā, e kīstand?</i>
whose daughter is she?	<i>o dukhtar-i-kīst?</i>
where is my father?	<i>padaram kujā ast?</i>
where is his brother?	<i>barādarash kujā ast?</i>
where are your father's horses?	<i>aspān-i-padar-i-shumā kujā and?</i>



where are my brother's children's books?	<i>kitābhā, e bachchagān-i-bar-ādar-i-man kujā and?</i>
where may be that man's mother's mare?	<i>mādiyān-i-mādar-i-ān ādam kujā bāshad?</i>
is this your house?	<i>āyā, in khāna, e shumā ast?</i>
was that my father's horse?	<i>āyā, ān asp-i-padar-i-man būd?</i>
may this be my sister's table?	<i>āyā, mez-i-khwāhar-i-man bāshad?</i>
how many pens will there be?	<i>chand kalamhā khwāhand būd?</i>
what-like books will they be?	<i>kitābhā, e chi kism khwāhand būd?</i>

*Exercise.*—Where is your brother? Where is this man's mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

## LESSON 4.

day,	<i>roz ; yaum.</i>
city,	<i>shahr ; balad (plur. bilād).</i>
river,	{ <i>dāryā ; rūd-khāna.</i>
	{ <i>(canal) nahr.</i>
forest,	<i>besha ; bādiya ; (desert) dasht ; šahrā ; bi-yābān kā'-i-basīt.</i>
a plain,	<i>maidān.</i>

water,	<i>āb</i> ; (drinking) <i>āb-i-zulāl</i> ; (dirty) <i>āb-i-mukaddar</i> , or <i>manjal āb</i> ; (iced) <i>āb-i-yakh</i> ; (pure) <i>salsabīl</i> ; (impurity of) <i>kadūrat</i> ; (purity of) <i>'uzūbat</i> ; (boiling) <i>āb-i-dāgh</i> ; (warm) <i>āb-i-malūl</i> ; (still) <i>āb-i-khufta</i> ; (running) <i>āb-i-rawān</i> .
fish,	<i>māhī</i> ; <i>samak</i> .
street,	<i>kūcha</i> .
night,	<i>shab</i> ; <i>lail</i> .
a boat,	<i>māshūya</i> ; <i>zaurak</i> ; <i>safīna</i> ; <i>kishtī</i> , e <i>khurd</i> .
a tree,	<i>darakh</i> ; <i>shajar</i> ; (young) <i>niḥāl</i> ; (branch) <i>shūkh</i> .
a road,	<i>rāh</i> ; <i>rāḥ</i> ; (high) <i>shāh-rāh</i> ; <i>shāri'</i> ; <i>jāda</i> .
fruit,	<i>mewā</i> ; <i>bar</i> ; <i>ṣamar</i> (plur.) <i>aṣmār</i> .
bird,	<i>paranda</i> ; <i>murgh</i> ; <i>ṭair</i> (plur.) <i>ṭuyūr</i> .
name,	<i>nām</i> ; <i>ism</i> .
people,	<i>ahl</i> ; <i>ins</i> ; <i>insān</i> ; <i>ḥaiwān-i-nātik</i> .

## Intransitive Verbs.

to stay, dwell,	{ <i>māndan</i> .
	{ <i>manzil dāshtan</i> ; <i>sākin būdam</i> .
to come,	<i>āmadan</i> .
to go,	<i>raftan</i> .
to run,	<i>dawīdan</i> ; <i>pūyīdan</i> .
	{ <i>khwābīdan</i> .
to sleep,	{ <i>khuftan</i> .
	{ <i>khushīdan</i> .
to arrive,	<i>rasīdan</i> ; <i>wārid</i> or <i>wurūd shudan</i> .
	{ <i>jārī shudan</i> .
to flow,	{ <i>rawān shudan</i> .
	{ <i>sail-i-āb shudan</i> .
to proceed, advance,	<i>pesh raftan</i> ; <i>muḥaddam shudan</i> .
	{ <i>pas pā shudan</i> .
to retreat, fall back,	{ <i>'aḳab āmadan</i> .
	{ <i>muta'ākib shudan</i> .
to sit,	<i>nishastan</i> .
to return,	<i>bāz</i> or <i>pas gashtan</i> .

to die,  $\left\{ \begin{array}{l} \textit{murdan.} \\ \textit{wafāt yāftan.} \\ \textit{ba jahān-i-bākī raftan.} \\ \textit{intikāl kardan.} \\ \textit{(ready) ba jān āmadan.} \end{array} \right.$

## EXAMPLES.

I am staying in the city,  $\left\{ \begin{array}{l} \textit{man dar shahr mī-mānam.} \\ \textit{man dar shahr manzil mī-} \\ \textit{dāram.} \\ \textit{man dar shahr sukūnat} \\ \textit{[pazīram]. [mī-dāram.]} \\ \textit{padaram dar ān [khāna]} \\ \textit{tashrīf mī - dārand.} \\ \textit{[manzil.]} \end{array} \right.$

my father dwells in that house,  $\textit{dī ruz az beshā mā āmadem.}$

we came from the forest yesterday,  $\textit{mā farda ba shahr khwāhem raft.}$

we will go to the city tomorrow,  $\textit{murgh bālā, e shākh-i-darakht mī-nishast.}$

the bird was sitting on the tree,  $\textit{kujā mī-ravad?}$

where are you going ?  $\textit{az kujā in [daryā rawān ast]? [rūd - khāna mī-ravad.]}$

whence does this river flow ?  $\textit{in mardumān dar shahr mī-khwāband?}$

do these men sleep in the city ?  $\left\{ \begin{array}{l} \textit{in rāh ba-kudām jā sar mī-kashad?} \\ \textit{in rāh ba-kujū mī-rasad?} \end{array} \right.$

where does this road lead to (go to) ?  $\textit{dar ān daryā māhīyān bi-siyār buzurg and?}$

is the fish in that river very large ?  $\textit{ānān kīstand ki zer-i-darakht nishasta būdand?}$

who were those that were sitting underneath the tree ?

*Exercise.*—The forest near the city is very large. How many men are sleeping beneath the tree ? The road towards the forest is not very good. The horses

were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of that river which flows from the forest? What is the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

## LESSON 5.

## Substantives.

bread,	<i>nān.</i>
butter,	<i>maska; kara; zubdat.</i>
wine,	<i>sharāb; mai; bāda; ṣahbā; (fermented liquor) <u>khān</u>r.</i>
tea,	<i>chā or chā,e; (urn) samāwar.</i>
breakfast,	<i>(very early) nāshta; (between 11 and 12) nahār; (about noon) chāsht.</i>
dinner,	<i>shām; ṭā'am-i-shām; (food) <u>khur</u>ish; <u>kh</u>orāk; <u>gh</u>izā; āshām; ma'īshat.</i>
knife,	<i>kārd; (penknife) chākū.</i>
fork,	<i>changāl.</i>
meat,	<i>gosht; (cold meat) gosht-i-shabīna or gosht-i-sard; gosht-i-shabmānda.</i>
milk,	<i>shīr; (cream) sar-i-shīr; zabd.</i>
rice (boiled),	<i>(raw) birinj; (cooked) chalāw.</i>

plate,	<i>bushkāb</i> ; <i>riḳāb</i> ; <i>ṭabak</i> ; (large) <i>ḳāb</i> ; (cover) <i>sar posh-i-ḳāb</i> .
spoon,	<i>ḳāshugh</i> .
sugar,	<i>shakar</i> , <i>ḳand</i> , <i>nabāt</i> ; (sugar-cane) <i>nai- shakar</i> ; (loaf) <i>kulla</i> , <i>e ḳand</i> ; (refined) <i>ḳand-i-mukarrar</i> .
a letter,	<i>khatt</i> ; <i>ruḳ'a</i> ; <i>risālat</i> ; (royal) <i>nāma</i> ; (official) <i>khatt-i-sarkār</i> ; (private) <i>khatt-i-khānagī</i> .
news,	<i>khabar</i> ; <i>akhbār</i> ; <i>i'lām</i> .

## Adjectives.

cold, <i>sard</i> ; (intense)	<i>zamharī</i>   clean, <i>ṣāf</i> ; <i>pāk</i> ; <i>pākīza</i> ; <i>nazīf</i>
hot,	<i>garm</i> ; <i>ḥārr</i>   pure, <i>khāliš</i> ; <i>maḥz</i> ; <i>khulūṣ</i>
sweet,	<i>shūrīn</i>   ready, <i>taiyār</i> ; <i>muḥaiyā</i>

## Verbs.

to swim,	{ <i>shināwīdan</i> .
to bring,	{ <i>shināw kardan</i> .
to make (prepare),	{ <i>āwardan</i> .
to eat,	{ <i>sakhtan</i> .
to drink,	{ <i>taiyār</i> or <i>muḥaiyā kardan</i> .
to eat and drink,	{ <i>khurdan</i> .
to make, do,	{ <i>khurdan</i> .
to place, put,	{ <i>naushīdan</i> .
to take away,	{ <i>akl wa sharb farmūdan</i> .
to call,	{ <i>kardan</i> .
to learn,	{ <i>nihādan</i> .
to give,	{ <i>burdan</i> .
	{ <i>bar dāshtan</i> .
	{ <i>bar giriftan</i> .
	{ <i>ṭalabīdan</i> .
	{ <i>āmokhtan</i> .
	{ <i>dādan</i> .
	{ <i>bakhshīdan</i> .
	{ <i>'ināyat kardan</i> .
	{ <i>'aṭa kardan</i> ; <i>arzānī dāshtan</i> .

to say, tell,	{ guftan. ḥarf zadan. sukhan guftan.
to see, look,	{ dīdan. mushāhida kardan. mu'aiyana kardan. mulāḥaza kardan.
to hear,	{ shunūdan; iṣghā kardan. shunūdan; gosh kardan. shinuftan. istimā' namūdan.
to strike,	{ zadan. zarb zadan.
to read,	khwāndan.
to write,	nawishtan; raqam or tah- rīr kardan.
to take,	giriftan; (seize) dast dar girebān zadan.

## EXAMPLES.

he is bringing bread,	o nān mī-ārad.
we drink water,	{ mā āb-i-zulāl mī-khurem. mā āb-i-zulāl mī-naushem.
they drink wine,	eshān sharāb mī-naushand.
my brother will drink cold	barādaram āb-i-sard o ṣāf
pure water,	khwāhad khurd.
make tea,	{ chā taiyār bi-kun. chā bi-sāz.
bring a spoon,	kāshughe biyār.
give me some meat,	kaḍre gosht marā bi-dih.
bring a knife and fork,	kārde o changāle biyār.
make breakfast ready,	nahār taiyār bi-kun.
bring a clean plate,	bushkāb-i-ṣāf biyār.
when will you get dinner	kai shām-rā khwāhed āward?
ready?	
will you drink wine?	sharāb khwāhed khurd?
what will you eat?	chi khwāhed khurd?

*Exercise.*—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books. He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

## LESSON 6.

## EXAMPLES.

put the water on the table,	<i>āb-rā bar mez [bi-nih].</i>
	<i>[bi-guzār.]</i>
take away the sugar,	{ <i>shakar-rā [bar dār]. [bar</i>
	<i>gīr.]</i>
	{ <i>kand-rā bi-bar.</i>
give me the wine,	<i>sharāb-rā ba-man bi-dih.</i>
clean (make clean) the plate,	<i>bushkāb-rā šāf bi-kun.</i>
cool the water,	<i>āb-rā sard bi-kun.</i>

*Exercise.*—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

## LESSON 7.

## EXAMPLES.

he has placed good food upon the table,	}	<i>o bar mez ta'ām-i-khūb ni-</i> <i>hāda ast.</i>
		<i>o bar mez khurish-i-nafīs</i> <i>guzāshta ast.</i>
she has made tea,		<i>ān zan chā taiyār karda ast.</i>
my father has drunk all the wine,		<i>padaram tamām sharūb-rū</i> <i>khurda ast.</i>
we drank cold water,		<i>mā āb-i-sard khurdem.</i>
who has eaten the rice?		<i>birinj-rā ki khurda ast?</i>
he called all the servants into the house,		<i>o hama naukarān-rā anda-</i> <i>rūn-i-khāna talabīd.</i>
we had given very good bread to the men,		<i>mā mardumān-rā bisiyār</i> <i>khūb nān dāda būdem.</i>
the women ate bread and drank milk,		<i>zanān nān o shīr khurdand.</i>

*Exercise.*—Have you learned the Persian language? I have read a few pages. Have you seen the city of Teherān? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, “The wonder that I saw on the sea was this, —that I came safe to land.” How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

## LESSON 8.

to be able, *tawānistān*; root *tawān*.

## EXAMPLES.

he can (or is able to) speak our language,	}	<i>o zabān-i-mā mī-tawānad</i> <i>guft.</i>
		<i>o zabān-i-mā guftān mī-ta-</i> <i>wānad.</i>



are you able to read my writing?	}	<i>shumā nawishta, e marū khwāndan mī-tawāned?</i>
		<i>dast-i-khatt-i-man khwāndan mī-tawāned?</i>
no one will be able to read this but yourself,		<i>siwā, e shumū kase īn-rā khwāndan na khwāhad tawānist.</i>
he can speak a little English,		<i>ḡadre dar zabān-i-inglīsī mī-tawānad ḡarf zad.</i>
they have done eating,	}	<i>eshān az khurdan fāriḡh shuda and.</i>
		<i>eshān az tanāwul-i-tā'ām pardākhta and.</i>
		<i>eshān-rā az tanāwul-i-tā'ām farāḡhat ḡāsil shud.</i>
have you done writing?		<i>shumā az nawishtan fāriḡh shuda ed?</i>
they had done reading when I arrived there,	}	<sup>1</sup> <i>dar ḡin-i-rasīdan-i-man, eshān az khwāndan fāriḡh shuda būdand.</i>
		<i>wakte ki man rasīdam eshān, &amp;c.</i>
		<i>ba-mujarrad-i-rasīdan-i-man, eshān, &amp;c.</i>

*Exercise.*—When he had done writing the letter, then I came away from the house. When you come (*i. e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Persian well. I hope I shall be able to learn the language of this country in the space of six months.

<sup>1</sup> "Come punctually," *wakt-i-[mau'ūda] biyā*. [*ma'hūd; nu'aiyan.*]

## LESSON 9.

to rise,	<i>khāstan.</i>	root <i>khez.</i>
to begin,	<i>giriftan.</i>	„ <i>gir.</i>
to allow,	{ <i>dādan.</i> <i>guzāshstan.</i>	„ <i>dih.</i>
		„ <i>guzār.</i>

## EXAMPLES.

he arose and began to say,	<i>o bar khāst wa guftan girift.</i>
they began to read,	<i>eshān khwāndan giriftand.</i>
you began to eat,	<i>shumā khurdan girifted.</i>
he allows them to come into the house,	<i>dar khāna eshān-rā ijāzat-i- āmadan dihad.</i>
let him go,	{ <i>o-rā raftan bi-dih.</i> <i>o-rā bi-guzār ki bi-ravad.</i>
	{ <i>o mi-tawānad āmad.</i> <i>orukhshat-i-āmadanyāfta ast.</i>
he is allowed to come,	
he will allow us to do what we like,	<i>harchi mā mi-khwāhem, o rāvā dārad ki mā bi-kunem.</i>

*Exercise.*—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. My father is allowed to go to Shirāz on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

## LESSON 10.

## EXAMPLES.

he is in the habit of read- ing every morning,	{	<i>o har ṣabāḥ ādat-i-khwān- dan dārad.</i>
		<i>o har ṣabāḥ mi-khwānad.</i>

- he is in the habit of writing something every day, { *o har rûz chîze mashk-i-nawishtan dârad.*  
*o har rûz chîze 'âdat-i-nawishtan dârad.*
- he used always to give (make) this injunction to the scholar, *o hamesha shagird-râ 'âdat-i-tâkid mî-kard.*
- I wish to learn the Persian language, { *man zabân-i-fârsi âmokhtan mî-khwâham.*  
*marâ arzû,e âmokhtan-i-zabân-i-fârsi ast.*
- what do you wish to say? *kudâm sukhan guftan mî-khwâhed?*
- I wish to write a letter, *khattî nawishtan mî-khwâham.*

*Exercise.*—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Arabic language in order to speak and understand well the Persian. It is desirable to know the language of the country in which you are dwelling.

## LESSON 11.

## EXAMPLES.

- who killed that man? { *ân âdam-râ ki kusht?*  
*kudâm kas katl-i-ân âdam karda ast.*
- he has placed all the things on the table, *o hama chîzhâ bar mez [nihâda] ast. [guzâshta.]*
- lay my watch on the shelf, *shâ'at-i-man bar tâk [bi-guzâr]. [bi-nih.]*

they have eaten up all the dinner,	{ <i>eshān tamām shām-rā bi-l-kull khurda and.</i> <i>eshān shām tamām tanāwul karda and.</i>
write a letter for me,	
he has cut down all the trees in the garden,	{ <i>tamām darakhht ki dar bāgh ast, burīda ast.</i> <i>o hama darakhthā,e bāgh-rā munkatī' karda ast.</i>

*Exercise.*—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

## LESSON 12.

## EXAMPLES.

I read my book,	<i>man kitāb-i-khud-rā mī-khwānam.</i>
thou readest thy book,	{ <i>tū kitāb - i - khudat mī-khwānī.</i> <i>tū kitāb - i - khud mī-khwānī.</i>
he reads his (own) book,	
	<i>o kitāb - i - khudash mī-khwānad.</i>

she reads her (own) book,	<i>ān zan kitāb-i-khud-rā mī-khwānad.</i>
we have seen our father,	<i>mā pidar-i-[khud] dīda em. [khud-i-mān.]</i>
have you written your letter?	<i>shumā khatt-i-khud-rā nawishta ed?</i>
the goldsmith and carpenter went to their (own) city,	<i>zargar o [najjār] ba shahr-i-khud-i-shān raftand. [darrūdgār.]</i>
the women feed their (own) children,	<i>zanān bachchagān-i-khud-i-shūn mī-parwarand.</i>

*Exercise.*—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

LESSON 13.

EXAMPLES.

where did you find this dog-like, unclean animal?	<i>in jānwar ki najis miṣal-i-sag ast kujā yāfted?</i>
a wise man like you,	{ <i>miṣal-i-shumā dānā.</i> <i>hanchū shumā dānā.</i>
what-like animals are these?	{ <i>in haiwānāt chi sān and?</i> <i>in jānwarān miṣal-i-ki and?</i>
he took up a very large stone,	<i>o sange bisiyār kalān bar dāsht.</i>
a fine-looking stag came in sight,	<i>āhū,e khūsh manẓar ba naẓar āmad.</i>

a black woman like an ogress,  $\left\{ \begin{array}{l} zan-i-siyāh miṣal-i-dew. \\ zan-i-siyāh miṣal-i-ghūl. \\ zan-i-siyāh miṣal-i-'ifrīt. \\ zan-i-siyāh miṣal-i-jinn. \end{array} \right.$

*Exercise.*—Her face was fair as the moon, her eyebrows were like a bow, and her hair (*lit.* hairs) black as night. Her form was straight as the cypress, her lips red as the *kandūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaiḵhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Ḥāṭim*, and brave as *Rustam*.

## LESSON 14.

to drink, *naush-i-jān farmūdan.*  
 to come, *tashrīf āwardan.*  
 to have an inclination for, *khwāstan mail kardan, or mail dāshtan; mā,il shudan.*

I have an inclination for water,  $\left\{ \begin{array}{l} man mail-i-āb mī-kunam. \\ man āb-rā mail mī-kunam. \\ man āb mī-khwāham. \\ man ba āb [maile dāram]. \\ [mā,il mī-shavam.] \end{array} \right.$

## EXAMPLES.

I shall see him myself,  $\left\{ \begin{array}{l} man khud o-rā khwāham dīd. \\ man khudam o-rā khwāham dīd.^1 \end{array} \right.$

will she herself come?  $\left\{ \begin{array}{l} ān zan khud khwāhad āmad? \\ ān zan khudash khwāhad āmad?^1 \end{array} \right.$

<sup>1</sup> These forms are rarely used.

- will you come yourself to-morrow? { *shumā khud farda khwāhed āmad?*
- will you, sir, come to-morrow? { *shumā khud-i-tān farda khwāhed āmad?*<sup>1</sup>
- how is the health of your honour? { *mizāj-i-sharīf chigūna ast?*  
*mizāj-i-janāb chi [sūn] ast?*  
[*ṭaur.*]
- will you, sir, drink any wine? { *shumā khud kadre sharāb naush-i-jān khwāhed farmūd.*
- may it please monsieur to sit down, { *janāb khud mail-i-sharāb khwāhand farmūd.*
- how is the health of your highness? { *janāb-i-'ālī ba kursī tashrīf bi-dāred?*  
*bismi-l-lāh bi-farmāyed* (at the time of eating).  
*mizāj-i-janāb-i-'ālī ba khairiyat ast?*  
*mizāj-i-janāb-i-'alā ba 'āfiyat ast?*

*Exercise.*—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's *pālki* (*vulg.* palanquin) is now at the door. You, sir, are my father and mother; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

<sup>1</sup> This form is rarely used.

## LESSON 15.

## EXAMPLES.

you must go home,	{ <i>tū-rā ba khāna, e khud raftan bāyad.</i> <i>bāyad ki tū ba khāna, e khud bi-ravī.</i>
I must buy a good horse,	
do not commit such folly,	{ <i>chunīn himākat ma kun.</i> <i>dar chunīn bādiya, e zalālat ma rau.</i>
do not go to that country,	
I do not now intend to go to Persia,	{ <i>ilhāl ba īrān irāda, e raftan na mī-dāram.</i> <i>hālan marā irāda ba raftan- i-īrān nīst.</i> <i>aknūn man irāda, e raftan- i-'ajam na dāram.</i> <i>ilhāl az barā, e raftan-i-fārs irāda na dāram.</i>

*Exercise.*—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

## LESSON 16.

## Use of the Relative.

## EXAMPLES.

that which you say is all true,	<i>ānchi shumā mī-goyed, hama rāst ast.</i>
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speak plainly whatever  
comes into your mind,

*ānchi dar dil-i-tū bi-āyad,  
šāf bi-go.*

the man whom you saw in  
the city yesterday died  
this morning,

*ān mard ki shumā o-rā dar  
shahr dī rūz dīded imrūz  
šubḥ murd.  
marde ki o-rā dī rūz dar  
shahr dīded, imrūz dam-i-  
šubḥ [wafāt yāft]. [ba  
jahān-i-bākī raft.]*

the letter which you wrote  
to me has not arrived,  
where there is a rose there  
is also a thorn,

*khatte ki ba-man nawishted,  
na rasīda ast.  
ba-jāe ki gul ast, khār ast.*

as you act, so will you  
experience,

*ānchi mī-kārī, bi-duravī.  
ānchi mī-kunī, biyābī.  
harki shākh-i-mazarrate  
kārad, mewā,e manfa'at  
kujā chinad.*

wherever you go, thither  
will I also go,

*har jā,e ki tū ravī hamrāh-  
i-tū khwāham būd.  
har jā,e ki tū ravī [aḳab-i-  
tū] khwāham āmad. [mu-  
ta'ākib-i-tū; dar pai,e tū.]  
ānchi ustād bāshad, shāgird-  
ānash bāshand.*

as the master, so will be  
the scholars,

*ānchi mu'allim<sup>1</sup> bāshad,  
talāmīzash bāshand.  
hamchū zāgh, hamchū bach-  
cha.  
hamchū rīsh, hamchū shāna.*

*Exercise.*—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture

<sup>1</sup> master, *mudarris*; *mu,addib*: pupil, *talmīz*, (plur.) *talāmīz*; *muta'allim*.

which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafis*. The servant whom you recommended to me is a great rascal.

## LESSON 17.

## On Oriental Phraseology.

chess,	<i>shatranj</i>	game of hazard,	<i>kimār</i>
checkmate,	<i>māt ; shāh</i>	gambler,	<i>kimār bāz</i>
cheek,	<i>kisht</i>	knight (at chess),	<i>faras ; asp</i>
card,	<i>ganjīfa</i>	opponent (in a game),	<i>ḥarīf</i>
card-maker,	<i>ganjīfa sāz</i>	pawn (at chess),	<i>piyāda</i>
cheating,	<i>dagha bāzī</i>	king	<i>shāh</i>
a cheat,	<i>dagha bāz ; ghaddār</i>	queen	<i>farzīn ; wazīr</i>
dice,	{ <i>k'abat ; kimār</i>	bishop	<i>pīl ; fīl</i>
	{ <i>k'abatain</i>	castle	<i>rukḥ</i>
to bet,		<i>shart kardan.</i>	
to checkmate,		<i>māt kardan.</i>	
to be checkmated,		<i>māt shudan.</i>	
to gamble,		{ <i>kimār bākhtan.</i>	
		{ <i>bāzī bākhtan.</i>	
to lose a game,		{ <i>bāzī bākhtan.</i>	
		{ <i>bāzī na yāftan.</i>	
to win a game,		<i>bāzī yāftan.</i>	
to play at cards,		<i>ganjīfa bākhtan.</i>	
to play at dice,		<i>kimār bākhtan.</i>	

## EXAMPLES.

my brother said to me that he was going to the desert of Persia next day, *barādaram ba-man guft, ki pas farda ba dasht-i-bedaulat khwāham raft.*

he told me to go home,	<i>o marā guft ki ba khāna, e khud bi-rau.</i>
did he not tell you that he had lost all his money at play?	<i>āyā, o ba shumā na guft ki man hama pūl-i-khud-rā dar bāzī bākh̄tam?</i>
he says that his parents have died,	<i>o mī-goyad ki wālidain-i- man wafāt yāfta ast.</i>
ask him whether that horse be his own or not,	<sup>1</sup> <i>az o bi-purs ki ān asp az ān-i-o ast yā na?</i>
he says it is assuredly his own,	<i>o mī-goyad ki albatta az ān- i-man ast.</i>

*Exercise.*—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

## LESSON 18.

bring breakfast,	<i>nahār biyār.</i>
bring dinner,	<i>shām biyār.</i>
bring bread,	<i>nān biyār.</i>
bring milk,	<i>shīr biyār.</i>
give sugar,	<i>[shakar] bi-dih. [kand or nabāt.]</i>

<sup>1</sup> "Whose will it be?" *kirā bāshad?*

eat your dinner,  
drink milk,  
light the lamp,

light the candle,  
bring the shade,  
put out the candle,  
raise the shade,

don't forget,

come here,  
come near,  
where do you come from?

where are you going?

make ready the tea,

turn to the right,

turn to the left,

go home quickly,

*shām-i-khūd bi-khur.*  
*shīr bi-[naush]. [khur.]*  
*chirāgh-rā roshan [bi-kun].*  
*[biyāfroz.]*

*shama'-rā roshan bi-kun.*  
*fānūs biyār.*  
*shama'-rā khāmosh bi-kun.*  
*fānūs [bar dār]. [bar gīr.]*

{ *ān-rā farāmosh ma kun.*  
*az yād-i-ān zamāne ghāfil*  
*ma shau.*

*īn jā biyā.*  
*nazdik biyā.*  
*shumā az kujā [mī-āyed]?*  
*[tashrif mī-āred?]*

*shumā ba kujā [mī-raved]?*  
*[tashrif mī-bared; ka-*  
*dam ranga mī-farmāyed.]*  
*chā,e [taiyār bi-kun]. [bi-*  
*sāz.]*

*ba rāst [bar gard]. [rū,e*  
*bi-kun.]*

*ba chap [bar gard]. [rū,e*  
*biyār; rū,e bi-nih.]*

*ba khāna,e khūd zūd bi-rau.*

*Exercise.*—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Ispahān?

LESSON 19.

move straight on,

{ *rāst bi-rau.*  
*rāst bar bīnī bi-rau.*  
*mazdūrān-rā bi-talab.*  
*mez-rā [bar dār]. [bi-bar.]*  
*asbāb-rā bi-bar.*  
*mez-rā [bar dār]. [bi-gīr.]*

call the porters,  
 take away the table,  
 take away the things,  
 raise the table,

be careful,

{ *khabar-dār bāsh.*  
*hoshiyār bāsh.*  
*niḡāh dār.*  
*ḡukmat chīst?*  
*kāliska [taiyār] bi-kun.*  
*[āmāda.]*

what is your command?  
 get ready the carriage,

it is of no consequence,  
 are you at leisure?

*muzāyaka nīst.*  
*āyā, ba shumā farāḡhat ast?*  
*marā mu'āf bi-farmāyed.*

be pleased to forgive me,

{ *luṭf karda marā [mu'āf*  
*bi-farmāyed]. [ma'zūr bi-*  
*dāred.]*  
*az rū,e 'ināyat marā ma'zūr*  
*bi-dāred.*  
*marḡamat karda marā mu'āf*  
*bi-farmāyed.*  
*az rū,e talattuf 'uzr-i-marā*  
*ḡabūl kuned.*

bring a little bread,  
 have you made the bed?

*ḡadre nān biyār.*  
*shumā [bistar]-rā ḡustarda*  
*ed? <sup>1</sup> [rakht-i-khḡāb.]*

fasten the door,

{ *dar bi-band.*  
*dar muḡaffal bi-kun.*  
*eshān [ḡadīm] and. [derīna;*  
*kuhna.]*  
*shakhḡān-i-ḡadīm and.*

they are old,

court dress, *rakht-i-salāmī.*

to set off on a journey, *rakht bar bastan.*

this is a misfortune,  
they are ignorant,  
bring my book,  
bring my shoes,

<sup>1</sup>*in* [bad] *bakhtī ast.* [kam.]  
*eshān jāhīlān and.*

*kitāb-i-man biyār.*

[*kafsh*]-*i-man biyār.* [*pā*  
*posh, pā afzār, or pā,e*  
*zār, or pā,e dān, or mūza.*]

go to the market,  
bring a little meat,

*ba bāzār bi-rau.*

*kadre gosht biyār.*

*Exercise.*—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

### LESSON 20.

who are you?

*shumā kīsted?*

why are you come?

*chirā āmaded?*

you will say something to  
me,

{ *shumā chīze khwāhed guft.*  
*shumā mī-khwāhed ki marā*  
*chīze bi-goyed.*

don't be troublesome,

{ *marā ma ranjān.*

{ *dast az man dār.*

{ *takhlifam ma dih.*

{ *marā mutakhallif ma shau.*

{ *marā dar mashakkat may-*  
*andāz.*

call my house steward,

[*darogha,e*] *pesh khidmat-*  
*gūrān - i-marā bi-talab.*

[*nāzir-i.*]

<sup>1</sup> misfortune, *āfat*; *balū*; *sakhtī*; *muṣibat*; *shiddat*; *tirā-bakhtī*; *āshūb*; *nakbat*; *āsīb*; *ṣammā*.

order dinner,	{ shām biyār. shām ba mez nigāh dār. shām ba mez nig h dār. shām ba mez bi-guzār. hukm-i-āwardan-i-shām bi dih.
I will go out,	
bring my clothes,	man, ba kāre, berūn <u>khwāham</u> raft.
please come quickly, repair the warehouse,	<sup>1</sup> <u>rakhūt</u> -i-poshīdan-i-marā biyār. zūd tashrif biyāred. marammat-i- <u>khāna</u> , e tijārat bi-kuned.
bring the newspaper,	{ <u>akhbār</u> biyār. <u>akh</u> b art biyār.
is this the very thing?	
they are all there, who is he?	īn chīz bi- <sup>2</sup> ainihi hamān ast. eshān hama ānjā and. o kīst?
is any one there?	āyā, ān jā kase ast?
say that again, how are you?	bāz bi-go. chigūna ī? or chi taur ī? aḥwālat chi taur ast?
we shall go to-morrow, move this way, move that way,	farda man <u>khwāham</u> raft. īn [rāh] bi-rau. [taraf.] ān [rāh] bi-rau. [jānib.]
has the gun fired?	{ <sup>2</sup> top sar shuda ast? top zada ast?

*Exercise.*—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the khānsāmān yet returned from the market? Tell me when he comes back. Sir, the khānsāmān says there is no good meat in the market

<sup>1</sup> rakhūt is the plur. of rakht, apparatus, apparel.

<sup>2</sup> to fire, { top-rā sar dādan; tufang-rā sar dādan.  
top-rā sar kardan.  
top-rā zadan.

to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

## LESSON 21.

send for the palanquin	<sup>1</sup> <i>az barā,e 'amārī,e rawān</i>
quickly,	<i>zūd bi-firist.</i>
has the master risen?	<i>āyā, šāhibat az khwāb [bar</i> <i>khāšta ast]. [bedār shuda</i> <i>ast.]</i>
this is a very fine fruit,	<i>īn mewa [lazīz] ast. [nafīs ;</i> <i>laṭīf.]</i>
this is wonderful news,	<i>īn akhbār-i-'ajīb ast.</i>
we are hungry and thirsty,	<i>mā gursina o tushna em.</i>
he is a careful man,	<i>o shakhṣe [dūr andesh] ast.</i> <i>[hoshiyār; bā khabar ;</i> <i>šāhib-i-intibāh.]</i>
they are great rogues,	<sup>2</sup> <i>eshān kalān [bad ma'āsh]</i> <i>and. [aubāsh ; dūnān o</i> <i>khasīshimmatān ; fāsikān ;</i> <i>ishrār ; nā-kasān.]</i>
the whole land is level,	<i>hama zamīn [barābar] ast.</i> <i>[hamwār ; musattah.]</i>
his heart is grieved,	<i>dīl-i-o [maghmūm] ast. [ran-</i> <i>jīda ; mukaddar ; malūl ;</i> <i>majrūh.]</i>
is your business now completed?	<i>ilhāl kār-i-shumā [tamām</i> <i>shuda ast]? [ba itmām</i> <i>rasīda āst.]</i>

<sup>1</sup> Litter for an elephant, 'amārī.

Litter for a camel, *haudaj*, or *kajāwa* (for women).

A palanquin, 'amārī,e rawān.

<sup>2</sup> Victuals, *kifāf-i-ma'āsh*.



is the proof of it strong?	{ şabūt-i-ān amr maẓbūt ast? dalīl-i-ān kār kāmīl ast?
she is very impudent,	{ o bisiyār gustākḥ ast. o bisiyār be adab ast.
the sky is quite clear,	āsmān khūb muşaffa ast.
these are mischievous children,	īn bachchagān [shokḥ] and. [muẓirr.]
he received great punishment,	o [sazā] bisiyār yūft. [siyāsāt; ta'zīb; 'aḳubat; 'ikūb.]
they all remained hidden,	eshān hama [nihūfta] mān- dand. [poşhīda; dar pinhān.]
his heart is restless,	{ khātīr-i-o [muẓtarīb ast]. [jam' nīst.]
he is a fool,	{ dil-i-o bekarūr ast. dil-i-o dar iztīrāb mī-āyad. o [aḥmaḳ] ast. [abla; nā-dān; nā-fahm.]
this paper is moist,	īn kūghaz [tar] ast. [nam- nāk.]
who is making a noise?	{ ki [shor] mī-kunad? [şaut; şadā; ghaughā.]
what are you saying?	{ shumā chi mī-goyed? shumā chi ḥarf mī-zaned?

*Exercise.*—Sir, the pālki is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

## LESSON 22.

speaking easy Persian, whence are you come?	<i>fārsī, e [salīs] bi-go. [āsān.] az kujā āmada ed?</i>
go away, you have leave,	{ <i>bi-rau [murakhkhaṣ ed]. [shumā-rā rukhṣat ast; shumā rukhṣat ed.]</i>
go not there again,	
put us on shore,	{ <i>mā-rā ba sāhil pā, in bi-kun. mā-rā ba kināra, e daryā bi-guzār.</i>
who lives there?	{ <i>ān jā ki manzil dārad? ān jā ki mī-mānad? ān jā kudām kas manzil dārad?</i>
go on straightforward, bring some wine and water, cool the water well, the dinner is on the table,	<i>rāst bi-rau. kadre sharāb o āb biyār. āb-rā bisiyār sard bi-kun. shām [bar mez] ast. [mu- ḥaiyā.]</i>
what is your name?	<i>nām-i-shumā chīst?</i>
he is very clever,	{ <i>o bisiyār hoshiyār ast. o bisiyār 'aqlmand ast. o zī shu'ūr ast.</i>
wake me very early,	<i>marā [waqt-i-ṣubḥ] bedār bi- kun. ['alā-s-ṣabāḥ; bām- dād.]</i>
it is fair to-day,	<i>imrūz rūz-i- [bahārī] ast. [muṣaffā.]</i>
he has made confession, make a signal to the porter for coming here, have patience a little, send them to my house,	<i>o ikrār karda ast. baḥammālīshārat-i-āmadan- i-[in-jā] bi-kun. [in taraf.] zarra ṣabr bi-kun. eshān-rā ba khāna, e man bi- frist.</i>
sprinkle a little water, turn back that leaf, tie their hands and feet,	<i>kadre āb biyafshān. ān waraḥ-rā būz bi-gardān. dast o pā, e oshān bi-band.</i>

*Exercise.*—You say that the Persian language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

LESSON 23.

put those rupees in the bag,	<sup>1</sup> <i>dar</i> [ <i>kīsa</i> ] <i>ān rūpiyahā bi-guzār.</i> [ <i>jīb.</i> ]
there is a fakir at the door,	<i>bar dar darweshe istāda ast.</i>
he is very intelligent,	<i>o bisiyār zakī ast.</i>
this is very good bread,	<i>in nān bisiyār khūb ast.</i>
come back this way,	<i>ba in rāh bāz ā.</i>
move a little slower,	<i>andake āhista bi-rau.</i>
come, take off my boots,	<i>biyā kafsh-i-man pāyīn bi-kun.</i>
come out of the house,	<i>az khāna berūn biyā.</i>
wash your hands and face,	<i>dast o rū, e khud bi-[shūe].</i> [ <i>shū.</i> ]
he has many friends,	<i>o bisiyār dostān dārad.</i>
what benefit will there be in that?	<i>dar ān amrchi fā, ida khwāh-ad būd?</i>
they have suffered much sorrow,	{ <i>eshān bisiyār gham khurda and.</i> <i>ba eshān bisiyār gham rasīda ast.</i>

<sup>1</sup> a bag for money or letters, *kīsa*.  
 a cut-purse, *kīsa bur*; (thief) *duzd*; (highwayman) *rāh-zan*; *ṭarrār*.  
 a purse-bearer or letter-carrier, *kīsadār*; *kāshid*.  
 a purse, *ṣurra*.  
 a letter-bag, a letter, *khariṭa*.

he has got a long beard,	<i>o rīsh-i-darāz dārad.</i>
what bird is this?	{ <i>īn kudām murgh ast?</i> <i>īn murgh chīst?</i>
he is a great drunkard,	{ <i>o bisiyār sharābī ast.</i> <i>o bisiyār [sharāb khwār]</i>
they are decidedly guilty,	{ <i>ast. [sharāb khur; kham-</i> <i>mār.]</i> <sup>1</sup>
whose field is this?	<i>yaqīnan eshān [mujrim] and.</i>
there are many flies here,	<i>[muḳaṣṣar.]</i> <i>īn kisht az kīst?</i>
they have great prudence,	<i>īn jā bisiyār magasūn and.</i>
how many people were	{ <i>eshān bisiyār [‘āqibat an-</i> <i>deshī] dārand. [ḥazar;</i>
present?	{ <i>ḥazm; iḥtirāz.]</i> <i>eshān bisiyār iḥtiyāt bajā mī-</i> <i>ārand.</i> <i>chand mardumān ḥazīr būd-</i> <i>and?</i>

*Exercise.*—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *fakīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

<sup>1</sup> eating, or consuming, *khur*.  
devouring men, *mardūm khur*.  
inheriting, *mīrās khur*.

LESSON 24.

there is no oil in the lamp,	<i>hech rūghān dar chirāgh nīst.</i>
pray give me a sample,	{ <i>marā namūna, e [‘inūyat] bi-farmāyed. [luṭf.]</i>
this is a mere stratagem,	{ <i>īn faḳat [hīla] ast. [dām; fareb; makr; zarḳ.]</i>
where is his shop?	<i>dūkān-i-o kujā ast?</i>
have you got a rope,	<sup>1</sup> <i>āyā, shumā rassane dūred?</i>
the king sat upon the throne,	{ <sup>2</sup> <i>bādshāh bar takht julūs farmūd.</i>
	{ <i>bādshāh bar takht nishast.</i>
	{ <i>bādshāh jālis-i-takht gardīd.</i>
his voice is good,	{ <i>āwāz-i-o khūsh ast.</i>
what sort of animal is this?	{ <i>īn haiwān kudām ḳism ast?</i>
what is your advice?	<i>ṣalāh-i-shumā chīst?</i>
what is your age?	<i>‘umr-i-shumā chīst?</i>
send the palki near me,	<i>nazd-i-man ‘amārī, e rawān bi-frist.</i>
give me the whip and hat,	{ <i>[tāziyāna] o kulā, e marā bi-dih. [chūbuk.]</i>
bring water for washing the hands,	{ <i>āb-i-dast shū, e biyār.</i>
	{ <sup>3</sup> <i>āb-i-dast shorī biyār.</i>
	{ <i>āb az barū, e shustan-i-dast-i-man biyār.</i>

<sup>1</sup> string, *rishta*; a dependent, *rishta dūr*.  
rope, *rassan*; thick rope, *rassan-i-kuluft*; thin rope, *rassan-i-bārīk* or *rishtak*.

<sup>2</sup> to sit, to sit down, to ascend the throne, *julūs kardan*.

<sup>3</sup> to wash, { *shustan*, root *shū, e* or *shū*.  
                  { *shorīdan*, root *shor*.

how is your health?

{ *mizāj-i-sharīf chigūna ast?*  
*aḥwāl-i-janāb chi taur, ast?*  
*mizāj-i-muḥaddas chigūna*  
*ast?*

give me the tooth-brush and  
 powder,

{ *ṭabī'at-i-a'lā chigūna ast?*  
*mizāj-i-shumā chigūna ast?*  
*miswāk o sūda, e dandān*  
*shorī bi-dih.*  
*miswāk o safūf-i-dandān*  
*shū, e bi-dih.*

bring a suit of clothes,

<sup>1</sup> *yak dast-rakht-i-poshīdan*  
*biyār.*

bring ink, pen, and paper,

<sup>2</sup> *murakkab, kalam, kāghaz*  
*biyār.*

whose horse is that?

{ *ān asp az ān-i-kīst?*  
*ān asp az kīst?*  
*ān asp māl-i-kīst?*

who is that European?

*ān farangī kīst?*

*Exercise.*—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily, your majesty, I bear the burdens of two asses."

## LESSON 25.

whose house is this?

{ *īn khāna māl-i-kīst?*  
*īn khāna az ān-i-kīst?*

<sup>1</sup> best suit of clothes, *yak dast-rakht-i-[a'lā]*. [*bihtar* or *kashang*.]

<sup>2</sup> blotting paper, { *kāghaz-i-murakkab kash.*  
*kāghaz-i-murakkab khushk kun.*

this soil is barren,	<i>in zamīn [wairān] ast.</i> [shora-būm.]
they are very avaricious,	<i>eshān bisiyār [tām'i] and.</i> [harīṣ.]
this rupee is adulterated, its shape is bad,	<i>in rūpiya kūsid ast.</i> <i>ṣurat-i-ān bad [haikal] ast.</i> [shakl; haiyar.]
the English language is difficult,	<i>zabān-i-inglīsī [mushkil] ast.</i> [mughlak.]
brush off the spider's web,	{ <i>khāna, e'ankabūt pāk bi-kun.</i> <i>tār-i-'ankabūt pāk bi-kun.</i> <i>lu'āb-i-'ankabūt pāk bi-kun.</i>
what crime has he com- mitted?	{ <sup>1</sup> <i>o chi [taḡṣīr] karda ast?</i> [khaṭā.] <i>az o chi taḡṣīr ṣādir shuda</i> <i>ast?</i>
there is much dew on the grass,	{ <i>bar sabz-zār bisiyār shabnam</i> <i>ast.</i> <i>bar kāh bisiyār shabnam</i> <i>uftāda ast.</i> <i>bar giyāh bisiyār shabnam</i> <i>bārīda ast.</i>
now they are very helpless,	<i>ilhāl bisiyār [be 'ilāj] and.</i> [lā 'ilāj; lā chār.]
what business are you doing?	<i>in jā chi kār mī-kuned?</i>
there is no end of his chattering,	{ <i>behūda goī, e o ākhir na</i> <i>dārad.</i> [ākhirat]-i-yāwa goī, e o <i>nīst. [ikhhtitām.]</i> <i>maḡālāt-i-muhāl amez wa</i> <i>maḡaula, e mustaḡlāt-i-o</i> <i>ikhhtitām na dārad.</i>

<sup>1</sup> right and wrong, ṣawāb o khaṭā.

they made much apology,	{	<i>eshān bisiyār 'uzr kardand.</i> <i>eshān dar maḳām-i-'itizār</i> <i>āmadand.</i>
my parents have gone to their house (other people's house),		<i>wālidain-i-man ba khāna, e</i> <i>oshān rafta and.</i>
there are many fruits in that garden,		<i>dar ān bāgh bisiyār mewahā</i> <i>and.</i>
I have a headache,	{	<i>sar-i-man dard mī-kunad.</i> <i>man šudā' dāram.</i>
where did you hear this news?		<i>shumā kujā in khabar-rā</i> <i>shunīded?</i>
it is late, let us depart,		<i>der shuda ast, biyā ki mā</i> <i>bi-ravem.</i>

*Exercise.*—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, “Dost thou see the bravery of the man, how he has overcome the tiger?” The tiger gave answer, “The painter was a man: if a tiger had been the painter, then the drawing would not have been in this manner.”

## LESSON 26.

he has a liver complaint,		<i>o bīmārī, e jigar dārad.</i>
this is a fine season,		<i>in mausim khūb ast.</i>
sow that seed in the garden,		<sup>1</sup> <i>dar bāgh ān tukhm-rā bi-</i> <i>kār.</i>
he has a toothache,	{	<i>o [dard]-ī-dandān dārad.</i> <i>[waja'.]</i>
there are many playthings in the bazar,		<i>dandān-i-o dard mī-kunad.</i> <i>dar bāzār bisiyār chīzhā, e</i> <i>bāzīcha and.</i>

<sup>1</sup> a field, *mazra'*; *zara'*; *zirā'at*; to sow a field, *kishtan*, root *kār*.



what is your occupation ?	[ <i>kār</i> ]- <i>i-shumā chīst?</i> [ <i>pesha; kasb; ishtighāl.</i> ]
this translation is very good,	<i>īn tarjuma bisiyār khūb ast.</i>
his case will come on to-day,	{ <i>muḡaddama, e o imrūz khwāhad shud.</i>
your watch goes well,	{ [ <i>kaẓiya,</i> ] <i>e o imrūz rujū' khwāhad shud.</i> [ <i>murūfa'a.</i> ]
this is a wax candle,	<i>sā'at-i-shumā khūb mī-ravad.</i>
how much is the fare of the boat ?	<i>īn shama', e momī ast.</i>
what o'clock is it ?	{ [ <i>kirāya,</i> ] <i>e māshūya chi ḡadar ast?</i> [ <i>ujrat-i.</i> ]
brush my hat and coat,	{ <i>chand sā'at ast?</i>
what is the fare for a day ?	{ <i>chi waqt ast?</i>
lift up the blinds, take away the dishes,	<i>kulā o kabā, e marā ṡāf kun.</i>
place my watch on the table,	<i>az barā, e yak rūz kirāya chi ḡadar ast?</i>
this fruit is very acid,	<i>pardahā bar dār, bushḡābhā bi-bar.</i>
why are you angry ?	{ <i>sā'at-i-marā bar mez bi-guzār.</i>
	<i>īn mewa bisiyār talkh ast.</i>
	{ <i>chirā [khafa ed]?</i>
	{ [ <i>baham bar āyed; rū, e darham mī-kashed; dar khāshm mī-āyed; chīn ba jabīn shuda ed.</i> ]

*Exercise.*—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, "Alas, what a great misfortune is mine! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

## LESSON 27.

this is a very difficult business,	<i>in kār bisiyār [mushkil] ast. [dushwār ; muta'azzir ; muta'assir.]</i>
they are very artful,	<i>{ eshān bisiyār farebī and. eshān kadam dar bādiya,e ghadar wa kufrān nihāda and.</i>
that is a very beautiful garden,	<i>{ ān bāgh bisiyār [zibā] ast. [khūb ārasta.]</i>
this cloth is very coarse,	<i>{ in pārcha bisiyār [durusht] ast. [kuluft.]</i>
are you fit for the business?	<i>{ āyā, shumā kābil-i-kār ed ? āyā, shumā sazawār-i-kār ed ?</i>
it is colder to-day than yesterday,	<i>az dī rūz, imrūz sard-tar ast.</i>
this line is better,	<i>in saṭar bihtar ast.</i>
his heart is very sorrowful,	<i>{ dil-i-o ghamgīn ast. gham bar o [ghālib ast]. [mustaulī ast.] o pareshān khātir o parā-ganda dil ast.</i>
she is dumb and deaf,	<i>ān zan gung o kar ast.</i>
this story is all a lie,	<i>in khiṣṣa hama darogh ast.</i>
these are fine raisins,	<i>{ in keshmish bisiyār [khūb] and. [nafīs.]</i>
he has a large house,	<i>o khūna,e kalān dārad.</i>
this room is well lighted,	<i>{ in hujra khūb roshan karda shūda ast.</i>
this room is very lofty,	<i>{ in ūṭāk khūb roshan ast. in hujra bisiyār buland ast.</i>
how long is this cloth ?	<i>{ in pārcha chi kadam [darāz] ast ? [arīz.] in pārcha chi kadam tūl dārad ?</i>

these are very wicked children,	<i>in bachchagān bisiyār sharīr and.</i>
his disposition is cruel,	{ <i>khulḱ-i-o be raḥm ast.</i> <i>ṭabī'at-i-o be raḥm ast.</i>
they are lazy and negligent,	<i>eshān sust o ghāfil and.</i>
they are of a very stern disposition,	<i>eshān bisiyār [sakht ṭabī'at] and. [durusht khulḱ; tund khū; bad khū.]</i>

*Exercise.*—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, “O fool! in thy eyes day and night are alike; of what use is a lamp to thee?” The blind man, having laughed, said, “O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.”

LESSON 28.

this pen is too soft,	<i>in kalam bisiyār narm ast.</i>
this paper is very coarse,	<sup>1</sup> <i>in kāghaz bisiyār [kuluft] ast. [zibbir.]</i>
this letter is ill-shaped,	<i>in ḥaraf [bad šurat] ast. [bad khatt.]</i>
you speak very slowly,	{ <i>shumā bisiyār āhista mī-goyed.</i> <i>shumā ba bisiyār āhistagī mī-goyed.</i>
can you speak English?	<i>zabān-i-inglīsī ḥaraf zadan mī-tawāned?</i>
descend, otherwise you will fall,	<i>[pāyīn] biyā, warna shumā khwāhed uftād. [farod.]</i>

<sup>1</sup> thin, fine, *bārīk*; *nāzuk*.

you must go with me,  
take away this bundle,

*bāyad ki bā man bi-raved.  
īn basta bi-bar.*

it is cloudy, yea, it rains a  
little,

*imrūz saḥābī ast, balki  
ḡadre mī-bārad.  
imrūz saḥābī ast, balki  
tarashshuḡ dārad.*

see, has it cleared up a  
little?

*bi-bīn ki ḡadre ṣāf shuda  
ast, yā na?*

we know it all,  
they know a great deal,  
he gave me much trouble,

*mā hama mī-dānem.  
eshān bisiyār mī-dānand.  
ō marā bisiyār [takhlīf]  
dād. [zuḡmat.]*

why do you laugh without  
cause?

*shumā be sabab chirā mī-  
khanded?*

they have annoyed us very  
much,

*eshān mārā bisiyār tashwīsh  
dāda and.  
az kirdār-i-eshān munagh-  
ghīṣ shuda em.*

this is not my house,

*īn khāna az ān-i-man nīst.  
īn khāna az māl-i-man nīst.  
īn khāna az milk-i-man nīst.*

allow me to smell that  
flower,

*luṭf bi-farmāyed ki [bū,e  
āngul-rā bi-bīnam]. [gul-  
rā bū bi-bīnam; gul-rā  
bū bi-shinavam.]*

apply oil to that chair,  
open the lock of that door,

*az rū,e luṭf bū,e ān gul bar  
giriftan marā bi-dihed.  
ān kursī-rā rūghan bi-māl.  
kuṣṭ-i-ān dar-rā wā kun.*

*Exercise.*—A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Adam o Ḥawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be

content, my good friend; if I give all my poor brothers one *kaurī* each, I shall not have any remaining."

LESSON 29.

some of our soldiers have been wounded,	<i>b'aze sar-bāzān-i-mā majruḥ shuda and.</i>
beat that lazy boy,	<i>ān kodak-i-sust-rā bi-zan.</i>
dig up that underwood,	<i>ān darakhthā, e khurd-rā bar kan.</i>
having said this, he de- parted,	<i>īn guft o [rukhsat girift]. [rawāna shud.]</i>
wring the moisture from the clothes,	{ <i>az jāmahā [nam] bar gīr. [tar; namnāk.]</i>
they sleep carelessly (sound- ly),	{ <i>az jāmahā [nam] biyafshār. eshānghāfilāna mī-khuspand.</i>
what is the amount of your bill?	{ <i>eshānghāfilānamī-khwāband. jam', e ḥisāb-i-shumā chīst?</i>
a wasp has stung me,	<sup>1</sup> <i>zambūr marā [gazīda] ast. [nesh-zada.]</i>
what is the tonnage of this ship?	<i>īn jahāz chī ḳadr bār bar mī-dārad?</i>
what need is there of so much care?	{ <i>iḥtiyāj-i-īn ḳadr-i-khabar- dārī chīst? iḥtiyāj-i-īn ḳadr-i-ḥifāzāt chīst? īn ḳadar iḥtiyāt chī maṣlahāt dārad?</i>
what is the price of these things?	<i>ḳīmat-i-īn chīzhā chīst?</i>

<sup>1</sup> a bee { *magas-i-'asal.*  
*magas-i-shahd.*  
*magas-i-ambagīn.*  
purified honey, 'asal i-muṣaffā.

- what is the depth of this tank ? { 'umuk-i-īn hauz chi qadr ast?  
īn yambūgh chi qadr 'amīk  
ast ?
- what is the difference between these two ? { mā bain-i-īn har dū faraq  
chīst ?  
dar miyān-i-īn har dū tā  
tafrīk chīst ?  
miyān-i-īn har dū tufāwat  
chīst ?  
chi faraq az īn badān ast ?

*Exercise.*—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

## LESSON 30.

- this army does not know its exercise, īn lashkar kawā'id-i-khud  
na mī-dānad.
- between you two what fighting is there ? mā bain-i-shumā har dū  
[kaẓiya] chīst ? [d'awā ;  
takrā,e ; ma'raka ; mujā-  
dilāt o munāza'at ; jāng  
o jadal o harb ; munākisha  
o muqābila ; mukhātība o  
mu'ātibā.]
- in this book how many chapters are there ? dar īn kitāb chand [bābhā]  
and ? [faṣlhā.]
- on these goods is there any discount ? { bar īn asbāb hech [kaṣr] ast ?  
[kaṣr ; kasr.]  
īn asbāb-rā chand pūl tanzīl  
mī-kunand ?

the drum beats every day in the fort,	}	<i>dar ḥiṣār har rūz</i> [ <i>kos kofta</i> <i>mī-shavad</i> ]. [ <i>tūbl mī-</i> <i>zanand.</i> ]
		<i>dar kīla' har yaum duhul mī-</i> <i>nawāzand.</i>
this boy is much loved by us,	}	<i>īn kodak bisiyār 'azīz-i-mā</i> <i>ast.</i>
in this tank are there any fish?		<i>dar īn</i> [ <i>ḥauz</i> ] <i>hech māhī ast?</i> [ <i>āb-gīr; birka.</i> ]
make a hole here in the earth,	}	<i>īn jā dar zamīn</i> [ <i>maghāke</i> ] <i>bi-kan.</i> [ <i>gaude.</i> ]
I caught a fish with a rod,		<i>bā dām māhī, e giriftam.</i>
this cow has no horns,	}	<i>īn mādah-gāw-rā shākhkhā</i> <i>nayand.</i>
		<i>īn mādah-gāw shākhkhā na</i> <i>dārad.</i>
of what kind is this cloth?	}	<i>īn</i> [ <i>pārcha</i> ] <i>chi kism ast?</i> [ <i>tāka.</i> ]
do you intend going to Europe?		<i>āyā, irāda, e raftan-i-farang-</i> <i>istān mī-kuned?</i>
hang up this lamp in the hall,	}	<sup>1</sup> <i>dar dālān īn fānus-rā</i> [ <i>mu-</i> <i>'allak bi-kun.</i> ] [ <i>biyāwez.</i> ]
do you go by land or by water?		<i>ba khūshkī yā ba tarī</i> <i>khwāhed raft?</i>

*Exercise.*—A certain hare having gone to the presence of the tigress, said to her, “O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three.” The tigress, having smiled, replied, “What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger.”

<sup>1</sup> hall, *dālān*; *aiwān*.

## LESSON 31.

there is no lock to your box,	{	<i>şandūk-i-shumā-rā kufl nīst.</i> <i>şandūk-i-shumā kufl na dār- ad.</i>
there is much mud on the river side,		<i>bar lab-i-daryā bisiyār</i> [ <i>khilāb</i> ] <i>ast.</i> [ <i>gil</i> ; <i>shor</i> ; <i>waḥal.</i> ]
how many passengers were in that vessel?		<i>dar ān jahāz chand 'ābirān</i> <i>būdand?</i>
the whole room was scented,	{	<i>tamām-i-ḥujra khūsh bū kar- da shuda ast.</i> <i>tamām-i-ḥujra mu'attar kar- da shuda ast.</i>
are you the owner of this house?		<i>āyā, mālik-i-īn khāna ed?</i>
from idleness is loss,	{	<i>az [sustī] nuqşān ast.</i> [ <i>ih- māl</i> ; <i>taghāful.</i> ] <i>natīja, e kāhilī nuqşān ast.</i>
such as you will do, so will you find,		<i>harchi shumā khwāhed kard,</i> <i>khwāhed yāft.</i>
resignation is the best com- panion,	{	<i>taslīm khūbtarīn-i-muşāhib</i> <i>ast.</i> <i>taslīm a'lātarīn-i-muşāhib</i> <i>ast.</i> <i>taslīm yake az khūbtarīn-i- muşāhibān ast.</i>
the world is the house of deceit,	{	[ <i>dunyā</i> ] <i>khāna, e fareb ast.</i> [ <i>kurra, e arz.</i> ]
the fruit of rashness is re- pentance,	{	<i>natīja, e [ta'jīl] tauba ast.</i> [ <i>be tadbīrī</i> ; <i>talawwar</i> ].
patience is an excellent quality,	{	<i>şabr kamāl khulḳ ast.</i> <i>şabr 'ālī khaşlat ast.</i>
temperance is excellent physic,	{	<i>parhez khūb dawā ast.</i>
hearing is better than speaking,		<i>shunīdan az guftan bihtar</i> <i>ast.</i>
from labour results great- ness,		<i>natīja, e miḥnat buzurḡī ast.</i>



*Exercise.*—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus: “If I increase the food of this goose, then she will every day give two golden eggs.” Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

LESSON 32.

such as you speak so will you hear,	<i>ānchi tū goyī, bi-shinavī.</i>
this world is the harvest for the next,	<i>{</i> <i>īn dunyā kisht-i-'ālam-i</i> <i>[akābat] ast. [ālam-i-</i> <i>ākhir; sarā,e jāwadānī;</i> <i>dāru-l-bakā; 'uqbā.]</i> <i>jahān - i - fānī khirmān-i-</i> <i>jahān-i-bāqī ast.</i>
contentment is the key of repose,	<i>kinā'at [kalīd-i-ārām] ast.</i> <i>[musabbib-i-rāhat; wajh-</i> <i>i-'aish.]</i>
to be ignorant is death to the living,	<i>jāhil shudan maut-i-zindagī</i> <i>ast.</i>
moderation in everything is best,	<i>[ausat-i-ahwāl] bihtar ast.</i> <i>[i'tidāl.]</i>
to the wise a hint is enough, death laughs at expecta- tions,	<i>'āqil-rā ishāra,e bas ast.</i> <i>bar ummed [maut] mī-khan-</i> <i>dad. [ajl.]</i>
assist your brother in distress,	<i>barādar - i - khud - rā [dar</i> <i>hālat-i-sakhtī] madad bi-</i> <i>dih. [dar hālat-i-ihtiyāj;</i> <i>dar muhtājī.]</i>
very frequently medicine is sickness,	<i>akṣar aukāt dawā bīmārī</i> <i>ast.</i>
God is upright and holy,	<i>allāh ta'ālā [haqqopāk] ast.</i> <i>[rāst-bāz o muqaddar.]</i>

man becomes known from his conduct,	{ <i>ādam az mu'āmala, e khud mashhūr mī-shavad.</i> <i>ādam az 'amalhā, e khud [mashhūr mī-shavad]. [shuhrat mī-yābad.]</i>
from prohibition desire increases,	
fortune does not increase with wisdom,	{ <i>az mana' kardan khwāhish ziyāda mī-shavad.</i> <i>az muzāhamat khwāhish tarakkī mī-pazīrad.</i> <i>az 'aql [nafāka] ziyāda na mī-shavad. [rozīna ; kifāf.]</i>

*Exercise.*—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, “I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground.” Then the fly said aloud, “O bull, I am afraid I am giving you great inconvenience ; if so it be, then speak out, and I will immediately depart.” The bull answered, “O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me.”

## LESSON 33.

during this month much rain fell,	<i>dar īn māh bisiyār bārān uftād.</i>
send a servant there,	<i>ān jā [naukare] bi-firist. [mulāzim ; khādime ; chūkār.]</i>
sit under this tree,	<i>zer-i-īn darakht bi-nishīn.</i>
what is the price of these pearls ?	{ <i>kīmat-i-īn dānāhā, e durr chīst ?</i> <i>kīmat-i-īn dānāhā, e marwārīd chīst ?</i>
how heavy will this stone be ?	
	<i>wazn-i-īn sang chi qadr mī-shavad ?</i>

what is the name of this village?	<sup>1</sup> <i>nām-i-īn</i> [ <i>dih</i> ] <i>chīst?</i> [ <i>mauḡa'</i> ; <i>ḡarya.</i> ]
bring the riding-horse,	<i>asp-i-sawārī-rā biyār.</i>
brush the curtains well, so that no mosquito may remain,	<i>parda-rā khūb biyafshān tā ki pasha, e na mānad.</i>
clean the shoes well,	{ <i>kafshhā-rā khūb</i> [ṡāf] <i>bi-kun.</i> [pāk.] <i>kafshhā-rā siyāh rang bi-dih.</i>
we ought to be benevolent,	{ <i>bāyad ki</i> [karīm] <i>bāshem.</i> [mushfik.] <i>shart-i-ādmiyatān ast, ki karīm bāshem.</i>
we have fallen into great difficulties,	<i>dar mushkilāt-i-kalān uftā-da em.</i>
many ships have been damaged by the storm,	{ <i>az tufān bisiyār jahāzhā nuḡsān khurda and.</i> <i>az tufān ba bisiyār jahāzhā nuḡsān rasīda ast.</i>
he every day drinks new milk,	<i>o har rūz shīr-i-tāza mī-naushad.</i>
to sit still is better than quarrelling,	<i>ba khāmoshī nishastan az bar khāstan ba ḡaziya bihtar ast.</i>
grind this wheat in the mill,	{ <sup>2</sup> <i>dar āsiyā īn ḡhalla biyās.</i> <i>dar āsiyā īn ḡhalla bi-sāb.</i>
do you know who is his agent?	<i>shumā mī-dāned ki</i> [ <i>wakīl</i> ]- <i>i-o kīst?</i> [ <i>gumāshta</i> ; <i>nā,ib.</i> ]

*Exercise.*—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming,

<sup>1</sup> village, *dih*, or *dīh*; plur. *dīhāt*.

<sup>2</sup> to grind, *sābīdan* or *āsīdan*.

and 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 meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time; for I have been all day in my own house."

## LESSON 34.

buy two candlesticks for me,	} <sup>1</sup> <i>az barā,e man dū 'adad-i-shama'dān bi-khar.</i> (with glass shades) <i>ba jihat-i-man yak juft-i-pāya,e lāla bi-kharīd.</i>
this cat has large claws,	
take away this counterpane into the other room,	} <i>īn gurba kalān [panja] dār-ad. [nākhun; khanj.]</i> <i>dar hujra,e dīgar īn liḥāf bi-bar.</i>
is this place in the district of Shirāz?	
I will show you a beautiful picture,	<i>āyā, dar 'alāka,e Shīrāz īn mauza ast.</i> <i>manshumā-rātaṣwīre [hasīn] khwāham namūd. [makhul; marghūb; nādīr; ma'kūl.]</i>
your signature is necessary to this bond,	<i>ba īn tamassuk dastkhatt-i-shumā [zarūr] ast. [lāzim; malzūm.]</i>

<sup>1</sup> one pair of candlesticks, *yak juft-i-shama'dān*; i.e., two articles.

one pair of scissors, *'adad-i-mikrāz*; i.e., one article.

to-day there is a guest in their house,	<i>imrūz dar khāna, e eshān mihmāne ast.</i>
who is this boy's governor ?	{ [ <i>aṭālīk</i> ]- <i>i-īn kodak kīst ?</i> [ <i>murabbī.</i> ]
it is very late, permit us to go home,	{ <i>bisiyār der shuda ast mū-rā ba khāna, e khud raftan bi-dih.</i> <i>bisiyār der shuda ast [biyū] ki ba khāna bi-ravem. [ijāzat bi-dih.]</i>
in this affair there is much cruelty,	{ <i>dar īn mu'āmala [zulm] ast. [bisiyār berahmī ; bisiyār be murūwatī.]</i>
they commit oppression of every sort,	<i>eshān [zulm]-i-har kism mī- kunand. [jaur ; sitam ; be dād.]</i>
we have at present a long journey,	<i>īn waqt mā safr-i-darāz dar pesh dārem.</i>

*Exercise.*—A certain feeble old man having gathered a load of wood (*literally* sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, “O Angel of Death, deliver me from this misery ?” At that very instant the Angel of Death stood before him, and said, “Why have you called me, and what do you want with me ?” On seeing this frightful figure, the old man, trembling, replied, “O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder : for this purpose only have I called you.”

LESSON 35.

have you a glass for holding the medicine ?	<sup>1</sup> <i>āyā shumā barā, e giriftan- i-dawā finjān-i-shīsha dāred ?</i>
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<sup>1</sup> a glass-blower, *shīsha-gar.*

man has reason, a brute *insān 'aql dārad, haiwān na.*  
none,

please give me a letter of  
introduction, *{ az rū, e luṭf marā sifārish*  
*nāma bi-dihed.*  
*{ az sar-i-luṭf marā sifārish*  
*nāma marḥamat bi-kuned.*

why do you write with a  
bad pen? *ba ḳalam-i-bad chirā shumā*  
*mī-nawised?*

of these two which is the  
best? *az īn har dū tū kudām bihtar*  
*ast?*

I will take the business from  
you and give it to him, *man az tū 'amal khwāham*  
*girift o bado khwāham*  
*dād.*

your going there is not  
necessary, *ān jā raftan-i-shumā zarūr*  
*nīst.*

he is well versed in science, *{<sup>1</sup> o dar 'ilm khūb wāḳif ast.*  
*o az 'ilm khūb mahārat yāfta*  
*ast.*  
*{ o dar 'ilm khūb mahārat*  
*dārad.*

he is very learned and  
intelligent, *o bisiyār 'ālim ast o tez-fahm.*

this will be best of all, *{ īn [bihtarīn-i-hama] khwāh-*  
*ad būd. [az hama bihtar.]*

tell me what he is saying, *bi-go ki o chi mī-goyad.*

tell the groom to get the  
horse ready, *mihtar-rā bi-go ki asp taiyār*  
*bi-kunad.*

*Exercise.*—In a country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, “What are you doing here?” The

<sup>1</sup> experience, *wāḳif kāri*; *tajriba kāri*.

slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,	<p><i>man mī-khwāham ki berūn bi-ravam.</i>  <i>man nīz berūn raftan mī-khwāham.</i>  <i>marā nīz irāda,e berūn raftan ast.</i>  <i>man khwāhish-i-berūnraftan dāram.</i></p>
why do you climb the tree ?	<p><i>chirā ba dirakht bar mī-āyed.</i></p>
when will you be able to depart ? <sup>1</sup>	<p><i>kai judā shudan khwāhed tawānist.</i></p>
is the saddle on the horse or not ?	<p><i>bar asp zīn [basta] ast yā na? [karda shuda.]</i></p>
we will return in a few minutes,	<p><i>mā dar chand [dakīka] bāz khwāhem āmad. [laḥza.]</i></p>
if dinner be ready, bring it,	<p><i>agar [shām] taiyār ast biyār. [kḥurish, kḥurāk.]</i></p>
give my compliments to your master,	<p><i>[salām]-i-man ba šūhib-i-khud bi-dih. [taslīm.]</i></p>
do you know this man ?	<p><i>shumā īn mard-rāmī-dāned?</i></p>
he has acquired much science,	<p><i>o bisiyār 'ilm ḥāsil karda ast.</i></p>
he has amassed much wealth,	<p><i>o bisiyār daulat jama' karda ast.</i></p>

<sup>1</sup> To leave a person, *az kase [judā] shudan.* [rukḥṣat.]  
 To leave a town, *az shahre rukḥṣat shudan.*

come, let us two have some talk,	<i>biyā, ki mā har dū bāham guft-gū bi-kunem.</i>
will one horse be able to draw so great a weight?	<i>āyā in qadr bār-i-girān yak asp mī-tawānad kashīd?</i>
you go on, we are coming,	<i>shumā pesh bi-raved, ki mā [ham] mīyāyem. [dar-pai.]</i>
these things are come from Europe,	<i>az walūyat-i-farang in chīz-hā rasīda and?</i>
where shall we pass the night?	<i>{ mā kujū shab ba sar bi- [kunem]? [guzārem; guzrānem.]</i>
we have no time to play at present,	<i>{ ilhāl mā-rā furṣat-i-bāzī nīst. ilhāl mā furṣat-i-bāzī na dārem.</i>

*Exercise.*—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

## LESSON 37.

he has scalded his foot,	<i>o pā,e khud-rā ba āb-i- [garm] sozānīda ast. [dāgh; josh.]</i>
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all these knives are rusty,	{	<i>hama in kârd zang [âlûda]</i>
these children are screaming all day,		<i>and. [girîfta.]</i>
we were seeking for this all day,		<i>in bachchagân hama rûz [shor o ghul] mî-kunand. [ghaughâ.]</i>
have you sealed your letter?		<i>mâ tamâm rûz barâ,e in just o jû dâstem. âyâ khatt-i-khud-râ muhr [karda ed] ? [zada ed.]</i>
our house is shaded with trees,		<i>khâna,e mâ dar zer-i-sâya,e dirakht-hâ ast.</i>
it is raining, give us shelter,		<i>aknûnbârân mî-bârad,mârâ panâhe bi-dih.</i>
go forward there, and stand still,		<i>ân jâ pesh bi-rau o ba khâmoshî biyist.</i>
bring out these things from the pâlki,		<i>az'amârî,e rawân in chîz-hâ biyâr.</i>
speak loud, then I shall hear you,		<i>ba âwâz-i-buland bi-go ki bi-shinavam.</i>
what do you call that in Persian ?		<i>ân chîz-râ dar zabân-i-fârsî chî mî-goyed ?</i>

*Exercise.*—From the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house ; but after much investigation he was unable to detect the thief. At last he said to them, “This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest.” Having thus spoken, the judge gave each a stick, and dismissed them. During the night, the thief being afraid, said to himself, “If I cut off one inch from my stick, in the morning it will be of the same length with the rest.” Thus, having considered, he cut off an inch from his stick, and next

day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

## LESSON 38.

set up something as a shelter  
from the sunshine,

*barā, e tābīsh-i-āftāb panāhe  
bar ār.*

he agreed with me this  
time,

*o īn waqt ba-man muwāfik  
āmad.*

*o īn waqt ba rā, e man  
[muwāfik] shud. [mutta-  
fik.]*

you exercise yourself in  
writing and reading,

*dar nawishtan o khwāndan  
khud-rā mashāk bi-sāz.*

*az shunīdan - i - īn-khabar  
eshān tarsīdand.*

on hearing this news they  
were much frightened,

<sup>1</sup> *az shunīdan-i-īn-khabar  
[dar hālat-i-pareshānī ām-  
adand]. [dar hālat-i-iztī-  
rāb āmadand; dahshat  
wa pareshānī bar oshān  
mustaulī shud, or istilā  
yāft.]*

how much indigo will this  
chest contain?

*dar īn šandūk chi qadr nīl  
khwāhad ganjīd?*

*dar īn šandūk chi qadr nīl  
khwāhad āmad?*

*īn šandūk chi qadr nīl  
khwāhad girift.*

they are all offended with  
one another,

*hama az yak dīgar [khafa]  
shuda and. [shakar  
ranj.]*

<sup>1</sup> to vex, pareshān kardan.

tell the coachman not to drive so quick, *kāliskabān-rā bi-go ki chandān [zūd] na rānad. [tez or tund.]*

we have escaped from the hands of the enemy, *mā ba makr o fareb az dast-i-dushmān [rihā shuda em]. [rihā, ī yāfta em; jūn ba salāmat burda em.]*

the whole city has been flooded, *mā az dast-i-dushman ba hīla khalūsh shuda em. tamām shahr [ghark] shuda ast. [gharīk; daryā burd.]*

put these two trays together, *īn har dū kāb-rā ba ham bi-guzār.*

with this our joy will be increased, *badīn khūshī, e mā ziyāda khwāhad shud.*

*Exercise.*—A certain person having a pain in the stomach went to a physician, and said, “For God’s sake, doctor, give me some physic, otherwise I die from a pain in the stomach.” The doctor asked him what he had eaten that day. The man said, “Merely a piece of burnt bread.” On hearing this, the doctor said, “Let me look at your eyes.” Then, having called one of his servants, he said, “Bring me the medicine for the eyes.” The sick man, on hearing this, screamed out, “O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connexion is there between medicine for the eyes and a pain in the stomach?” The doctor replied, “I wish, in the first place, to make your eyes sound, for it is evident that you are unable to distinguish between black and white, otherwise you would never have eaten burnt bread.”

joy, *shādmānī; farah; khurramī; tarab; mubāsāṭat; imbisāt; nishāt.*

## LESSON 39.

we have much reduced our expenditure,	<i>mā kharch-i-khud-rā bisiyār takhfīf karda em.</i>
this money must be sent back to him,	<i>in pūl ba o zarūr wāpas bāyad kard.</i>
the commander-in-chief has pardoned a soldier,	{ <i>sipāh-sālār az takšīr-i-sipāhī, e dar guzāshā ast.</i> <i>sipāh-sālār sipāhī, e-rū mu'āf karda ast.</i>
rule your paper, then write,	<i>kāghaz - i - khud-rā awwal [mistār bi-kun] pas binawīs. [khatt bi-kash.]</i>
all the people have died with hunger,	<i>hama mardumān az [gursin-agī murda] and. [jū' ba jān āmada.]</i>
they have fallen one upon another,	<i>eshūn [dar-ham] uftāda and. [bar yak dīgar.]</i>
splice these two ropes together,	<i>in har dū rassan-rā bā-ham dīgar bi-paiwand.</i>
they live in great affliction, or through much toil,	<i>ba miḥnat-o-mashakkāt-i-bisiyār eshūn guzrān mī-kunand.</i>
he has built a house on the bank of the Euphrates,	<i>ba lab - i - daryā, e farāt, 'imārate tā'mīr karda ast.</i>
he drove the chariot two parsang, when one of the wheels broke,	<i>b'ad az rūndan-i-dūparsang, yake az pāyahā, e kāliska [shikast]. [bar āmad.]</i>

*Exercise.*—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, “The child is mine;” and the other also was saying, “The child is mine, O your worship, give me justice.” The judge, being helpless, sent for the executioner, and said to him, “Of this child make two

pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child ; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child ; and to the other woman having given punishment, he ordered his people to expel her from the country.

LESSON 40.

why should we run away,  
there is no danger there?

*ān jū khatra hech nīst, pas  
chirū mā bi-gurezem?*

he has abandoned his late  
friends,

*o dostān-i-ḡadīm-i-khud-rā  
guzāshta ast.*

*muṣāḡibat-i-dostān-i-sābīka-  
rā ba dil-i-khud inkār  
karda ast.*

*az yārān-i-sābīka ṣuḡbatḡata'  
karda ast.*

they went to Europe six  
months ago,

*pesh az īn shish māh eshān  
ba mulk-i-farang raftand.*

*az shunīdan-i-īn suḡhanhā,  
[bunyād]-i-khanda nihād-  
dand. [binā.]*

on hearing a statement of  
this sort, they began to  
laugh,

*b'ad az shunīdan-i-īn chunīn  
suḡhanhā eshān khandī-  
dan [giriftand]. [aghāz  
kardand; aghāz nihād-  
and; shurū' kardand.]*

gardener, sow the seed of  
this flower in the garden,

*ai bāḡhbān dar bāḡh  
[tukhm]-i-īn gulb i-kr.  
[bazzr; bazr.]*

he has taught us with great labour,	<i>o mā-rā ba miḥnat-i-bisiyār [āmokhta] ast. [dars dāda.]</i>
by the grace of God we have found repose,	<i>mā az faẓl-i-khudā ārām yāfta em.</i>
it is very cloudy, perhaps it will rain much,	<i>{ imrūz bisiyār [ṣahābī] ast, shāyad bisiyār bārān khwāhad bārīd. [abr muḥīt, or abr muḥīt-i-āsmān.]</i>
he has amassed much wealth and property,	<i>o bisiyār daulat o māl jama' karda ast.</i>
in this house there is a hall and three rooms,	<i>dar īn khāna yak dālān o si ḥujra and.</i>
how long is it since you received this news?	<i>{ chand waqt ast ki īn akhbār ba shumā rasīda ast? b'ad az ān ki īn akhbār girifted, chand waqt guz-ashta ast?</i>

*Exercise.*—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, “How shall I get this delicious morsel into my own possession?” She then said aloud, “O Master Crow, I am quite delighted to see you this morning: your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?” On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, “My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you.”

LESSON 41.

they live with their parents,	<i>eshān bā wālidain-i-khud</i> <i>mī-mānand.</i>
we have taken a walk on the bank of the river,	{ <i>ba lab-i-daryā mā [gashta]</i> <i>em. [gardīda.]</i> <sup>1</sup> <i>ba sāhil-i-daryā mā [sair]</i> <i>karda em. [tamāsha.]</i>
for how much will you sell (this) to my master ?	<i>ba [sāhib]-i-man ba chand</i> <i>kīmat īn rā khwāhed fa-</i> <i>rokht ? <sup>2</sup> [walī n'imat ;</i> <i>murabbi ; khudāwand-i-</i> <i>n'imat.]</i>
is there anything to be had there for eating and drinking ?	{ <i>yā hech chīz barā,e khur-</i> <i>dan o naushīdan ḥāṣil mī-</i> <i>āyad ?</i> <i>āyā hech chīz barā,e khurdan</i> <i>o naushīdan [muyassar</i> <i>mī-shavad] ? [ba-ham mī-</i> <i>rasīd ; dast yāb mī-sha-</i> <i>vad.]</i>
are you at all aware where they are gone ?	<i>hech m'alūmat ast ki hama</i> <i>kujā rafta and ?</i>
remain here until we return,	<i>hamīn jā [bi-mān] tā ki mā</i> <i>bāz bi-gardem. [bāsh.]</i>
the knife fell from my hand into the river,	<i>kārd az dast-i-man [dar]</i> <i>daryā uftād. [ba.]</i>

<sup>1</sup> to walk to see anything, *barā,e sair raftan.*  
to walk, or travel, for amusement, *sair kardan.*  
<sup>2</sup> heir apparent, *walī,e 'ahd.*

in speaking Persian, our general fault is in not pronouncing each individual letter fully,

a man who cannot speak the language of the people among whom he sojourns may sometimes be in danger of starving,

he tells you to speak to him in his own language,

*dar sukhan guftan-i-zabān-i-fārsī kuṣūr-i-mū īn ast ki mā ḥasbu-l-ma'mūl har lafz ba tafriḥ talaffuz na mī-kunem.*

<sup>1</sup> *shakhṣe ki dar diyāre sukūnat pazīr shuda bāshad wa zabān-i-ahliyān-i-ān mulk na dānad, pas tarsast ki shāyad az [gursinagī] khwāhad murd. [be āzūka.]*

*o mī-goyad ki dar zabān-i-man bi-go.*

*Exercise.*—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so, every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood

<sup>1</sup> do you live there? *shumā ān jā sukūnat pazīr hasted?*

he lives there, { *ān jā o sukūnat pazīr ast.*  
*ān jā o maskan dūrad.*  
*ān jā maskan-i-o ast.*

I like this book, { *īn kitāb marā pazīr ast.*  
*īn kitāb marā maṭlūb ast.*  
*īn kitāb marā marghūb ast.*  
*īn kitāb-rā pasand dāram.*



made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "For asses silence is best."

## A LIST OF USEFUL WORDS.

an axe,	<i>tabar.</i>
baker,	<i>khabbāz</i> ; <i>nān paz</i> ; <i>nān bā.</i>
button,	<i>tukma</i> ; <i>dukma</i> ; <i>gīra.</i>
bald,	<i>kal</i> ; <i>dāgh sar</i> ; <i>dāgh-sar.</i>
bath,	<i>hammām.</i>
basin,	(metallic) <i>tasht</i> ; <i>lagan aftāba</i> ; (baked clay) <i>kāsa.</i>
„	(holder) <i>tasht dār.</i>
bed furniture,	<i>rakht-i-khwāb.</i>
bedstead,	<i>khwāb-gāh</i> ; <i>chahār pā,e.</i>
bed,	<i>bistar.</i>
blanket,	<i>chādar-i-pashmīna.</i>
basket,	(wicker) <i>sapad</i> ; (grass) <i>gīra.</i>
bracelet,	<i>dastīna</i> ; <i>dastwāna</i> ; <i>'alankū dast</i> ; <i>mī'zad.</i>
bottle,	(glass) <i>shīsha</i> ; (jug) <i>kūza</i> ; (earthen- ware) <i>shurāhī.</i>
broom,	<i>miknasat</i> ; <i>jārūb</i> ; <i>jā-rū</i> ; <i>rustan-rūb.</i>
bellows,	<i>minfākh</i> ; <i>tannūr-tab.</i>
butcher,	<i>kaṣṣāb.</i>
bundle,	<i>basta</i> ; <i>dasta.</i>
bag (leathern),	<i>ambūn</i> or <i>ambāna</i> ; (carpet) <i>khurjīn.</i>
canvas,	<i>palūs.</i>
coat,	<i>kabā</i> ; <i>durrā'at.</i>
coat (great),	<i>farghūl</i> ; <i>labāda.</i>
china-ware,	<i>kāsa-chīnī.</i>
cup,	<i>finjān</i> ; <i>piyāla</i> ; <i>tas</i> ; <i>jām</i> ; (goblet) <i>kaḍah.</i>
chair,	<i>kursī.</i>
chair bench,	<i>sandalī</i> ; (bench) <i>sandal.</i>
counterpane,	<i>liḥāf.</i>
cork,	<i>disūm</i> ; <i>sadād-i-aghār.</i>
cork (screw),	<i>pech.</i>
carpet,	<i>farsh</i> ; <i>gilīm</i> ; <i>bisāt</i> ; (prayer) <i>sij-</i> <i>jūda</i> ; (decapitation) <i>naṭ'.</i>

clothes,	<i>pārcha; libās; poshāk; jāma; kiswat;</i> (patched) <i>khirka; dalk; jāma,e</i> <i>zhanda; dalk-i-muraqqa; (honour)</i> <i>khil'at; (religious) ihrām.</i>
cord,	<i>rīsmān.</i>
candle,	<i>shama'; kandil.</i>
„	(wax) <i>shama',e mūmī.</i>
chandler,	<i>shama' sūz.</i>
candlestick,	<i>shama' dān.</i>
cloth,	<i>pārcha; tāka; (broad) māhūt;</i> (striped) <i>burd; (brocade) dībak;</i> (damask) <i>dībā; (dimity) damiyāt;</i> (thick) <i>jāma,e hanguft.</i>
cooking-pot,	{ <i>deg; zarf-i-pukhtan (sing.)</i> <i>zurūf-i-pukhtan (plur.)</i>
cook,	<i>ashpaz; ṭabbākh.</i>
crumb,	<i>reza,e nān.</i>
chapter (of a book),	<i>bāb; faṣl.</i>
corn,	<i>ghalla.</i>
cotton,	<i>pumba.</i>
compliments,	<i>salām; du'ā o salām.</i>
cupboard,	<i>paimāna-gāh; ganjina; ṭāk-i-pai-</i> <i>māna.</i>
door,	<i>dar; darwāza; bāb.</i>
ewer,	<i>ibrīk.</i>
engraver,	<i>kalam-kār; hakkāk.</i>
envelope,	<i>lifāfa.</i>
furniture,	<i>sāmān-i-khānagī; khānumān; khān-</i> <i>mān; rakht-i-khāna.</i>
fan,	<i>bād-zan; bād-kash; mirwaḥa.</i>
fire-works,	<i>naft-andāzī; ātash bāzī.</i>
fire-wood,	<i>hezum; hīma.</i>
fire,	<i>ātash; nā,irat; (flame) zabāna;</i> (spark) <i>akhgar; sharūr; ātash-</i> <i>pāra; ghuncha,e arghawan.</i>
gutter,	<i>badar-rau; nāv-dān.</i>
glass-ware,	<i>āb-gūn.</i>

grocer,	<i>baḳḳāl.</i>
gum,	<i>samagh</i> ; <i>samagh-i-'arabī.</i>
glove,	<i>dast tāba</i> ; <i>dast afrāz</i> ; <i>dastāna</i> ; <i>dastposh.</i>
house,	{ (master of) <i>kat-khudā</i> ; <i>kad-khudā</i> ; <i>ṣāhib-i-buḳa'.</i>
”	(hold) <i>khāndān</i> ; (establishment) <i>lawāḥik-i-khāna.</i>
host,	<i>mezbān</i> ; <i>ṣūḥib-i-da'wat.</i>
hospitality,	<i>mihmānī.</i>
hat,	<i>kulāh.</i>
hammer,	<i>chākūj</i> ; <i>chakush</i> ; <i>mitraḳat.</i>
hand-saw,	<i>dast-ar.</i>
hand-mill,	<i>dast ās.</i>
hotel, inn,	<i>sarā,e</i> ; <i>khān</i> ; <i>wurūd-gāh</i> ; <i>farod-</i> <i>gāh</i> ; <i>ribāt.</i>
kitchen,	<i>maṭbakh.</i>
knife,	(clasp) <i>chākū</i> ; (table) <i>kārd.</i>
”	(pen) <i>qalam tarāsh.</i>
key,	<i>kalid</i> ; <i>miftāḥ.</i>
light,	<i>roshanī</i> ; <i>nūr.</i>
leaf,	(of a book) <i>waraḳ.</i>
”	(of a tree) <i>barg.</i>
letter (of condol- ence),	<i>ta'ziyat nāma.</i>
lock,	<i>ḳufl.</i>
”	(pad) <i>ḳufl-i-rūmī.</i>
”	(intricate) <i>ḳufl-i-waswās.</i>
match,	<i>kibrīt.</i>
mat,	<i>boriyā</i> ; <i>ḥaṣīr.</i>
mirror,	<i>ā,īna</i> ; <i>āb-gīna</i> ; <i>sajanjal.</i>
nail,	<i>mekh</i> ; <i>mismār.</i>
needle,	<i>sūzan.</i>
naphtha,	<i>naft.</i>
napkin,	<i>dastmālcha</i> ; <i>dast-khwān.</i>
oven,	<i>tannūr</i> ; (stove) <i>tūn</i> ; <i>manḳal</i> ; <i>ātash-tāb.</i>

pocket,	<i>jīb</i> ; within the pocket, <i>tū, e jīb</i> .
potsherd,	<i>khazaf-reza</i> .
pot (flower),	} <i>khazaf</i> ; <i>sifālīn</i> .
earthen vessel,	
potter,	<i>khazafī</i> ; <i>sifūl-gar</i> ; <i>gil-gar</i> .
pincers,	<i>minkāsh</i> .
pitcher,	<i>sabū</i> ; <i>khum</i> .
portico,	{ <i>dihlīz-i-khāna</i> .
pipe,	{ <i>pesh-gāh</i> .
	(water) <i>āb-rah</i> ; <i>mīzāb</i> ; <i>mirzāb</i> ;
	(tube) <i>lūla</i> .
pantry,	<i>rikāb-khāna</i> ; <i>tasht-dār khāna</i> .
pin,	<i>sanjāk</i> .
a porter,	<i>hāmīl</i> ; <i>hāmmāl</i> .
paste,	<i>sirīsh</i> .
pencil,	<i>qalam-i-surb</i> ; <i>siyāhī-dār qalam</i> ;
	<i>qalam-i-siyāhī-dār</i> .
papa,	<i>pāpā</i> .
pope,	<i>rīm pāpā</i> .
razor,	<i>ustura</i> .
stick (walking),	<i>chūb-i-dastī</i> .
staff,	' <i>aṣā</i> .
scissors,	<i>mīkrāz</i> .
saucer,	<i>nalbakī</i> ; <i>ṭabaqcha</i> ; <i>tishtarī</i> .
shirt,	<i>pairūhan</i> ; <i>kamiṣ</i> .
scale,	<i>mīzūn</i> ; <i>tarāzū</i> ; (beam) <i>shāhīn</i> ;
	(pan) <i>kafa</i> .
sheet,	<i>chādar</i> .
screen,	<i>parda</i> .
shade,	<i>fānūs</i> .
sash,	<i>kamar-band</i> ; <i>miyān-band</i> .
shawl,	<i>shāl</i> .
skirt (of dress),	<i>dāman</i> .
satin,	<i>aṭlas</i> .
silk,	<i>āb-resham</i> ; <i>āb-reshīm</i> ; <i>harīr</i> ; <i>khazz</i> ;
	(painted) <i>parniyān</i> ; (stuff) <i>nasīkh</i> .
sock,	<i>jurāb</i> ; <i>pā-tāba</i> .

signature,	<i>dast-khatt</i> ; <i>ṣaḥīh</i> .
sack,	<i>juwāl</i> ; <i>juwālif</i> .
a scribe,	<i>kātib</i> ; <i>nawīsanda</i> ; <i>muḥarrir</i> .
seal,	<i>muhr</i> .
slate,	<i>lauḥ</i> .
spring (of water),	<i>āb-khez</i> ; <i>chashma</i> .
screw (turn),	<i>pech-kash</i> .
towel,	<i>dast-māl</i> ; <i>badan-i-khushk kun</i> .
turban,	<i>dastar</i> ; <i>'amāma</i> .
trousers,	<i>shalwār</i> ; <i>pā,e jāma</i> ; <i>zer-jāma</i> .
title (of a book),	<i>ism-i-kitāb</i> .
tape,	<i>nakh</i> ; <i>fīt</i> .
tavern,	<i>mai-kada</i> ; <i>khum-khāna</i> ; <i>kharābat</i> .
table (cloth),	<i>sufra</i> .
tray,	<i>khwān</i> ; <i>khwāncha</i> .
„	(cover) <i>khwān-posh</i> .
threshold,	<i>āstāna</i> .
thread,	<i>rishta</i> .
tumbler,	<i>istikān</i> .
tools,	<i>auzār</i> ; <i>dast afrāz</i> .
tongs,	<i>dast-pānāh</i> ; <i>ambūr</i> .
tailor,	<i>khayāt</i> .
velvet,	<i>makhmal</i> .
vessel,	<i>zarf</i> , (plur.) <i>zurūf</i> .
window,	<i>ghurfa</i> ; <i>darīcha</i> .
wool,	<i>pashm</i> .
ward-robe,	<i>pesh-pā</i> .
wheat,	<i>gandum</i> ; (stalks), <i>darakhht-i-gan-</i> <i>dum</i> .
washerman,	<i>gāzur</i> .
to arrange,	<i>bar chīdan</i> .
to bathe,	<i>ghusl kardan</i> .
„	(another) <i>ghusl dādan</i> .
to knock at the door,	<i>dar zadan</i> ; <i>ḥalka,e dar zadan</i> .
to light a candle,	<i>shama'-rā āfrokhthan</i> ; <i>shama'-rā</i> <i>roshan dādan</i> .
to make the bed,	<i>bistār gustardan</i> .

- to put on one's clothes, *poshāk poshīdan*; *libās dar bar kardan*; *libās zadan*; *jāma dar sarw bar kardan*.
- to sew, *dokhtan*, (root) *doz*; (to hem) *sajāf kardan*.
- to stitch, *ākhīdan*, (root) *akhīn*; (to pipe) *sahīj kardan*.
- to spread the table-cloth, *sufra guzāshtan*; or, *sufra gustardan*.
- to spin, *rishtan*, (root) *rīs*.
- to thread a needle, *rishta ba sūzan andākhtan*; *sūzan-rā nakh kardan*.
- to thread pearls, { *durr suftan*.  
*durr munsalik kardan*.
- to thread rubies, *lāl munsalik kardan*.
- to extinguish a fire, *ātash nishāndan*.
- to take fire, *ātash giriftan*.
- to set fire (to a house), *khāna-rā ātash zadan*.
-

## CONVERSATIONAL TERMS.

Good night!	<i>masā,u-l-khair!</i>
Peace be on you!	<i>salām 'alaikum!</i>
Good morning!	<i>ṣabāhu-l-khair!</i>
Praised be God!	<i>al ḥamdu-li-llāh!</i>
And on you be peace and the blessing of God!	{ <i>o 'alaikumu-s-salām o</i> <i>rahmatu-l-lāh!</i>
God bless you!	<i>khudā ḥāfiẓ-i-shumā!</i>
God be with you!	<i>khudā hamrāh-i-shumā!</i>
On whom be the peace of God!	<i>rahmatu-l-lāhi 'alaihi!</i>
Blessing on him!	<i>'alaihi-s-salām!</i>
May it be well!	<i>khair bāshad!</i>
No, by God!	<i>lā wa-l-lāh!</i>
With heart and soul,	{ <i>ba jān o dil.</i> <i>ba sar o chashm.</i> <i>ba chashm.</i> <i>ba jān o minnat.</i>
The great and glorious God,	<i>khudā,e 'azza wa jalla.</i>
<sup>1</sup> In the name of God the merciful and compassion- ate!	<i>bismi-l-lāhi-r-rahmani-r-</i> <i>rahīm!</i>
<sup>1</sup> To God be praise and glory!	<i>li-l-lāhi-l-ḥamdu wa-l-min-</i> <i>natu!</i>
<sup>1</sup> There is no power, nor virtue, but in God,	<i>lā ḥaula wa lā kūwata illā</i> <i>bi-l-lāhi.</i>

<sup>1</sup> These expressions are in common use. As they are at once common and peculiar they are given in character.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لِلَّهِ الْحَمْدُ وَالْمِنَّةُ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ



The student should note :—

- (a) The use of *waṣla*.
- (b) The use of *fathā*, as a final termination, in the words *azza*, *jalla*, *ḥaula*, *ḵūwata*.
- (c) The use of *ḡamma*, as a final termination, in the words, *ḥamdu*, *minnatu*.
- (d) That **الله** is pronounced as *allāh*; that **الله** *li-l-lāhi* is contracted from **الله**, in respect to which the following remark is important :—

“When the particle **ل** is prefixed to a noun beginning with **ل**, which, when definite, ought to have the article: the initial *alif* of the noun disappears, and (in order to avoid the meeting of three **ل**'s) the *lāud* of the article is dispensed with, or represented by *tashdīd*.”

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## SECTION III.

## LESSON 43.—ON BREAKFAST.

*sabaḳ chihil o siwum dar nāshṭā.*

- |   |   |
|---|---|
| get the breakfast equipage ready,   | { <i>lawāzima, e chāsht taiyār bi-kun.</i><br><i>sāmān wa asbāb-i-chāsht bi-sāz.</i>  |
| toast some bread, and butter it properly,   | <i>ḳadre nān ba āṭash garm bi-kun o ba <u>khūb</u> tarah maska-ash bi-māl.</i>  |
| does the water boil ?   | { <i>āyā āb ba josh mī-āyad ?</i><br><i>āyā āb mī-joshad ?</i>  |
| give me a clean cup and saucer,   | <i>finjān o nalbake sūf marā bi-dih.</i>  |
| give that gentleman another cup of tea,   | <i>ān šāhib-rā finjān-i-dīgar az chūbi-dih. barā, e ān šāhib yak finjān-i-chū biyār.</i>  |
| make it strong enough ; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling, | <i>chā-rā barābardurust bi-kun, o az andā <u>kh</u>tan-i-shīr-i-bisiyūr o shakar hamesha <u>khūb</u> lazīz mī-shavad, ba sharṭe ki āb joshūda bāshad.</i> |
| bring the cold meat, fowl, ham, tongue, salt fish, rice, and split pease in the twinkling of an eye,  | <i>gosht-i-shābīna, murgh, rān-i-<u>kh</u>hūk-i-namak-zada, zabān, māhī, e namkīn, <u>kh</u>ushka o dāl-i-munsharīḳ ba chashm zadan biyār.</i>            |
| give me a cup of coffee and a little more sugar,  | <i>finjān-i-<u>ka</u>hwa o ḳadre (andake) shakar-i-ziyāda marā bi-dih.</i>  |

boil some eggs, but do not let them get hard,

*chand dānā, e tukhm-i-murgh-rā josh bi-dih, magar ān-rā sakht shudan ma dih.*

*chand dānā, e baiḡa bi-joshān [amma nīm pukhta bāshand] or [amma ma guzār ki sakht shavand].*

set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here,

*tukhm-i-murgh-dānhā o namak-dān ba ān ṭaraf bi-guzār o chā-dān o ḡahwadān ba īn ṭaraf.*

what a blockhead you are to require repeated orders for such things!

*chi ḡadar aḡmaḡ ed! ki barā, e īn chunīn chīzhā bār bār ḡukm mī-kḡwāhed.*

*chi sān abla ed! ki barā, e īn chunīn chīzhā shumārā [bār bār ḡukm dādan bāyad]. [zarūrāt-i-ḡukm-i-mukarrar bāshad.]*

bring bread, biscuit, sweetmeats, cake, &c.,

*nān, kulīcha, lauḡiyāt, nān-i-kḡhūsh, waḡhaira, biyār.*

you know I cannot drink tea without cream,

*shumā mī-dāned ki chā be īmāḡh na mī-tawānam naushīd.*

the bread is very bad, and full of sand,

*nān bisiyār bad ast, o pur az reg.*

discharge the baker if he ever dare to send such bread here,

*agar nān-paz bār-i-dīgar jur, at - i - firistādan - i - chunīn nān bi-kunad, o-rā ma'zul kun.<sup>1</sup>*

<sup>1</sup> Or, *murakḡkḡhaḡ bi-kun; mauḡūf bi-kun.*

the water with which this tea is made has not been boiling; it has no taste at all,

{ *ābe ki az ān īn chā sākhta shuda ast barābar na joshīda* [mazana mī-dihad].  
[*bi-l-kull māza na dārad; bad t'am ast; t'am na dārad.*]

these eggs are not fresh; from whom have you brought them? Never bring any to the table but those that are laid at home,

*īn dānāhā, e tukhm-i-murgh tāza nīstand, az ki* [or *kujā*] *āwarda ed, siwā, e baiḡa, e -khānagī hargiz bar sufra mayār.*

*Exercise.*—One night a *kāzī* found in a book that whoever has a small head and a long beard is a fool. The *kāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the *kāzī* overwhelmed with shame, as it verified what was written in the book.

almond,  
apple,  
apricot,  
beet-root,  
burrage,  
capers,  
cherry,  
citron,  
cocoa-nut,  
cress (water),

*bādām.*  
*seb.*  
*zardālū.*  
*chu ghundur; pāzhū.*  
*puḍīna.*  
*turushī, e kabar.*  
*ālū-bālū.*  
*turunj.*  
{ *nārjīl.*  
{ *jauz-i-hindī.*  
*tara, e tezak.*

curry,	<i>kaurma.</i>
date,	<i>khurma</i> ; (green, ripe) <i>ruṭab</i> , pl. <i>arṭāb</i> .
fig,	<i>anjīr</i> .
fruit,	<i>mewa</i> ; <i>ṣamr</i> .
garlic,	<i>sīr</i> .
grape,	<i>angūr</i> ; (bunch of) <i>khūsha</i> , <i>e angūr</i> ; (small bunch) <i>tilinga</i> , <i>e angūr</i> .
herb (odoriferous)	<i>rīhān</i> , (plur.) <i>riyāḥīn</i> .
kernel,	<i>maghz</i> .
leek,	<i>gandāna</i> .
lemon,	<i>līmū</i> ; (lime) <i>līmū</i> , <i>e kāghazī</i> .
mango,	<i>amba</i> .
melon,	(musk) <i>kḥarbūza</i> ; (water) <i>hindu-wāna</i> .
mushroom,	<i>kārch</i> .
nectarine,	<i>hulū</i> .
onion,	<i>piyāz</i> .
orange,	<i>turunj</i> .
pea,	<i>bākilā</i> , <i>e mūsh</i> .
peach,	<i>shaft ālū</i> .
pear,	<i>nāshpatī</i> .
pepper,	(white) <i>filfil-i-abiaz</i> ; (red) <i>filfil-i-surkh</i> ; (black) <i>filfil-i-aswad</i> .
pickles,	<i>turush</i> .
plum,	<i>ālū</i> ; (mogul) <i>bālū-zard</i> .
pomegranate,	<i>anār</i> ; <i>rumān</i> .
quince,	<i>bih</i> .
shell,	<i>post-i-jauz</i> .
thyme,	<i>ipār</i> ; <i>tar khūn</i> .
walnuts,	<i>girdū</i> ; (peeled) <i>maghz - i - jauz</i> <i>girdū</i> .
an omelette,	<i>khāgīna</i> .
flour,	<i>ārd</i> .
to lay an egg,	<i>tukhm dādan</i> ; <i>tukhm nihādan</i> .
to roast,	{ <i>ba sīkh kardan</i> ; <i>kabāb kardan</i> .
to fry,	{ <i>gūsht kofta ba sīkh nihādan</i> . <i>biriyan sākhtan</i> .

to poach an egg,	<i>baiṣa gawāza kardan.</i>
to fry an egg,	<i>baiṣa nīmru kardan.</i>
raw,	<i>khām.</i>
cooked,	<i>pukhta.</i>

LESSON 44.—ON DINNER.

*sabaḳ chihil o chahārum dar ta'ām.*

tell the cook to have the dinner ready at three o'clock,	[ <i>ash paz</i> ]- <i>rā hukm bi-dih ki khurāk-i-shām ba waqt-i-sā't-i-si taiyār bi-kunad.</i>
sir, dinner is ready, where is the soup and the soup-spoon?	[ <i>ṭabbākh</i> ; <i>muṭabbikh.</i> ] <i>ṣāhibā, shām taiyār ast. shorba o kāshugh-i-shorba kujā ast?</i>
bring a hot-waterplate, some bread, potatoes, greens, asparagus, cabbage, cauliflowers, turnips, carrots, cucumbers,	<i>bushkāb-i-āb-i-garm, kadre nān, ālū, sabza, asfarāj, karam-kalla, karam-kalla, e shugufta, shalgham, gazar, khiyār, biyār.</i>
let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, olive-oil, sauce, and everything of this sort,	<i>az barū, e man bushkāb-i-sāf, kārd, changal, kāshugh, namak, khardil, sirka, filfil, turb-i-tez, raughan-i-zait, turshī o waghaira az in kism biyār.</i>
let me have of every sort of vegetable on the table daily, and tell me the name of each,	<i>har rūz az barū, e man bar sufra sabza, e har kism bi-guzār, o az nām-i-har chiz nishān bi-dih.</i>
what do you call that vegetable?	<i>ān baḳlat-rā chi mī-goyed?</i>

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson, bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Persian dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave,

*har rûz barâ, e man yake bi-paz, o ba waqt-i-khurdan-i-oaz nâmash nishân bi-dih tâ ki ba shumâ m'alûm shavad ki man nâm-i-în gûna chîz barâbar giriftan mi-tawânâ.*

*ba har chîz ham badîn taur bi-kun, zîrâ ki barâ, e â-mokhtan o yûd dâshtan-i-zabân-i-mufîd bisiyâr khûb tajwîze khwâhad bûd, ki hamsabaq o ham tabaq ast. kadre gûsht-i-gâw, gûsht-i-gûsfand, gûsht-i-gûsâla, gûsht-i-mâhî, gûsht-i-murgh, wa gûsht-i-âhû biyâr.*

*shumâ ta'âm chû ahl-i-fârs ba tarâh-i-khûb mi-tawâned pukht?*

[*mausim-i-kudâm mewâ ast?*] *kadre az har kism biyâr. [în waqt mewâ, e kudâm kism rasîda bâshad?]*

*fardâ berûn-i-shahr shâm khwâhem khurd, har chîz [bar waqt] bi-firist. [ba waqt.]*

*âyâ dar in mausim in gosht tâ ba in kadar der tâza khwâhad ماند?*

[*ilhâl shumâ bi-raved, rukh-sat ast. in waqt shumâ tashrif bi-bared, murakkhâsed.*]

*Exercise.*—A person said to his servant, “If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly.” In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to beat the servant; at which time a friend sent him some victuals. The servant said, “O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have got a beating.”

## LESSON 45.—ON NAMING, TELLING, SPEAKING, &amp;c.

*sabaḵ chihil o panj dar nāmīdan o guftān.*

what is the name of this?	<i>nām-i-īn chīz chīst?</i>
what do you call this thing?	<i>shumā īn chīz-rā chi [mī-goyed?] [mī-nāmed.]</i>
what do they call that in Persian?	<i>ān-rā dar zabān-i-fārsī chi mī-goyand?</i>
can you tell me where Mr. — lives?	<i>marū mī-tawāned guft ki ṣāhib-i-fulān kujū manzil dārad?</i>
tell me the name of this in your own language,	<i>dar zabān-i-<u>khud</u> marū az nām-i-īn chīz nishūn bi-dih.</i>
do not tell any one what I said to you about that book,	<i>az bābat-i-ān kitāb ānchi ba tū guftam ba kase ma go.</i>

he would not tell me which of the two was yesterday's or to-morrow's lesson,

*marzī, e o na būd ki bi-goyad az īn har dū sabaḵ kudām sabaḵ-i-dīrūza būd, yā kudām sabaḵ - i - fardū khwāhad būd.  
o ba man guftan na mī-khwāhad, ki az īn har dū kudām sabaḵ-i-dīrūza, o kudām az fardū khwāhad būd.*



- your servant does not mind what you say to him, *ba ānchi shumā mī-goyed naukar - i - shumā mutawajjih nīst.*
- tell him he is a great rogue, and that he is always telling his master no end of lies. *naukar-i-shumā bar hukm-i-shumā [mutawajjih na mī-shavad]. [khayāl na mī-dihad; gosh na mī-dihad.]*
- well, I will not speak to him, as I may get angry and beat him; but give him his wages and dismiss him, *o-rā bu-go ki tū bisiyar aubāshī wa hamesha a ṣāhib-i-khūd [darogh az hadd ziyāda mī-goyī]. [daftar - i - darogh mī-kushā, ī.]*
- what did he say when you told him to remain till I returned? *bisiyār khūb, man ba o sukhan na khwāham kard az īn sabab ki shāyad khashmnāk shavam, o o-rā bi-zanam; ammā shumā o-rā muwājib-ash bi-dihed, o rukhsat kuned.*
- he said he had business, and could not possibly remain, *o chi guft, wakhte ki shumā hukm dāded ki tā bāz gashtan-i-man [īnjā bāsh] or [bi-mān].*
- did you ask him of what nature the business was? *o guft ki marā [kār] ast, o manna mī-tawānam mānd. [shughle.]*
- yes, I did ask; but he said it was an affair of secrecy which he could not divulge, *az o pursīded ki kār-at chi būd?*
- bale, man az o pursīdam, lekin guft ki [kār-i-makhfi] ast, o ān-rā zāhir na mī-tawānam kard. [sukhan-i-parda.]*

they speak English among themselves and Persian with us,

[*darmiyān - i - khud-i-shān*]  
*zabān-i-inglisī mī-goy-  
and, o bā mā fārsī. [bā-  
ham.]*

they will know him to be a foreigner, though he speaks the Persian very grammatically,

*eshān khwāhand dānist ki o*  
[*ghair mulkī,e*] *ast agarchi*  
*zabān-i-fārsī ba kā,ida*  
*mī-goyad. [gharību-l-  
waṭne.]*

could I speak the Persian I would with pleasure; but, alas, I cannot join two sentences together in that tongue,

*agar zabān - i - fārsī mī-  
tawānistam guft ba khū-  
shī mī-guftam, ammā*  
*afsos! ki dar-ān zabān*  
*dū jumla bāham na mī-  
tawānam sākht.*

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

*dar'arṣa,e chand māh shumā*  
*barābar khwāhed tawānist*  
*guft, ammā bāyad ki bā*  
*har shakhs,e ki az shīhat-  
i - kalām agāh tawānid*  
*namūd mukālīma bi-kuned*  
*o ist'imāl-i-mashk-i-ḥaraf*  
*zadan karda bashed.*

how much I regret not to be able to understand what they say,

*bisiyār maghmūm am! ki*  
*āncheshānmī-farmāyand,*  
*ba fahm-i-man na mī-āyad.*

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

*agdrchi gustākhi ast, ba*  
*shumā izhār mī-kunam ki*  
*ba juz mashk dīgar chiz*  
*tawānāi,e guft-gū ba*  
*ṭarrārī na mī-bakhshad.*

*Exercise.*—A poet went to a rich man, and bestowed great praises on him; at which the latter, being pleased, said, “I have not any money at command, but a large quantity of grain: if you come again to-morrow I will give you some.” The poet went home, and early the next morning went again to the rich man, who asked him

why he was come. He answered, "Yesterday you promised to give me some grain, and I am now come for it." The other replied, "You are an egregious fool; you delighted me with words, and I have also pleased you; why, therefore, should I give you any corn?" The poet went away ashamed.

LESSON 46.—ON VISITING, SHOPPING, &c.

*sabaḳ chihil o shishum dar mulāḳāt kardan o kharīdārī.*

- |  |   |  |
|--|---|--|
| bring the pālki near me,   | { | <i>nazd-i-man [pālki] biyār.</i>   |
| take me to Mr. —'s,  |   | <i>[takht-i-rawān.]<br/>marā ba khāna, e ṣāhib-i-fulān bi-bar.</i>   |
| send the footman on before to see if the gentleman be at home or not,          |   | <i>piyāda, e-rā pesh bi-firist, ki āyā janāb-i-mirzā ba khāna tashrif dārānd yā na.</i>                    |
| bring the pālki close to the door,   |   | <i>nazd-i-darwāza pālki biyār.</i>   |
| go as fast as you can,   |   | <i>ba harchi tamāmtar ba [ta'jil] bi-rau. [ujlat.]</i>   |
| ask if the gentleman has gone out, and when he will return,                    |   | <i>bi-purs, āyā ṣāhib berūn rafta, o agar rafta and kai bāz [khwāhand āmad]. [tashrif khwāhand āward.]</i> |
| give my compliments to your master, and give this note to him when he returns, |   | <i>ṣalām-i-man ba ṣāhib-i-khudat bi-rasān, wa waḳte ki o bāz bi-āyānd, in khatt ba oshān bi-dih.</i>       |
| you have lost the road to Mr. —'s house; this is not it.                       | { | <i>rāh-i-khāna, e ṣāhib-i-fulān gum karda ed; [in nist ki mī-raved]. [in rāh khatā ast.]</i>               |
| ask the people in that house to show you the way,                              |   | <i>az mardumān-i-ān khāna rāh bi-purs.</i>   |
| go to the China bazar,   |   | <i>ba bāzār-i-chīnī bi-rau.</i>  |

- keep on this side or on that side,  
 take care you do not go near that bull,  
 keep clear of that dust on the road,  
 let that chair go on before,  
 keep behind my brother's chair,  
 why do you pass any gentleman's chair in that way?  
 bring the umbrella to this side,  
 do not go near the carriage, put down the pālki,  
 stop, I am going to this shop,  
 what is the price of this book?  
 I will not give so much,  
 I won't give half the price you ask,  
 I do not want the book, but if you sell it very cheap I may purchase it,  
 I have no cash about me, but if you will follow me you will receive your money at my house,
- in ʔaraf yā ān ʔaraf bi-gīr.*  
*khābar-dūr ki nazd-i-ān nār gaw na ravi.*  
*az [khāk]-i-rāh ba kinār bāsh. [gard.]*  
*bi-guzār ki ān kursī-rā pesh bi-barand.*  
*dar pai [or 'aḳab]-i-kursī, e barādar-am bāsh.*  
*chirā ba ān ʔarah az pahlū, e kursī, e kudām šāhib mī-guzarī.*  
*ba in ʔaraf chatr biyār.*  
*nazd-i-kāliska ma rau. pālki pā, in bi-guzār. istāda bāsh, ba in dūkān mī-ravam.*  
*ḳīmat-i-in kitāb chīst ?*  
*ān ḳadar [chandīn] ḳīmat na khwāham dād.*  
*ānchi ḳīmat ki shumā mī-khwāhed niṣf-i-ān nīz man na khwāham dād.*  
*marā ʔarūrat-i-kitāb nīst, ammā agar arzān kh wh-ed farokht, shāyad ki bi-kharam.*  
*[nazd-i-khud-am pūl nīst,] agar shumā 'aḳab-i-man khwāhed āmad, ba khāna, e man khwāhed yāft. [ba khud pūl na dūram.]*

bring the book with you, *kitāb ham rāh-i-khūd biyār,*  
and then receive its price, *o pas kīmat-ash bi-gīr.*

*Exercise.*—One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, “What is the character of the king of this country? Is he oppressive or just?” He answered, “He is a great tyrant.” The king said, “Do you know me?” He answered, “No.” The king rejoined, “I am the monarch of this place.” The man was terrified, and asked, “Do you know who I am?” The king said he did not. He rejoined, “I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days.” The king laughed, and ended the conversation.

COLOURS—*ranghā.*

ashy,	<i>khākistārī.</i>	green,	<i>sabz; akhzar.</i>
azure,	<i>āb-gūn; lājaward.</i>	red,	<i>surkh.</i>
colour,	<i>rang.</i>	rusty,	<i>zangārī.</i>
black,	<i>siyāh; aswad; shūm.</i>	violet,	<i>binafsh.</i>
blue,	<i>kabūd.</i>	white,	<i>safaid; abyaz.</i>
blue, indigo,	<i>nīl.</i>	yellow,	<i>zard.</i>
brown,	<i>gandum-gūn.</i>		

LESSON 47.—ON WALKING, RIDING, &c.

<sup>1</sup> *sabaḳ chihil o haftum dar sair o sawārī.*

he is gone out somewhere *az barā,e [gashtan] ba jā,e*  
to walk, *rafta ast. [sair; tamāsha.]*

<sup>1</sup> *sabaḳ chihil o haftum dar gashtan bar rāh o sawār shudan.*

- I shall go out also, and walk round the fort,  
 in my country people walk a great deal,  
 can you walk much ?
- I like walking on foot very much, and, were I not lame, I would walk out with you,
- walking in the open field when it is cool is highly beneficial to health,
- do not walk among that grass, lest you tread on a snake,
- is the horse ready ?  
 put the saddle well on,
- hold the bridle till I be fairly mounted,
- take up the stirrup one hole,
- man nīz berūn khwāham raft o gird-i-kīlu' khwāham gasht.*  
*dar mulk-i-man mardumān bisiyār mī-gardand. shumā pā-piyāda bisiyār mī-tawāned gasht ?*  
*pā-piyāda raftan bisiyār pasand dāram [mī-khwāham], o agar lang na būdam man ba ham rāh-i-shumā mī-gashtam.*  
<sup>1</sup>*waḳte ki mausim sard ast dar maidāngashtan barū, e ṭabī'at bisiyār muḥīd ast. darmiyān ān 'alaf-zār mā gard [ki pāyat bar māre nayuftad].*  
*[ki pāyat bar māre na khurad.]*  
*[ki pā, e tūrā māre na zanad.]*  
*asp taiyar ast ?*  
*barasp zīn ba khūbī bi-band ; asp-rā zīn ba khūbī kun.*  
*tā man bar zīn barābar bar āyam, lagām girifta bāsh. ligām-rā barābar bi-gīr tā man muḥkam sawār shavam.*  
*ba ḳadar-i-yak sūrākh-i-dīgar [rikāb bālā bi-gīr]. [sāḳaṭ-rā kotāh bikun.]*

<sup>1</sup> winter, zamistān.

see that the reins are strong  
and kept in constant re-  
pair,

here, you groom, hold the  
horse, I must dismount  
for a little,

take care, he will get out of  
your hands,

see, is that ground proper  
for the horse to go over,  
coax him that he may not  
be restive,

put a cloth over the horse's  
eyes,

where is the saddle-cloth,  
crupper, the bit, belly-  
band, housings, &c. ?

examine the place carefully,  
and see how far the water  
comes up,

you must not give the horse  
water now whilst he is  
so very warm,

is this a quiet horse for the  
road ?

does he stand fire ?

walk him about, rub him  
well down, and take care,  
at your peril, that he  
does not catch cold,

*bi-bīn ki zamāmhū kawī and  
yā na, o hamesha ānhā-rā  
marammat karda bāsh.*

*ai sū, is! asp-rā bi-gīr ki  
marā, barā, e andak fur-  
ṣate pā, īn shudan bāyad.*

*khābar dār ki asp az dast-i-  
shumā na gurezad.*

*bi-bīn ki ān zamīn munāsib-i-  
raftan-i-asp ast yā na.*

*o-rā nawāzish bi-kun, ki  
khīra na shavad.*

*bar chashmhā, e asp parda  
bi-guzār [or bi-band].*

*zīn-posh, dumchi, dahana, e  
lagām, tang, ajlāl, wa-  
ghāira kujā and ?*

*ān jā, e-rā ba khābardārī  
mulāḥaḥa bi-kun o [m'a-  
lūm bi-namā] ki āb tā  
kujā mī-rasad. [muttali'  
shau.]*

*asp-rā āb na bāyad dād tā  
ki īn chunīn garm bāshad.*

*barā, e rāh raftan īn asp  
ṣalīm ast, yā na ?*

*az āwāz-i-top o tufang [ram  
na mī-kunad] ? [na mī-  
ramad.]*

*o-rā bi-gardān, ba khūbī  
mālīsh-i-o, bi-kun o [kha-  
bardūr bāsh ki īn kār, ba  
zimma, e tūst] ki sard na  
gīrad. [khābar dār.]*

*Exercise.*—A learned man used to attend a mosque,

and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

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STABLE TERMS—*dar bāb-i-[iṣṭabal]*. [*tawīla.*]

bay,	<i>kahar</i> ; <i>surkh.</i>	grey,	<i>khing.</i>
black,	<i>adham</i> ; <i>shabdez.</i>	piebald,	<i>ablak.</i>
chesnut,	<i>kumait.</i>	white,	<i>nukra.</i>
dun,	<i>kuran</i> ; <i>samand.</i>		

FORAGE—*'alaf.*

barley,	<i>jav.</i>	<i>sabza</i> ; <i>giyāh</i> ; <i>giyāh-i-</i>
bran,	<i>kaẓīm.</i>	<i>akhzar.</i>
corn,	<i>ghalla.</i>	grass, <i>kāh</i> ; <i>giyāh.</i>
gram,	<i>nakhud.</i>	hay, straw, <i>kāh.</i>
grain,	<i>dāna.</i>	purslain, <i>giyāh-i-namnāk.</i>
greengrass (barley)	<i>khawid</i> ;	

PARTS OF THE HORSE.

back,	<i>pusht.</i>	hoof,	<i>sum.</i>
chest,	<i>sīna.</i>	leg,	<i>sāk.</i>
ear,	<i>gosh.</i>	mane,	<i>ayāl.</i>
eye,	<i>chashm.</i>	neck,	<i>gardan.</i>
forehead,	<i>peshānī.</i>	shoulder,	<i>shāna.</i>
foot,	<i>pā,e.</i>	thigh,	<i>shalwār.</i>
head,	<i>sar.</i>		

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a broker,	(horse) <i>dallāl-i-asp</i> ; <i>saudāgar-i-asp</i> .
farrier,	<i>n'al-band</i> .
rider (good)	<i>shāh sawār</i> ; <i>chābuk sawār</i> .
bucket,	<i>taghār</i> ; <i>dalw</i> .
cart,	' <i>arāba</i> ; (carriage) <i>kāliska</i> .
a colt,	<i>khung</i> ; <i>kurra</i> .
dung,	(horse) <i>sargīn-i-asp</i> ; (cow) <i>sargīn-i-gāw</i> .
halter,	<i>nukhta</i> ; <i>pālāhang</i> ; <i>pālhang</i> .
horse,	(trappings) <i>sāz-o-yarūk-i-asp</i> ; (har- ness) <i>rakht - i - kāliska</i> ; (cloth) <i>gardanī</i> .
leather,	<i>postīn</i> ; <i>charm</i> .
peg (to which to fasten the heel ropes),	<i>gur mekh</i> .
stirrup,	<i>rikāb</i> ; (leather) <i>rikāb-duwāl</i> ; <i>sākat</i> .
shoe,	<i>n'al</i> ; (shoeing) <i>n'al-bandī</i> .
saddle cloth,	<i>namad zīn</i> ; <i>namda</i> .
tether,	<i>ṭawīla</i> ; <i>ṭūla</i> ; <i>tasma</i> .
whip,	<i>tāziyāna</i> ; to whip, <i>tāziyāna zadan</i> .
<hr/>	
broad,	' <i>arīz</i> .
beautiful,	<i>maḵbūl</i> .
clean and straight,	<i>pāk o rāst</i> .
cheap,	<i>arzān</i> .
dear,	<i>girān</i> .
expansive,	<i>pahan</i> .
elegant form,	<i>khūsh-shakl</i> ; <i>khūsh andām</i> .
graceful action,	<i>khūsh ḥarakat</i> .
hand,	<i>wajab</i> ; (half) <i>nīm-wajab</i> .
open,	<i>wasī</i> .
quiet,	<i>salīm</i> ; <i>gharīb</i> ; <i>ḥalīm</i> .
quick,	<i>chālāk</i> .
slender;	<i>bārik</i> .
tall,	<i>buland</i> .
taper,	<i>kalāmī</i> .

vicious,	<i>sharīr.</i>
wide,	<i>kushāda.</i>
horse,	(pleasant-paced) <i>asp-i-shāh gām;</i> (slow-paced) <i>asp-i-kam raw; kam-rāh;</i> (fleet-paced) <i>asp-i-bād pā,e rawān.</i>
to curry (a horse),	<i>asp tīmār kardan.</i>
to dismount,	{ <i>az asp pā,īn āmādan.</i> <i>az asp pā farūd āmādan.</i>
to drive,	<i>dar kāliska nishasta asp rāndan.</i>
to graze,	<i>charīdan.</i>
to gallop,	<i>tākhtan.</i>
to goad a horse,	<i>bar asp mahmez zadan.</i>
to leap,	<i>jastan.</i>
to be lame,	<i>langīdan.</i>
to mount,	{ <i>bar asp sawār shudan.</i> <i>bar asp ba zīn bar āmadan.</i> <i>bar asp ba zīn bar nishastan.</i>
to neigh,	<i>zinūdan.</i>
to ride,	<i>sawār-i-asp būdan; sawār shudan;</i> <i>sawār raftan.</i>
to stumble,	<i>laghzīdan; (a slip) laghzish.</i>
to understand horses,	<i>asp shinākhtan.</i>
a thorough bred Arab horse,	<i>asp-i-'arabī,e khālīṣ [or khāṣṣ]; asp-i-tāzī.</i>
blood,	(good) <i>khūsh rag; aṣīl;</i> (bad) <i>bad rag;</i> (mixed) <i>dū rag.</i>
good marks,	<i>khūsh nishān.</i>

## LESSON 48.—ON SPORTING.

*sabaḳ chihīl o hashtum dar bāb-i-shikār [or nakhchīr].*

is there much game in this neighbourhood?  
*dar īn [nawāḥī] bisiyār shikār ast? [aṭrāf; aknāf.]*

- there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game.
- in every field there are partridges, and that swamp is full of water-fowl, clean all the fowling-pieces well, and put up a few bullets also for the large guns, call some of the villagers to show the usual haunts of the game,
- behind that copse there are two wild buffaloes; do you fire at the one towards the left, I shall take the other, you have hit the mark, but I have missed, how many birds have you killed? do you think there is any game here, or any beast of prey? when it gets cool, towards the evening, we shall go to that wood; perhaps we may see something or other, if you can swim, bring out that duck and those two geese: the duck has dived, but will soon appear again,
- bisiyār gāmesh - i - dashtī; chand sher o šaid az har kism and.*
- dar har kisht kabakān and o ān tālāb az murghābi-yān pur ast.*
- hama tufanghā ba khūbī šūf bi-kun o nīz barā, e tufang hā, e-kalān chand gulūlahā bi-guzūr.*
- chand [dihkānān]-rā bitalab nishān dihand ki kujū shikār mī-mānand. [ahl-i-dih; nafrān.]*
- pas-i-ān besha dū gāmesh-i-dashtī and, shumā ba ān gāmesh ki ba chap ast tufang bi-zaned, man bā rāst.*
- shumā nishān zada ed, o man khatā karda am.*
- chi kadam murghān [kushta] ed? [zada.]*
- ayā, shumā mī-dāned ki in jā šaide ast, yā nakhchīre.*
- chūn karīb-i-wakt-i-shām sard khwāhad shud, ba ān besha mā khwāhem raft; bāshad ki chīze dīgar bibīnem.*
- agar shumā shināmī-tawāned kard, ān baṭ wa ān har dū kāz bar āred; baṭ ghoṭa khurda ast zūd ba naẓar khwāhad āmād.*

give me some small shot and a turnscrew ; this powder is damp,—dry it a little in the sun,

take the people with you, and beat all the bushes well,

keep close there, I see a tiger near that bush,

why do you fire in that careless manner? you will wound the country people,

take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men,

have you brought the fishing apparatus with you? there are some good fishing stations here,

*marā kadre sāchima bi-dih o pech-gard; in bārūt [nam-nāk ast]; o-rā dar āftāb bi-guzār ki khushk bi-shavad. [nam girifta ast] or [nam kashīda ast] or [tar shuda ast].*

*mardumān-rā ham rāh-i-khud bi-gīr o besha-rā ba khūbī bi-zan.*

*ān jā [poshīda bāsh] ki nazd-i-ān dirakht shere mī-bīnam. [pinhān shau; sūkit bāsh.]*

*chirā ba ān chunān be khabarī tufang mī-zaned? dihkānān - rā zakhmī khwāhed kard.*

*shist-rā khūb bi-gīr, pareshān ma bāsh, ammā dar sar-i-sher gulūla bi-zan; warna bi-dān ki hama [murdagān khwāhem būd]. [khwāhem murd, or mī-mīrem.]*

*lawāzima, e māhī-gīr ba ham rāh - i - khud - i - tān āwarda ed; in jā barā, e giriftan - i - māhī bisiyār jāhā, e khūb and.*

*Exercise.*—A woman was walking, and a man looked at her, and followed her. The woman said, “Why do you follow me?” He answered, “Because I have fallen in love with you.” The woman said, “Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her.” The man turned back, and saw a woman with an ugly face.

Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded, and went away in silence.

NAMES OF ANIMALS.

animal,	<i>jānwar</i> ; <i>jānwār</i> ; <i>haiwān</i> .
„ flesh-eating,	<i>daranda</i> ; <i>sabā'</i> (sing. <i>sabū'</i> ).
„ grazing,	<i>charanda</i> ; (creeping) <i>girdshanda</i> .
„ flying,	<i>paranda</i> ; <i>murgḥan</i> ; <i>ṭair</i> (plur. <i>ṭuyūr</i> ).
„ stinging,	<i>gazanda</i> .
„ four-footed,	<i>chār pā</i> ; (stall-fed) ' <i>alaf-kḥur</i> .

QUADRUPEDS.

ass,	<i>darāz-gosh</i> ; <i>ḥimār</i> ; <i>kḥar</i> ; <i>ulāgh</i> ; (wild) <i>gor</i> ; <i>gor kḥar</i> .
antelope, beast,	<i>āhū</i> ; (deer) <i>hiran</i> ; (stag) <i>gawazn</i> . (wild or tame) <i>bahīmat</i> (sing.) ; (wild) <i>bahā,im</i> (plur.) ; <i>waḥsh</i> , (plur. <i>waḥūsh</i> ) ; (of prey) <i>nakh- chīr</i> .
buffalo,	<i>gāmūs</i> ; <i>gāo mesh</i> .
camel,	<i>shutur</i> ; <i>ushtur</i> ; (riding) <i>bukḥtī</i> ; (hump of) <i>kahūn</i> .
calf,	<i>gūs āla</i> .
cattle,	<i>haiwānāt</i> ; <i>mawāshī</i> (plur. of <i>mā- shīya</i> ).
cat,	<i>gurba</i> .
dog,	<i>sag</i> ; <i>kalb</i> ; (pup) <i>tūla</i> .
dragon,	<i>azhdahā</i> .
elephant,	<i>fīl</i> ; <i>pīl</i> ; (trunk of) <i>kḥurtūm</i> ; (elephant body) <i>pīl tan</i> .
fox,	<i>rūbāh</i> .

goat,	<i>buz</i> ; <i>khaṣī</i> ; <i>kurk</i> ; (kid) <i>ghala</i> .
jackal,	<i>shaghāl</i> ; <i>shaghād</i> .
hare,	<i>khār-gosh</i> .
hog,	<i>khinzīr</i> ; <i>khūk</i> ; <i>gurāz</i> ; (hedge) <i>khār-pusht</i> .
leopard,	<i>palang</i> .
lion,	<i>sher</i> ; <i>ẓaigham</i> ; <i>asad</i> ; <i>ẓarghām</i> ; <i>hizbar</i> ; <i>sabu'</i> ; (fierce) <i>sher-i-</i> <i>zhiyān</i> ; <i>sher-i-sharza</i> .
mule,	<i>kāṭīr</i> ; <i>astar</i> .
mouse,	<i>mūsh</i> .
mongoose, weazel,	<i>rāsū</i> .
mole,	<i>mūsh-i-kūr</i> ; <i>mushak</i> ; (squirrel) <i>mūshak-i-parrān</i> .
monkey,	<i>būzīna</i> ; <i>būzna</i> ; <i>maimūn</i> .
panther,	<i>palang</i> ; (small) <i>yūz</i> ; (tiger) <i>sher</i> .
rhinoceros,	<i>karkaddan</i> .
sheep,	<i>gūsfand</i> .
wolf,	<i>gurg</i> .

<sup>1</sup> BIRDS—*paranda*.

bird,	(fabulous) <i>simurgh</i> ; ' <i>ankā</i> ; <i>rukhhkh</i> .
bat,	<i>shab-pāra</i> ; <i>shabpara</i> ; <i>shab pūr</i> .
bustard,	<i>bāl-wād</i> .
crow,	<i>zāgh</i> ; (raven) <i>ghurāb</i> .
cock (dunghill),	<i>khurūs</i> .
fowl,	<i>murgh</i> ; (water) <i>tītū</i> ; <i>murghābī</i> ; (young) <i>chūza</i> .
hawk,	<i>bāz</i> ; (sparrow) <i>mush-gīr</i> ; <i>bāsha</i> .

<sup>1</sup> wing, *bāl* ; (feather) *par*.  
strong of wing, *ḳawī bāl* ; *tez-bāl* ; *janāh-i-istī'jāl*.  
beak of a bird, *minḳār*.  
to peck at (a thing), *bar chīze minḳār zadan*.  
to expand the wings, *bāl afshāndan*.  
to moult, *par rekhtan*.  
to build a nest, *bālūdan* ; *ūshiyāna kardan*.

nest (bird's),	<i>āshiyāna ; āshiyān.</i>
nightingale,	<i>bulbul ; 'andalīb ; shab-khwān.</i>
owl,	<i>būm ; chughd ; kokan ; kokah ; kōkanak.</i>
parrot,	<i>tūfī.</i>
pelican,	<i>rakhām ; (heron) māhī - khwār ; (crane) kalang.</i>
peacock,	<i>tū,ūs.</i>
partridge,	<i>kabk ; (note of) kahkaha ; (mountain) kabk-i-darī.</i>
pheasant,	<i>tazarv ; tadarv ; (quail) tihū.</i>
pigeon,	<i>kabūtar ; kūkū ; (green) kabūtar-i-sabz rang ; (ring-dove) fākhṭa ; fākhṭa, e mutawwak ; mutawwaka ; (tumbler) kabūtar-i-mu'allakī.</i>
sparrow,	<i>kunjashk ; 'usfūr.</i>
swallow,	<i>bālwāh ; abābīn.</i>
vulture,	<i>kargas ; nasr ; (eagle) 'ukūb ; (falcon) shāhīn ; shāh-bāz ; (kite) zaghan.</i>

<sup>1</sup> INSECTS.

ant,	<i>mor.</i>
bee,	<i>zambūr-i-'asal.</i>
beetle,	<i>kushtak.</i>
cricket,	<i>shab-gīr.</i>
fly,	<i>magas ; (butter-) parwāna ; farāsh ; shāh-para.</i>
flea,	<i>kaik ; shab gaz ; (tick) kāna ; (louse) shubsh.</i>
hornet,	<i>zambūr-surkh.</i>
locust,	<i>malakh ; (grasshopper) malakh-i-piyāda.</i>
mosquito,	<i>pasha, e kurak ; (gnat) rumd.</i>

<sup>1</sup> sting, *nesh*.  
 stinger, *nesh-zan*.  
 striking with a sting, *nesh-zanī*.

moth,	<i>parwāna.</i>
spider,	' <i>ankabūt</i> ; <i>sher-i-magas.</i>
spider's web,	<i>khāna</i> , <i>e</i> ' <i>ankabūt</i> ; <i>tār-i-'ankabūt.</i>
wasp,	<i>zambūr-i-zard</i> ; <i>zambūr-i-kūfir</i> ; <i>zambūra.</i>

## REPTILES AND FISHES.

alligator, crocodile,	<i>nahang</i> ; <i>sher-i-ābī.</i>
chameleon,	<i>būḡ alamūn</i> ; <i>ābū-ḡurraṭ.</i>
frog,	<i>ghūk</i> ; <i>ḡafḡa'.</i>
lizard,	<i>karfash.</i>
leech,	<i>zalū.</i>
millipede,	<i>jānwār-i-hazār pā</i> , <i>e.</i>
snake,	<i>mār</i> ; (large) <i>af'a</i> ; (python) <i>awb.</i>
scorpion,	<i>kazh dum</i> ; ' <i>aḡrab.</i>
tortoise,	<i>kashtūk</i> ; <i>kashaf.</i>
turtle,	<i>sang-pusht</i> ; <i>sipar-posh.</i>
worm,	(silk-) <i>kirim-i-bādūma</i> ; (glow-) <i>kirim-i-shab tāb</i> ; (earth) <i>kharaṭīn.</i>
fish,	<i>māhī</i> ; (torpedo) <i>ra'ād</i> ; (oyster) <i>ḡadaf</i> ; (scales of) <i>pulak</i> ; (crab) <i>kalankhār</i> ; <i>kharchang</i> ; (whale) <i>hūt</i> ; (porpoise) <i>khūk-i-daryā.</i>

## LESSON 49.—ON TRAVELLING.

*sabaḡ chihīl o nuhum dar siyāḡat [or saiyāḡhī].*

how many stages is Shirāz	<i>shīrāz az īn shahr chand</i>
from this town ?	<i>manzil [ast] ? [dārad.]</i>
is your boat ready ?	<i>āyā māshūh, e shumā taiyār</i> <i>ast ?</i>
are all your people ready to	<sup>1</sup> <i>āyā hama mardumān-i-</i>
go a voyage to Mecca ?	<i>shumā ba safr kardan-i-</i> <i>k'aba taiyār and ?</i>
what is the hire of this boat	<i>az barā, e dū māh kirāya, e</i>
for two months ?	<i>īn kishṭī chīst ?</i>

<sup>1</sup> the aim of one's life, *k'aba, e jān.*



at which hour does the tide serve to go up the river to-day ?

as soon as the tide serves, let the boat be taken above the shipping to such a *ghāt*, where we will embark in the evening,

we must not commence, such a journey without being provided with every necessary and comfort, few of which are procurable on the way,

both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible,

I am not going by water, I prefer going by land,

we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers,

come, chairman, in whose service are you, and when did you arrive in Balkh ?

*imrūz ba chi sā'at āb bālā mī-ravad ki mā ba daryā raftan mī-tawānem ?*

*ba mujarrad-i-munāsib shudan-i-madd māshūh bālā, e jahāzhā ba fulān 'ubūrgāh bi-gīr, ki imshab sawār shavem.*

*bidūn-i-maujūd shudan-i-sāmān-i-safr o waḡhaira zarūriyāt in chunīn safr kardan na bāyad, zīrā ki dar rāh bisiyār chīzhā kam [dastyāb] mī-shavad. [muyassar.]*

*az barā, e kam kharch wa parhez-i-takhlīf munāsib ast, ki dar sāmān ba har kadar ki tawānem takhfīf namāyem.*

*az daryā na mī-ravam, balki rāh - i - khushkī pasand dāram.*

*bar hama wāqī'āt nigāh dāshta bāshem ki az ghafilat-i-naukarān wāqī' mī-shavad [siwā, e har] wāridāte ki bar musāfirān mī-uftad mā-rā bāyad kihama asbāb-rā ba tarāh-i-khūb bi-bandem. ['ilāwa, e ān hama.]*

*ai hammāl ! shumā naukar-i-kīsted, o kai ba balkh rasīded ?*

- how many other chairmen are with you ?  
 desire the people always to pitch the tents near water, and, if possible, under trees,
- are they all your countrymen only, or your relations ?
- what tribe of chairmen is there here who make more money than the rest ?
- what district is this village in, and who is the magistrate of it ?
- how very highly cultivated the country is, through which we passed to-day !
- tell the proprietor of that village to send some of his people in the evening to beat up the game for us,
- take care that everything is paid for, and that no violence be used against the villagers,
- ḥammālān-i-dīgar hamrāh-i-shumā chand najarand ? mardumān-rū bi-go ki hamesha nazd-i-āb, o agar mumkin ast zer-i-dirakḥthā, khaimahā istādabi-kunand [or bar pā bi-kunand].*
- eshān hama ham-waṭānān-i-shumā and, yā khweshān-i-shumā ?*
- kudām tū, ifa, e ḥammālān ast ki az dīgarān ziyāda pūl ḥāṣil mī-kunand ?*
- īn dih dar kudām ta'alluqa ast, o ḥākim-i-ān kīst ?*
- mulke ki mā az ān imrūz guzāshta em [chi ābād ast] ? [chi bisiyār mazārī' ; mazrū' ast.]*
- zamīndār-i-ān dih-rū bi-go, ki chand mardumān-i-khūd-ash-rā ba waqt-i-shām bi-fristad ki eshān barū, e maṣaid-rā gird biyāwarand.*
- khabardār ki kīmat-i-har chīz dāda shavad, o ba dihkānān [zabar dastī] kardā na shavad. [zulm ; tazallum.]*

*Exercise.*—A miser said to a friend, "I have now a thousand rupis, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the

money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

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### COUNTRIES AND TOWNS.

Aleppo,	<i>halb.</i>
Bassora,	<i>başra.</i>
Bushir,	<i>būshahr; ābūshahr.</i>
Bokhara,	<i>bukhārā.</i>
Bagdad,	<i>baghdād.</i>
Balkh,	<i>balkh.</i>
Baalbec,	<i>ba'albak.</i>
Canaan,	<i>kan'ān.</i>
Constantinople,	<i>istambūl; kustuṭuniya.</i>
Damascus,	<i>dimishk.</i>
Greece,	<i>yunān, rūm.</i>
Ispahan,	{ <i>isfahūn; ispahūn.</i>
	{ <i>sipahān.</i>
	{ <i>yarūsalam.</i>
	{ <i>kuds; arshalīm.</i>
	{ <i>maḳdis.</i>
	{ <i>baitu-l-muḳaddas.</i>
Jerusalem,	<i>khaiva.</i>
Khiva,	<i>kūshghar.</i>
Kashgar,	<i>khurāsān.</i>
Khorassan,	

Mecca,	{ maka, k̄ibla.
	{ k'aba.
Shirāz,	shīrāz.
Turkey,	rūmiya ; mulk-i-rūm.
Yemen,	yaman.

## SEAS AND RIVERS.

Aral,	bahru-l-āral.
Azov,	bahru-l-abyaz.
Black Sea,	bahru-l-aswad.
Caspian,	gaug ; bahru-l-k̄hazar.
Euphrates,	farāt.
Indus,	{ daryā, e sind.
	{ abāsīn ; āb-i-hind.
Nile,	rūd-i-nīl.
Persian Gulf,	{ bahru-l-fāris.
	{ k̄halīj-i-fārs.
Red Sea,	bahru-l-aḥmar.
Tigris,	{ dajla.
	{ nahru-s-salam.

anchor,	langar.
admiral,	amīru-l-baḥr.
abyss,	lajjat ; 'ākūl.
a boat,	māshūh ; safīna ; zaurak ; (skiff) būṣī.
a blow,	luṭma ; (of waves) talāṭum.
compass,	kuṭb numā.
chart,	naqsha, e baḥr.
cable,	zanjīr-i-langar ; kaṭāj.
captain,	nā k̄hudā ; kishṭī-bān.
cabin (of a ship),	{ dabūs.
	{ dabūsa.
capstan,	āhanjad.
dock,	gūdī ; sinār.

drowned,	<i>maghruk.</i>
a drowning person,	<i>gharīk.</i>
depth,	<i>'umuk.</i>
ferry,	{ <i>ma'abar.</i>
ferry-boat,	{ <i>āb-guzār.</i>
horizon,	<i>kishtī, e guzāra.</i>
light-house,	<i>ufk (plur. āfūk).</i>
	<i>manār ; fānūs ; fanūr ; ma-</i>
	<i>nāra.</i>
leadsman,	<i>raimānachi, e āb.</i>
loadstone,	<i>sang-i-maknāṭīs ; āhan-rūbā.</i>
mast of a ship,	<i>tir-i-jahāz ; sitūn-i-jahāz.</i>
maritime,	<i>bahrī.</i>
navigation,	<i>mallāhat.</i>
oar,	<i>halīsa ; (blade of) pala.</i>
port (sea),	<i>kishtī gāh ; bandar.</i>
pilot,	<i>rāh numā, e jahāz.</i>
rudder,	<i>sukkān ; dumbāl - i - kishtī</i>
	<i>khalla.</i>
rock (in the sea),	<i>koh.</i>
rigging,	<i>auzār-i-jahāz.</i>
rower,	<i>halīsa-zan.</i>
sail,	<i>bād bān.</i>
sea,	<i>bahr ; kalzan ; (snore) sāhil ;</i>
	<i>(gulf) khalīj ; (stormy)</i>
	<i>bahr-i-mashauwash ; ma-</i>
	<i>khshūsh ; tamawwuj.</i>
salt,	<i>mīh ; namak ; (being) malā-</i>
	<i>hat.</i>
sailor,	<i>mallāh.</i>
storm,	<i>tūfān.</i>
steamer,	{ <i>jahāz-i-dukhānī.</i>
	{ <i>markāb-i-ātashī.</i>
	{ <i>kishtī, e dūdī.</i>
ship,	<i>jahāz ; kishtī ; (deck) paṭh-</i>
	<i>i-jahāz ; (sides) aḥlā'-i-</i>
	<i>jahāz.</i>

a swimmer,	{ <i>shināwar</i> ; <i>shinār</i> .
swimming,	{ <i>shināb</i> .
wharf,	<i>shinā</i> .
water,	<i>furza</i> ; <i>farūd-gūh-i-jahūz</i> .
„ shallow,	<i>āb</i> .
„ deep,	<i>āb-i-tunak</i> .
„ running,	<i>āb-i-'amīk</i> .
„ still,	<i>āb-i-rawān</i> .
wave,	<i>āb-i-ghair mutaharrik</i> .
wind,	<i>mauj</i> (pl. <i>amwāj</i> ).
„ stormy,	<i>bād</i> ; (cold, boisterous) <i>bād-i-sarṣar</i> .
„ fair,	<i>bād-i-tund</i> .
„ adverse,	<i>bād-i-shurṭa</i> .
„ hot,	<i>bād-i-mukhālif</i> .
„ -vane,	<i>bād-i-samūm</i> .
whirlpool,	<i>bād-numā</i> .
north,	<i>gird-āb</i> ; <i>warṭa</i> ; <i>āb-i-gardish</i> .
south,	<i>shāmāl</i> .
east,	<i>janūb</i> .
west,	<i>mashrik</i> .
north-east,	<i>maghrib</i> .
south-east,	<i>mā bain-i-shamāl o mashrik</i> .
to blow (like the wind),	<i>mā bain-i-janūb o mashrik</i> .
to coil a rope,	<i>wazīdan</i> .
to embark,	<i>rassan pechīdan</i> .
to founder,	<i>bar kishtī sawār shudan</i> .
to let go the sail,	<i>ghark shudan</i> .
to let go the anchor,	<i>bād-bān pā, īn kardan</i> .
to row,	<i>langar kardan</i> .
to swim,	<i>halīsa zadan</i> .
to steer the ship,	<i>shinā kardan</i> .
to set sail,	<i>jahāz-rā gardānīdan</i> .
to strike (ground),	<i>bād-bān bar dāshtan</i> .
	{ <i>ba zamīn chaspīdan</i> .
	{ <i>ba zamīn nishastan</i> .
	{ <i>ba koh khurdan</i> .

to fall to pieces, admission ticket,	<i>pāra pāra shudan.</i> <i>madkhal nāma ; sanad-i-</i> <i>madkhal.</i>
<sup>1</sup> railway ticket,	{ <i>kāghaz-i-rasīd-i-kirāya, efī.</i> <i>nafar [az rāh-i-āhanī].</i> <i>sanad - i - kirāya, e 'arāba, e</i> <i>dukḥānī.</i>
theatre ticket,	<i>madkhal nāma, e [tamūsha</i> <i>gāh]. [mazhar.]</i>
free pass by rail,	{ <i>sanad - i - mu'āfī, e kirāya, e</i> <i>'arāba, e dukḥānī.</i>
bank note,	<i>barāt.</i>

LESSON 50.—WITH A MUNSHĪ.

*sabaḳ panjāhum dar guft-o-gū, e mā bain shakhḥe az farang*  
*o mu'allim-i-fūrsī.*

munshī sāhib, I am very glad to see you ; why have you been absent so long ?	<i>munshī ṣāhib man az dīdan-</i> <i>i-shumā bisiyār khūsham ;</i> <i>chirā in ḳadar muddat</i> <i>ghair ḥāzīr mānda ed ?</i>
have you brought me the works of Sa'dī ?	<i>az barā, e man kulliyāt [or</i> <i>ash'ār]-i-sa'dī āwarda</i> <i>ed ?</i>

<sup>1</sup> For the part within brackets we may use—  
*az 'arāba, e [ātashī]. [dukḥānī ; dūdī.]*

Similarly we may say for the steamer ticket—

*az jahāz-i-ātashī.*  
*az markāb-i-dukḥānī.*  
*az kishtī, e dūdī.*

- can you teach me both the Persian and Arabic languages ?
- what are the best books ?
- do not allow me to pronounce badly,
- do not use so many hard words,
- tell me a short history, or the news of the day ; for, unless we converse much together, how can I learn to speak ?
- your business is to teach me the real pronunciation and practice of the language,
- is this correct or not ?
- pray, sir, in your opinion, is the Arabic or Persian language the more difficult ?
- as to the difficulty of the Arabic there can be no doubt, but it is more necessary than the Persian ; we therefore are striving to learn it. Can you teach us ?
- marā har dū zabān fārsī o 'arabī mī-tawāned āmokht?*  
*marā [ta'līm-i-har dū zabān] mī-tawāned dād.*  
*[dar har dū zabān ta'līm.]*  
*āyā bihtarīn-i-kitābhā kudām and ?*  
*kudām az kitābhā bihtar ast ?*  
*marā bad talaffuz kardan ma dih.*  
*ma guzār ki man bad talaffuz bi-kunam.*  
*chandīn lafzhā, e mushkil ba kār nayār (or mayār).*  
*marā kīssa, e khurd yā akhbār-i-īnrūzhā bi-go: zī-rāki agar bisiyār guft-o-gū baham na khwāhem kard,*  
*[chigūna] guftan khwāham tawānist. [chi taur.]*  
*kār-i-shumā īn ast, ki marā barābar talaffuz o ist'imāl-i-zabān biyāmozed.*  
*īn barābar ast, yā na ?*  
*shāhibā dar rū, e shumā kudām mushkil-tar ast 'arabī yā fārsī ? jawāb-i-īn sū, āl bi-farmāyed.*  
*ba nisbat-i-mushkilāt-i-zabān-i-'arab shakk nīst, magar az zabān-i-fārs zarūr-tar ast; az īn sabab īn-rā koshish-i-āmokhtan mī-kunem. āyā marā dars dādan mī-tawāned ?*



do say, in your idea, for the person who has transactions of all sorts with both the low and the high throughout Persia, of these two languages, viz. Arabic and Persian, which is the most requisite?

in regard to the mere Arabic words which occur in the language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Arabic, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Persian tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

*shumā ba khayāl-i-khud chi mī-goyed, barā, e shakhṣe ki mu'āmalā, e har kism, ba adnā o a'lā har dū dar tamām-i-fārs, dārad kudām zabān [zarūr] ast, āyā 'arabī yā fārsī? [lāzim.]*

*ba nisbat-i-alfāz-i-'arabī ki darmiyān-i-zabān wāqī' mī-shavand, chandān mushkil nīst; ammā, az tashkhiṣ-i-muzakkār o mu,annaṣ, bā ma'-i tamīz-i-talaffuẓ-i-khāliṣ 'arabī chandān sakht kār ast, ki hech kas tā in waqt ba khūbī ḥāṣil na kardā ast; balki, kase na khwāhad kard, az in sabab ki kamāl-i-'ilm miṣāl-i-paranda, e [af-sūn sāz] ast, ki har chand kase koshish-i-akhz-i-o mī-kunad ān ḳadar ān kūfir az dast dūrtar mī-shavad. [musahḥar.]*

*ba nisbat-i-āmoḳhtan-i-zabān-i-fārsī chi farmāish mī-dihed? ba ṣadāḳat bi-goyed tāki man ba muwāfiq-i-ān zabān bi-āmozam; o az ān sabab, az shumā [mamnūn] tā rūz-i-ḳiyāmat bāsham. [iḥsān-mand; mashkūr.]*

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just; and I am surprised that other English gentlemen do not think the same way,

in European languages we reckon eight or nine parts of speech; in Persian you reckon only three, viz. the noun, the verb, and the particle,

*agar az gardān-i-alfūz o muhāwara shumā muṭṭali'*  
[or wākif] *khwāhed shud ki faḳat az ṣarf o naḥw ḥāṣil mī-shavad* ['ilmīyat-i-shumā zūd kamāl *khwāhad girift.*] ['ilmīyat-i-shumā kāmīl khwāhad shud.]

*rāst ast, zīrā ki mā alfūz-rā ba khūbī isti'māl kardān na mī-tawānem, o be ṣarf o naḥw* [ṭarīk]-*i-isti'māl-i-ānhā na mī-dānem.* [wajh.]

*ṣāhibā, ḳaul-i-shumā rāst ast, o man ta'ajjub mī-kunam ki ṣāhibān-i-dīgar chunīn* [na mī-andeshand]. [*khayāl na mī-kunand; ba ghaur na mī-pardāzand.*]

*dar zabānhā, e farang mā haft yā nuh ḳism-i-kalimāt mī-shumārem, ammā dar zabān-i-fārsī ṣirf si ḳism, y'anī ism, o fi'l, o ḥarf.*

*Exercise.*—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?"

He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

## LESSON 51.—WITH A PERSIAN OFFICER.

*sabaḳ panjūh o yakum dar guft-o-gū,e ba sarhange fārsī.*

<p>the recruits will go to ball practice every evening,</p>	<p><i>sipāhīyān-i-nau-rā</i> [har shām barā,e mashḳ - i - nishān zadan bāyad raft]. [bā-yad ki ba ḳawā'id-i-gulūla andāzī bi-ravand.]</p>
<p>there will be an inspection of arms to-morrow morning; see that they are all very clean,</p>	<p><sup>1</sup> <i>farda 'alā-s-ṣabāḳ</i> [mu'ā-yana,e asliḳa] <i>ḳhwāhad būd</i>; <i>bi-bīn ki ānhā hama durust ṣāf bāshand.</i> [mumā,esh - i - asliḳa; or mulāḳaḳa,e asliḳā.]</p>

<sup>1</sup> *asliḳa*, plur. of *silāḳ*, military arms.

- take care that the super-  
numerary arms are clean-  
ed every day,
- bring me a written report  
of the company daily,
- when was this man en-  
listed ?
- press the butt well to the  
shoulder,  
pull the trigger strong with  
the middle finger,
- tell off the company into  
three sections,
- the company will wheel in  
echelon of sections,
- at what time does the bat-  
talion march to-morrow  
morning ?
- how many men are for  
piquet to-night ?
- pray, sir, to what regiment  
do you belong ?
- khabardār ki [asliha, e  
afzūd] har rūz ṣāf karda  
shavand. [asliha, e ziyād;  
asliha, e zā, id.]*
- [rūz marra ittīlā' nāma,] e  
dasta, e sipāhīyān biyār.  
[har rūz ittīlā' - i - na-  
wishta.]*
- { kudām waqt īn sipāhī mu-  
lāzim shuda būd ?  
nām-i-īn 'askarī kai dākhil-  
i-daftar-i-lashkar shud ?  
chand muddat īn sipāhī  
mukarrar shuda būd ?  
ba shāna mazbūt̄ kundāk-i-  
tufang bi-guzār.  
1 ba angusht - i - miyāna ka-  
mān-rā mazbūt̄ bi-kash.  
dasta, e sipāhīyān - rā dar  
si farīk bi-kun.  
munḡasim-i-dasta, e sipāhī-  
yān-rā ba si kism bi-kun.  
dasta kajī [ba ṣūrat-i-nard  
bān] khwāhad shud. [ba  
mānind - i - zīna ; or ba  
miṣal-i-zīna.]  
kudām waqt fauj-i-piyāda-  
gān farda ṣubḡ kūch  
khwāhad kard ?  
chand sipāhīyān imshab ba  
ṭīlāya and ?  
{ ṣāḡhibā, shumā ba kudām  
fauj [ta'alluḡ] dāred ?  
[ilāka ; nisbat.]  
ṣāḡhibā, shumā dar kudām fauj  
[maṣṣab dāred] ? [mu-  
karrar ed.]*

<sup>1</sup> *angusht-i-shahādat, fore-finger.*

- is your whole regiment at present on duty here, or elsewhere?  
*dar in rūzhā in jā tamām fauj muta'aiyin ast, yā dar jā, e dīgar?*
- do you know where it was first raised?  
*shumā mī-dāned, kujā dar awwal in fauj [muḳarrar] shuda būd? [bār pā; jama'.]*
- what rank do you hold, and how long have you been an officer?  
*kudām 'uhda dāred, o [az chandrūz] 'uhdadārbūda ed? [az kai.]*
- what is your pay, and do you receive the whole monthly or not?  
*muwājib-i-shumā chīst, o māhāna tamām mī-gīred, yā na?*
- under such officers as you in our army, how many men are generally placed?  
*zer dast-i-'uhdadārān mi-ḡal-i-janāb, dar fauj-i-mā chand sipāhīyān ḡasbu-l-m'amūl guzāshā mī-shavand?*
- when you are stationed anywhere in the country, does the magistrate of the place where you are on duty ever make you a present of anything, or not?  
*wakte ki dar mulk ba jā, e [muḳarrar] mī-shaved ḡākim-i-mauza' chīze in'ām gāhe mī-dihad, yā na? [muta'aiyin; ta'aiyin karda.]*
- pray tell me, when any of your soldiers are guilty of oppression on the country people, what steps do you take to prevent such an offence again?  
*mīhrbānī karda bi-farmāyed ki chūn kase az sipāhīyān-i-shumā bardihḡānān zulm bi-kunad o mujrim shavad, dar rafa' kardan-i-ān jurm chi [fikr] mī-kuned? [tadbīr.]*  
*wakte ki kase az sipāhīyān-i-shumā ba zulm kardan bar diḡānān mujrim mī-shavad, dar daf'ā kardan-i-ān jurm chi mī-andeshed?*

does a soldier's continuance on guard last from sunrise till nine o'clock, or till twelve o'clock ?

az *tulū'e āftāb tā sā'at-i-nuh-i-ṣubḥ sipāhī* [pās-bānī] *mī-kunad, yā tā zuhr?* [*bar maḳām-i-pāsbānī tawakḳuf.*]

have you clearly understood all that I have said, or not?

*hama sukhānān ki man gufta am, shumā ba khūbī fahmīda ed, yā na?*

be not in the least apprehensive in answering me; speak whatever you please without reserve, I will not take it in the least amiss,

*dar jawāb dādan ba man hech andesha ma kuned, harchi mī-khwāhed be lait o la'all bi-goyed; hargiz bad na khwāham burd.*

*Exercise.*—A certain man went to a darwesh, and proposed three questions: First: Why do they say that God is omnipresent? I do not see Him in any place; show me where He is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God: and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *ḳāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *ḳāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess?"

and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *kāzī* highly pleased with the darwesh's answer.

LESSON 52.—MILITARY AFFAIRS—*Ahwāl-i-jang*.

accoutrements,	<i>sāz o yarāk-i-sarbāz</i> ; (halberd) <i>ḥarba</i> .
ally,	<i>madad gūr</i> .
ambassador,	<i>rasūl</i> ; <i>elchī</i> ; <i>safīr</i> ; <i>mursal</i> .
ambush,	<i>kamīn</i> ; (ambuscade) <i>kamīngāh</i> .
arms,	<i>silāḥ</i> ; <i>silāḥ-i-jang</i> .
„	(to take off) <i>az badan silāḥ kushādan</i> .
„	(to put on) <i>bar badan silāḥ</i> [ <i>poshīdan</i> ].
	[ <i>ārāstan</i> ; <i>bastan</i> .]
armed,	<i>musallaḥ</i> ; (to be) <i>asliḥa bar badan</i>
	<i>dāshstan</i> .
armourer,	<i>āhangar</i> ; <i>silāḥ-sāz</i> ; (armoury) <i>silāḥ-</i>
	<i>khāna</i> .
army,	<i>lashkar</i> ; 'askar; <i>jaish</i> .
arrow,	<i>tīr</i> ; <i>paikān</i> .
artillery,	<i>top-khāna</i> ; (battery) <i>ta'bi,at</i> ; <i>morcha</i> .
attack,	<i>ḥamla</i> ; <i>yūrish</i> .
battalion,	<i>fauj</i> .
battle,	<i>jang</i> ; <i>kār-zār</i> .
„	(axe) <i>tabar zīn</i> .
bayonet,	<i>sar nīza,e tufang</i> .
a blow,	<i>sīla</i> ; <i>laṭma</i> ; <i>sīlī</i> .
a bow,	<i>kamān</i> ; <i>ḥaus</i> .
brave,	<i>bahādur</i> ; <i>dilāwar</i> ; <i>shujā'</i> ; <i>zū-sh-</i>
	<i>shujā'at</i> .
bravery,	<i>shujā'at</i> ; <i>dilīrī</i> .
camp,	<i>khīma-gūh-i-lashkar</i> ; <i>mu'askar</i> .

cannon,	<i>top.</i>
captain,	<i>sardār-i-jamā'at; ṣad-bāshī.</i>
captive,	<i>asīr; giriftār-i-jang.</i>
cartouche,	<i>toshdān; kīf; (cartridge) fīshang.</i>
clean,	<i>ṣūf; be zang; mujallī.</i>
coat of mail,	<i>jaushan.</i>
commandant,	<i>kīla' dār; mu'askir.</i>
company,	<i>jamā'at-i-ṣad laskarī.</i>
comrade,	<i>mushārik; sharīk; rafīk.</i>
conquered,	<i>maghlūb; makhūr; maftūḥ; musakh-khar; (conquering) taskhūr; (conqueror) kishwar-kushā; manṣūr.</i>
council of war,	<i>mashwarat-i-jang.</i>
court martial,	<i>'adālat.</i>
coward,	<i>nā mard; buzdil; kam jurat; jabān.</i>
cowardice,	<i>nā mardī; buzdilī.</i>
crime,	<i>khata; takṣīr.</i>
defeat,	<i>shikast.</i>
deserter,	<i>gurezānda; mafrūr; manjūz.</i>
detachment,	<i>dasta, e lashkar.</i>
dirty,	<i>zang ālūda; ghair mujallī; palīd; ghalīz.</i>
discipline,	<i>niẓām; zabt o rabt-i-lashkar; intiẓām.</i>
ditch,	<i>tarak; khandak; maghāra.</i>
drum,	<i>kos; tabl.</i>
enemy,	<i>dushman.</i>
executioner,	<i>jallād.</i>
fine,	<i>jurmāna; jarīma; muṣādīra.</i>
flag,	<i>nishān; bairak; (standard) rūyat.</i>
flank,	<i>(right) maimana; (left), maisara; (centre) kalb; (wing) janāḥ.</i>
ford,	<i>ubūr-gāh; pā-yāb; āb-guzār.</i>
fort,	<i>kīla'; ḥiṣn - i - ḥaṣīn; ḥiṣn - i - matīn; (citadel) ḥiṣār; (impregnable) ḥiṣn-i-ghair madkhal; ḥiṣn-i-mumtanī'u-l-wuṣūl; ḥiṣn-i-mumtanī'u - d - du-</i>



	<i>khūl</i> ; (a small turret) <i>burj</i> , (plur. <i>burūj</i> ) ; (trenches) <i>morchāl</i> ; <i>muhāsir</i> ; (a refuge) <i>malāz</i> ; <i>maljā</i> ; <i>ma'kil</i> .
general, gladiator,	<i>pesh-āhang</i> ; <i>pesh-rau</i> . <i>silāh-shor</i> ; <i>shamshir-bāz</i> ; <i>shamshir</i> <i>zan</i> .
gun,	<i>tufang</i> ; <i>madfa'</i> ; (rifle) <i>tufang-i-nāb-</i> <i>dār</i> ; (barrel) <i>lūla</i> ; (hammer) <i>kāshlūk</i> ; (equipment) <i>sāz o yarāk-</i> <i>i-top</i> ; (carriage) <i>'arāba,e top</i> ; (foresight) <i>pesh bīn</i> ; (back sight) <i>pas bīn</i> ; (sight) <i>bīn-i-tufang</i> ; (shot large) <i>gūla,e top</i> ; (cock) <i>chaqmāk</i> ; (bullet) <i>ghulūla</i> ; (powder) <i>bārūt</i> .
helmet (iron), horse and foot, hostage, hurler (quoit), inspection,	<i>tark</i> ; <i>khūd</i> ; <i>maghf</i> <i>far</i> . <i>sawār o piyāda</i> . <i>yarghamāl</i> ; <i>girau</i> ; <i>kafīl</i> . <i>charkh</i> <i>andāz</i> . <i>mulāhaza</i> ; <i>mu'aiyana</i> ; (inspector) <i>nāzir</i> .
interpreter, irregular, kit, magazine, march, a mediator, mediation, military profes- sion,	<i>mutarajjim</i> ; <i>tarjumān</i> . <i>be zabt</i> ; <i>be nask</i> ; <i>be nazm</i> . <i>chū yarāk</i> ; <i>asbāb-i-sipāhiyāna</i> . <i>makhzan</i> ; (powder) <i>bārūt-khāna</i> . <i>kūch</i> . <i>miyānjī</i> ; <i>myāndār</i> ; <i>wāsīt</i> ; <i>wasīt</i> . <i>myānagī</i> ; <i>tawassūt</i> ; <i>wasātat</i> . <i>sipāh garī</i> .
military tactics, mud, a muster, mustered, mutineer, mutinous, mutiny,	<i>nazm o nask-i-'askar</i> . <i>khilāb</i> ; <i>lā,e</i> ; <i>gil</i> . <i>iḥzār</i> ; (to) <i>iḥzār-i-fauj giriftan</i> . <i>ṣaff-zada</i> . <i>bāghī</i> ; <i>munharif</i> ; <i>tughiyān-afroz</i> . <i>bāghī</i> ; <i>fasādī</i> . <i>baghāwat</i> ; <i>fasād</i> ; <i>inhirāf</i> .

news,	<i>khābar</i> ; (doubtful) <i>afwāh</i> .
neutral,	<i>ghair-i-muta'allak</i> ; <i>musāwī</i> ; <i>be jānīb-dārī</i> .
neutrality,	<i>tasāwī</i> ; 'adm-i-jānīb-dārī.
officer (military),	(commanding) 'uhdadār-i-mukhtār; (commander - in - chief) <i>amīru - n - niẓām</i> ; (general) <i>sipāh - sālār</i> ; (lieut.-gen.) <i>amīr-i-tomān</i> ; (major-gen.) <i>amīr-i-panj</i> ; (colonel) <i>sartīp</i> ; (lieut.-col.) <i>sarhang</i> ; (major) <i>yahvar</i> ; (captain) <i>ṣad-bāshī</i> ; (lieut.) <i>nā,ib</i> ; (serjeant) 'uhdadār - i - <i>khurd</i> .
omen,	<i>shugūn</i> ; <i>fāl</i> .
parade,	<i>sān</i> ; <i>ḵawā'id</i> .
pass (mountain),	<i>darra</i> ; <i>guzar-gāh-i-koh</i> ; <i>shī'b - i - jabal</i> ; <i>ma'bar-i-koh</i> .
passport, safe conduct,	<i>kāghaz-i-amān</i> ; <i>khatt-i-rāhdārī</i> ; <i>barāt-i-salamī</i> .
pay,	<i>tankhwāh</i> ; <i>muwājib</i> ; <i>mushāhira</i> ; <i>mā-hiyāna</i> ; (arrears) <i>baḵiya</i> , <i>e muwājib</i> ; (advance of) <i>peshgī</i> , <i>e tankhwāh</i> ; (pension) <i>idrār</i> .
peace,	<i>ṣulḥ</i> .
piquet,	<i>ṭilāya</i> ; (vanguard) <i>ṭālī'at</i> ; <i>mukaddama</i> .
pistol,	<i>tamāncha</i> ; (revolver) <i>mudahrīj</i> ; <i>ṭamāncha</i> , <i>e shish khānadār</i> .
plunder,	<i>ghanīmat</i> ; <i>ghārat</i> ; <i>yaghmā</i> ; <i>tārūj</i> .
punishment,	<i>siyāsāt</i> ; <i>sazā</i> .
pursuit,	<i>ta'ākūb</i> .
quarter,	<i>al amān</i> ; <i>amn</i> ; <i>amān</i> .
recruit,	<i>tāza-'askarī</i> .
regulations,	<i>ā,īn</i> .
retreat,	(to) <i>hazīmat namūdan</i> ; <i>pas pā shudan</i> ; <i>pusht dādan</i> ; <i>pas nishastan</i> ; <i>fīrūr kardan</i> ; <i>rū</i> , <i>e ba gurez nihādan</i> .
review,	<i>mulāḥaza</i> , <i>e ḵawā'id</i> .

a rocket,	<i>gulūla, e kīz ; tīr-charkh.</i>
a runaway,	<i>hazīmatī.</i>
safety, security,	<i>amn ; amān.</i>
respice,	
sentence of court-	<i>fatwā.</i>
martial,	
sentinel,	<i>pās-bān ; (the guard) kashīk.</i>
shield,	<i>sipar.</i>
siege,	<i>muḥāšara.</i>
soldier,	<i>sarbāz ; sipāhī ; 'askarī ; (horse)</i> <i>sawār ; (experienced) kār-dīda ;</i> <i>kār āzmūda ; wāḳī'a-dīda ; (service)</i> <i>jang-āzmūda.</i>
spear,	<i>naiza ; nīza.</i>
spur,	<i>mahmez.</i>
spy,	<i>jāsūs ; (scout) ṭalāba ; (spying) ta-</i> <i>jassus.</i>
store,	<i>ambār.</i>
surrender,	<i>ṭaslīm ; (to) chīze-rā ṭaslīm kardan.</i>
surrendering,	<i>sipar andāzī.</i>
a sword,	<i>shamshīr ; (scabbard) miyān ; ghilāf.</i>
,,	<i>(belt) kamarband-i-shamshīr.</i>
a tactician,	<i>nasakchi ; (tactics) 'ilm-i-ārā, ish-i-</i> <i>lashkar mansūb.</i>
tax,	<i>khīrāj ; mahṣūl ; wazī'at ; kaṭī'at.</i>
terms of peace,	<i>sharā, iṭ-i-ṣulḥ.</i>
treaty,	<i>'ahd-nāma ; 'ahd o paimān nāma.</i>
,,	<i>(of peace) 'uhd o paimān nāma, e ṣulḥ.</i>
treasure,	<i>ganj ; khizāna.</i>
tribute,	<i>khīrāj.</i>
truce,	<i>muhlat ; tawakḳuf-i-jang.</i>
trumpet,	<i>būk ; karnā.</i>
victory,	<i>fath ; naṣr ; zafr ; (victorious) mu-</i> <i>ẓaffār.</i>
war,	<i>jang harb ; muḥārabat ; razm.</i>
,,	<i>(articles of) [kawā'id]-i-jang. [ā, īn.]</i>
warrior,	<i>jang jū ; zor āwar ; jang āwar ;</i>

	<i>maṣāff āzmūda</i> ; (for religion) <i>mujāhid.</i>
wound,	<i>zakhm</i> ; <i>resh</i> ; <i>jarāhat.</i>
the wounded,	<i>zakhmīyān</i> ; <i>majruhān.</i>
wrestler,	<i>kushtī-bāz.</i>
to raise the stan- dard,	[ <i>naṣb-i-rāyat</i> ] <i>kardan.</i> [ <i>rāyat bar</i> <i>pā.</i> ]
to hit the mark,	[ <i>nishāna-rā</i> ] <i>zadan.</i> [ <i>ba ḥadaf</i> ; <i>ba</i> <i>āmāj.</i> ]
to collect an army,	<i>lashkare jama' kardan.</i>
to punish (a per- son),	[ <i>kase-rā</i> ] <i>siyāsat kardan</i> ; <i>siyāsat na-</i> <i>mūdan</i> ; <i>'uḳūbat kardan.</i>
to pursue the enemy,	{ <i>ta'āḳub-i-dushman kardan.</i> <i>dar pai, e dushman</i> [ <i>būdan</i> ]. [ <i>uftādan.</i> ] <i>'aḳab-i-dushman giriftan.</i> <i>dar 'aḳab-i-dushman raftan.</i>
to pitch a tent,	{ <i>khīma istāda kardan.</i> <i>khīma zadan.</i>
to strike a tent,	{ <i>khīma bar andūkhthan.</i> <i>khīma bar kandan.</i>
to stick in the mud,	{ <i>ba waḥal giriftār shudan.</i> <i>dar kaṣa'at māndan.</i>
to proclaim (by beat of drum),	<i>manādī</i> [ <i>kardan</i> ]. [ <i>zadan</i> ; <i>dūdan.</i> ]
to proclaim,	[ <i>mashhūr</i> ] <i>kardan.</i> [ <i>tashhīr.</i> ]
to consult,	<i>ba kase</i> [ <i>mashwarat</i> ] <i>kardan.</i> [ <i>maṣ-</i> <i>lahat</i> ; <i>tadbīr.</i> ]
to draw a sword,	<i>ākhtan</i> (root <i>ākḥ</i> ).
to plunder,	<i>māl-rā ghārat kardan</i> ; <i>māl-rā ba</i> <i>yaghma</i> [ <i>burdan</i> ]. [ <i>āwardan.</i> ]
to ravage,	<i>mulk-rā</i> [ <i>pā māl kardan</i> ]. [ <i>wairān</i> <i>sākhtan.</i> ]
to besiege,	<i>jā, e-rā muḥāṣara kardan.</i>
to march,	<i>kūch kardan</i> ; (advance) <i>pesh raftan</i> ; <i>ḳadam peshtar guzāshthan.</i>
to attack,	<i>bar kase ḥamla kardan.</i>

to fortify,	<i>jū,e-rā</i> [ <i>hiṣār</i> ] <i>kardan</i> , [ <i>muḥāṣir</i> ]; (form square) <i>burj bastan</i> .
to fire a gun,	<i>bar kase tufang-rā khālī kardan</i> .
to wound (a person),	( <i>kase-rā</i> ) <i>majrūḥ kardan</i> ; <i>zakḥmī</i> <i>kardan</i> .
to cross over a river,	{ <i>az daryā guzashtan</i> . { <i>az daryā 'ubūr kardan</i> .
to advance,	(obliquely) <i>maḥrif o gḥair-i-nizām</i> <i>peṣh raftan</i> .
to arrange,	(a battery) <i>mūrcha,e top-khāna ā-</i> <i>rāstan</i> ; (intrenchments) [ <i>morchāl</i> ] <i>sākhṭan</i> . [ <i>kandak</i> or <i>khandak</i> .]
to blow up,	<i>ba bārūt kase-rā ba hawā</i> [ <i>burdan</i> ]. [ <i>afgandan</i> ; <i>dādan</i> .]
to cock a gun,	<i>chaḳmāk-rā sar pāya āwardan</i> ; (half cock) <i>chaḳmāk-rā bar nīm pāya</i> <i>kashīdan</i> .
to escalate,	<i>nird-bān bar dīwār guzashtan</i> .
to flash in the pan.	[ <i>tufang o chaḳmāk</i> ] <i>gul kardan</i> .
to hold out to the last,	<i>tā nihāyat ḥālat-i-lāchārī dar muḥā-</i> <i>fizat koshish namūdan</i> .
to impress,	<i>kase-rā ba sukhra giriftan</i> .
to stockade,	<i>jū,e dar sangur kardan</i> .
to storm,	<i>bar kila' yurish āwarda</i> [ <i>musakhkhar</i> ] <i>namūdan</i> [ <i>taskhīr</i> ]; <i>kila' az ḥamla</i> <i>fath kardan</i> ; (storming party) <i>kasūne ki yurish burda az rākhna</i> <i>kaṣd-i-dākhil-i-jā,e kunand</i> .
to stand a charge,	<i>tāb-i-ḥamla,e dushman dāshtan</i> .

*Exercise.*—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpīs over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants upon

this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazir, "Make out a list of all the fools in my dominions." The wazir represented that he had already done so, and had put his majesty's name at the very head of the list. The king asked why so. He replied, "Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly." The king said, "But if the merchants should bring the horses, what is then to be done?" The wazir answered, "Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty's name will in that case occupy only the second place."

## LESSON 53.—WITH A HEAD SERVANT.

*sabak panjāh o siwum dar guft-o-gū,e mā bain shakhṣe farang o darogha,e khuddām.*

do you speak our language?	āyā ba zabān-i-mā sukhan mī-goyed?
yes, sir, I can speak a little English,	bale, ṣāhib, man kadre zabān-i-inglisī mī-tawānam guft.
I have not yet learned to speak Persian,	tā [hāl] zabān-i-fārsī guftan nayāmokhta am. [hanoz.]
where do you now live?	{ aknūn kujā manzil dāred? ilhāl būd o bāsh kujā [mī-kuned]? [dāred.]
pray what is your name? let me know also your master's name,	nām-i-shumā chīst, o nām-i-[mālik]-i-khud ba man bi-go. [arbāb.]

- how long have you been in that gentleman's service? *az chand waqt [dar naukarī, e ān šāhib mulāzim būda ed]? [dar (or ba) naukarī, e ān šāhib mashghūl ed.]*
- where is your native country, and how far may it be hence? *[waṭān]-i-shumā kujā ast, o az īn jā chi қadar dūr bāshad? [zād - būm; mauid.]*
- do people in general go there by land or water? *az rāh-i-khushkī yā tarī, hama mardumān aқşar ān jā mī-ravand?*
- what is the most important article of trade in that country, and what things are produced in greatest abundance there? *dar ān mulk kudām jins lā, iқtar-i-tijārat ast, o kudām chiz ba [afzūnī] dar ān jā paida mī-shavad? [kaşrat; firāwānī; afzā, ish.]*
- are your parents alive or not, and do you ever go to see your relations and friends? *<sup>1</sup> wālidain-i-shumā zinda and, yā na, o ba mulāқāt kardan - i - khweshān o қarībān o dostān gāhe mī-raved, yā na?*
- do you know at what rate copper sells in the market here? *āyā mī-dāned īn jā ba kudām nir<sup>kh</sup> dar bāzār mis farokhta mī-shavad?*

<sup>1</sup> visiting the sick, 'ayādat kardan.  
 visiting one's spiritual guide, ziyārat kardan-i-murshid.  
 visiting one's parents,  $\left\{ \begin{array}{l} \text{қadam bos shudan-i-wāli-} \\ \text{dain.} \\ \text{қadam bosa dādan-i-wāli-} \\ \text{dain.} \\ \text{ziyārat kardan-i-wālidain.} \end{array} \right.$

what, cannot you even say that one penny's worth of copper will be the weight or size of a penny or not ?

*mut'ajjibam, ki shumā na mī-tawāned guft, ki āyā mis, ba қadar-i-yak fil, barābar-i-wazn o andāz-i-yak fil khwāhad būd, yā na ?*

do you know nowadays at what rate a quart of milk sells in the city, and in the country for how much ?

*dar in rūzhā ba chi nirkh yak aṣār-i-shūr dar shahr farokhta mī-shavad, o dar dihāt ba chand ?*

you may now depart,

{ *shumā-rā rukhṣat ast ?*  
*shumā murakhkhaṣ ed.*  
*shumā rukhṣat [bi-gīred].*  
[shaved.]

*Exercise.*—A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazir ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazir, and asked, “ O wazir, what offence have I committed that you quitted my service ? ” He answered, “ Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me whilst I rest : fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me ; but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me.”



LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A PERSIAN PATIENT.

*sabaḳ panjāh o chihārum dar guft-o-gū,e mā bain ṭabīb,e az farang wa bimār-i-fūrsī.*

- |   |   |
|---|---|
| tell me what is the matter with you,  | { shumā-rā [chi] shud? [chi 'āriḟ.]<br>marā bi-go, [ḥālat-i-shumā chīst]? [chi dard dāred.]<br>az chand bimār būda ed?  |
| how long have you been ill?   |   |
| how did the fever attack you at first?  | { ba awwal, ba chi ṣūrat tab girifted?<br>ba awwal, ba chi ṣūrat tab shumā-rā girift?<br>ba awwal, chigūna tab 'āriḟ shud?  |
| with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone, |   |
| after some time a perspiration broke out, which relieved me much, and I fell asleep,  | ba bisiyār sardī, wa [larza], wa dard-i-andām, wa dard-i-sar wa iḥsās-i-pusht chunān ki kase āb-i-sard bar ṣulb-i-man faro mī-rezad. [ra'sha; irti-āsh; kusha'rīrat.] |
| what medicine have you taken?   | b'ad az chande 'arāḳ az a'zū bar āmad, har ā,ina marā bisiyār ifāḳa [or shifā] bakhshid, o dar khwāb raftam.  |
| none with any regularity,   | [dawā] chi kism khurda ed? [ṭabb.]  |
| you must take some active medicine,   | hech [pai dar pai] na khurda am. [mutawātīr; ba iḥtiyāt.]<br>bāyad ki shumā dawā,e [ḳawī] bi-khured. [muḳawwī; pur zor; mus,hil; is,hāl.]                             |

- I suppose you have no appetite, { *gumān dāram ki shumā-[rā ishtihā nīst]. [ishtihā na dāred.]*
- let me feel your pulse, { *taṣauwar dāram ki shumā-rā khwāhish-i-ṭā'ām nīst.*
- put out your tongue, { *nabz-i-khud-i-tān-rā ihsās kardan marā bi-dihed.*
- I suspect there is something wrong with your liver, { *dast-i-khud-i-tān biyār ki nabz-i-shumā bi-bīnam.*
- let me well examine it; does that pain you? { *zabān-i-khud berūn bi-kash.*
- yes, that is the very spot where the pain is most acute, { *zabān-i-khud-rā badar bi-[namā]. [āwar.]*
- { *zabān-i-khud nishān bi-dih.*
- { *rā, e man ast ki dar jigar-i-shumā chize bīmārī ast.*
- { *gumān kunam ki [dar jigar-i-shumā chize 'aib ast]. [shumā - rā marz-i-jigar ('āriḡ shuda ast) (ast).]*
- { *ba khūbī ān-rā didanam bi-dih; az in [darde ihsās mī-kuned]? [fishurdan dar badan - i - shumā darde ast, or mī-gīrad.]*
- { *bi-guzār ki tashkhīs-i-jigar ba khūbī bi - kunam; fishurdan badan-i-shumā dard mī-kunad?*
- { *jigar-i-shumā-rā ba khūbī mushakḥkhaṣ kardan bi-dihed; az mālidan-i-dast-i-man darde maḥsūs, or ma'lūm mī-shavad?*
- { *bale dar ham in jā [dard ziyād] ast. ['ain-i-dard; ranj ba shiddat.]*

have you any heartburn ?

{ *shumā-rā sozish-i-dil ast ?*  
*sozish-i-dil [dāred] ? [kar-*  
*da ed.]*  
*shumā - rā bīmārī, e sozish-i-*  
*dil 'ārīz shuda ast ?*  
*dil-i-shumā sozish dārad ?*

you must use mercury both inwardly and by friction, until a salivation is produced,

<sup>1</sup> *bāyad ki shumā [zībaḳ ba*  
*kār biyāward]* [or  
*dawā, e jūwa bi-khured]*  
*ba har dū šurat darūn*  
*o ba mālīsh berūn tā*  
*[ki lu'āb nayāyad].*  
*[dahan - i - shumā na*  
*joshad.]*

do whatsoever you please with me, for I have great confidence in your prescriptions,

*harchi mī - khwāhed bi-*  
*kuned, zīrā ki man bar*  
*ḥikmat-i-shumā bisiyār*  
*i'timād mī-dāram [or mī-*  
*kunam].*

I shall send you some medicines ; and you are to take them in the evening according to my instructions,

*barā, e shumā chīze dawāhā*  
*khwāham firistād ; bāyad*  
*ki ba waḳt-i-shām muwā-*  
*fiḳ-i-farmā, ish-i-man [ba*  
*kār āward]. [ba 'amal*  
*āward ; isti'māl kuned.]*

do not be persuaded by native doctors to take their medicines,

*az targhīb-i-ṭabībān-i-mul-*  
*i-fārs dawāhā, e eshūn na*  
*khured.*

I am well convinced they will do you no good, and they may do you much injury,

*marā bi - l - kull yaḳīn ast*  
*ki eshān shumā-rā hech*  
*fā, ida na khwāhand dād,*  
*o shāyad shumā-rā bisi-*  
*yār ranj bi-dihand.*

<sup>1</sup> inwardly and outwardly, *bāṭinan* o *zāhiran*.

Persian doctors frequently administer our medicines, but they are utterly unacquainted with them, *tabībān-i-fārsī 'umūman mu'alijahā, e mā isti'māl mī-kunand, magar az ānhā bi-l-kull na wāḳif and.*

*Exercise.*—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health. (*Gulistān*, chap. iii., tale 4.)

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### NAMES OF PARTS OF THE BODY.

arm,	<i>bāzū</i> ; (-pit) <i>baghl</i> .
back,	<i>pusht</i> ; (bone) <i>ṣulb</i> .
beard,	<i>rish</i> ; <i>khatt</i> ; (whisker) <i>zamma</i> .

1 belly,	<i>batn</i> (plur. <i>batnān</i> ); <i>shikam</i> .
bladder,	<i>zihār</i> ; <i>shūsha dān</i> ; <i>maṣāna</i> .
blood,	<i>khūn</i> .
body,	<i>paikar</i> ; <i>badan</i> ; <i>jism</i> ; <i>tan</i> ; <i>wujūd</i> .
bone,	<i>ustukhwān</i> ; <i>aḡam</i> ; (collar) <i>tarkū-wat</i> .
bowels,	<i>rūdah</i> ; <i>butnān</i> ; (navel) <i>nāf</i> .
brain,	<i>dimāgh</i> ; <i>maghz</i> .
cheek,	' <i>izār</i> ; ' <i>ariz</i> ; <i>rukhsār</i> .
2 chin,	<i>zanakh dān</i> ; <i>zanakh</i> ; (dimple of) <i>chāh-i-zanakh</i> .
countenance,	<i>ṭala'at</i> .
down,	<i>khatt-i-sabz</i> ; <i>nabāt-i-'ariz</i> .
ear,	<i>gosh</i> ; (lobe) <i>banā gosh</i> .
elbow,	<i>arzan</i> ; <i>mīrfak</i> ; (joint) <i>mafsil-i-būzū</i> .
eye,	<i>chashm</i> ; (blue) <i>azrak chashm</i> ; (-brow) <i>abrū</i> ; (-lash) <i>mizhgān</i> ; (-lid) <i>parda, e chashm</i> .
face,	<i>rū, e</i> ; <i>paikar</i> ; <i>bashra</i> ; <i>sīmā</i> .
finger,	<i>angusht-i-dasht</i> ; (thumb) <i>ibhām</i> ; <i>shust</i> .
fist,	<i>musht</i> .
foot,	<i>pā, e</i> ; <i>pā</i> ; (heel) ' <i>aḡīb</i> .
gall-bladder,	<i>zahra</i> .
gums,	<i>liša</i> (plur. <i>lišā</i> ).
hair,	<i>mū, e</i> ; (moustache) <i>fatha</i> ; <i>sabīl</i> ; (ringlet) <i>zulf</i> .
hand,	<i>past</i> ; <i>yadd</i> .

1 to creep as an insect, *ba shikam raftan*.  
wind in the bowels, *bād-i-shikam*.  
sensualist, *shikam parwar*; *shikam banda*;  
*batīn*.

2 to wag the chin, to talk, *zanakh zadan*.

head,	<i>sar</i> ; (fore-) <i>jabīn</i> ; <i>jabhā</i> ; <i>nāṣiya</i> ; <i>peṣhānī</i> ; <i>sīmā</i> .
heart,	<i>dīl</i> ; <i>kalb</i> ; <i>zamīr</i> ; <i>khāṭir</i> .
heart, lungs, liver, spleen, intestines,	<i>aḥṣhā</i> , plur.; <i>ḥasha</i> , sing.
joint,	<i>mafsīl</i> ; 'izw.
knee,	<i>zānū</i> .
leg,	<i>sāk</i> ; <i>pā,e</i> ; (ankle) <i>shitālang</i> .
limbs,	<i>andām</i> ; <i>a'zā</i> (sing. 'izw).
lip,	<i>nabāt</i> ; <i>lab</i> ; (upper) <i>lab-i-zabarīn</i> ; (lower) <i>lab-i-zerīn</i> .
liver,	<i>jigar</i> .
lungs,	<i>shush</i> .
mouth,	<i>dahan</i> .
neck,	<i>gardan</i> .
nerve,	' <i>aṣab</i> (plur. <i>a'ṣāb</i> ).
palate,	<i>kām</i> .
palm of the hand,	<i>kaf</i> .
shoulder,	<i>shāna</i> ; <i>dosh</i> ; (joint) <i>a'ṣab-i-shāna</i> ; <i>mafsīl - i - dosh</i> ; (blade) <i>katif</i> , or <i>kitf</i> .
side,	<i>pahlū</i> ; (rib) <i>danda</i> .
<sup>1</sup> skin,	<i>post</i> .
stomach,	<i>ḥauṣila</i> ; <i>mi'da</i> .
thigh,	<i>rān</i> .
throat,	<i>ḥalk</i> ; <i>gulū</i> ; (windpipe) <i>ḥanjar</i> .
tongue,	<i>zabān</i> ; <i>lisān</i> .
tooth,	<i>dand</i> .
vein,	' <i>irḳ</i> (plur. 'urūḳ).
wrist,	<i>sā'id</i> ; <i>ma'ṣim</i> .

<sup>1</sup> skin, raw hide, *post*, or  
*pūst*.  
the shell of a nut, *post-i-*  
*jauz*.  
to flay, *post kandan*.

a snake's slough, *post-i-*  
*mār*.  
leather, *postīn*.  
a furrier, *postīn doz*.

aloes,	<i>şibr.</i>
cancer,	<i>khwaraq; saratān.</i>
cholera,	<i>haiza; wabā; şadma, e wabā.</i>
a cold,	<i>zukām; chāhish; (to have) zukām dāshtan; (to catch) chāhīdan.</i>
colocinth,	<i>hanzal.</i>
convalescence,	<i>shifā.</i>
a cough,	<i>surfa; (whooping) siyāh-surfa; (to cough) surfa kardan; surfī- dan.</i>
cramp,	<i>tamaddud.</i>
delirium,	<i>hazī; hazīān-i-mahrūr; (delirious) haziyān; mad-hosh.</i>
diarrhœa,	<i>shikam-jārī; jiriyān-i-shikam; itlāk.</i>
a doctor,	<i>ṭabīb (plur. aṭibbā); ḥakīm; (horse) baitār.</i>
dropsy,	<i>istiskā; (cupping glass) shākh-i- ḥajāmat.</i>
fever,	<i>tap; tab; (heat of) ḥarārat.</i>
giddiness,	<i>daurān; daurān dar sar.</i>
gout,	<i>nikris.</i>
gripe,	<i>pechish.</i>
lancet,	<i>neshtar.</i>
leper,	<i>pīs; juzām; mabrūş; ahl-i-baraş; (leprosy) baraş; pīsī.</i>
medical art,	<i>ṭibābat.</i>
medicine,	<i>dawā; dārū; (pill) ḥabb, plur. ḥu- būb; (powder) şafūf; (alum) āb-i- zāj-i-safaid; (castor oil) kinatū; raughan-i-bedanjir; (opium) afyūn; tiryāk; (quinine) gina; (antidote) tiryāk.</i>
ophthalmia,	<i>ramad.</i>
a patient,	<i>bīmār; marīz; (disease) marz; bīmārī; ranjūrī.</i>
plague,	<i>ṭā'ūn; wabā.</i>

plaster,	<i>marham</i> ; <i>ḡamad</i> .
a purge,	<i>jallāb</i> ; <i>muṣḥil</i> ; <i>shikam-rān</i> .
rheumatism,	<i>waja'-i-mufaṣil</i> .
slime,	<i>balgham</i> ; (clamminess) <i>luzūjat</i> .
to feel weak,	{ <i>dar badan naḡāhat ma'lūm shu-</i> <i>dan.</i>
to feel stronger,	<i>ḡa'f maḡsūs kardan.</i>
to feel better,	<i>dar badan kuwat ziyāda shudan.</i> <i>az awwal kadre [bihtar būdan].</i> <i>[ifāḡa ma'lūm shudan.]</i>
to feel quite well,	<i>sālīm shudan.</i>
to have jaundice,	<i>yarḡān berūn āwardan.</i>
to have small-pox,	<i>abla,e chīchak berūn āwardan.</i>
to have chicken-pox,	<i>zabrak berūn āwardan.</i>
to have fever spots,	<i>tabkhāl berūn āwardan.</i>
to be teething,	<i>dandān berūn āwardan.</i>
to be prevalent,	<i>ghālīb būdan</i> ; <i>jārī shudan</i> ; <i>kuwat</i> <i>dāshtan</i> ; <i>istilā yāftan.</i>
to purge,	<i>jallāb dādan</i> ; (to take a purge) <i>jallāb giriftan.</i>
to swell,	<i>waram kardan.</i>
to try a remedy,	<i>'ilāj-i-marḡe kardan.</i>
to vomit ; or to wish	{ <i>kai kardan.</i>
to vomit,	<i>kase-rā [kai] shudan. [tahawwu'.]</i> <i>dil-i-kase [barham khurdan]. [ta-</i> <i>hawwu' shudan.]</i>
he is getting worse,	<i>bīmārī,e o ['urūj] dārad. [ziyādatī ;</i> <i>rū ba tarāḡḡī.]</i>
he is getting better,	{ <i>bīmārī,e o rū ba [tanazzul] dārad.</i> <i>[nuzūl.]</i> <i>bīmārī,e o kam mī-shavad.</i>



LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA-  
DAR, OR NATIVE OFFICIAL.

*sabaḵ panjūh o panjum dar guft-o-gū, e mā bain 'āmīle az  
farang o šūhib-i-dīwān.*

- pray, my friend, are you somewhat versed in the revenue department? *dostā ! marā bi-farmāyed ki az kār-i-[taḥšildārī] khūb wākifed yā na? [maḥšūl.]*
- what do they call a lease, and what its counterpart? *[kabāla,] e zamīn chi chīz-rā mī-goyand, o kabūliyāt chīst? [ijāra nāma.]*
- have you any other names for the rate or rent adjustment of lands? *barā, e band o bast wa [khirāj] nām - i - dīgar dāred? [māl - guzarī ; madkhūl ; madākhlīl ; maḥšūl.]*
- should you not recollect another word for the rate, then explain the nature of it in detail, *agar lafz - i - dīgar barā, e khirāj ba yād-i-shumā na mī-āyad, ḥaḳīqat - i - ān [tafšīlwār bayān bi-kuned]. [muḥaṣṣal takrīr bi-kuned.]*
- do the farmers pay the revenue to government by instalments, or in the gross? *āyā kīst-i-kārān ba sarkār khirāj-rā [ba aḳsāt ya ba yak jumla] mī-dīhand. [az qarār-i-kīsthū yā mujmil.]*
- does this species of revenue come in before, or during, or after the crop? *īn kīsm-i-pūl-i-khirāj pesh yā darmiyūn, yā ba'd az faṣl ba khizāna [mī-rasad]? [mī-razānand.]*

does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgement?

who used to settle formerly the assessment of the several districts?

in what respects does the county registrar differ from the town or village clerk?

pray tell me the true state of what are called *shikamī* portions of a village or farm,

is any paper called a deed of abdication or rejection, and what does it imply?

in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?

*az zamīn-i-lā-khīrāj, yā mu'āfi, chīze khīrāj ba sarkār ba taur-i-tuḥfa mī-dihand, yā na?*

*az zamīn-i-lā-khīrāj kudām māl-guzārī taur-i-peshkash ba sarkār adā mī-namāyand, yā na?*

*az zamīn-i-lā-khīrāj kudām rusūkhīyat, ba taur-i-hidāya, sarkār ḥāṣil mī-namāyad, yā na?*

*ḳabl az īn band o bast-i-khīrāj-i-zamīn kudām shakḥṣ muḳarrar karde?*

*darmiyān-i-kānūngo o paimā, ish kunanda chi farāḳ ast?*

*aṣl ḥakīkat-i-ān ḳaṭ'a, e mauḏ'a, yā mazr'a ki ān-rā shikamī mī-goyand bifarmāyed.*

*hech ḳabāla, e tark kardan yā lā-d'awā ast yā na, o m'anī, e ān chīst?*

*dar īn zamān, waḳte ki bar kudāmīn zamīndārān muḥaṣṣilān (or ahl-i-iḥtisāb) mu'aiyan (or muḳarrar) karda mī-shavand ṭalabāna ṭalab mī-shavad yā na, o ba chi ḳadr.*

- <sup>1</sup>in the country does the contracting farmer or the landholder receive the sustenance money ?  
 what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village ?  
 they call it *muwāzina*, or boundary sketch,  
 why does a servant call himself *sarkār*, *khalīfa*, *mihtar*, &c.  
 that he may appear a great man in the eyes of his master and of the other servants,
- āyā dar ta'alluḳa naf-aka ba [mustājir] mī-shavad, yā ba zamīndār ? [multazim.]*  
*nām-i-ūn kāghaz ki dar ān tafṣīl-i-tālābhā 'alafzār, ḥaddhā,e mauz'a and, chi bāshad ?*  
*muwāzina ya'nī naḳsha,e zamīnyā kāghaz-i-[ḥadd] bandī mī-goyand.[raḳba.]*  
*chirā naukare khud-rā khitābhā,e 'izzat, ya'nī sarkār, khalīfa, mihtar o wa-ghaira, mī-dihand ?*  
*zīrā ki dar naẓar-i-mālik-i-khud, wa nazd-i-sā,ir-i-naukarān [mu'azzam bi-bāshad]. [buzurg m'alūm bi-shavad ; buzurg binamāyad ; mu'azzaz bi-bāshad.]*

*Exercise.*—A certain lawyer had a very ugly daughter who was arrived at a marriageable age ; but although he

- <sup>1</sup> a farmer, *ḥarrās* ; *kishtkār* ; *kāshtkār* ; *dihkān*, *muzār'i* ; *fallāh* ; (of taxes) *ijradār*.  
 harvest, *ḥaṣād* ; (time of) *ḥaṣadat* ; (a reaper) *ḥaṣād*  
 or *ḥāsid* (pl. *ḥuṣād*) ; (autumnal—of rice) *faṣl-i-kharīf* ; (spring—peas, barley, wheat) *faṣl-i-rabī* ;  
 (wheat) *faṣl-i-gandum*.  
 to sow, *kishtan* or *kāshtan* ; *zīrā'at kardan*.  
 a green field, *kisht zār* ; (sown) *mazra'* ; *mazra'a*.  
 a meadow, *'alaf zār* ; *murghzār*.  
 a plough, *ḳulba* ; a ploughman, *ḳulba rān*.

offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandip (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind." (*Gulistān*, chap. ii. tale 47.)

## LESSON 56.—ON GENERAL BUSINESS.

*sabak panjāh o shishum dar guft-o-gū, e mu'āmala, e 'ām.*

Here (speaking to a servant), take the draft, and bring the money: be quick, what must be done? it is now eleven o'clock, be quick, that I may have the money in time, let me have it by one o'clock, go to the counting-house, and speak to the head accountant, tell the accountant to take bank notes, and pay the amount of the draft, the money must now be sent to Mr. ———	<i>ai mulāzim barāt bi-gīr o pūl biyār : zūd shav. chi bāyad kard? aknūn sā'at-i-yāzdah ast. zūd kun ki bar waqt pūl ba dast-i-man bi-rasad (or biyāyad). ba sā'at-i-yak ān-rā ba man bi-rasān. ba muḥāsib <u>khāna</u> bi-rau, o ba muḥāsib-i-<u>ā'zam</u> bi-go. ba muḥāsib bi-go ki dast āwez-i-<u>ṣarrāfa</u> (or <u>ṣar- rāf-khāna</u>) bi-gīr o pūl- i-<u>ān</u> adā kun (or bi-dih). ḥālan bāyad ki shumā pūl ba ṣāḥib-i-fulān bāyad fir- istād.</i>
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request Mr. —— to order what remains to be paid in before three o'clock,	<i>ba fulān ṣāhib 'arṣ bi-kun ki ḥukm bi-kunad ki ānchi bākī ast pesh az si sā'at [dāda shavad]. [ 'atā karda shavad ; marḥamat karda shavad.]</i>
have you ever been to Mr. ——'s garden ?	<i>{ gāhe az barā,e tafarruj-i- bāgh-i-fulān ṣāhib rafta ī? gāhe [multafit]-i-bāgh-i- fulān ṣāhib shuda ī? [mutawajjih.]</i>
sir, I go that way every day,	<i>ṣāhibā ! har rūz az ān rāh [guzar] mī-kunam. [ 'ubūr ; murūr.]</i>
you must go there imme- diately, else nothing will be done,	<i>fi-l-faur ān jā shumā - rā bāyad raft warna hech chīz shudan na mī-ta- wānad.</i>
send some one to hire a boat,	<i>az barā,e kirāya kardan-i- māshūh nafare bi-firist.</i>
I will go to Karāchī to-day,	<i>man imrūz ba karāchī khwāham [raft]. [shud.]</i>
go to the bazar, and buy a pair of globe lanterns,	<i>ba bāzār bi-rau, o dū tā fānūs - i - mudawwir bi- khar.</i>
who will collect the bills ?	<i>kudām kas pūl - i - ḥisāb jama' khwāhad [kard] ? [namūd.]</i>

*Exercise.*—There was a king, who had no son ; he tried many remedies and expedients, but derived no advantage whatever from them ; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance a strolling mendicant arrived ; he then disclosed this his affliction to him, on which the holy

man wrote out a charm, and thus prescribed : "After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munir*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent." Having thus directed, he wandered away. This divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him was all put in practice.

LESSON 57.—*In continuation.*

<sup>1</sup> *sabaḳ panjāh o haftum dar muttaṣil-i-mazbūr.*

Hārūnu-r-rashīd is clever in collecting bills, *hārūnu-r-rashīd dar [taḥṣīl-i-ḳarḻ hoshiyār ast].*  
*[ḥuṣūl - i - ḳarḻ fiṭnat dārad ; or wuṣūl-i-wām khūb mahārat dārad.]*

<sup>1</sup> in continuation. { *dar maṭlab-i-mā sabaḳ.*  
*dar maṭlab-i-bālā, e.*  
*dar maṭlab-i-peshīn.*  
*dar maṭlab-i-mazḳūr.*  
*dar maṭlab-i-mazbūr.*  
*dar maṭlab-i-mūḳabl.*  
*dar maṭlab-i-mauṣūf.*

In place of *maṭlab*, the following words may be used :—

<i>maḳūla</i> , from <i>ḳaul</i> .	<i>tafṣīr</i> .
<i>mabāḥṣ</i> or <i>baḥṣ</i> .	<i>tafṣīl</i> .
<i>baiyān</i> .	<i>zīkr</i> .
<i>taḳrīr</i> .	<i>guft o gū</i> .

it is very difficult to get money of such a one,

I have been to the bazar: sugar is now 3½ ounces a rupee,

it will be better to wait a few days, and then buy the cloth,

of what use are such people? they know nothing of business,

I understand business—I am not easily imposed upon,

raisins are six lbs. for a rupee, buy about one thousand rupees' worth,

there is no understanding the bazar prices,

in Shiraz the bazar rate is scarcely for two hours alike,

I made a deposit; to-morrow I shall see them weighed,

*az chunīn shakhṣ pūl yāftan mushkil ast.*

*man dar bāzār būda am; nirkh-i-shakar fī rūpiyā si o nīm ūḳīya ast.*

*tū chand rūz ṣabr kardan, o b'ad az ān pūrcha-rū kharīdan bihtar ast.*

[*īn mardumān ba chi kār mī-āyand?*] *hech kār na mī-dānand.* [*īn mardumān be kār and.*]

*man kār mī-dānam ba āsān fareb na mī-khūram.*

*kishmish shish raṭl fī yak rūpiya farokhta mī-shavad, ba ḳadar-i-yak hazār rūpiya [kharīd bikun]. [bi - khar; kharīd bi-namā.]*

*nirkh-i-bāzār yaksān nīst. nirkh - i - bāzār muḳarrar nīst.*

*tabdīl - i - nirkh - i - bāzār ma'lūm na mī-shavad.*

*dar shīrāz nirkh-i-bāzār tā dū sā'at ba mushkil yaksān mī-mānad.*

*īn chīzhā ba amānat guz-āshtam, [farda wazn khwāham kard]. [pesh rū,e khud farda wazn-ash khwāham kard; rū ba rū,e khud farda wazn-ash khwāham dīd.]*

see that you are not imposed upon, *khabardār ki shumā fareb na khured.*

have you compared them with the sample? do they agree? *ba namūna ānhā-rā mukābil kardā ed? [muwāfik and?] [in miṣal-i-ān mī-mānad.]*

two or three packages are superior, *dū si basta az kism-i-a'lū ast.*

go and procure a pass for the things that are ready, *bi-rau o az barā,e chīzhā ki taiyār and khatt-i-rāhdārī ḥāṣil kun.*

*Exercise.*—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him:—“You must manage to catch this fawn alive,—surround it on all sides; if we thus get it, so much the better; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it.” Just as they had completely encircled it, the deer all at once made a spring over the prince’s own head; the rest checked their horses’ reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away; neither had he a place to lodge in, nor enough of the day left to return.



LESSON 58.—*In continuation.*

*sabaḳ panjāh o hashtum dar zikr-i-mazkūr.*

- |   |  |
|---|--|
| <p>get a boat, and send them<br/>on board the ship,<br/>sir, the captain's agent<br/>said the goods cannot<br/>be shipped to-day,</p> | <p><i>māshūh bi-gīr o chīzhā-rā<br/>bar jahāz bār kun.<br/>ṣāhibā, kār-guzār-i-nākhū-<br/>dā guft ki imrūz asbāb bar<br/>jahāz bār shudan na mī-<br/>tawānad.</i></p>  |
| <p>don't mind what the agent<br/>says, but mind what I<br/>say,</p>   | <p><i>ānchi kār-kun mī-goyed bar<br/>ān [ma shināu] [<i>khayāl<br/>ma kun, or gosh ma<br/>kun</i>]; magar ānchi man<br/>mī-goyam ba [<i>gosh-i-jān<br/>bi-shināu</i>]. [<i>gosh o dil bi-<br/>shināu.</i>]</i></p> |
| <p>sir, as you bade me, I am<br/>going,</p>   | <p><i>ṣāhibā, [chunānchi farmūda<br/>ed ba muṭābiḳ-i-ān] mī-<br/>ravam. [ba mūjīb-i-<br/>farmān.]</i></p>  |
| <p>go and ask the head ac-<br/>countant when the ship<br/>sails, and bring me word,</p>   | <p><i>bi-rau o az muḥāsib-i-<br/>a'zam bi-purs ki jahāz kai<br/>[langar <i>khwāhad</i> bar<br/>dāsht], o jawāb biyār.<br/>[<i>rawāna khwāhad shud.</i>]</i></p>  |
| <p>servant, call the cashier,<br/>how much was collected<br/>yesterday?</p>   | <p><i>ai nafar, <i>khizūnchī-rā</i> bi-<br/>ṭalab.<br/>dī rūz chi ḳadar pūl jama'<br/>shuda būd?</i></p>   |
| <p>keep the money by you,<br/>don't pay away any,</p>   | <p><sup>1</sup><i>pūl-rā nazd-i-<i>khud</i> nigāh<br/>bi-dār, ba kase hech ma<br/>dih.</i></p>   |

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<sup>1</sup> make this money your charge, in *pūl-rā ḥawāla, e khud bi-dār*; *pūl-rā nazd-i-khud amānat dār.*

what is the discount on the Company's paper ?

<sup>1</sup> *ṣad rūpiya, e kāghaz - i - dīwān-rā chi kasr mī-gīrand?*

*fī ṣad rūpiya, e barāt - i - Kampanī bahādur chi ḳadar tanzīl mī-kunand?*

*dar kāghaz - i - dīwān fī ṣad shish tūmān sūd mī-gar-dad, agar bi-khared dū tūmān o shish ḳirān kasr ast; yā bi-faroshed dū tūmān o nīm.*

if you purchase the Company's paper of six per cent. interest, the discount is two tumans six ḳirān; if you sell, it is two and a half tumans.

*agar kāghaz - i - barāt - i - dīwān, ki fī ṣade shish tūmān sūd mī-dihand, bi-khared dū tūmān o shish ḳirān kasr mī-gīrand; agar bi-faroshed, fī ṣad dū o nīm tūmān waḳī'at ast.*

take these four thousand tumans, with what money has been received for bills, and buy Company's paper, send these letters as directed,

<sup>2</sup> *īn chahār hazār tūmān bā m'a ān pūl ki az ḳarzhā wuṣūl kardā shuda ast bi-gīr o barāt - i - dīwān bi-khār.*

*ba muwāfiq - i - sar nāmahā, e īn khutūt [rawāna] bi-kun. [rawān.]*

*Exercise.*—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, “Well, let me at least learn to whom this house belongs.” He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, “With your leave may I

<sup>1</sup> Sindh and Punjab Railway Company.  
*jamā'at - i - rāh - i - āhanī, e Sindh o Panjāb.*

<sup>2</sup> a debt, *ḳarḳ* (plur. *ḳurūzāt*); debtor, *ḳarḳdār*.

remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 59.—*In continuation.*

*sabaḳ panjāh o nuhum dar mubāḥaṣa,e mazbūr.*

bring those goods in bullock carts from the custom-house,	az gumruk <u>khāna</u> ān asbāb-rā dar 'arāba,e gāw [guzāshṭa] biyār. [karda; nihāda; bar dāshta.]
you must attend to everything,	{ shumā-rā ba har chiz mutawajjih shudan bāyad. bāyad ki shumā ba har chiz [multafit bi-shaved]. [tawajjuh bi-kuned.]
put the store No. 2 into order, and see that there is no damage,	<sup>1</sup> asbāb <u>khāna</u> ,e duwum durust bi-kun, wa <u>khābar-dār</u> ki nuḡṣān na shavad.

<sup>1</sup> an armoury, *salāḥ-khāna*.  
 a counting-house, [*muḥāsib*]-*khāna*. [*ḥisāb*.]  
 a bank, *ṣarrāf-khāna*; *ṣarrāfa*.  
 a factory, *kār-khāna*. [*gāh*.]  
 an office, *daftar-khāna*.  
 a post-house, *manzil-khāna*.

if you don't look to every-  
thing, who else will ?

I am going out, let me see  
everything ready when I  
come back,

door-keeper, are the count-  
ing-house accountants  
come ?

who is at work in the iron-  
factory ?

sir, nobody is yet come,

how is this, not yet come ?  
—what time of day do  
they mean to come ?

this is the case every day,  
and therefore Mr. ——'s  
work is not yet done,

when they come to-day, we  
will settle this business,

Saladīn is speaking to me  
daily about this work,

when they come send them  
to me,

agar shumā [ba] har chīz  
nazar na khwāhed kard  
ki khwāhad kard ? [dar.]

man berūn mī-ravam b'ad az  
āmadan-i-khudam hama  
chīzhā barābar [mu'ai-  
yana] bi-kunam. [mu-  
shāhida ; mulāḥaza.]

man ḥālan berūn mī-ravam,  
khābardār ki pesh az  
āmadan-i-man hama  
chīzhā taiyār bāshand.

ai darbān ! muḥāsibān-i-  
muḥāsib - khāna āmada  
and ?

dar kār - khāna, e āhan  
kudām kas kār mī-kunad ?  
ṣāhibā, kase ilā ḥāl nayā-  
mada ast.

chīgūna [ast] ki kase nayā-  
mada ast, ba kudām sā'at-  
i-rūz eshān irāda, e āma-  
dan mī-dārاند. [ittifāk  
mī-ustad.]

har rūz chunīn [ast], o az  
īn sabab kār-i-fulān ṣā-  
hib tā hanoz tamām na  
shuda ast. [ittifāk mī-  
shavad.]

waḳte ki imrūz āyand mā īn  
kār-rā [faiṣal] khwāhem  
kard. [faiṣala ; taṣfiya.]

ṣalāḥu-d-dīn har rūz az  
barā, e īn kār ba man guft  
o gū mī-kunad.

dar waḳt-i-āmadan eshān-rā  
ba man bi-firist.

*Exercise.*—The sage remarked, “Well, this was not your visiting-day here, pray tell me on what account you have come.” They replied, “Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you.” He then said, “Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she.” To this the fairies agreed, and having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel’s face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love’s magic bloom, shone resplendent with the charms of a damask rose.

LESSON 60.—*In continuation.*

*sabaḳ shastum dar maḳāla, e mā ḳabl.*

how long are those Europe goods to lie at the custom-house ?

*tā chand dar [gumruk] ān as-bābhā, e farang ḳhṛcāhad mānd. [jaziyat-khāna.]*

sir, without an invoice to know what they are, how can I bring them ?

*ṣāhibā, baḡhair - i - fihrist - i - chizhā, chigūna sāmān āwardan mī - tawānam, ki m’alūm am nīst ?*

*ṣāhibā, baḡhair - i - fard - i - irsāl az barā, e shināḳhtan chigūna asbāb mustaḳhliṣ mī - tawānam kard ?*

different sorts of goods pay different rates of duty,

*ba asbāb - i - ḳism - i - muḳhtalif maḥṣūl fark dārad.*

*ba har ḳism - i - asbāb maḥṣūl - i - dīgar ast.*

*maḥṣūl - i - har matā’ judā judā ast.*

by opening the boxes and seeing their value, you will be able to understand,

*az kushādan-i-ṣandūkhā wa az mulāḥaza, e kīmat-i-asbāb ba shumā [inkishāf] khwāhad shud. [mun-kashif.]*

*az kushādan-i-ṣandūkhā wa takhmīnakardan-i-kīmat-i-asbāb shumā-rā m'alūm khwāhad shud.*

sir, I cannot myself open the packages, in opening the packages, the goods may be injured,

*ṣāhibā, tanhā ṣandūkhā na mi-tawānam kushād.*

*az kushādan-i-bastahā shā-yad [nuḡsān-i-asbāb shavād]. [ba asbāb nuḡsān rasad.]*

Here, take the invoice and go directly,

*ai nafar! fihrist-i-asbāb bigir o fi-l-faur bi-rau.*

*ai nafar! fard-i-asbāb bigir o ba zūdī bi-rau.*

sir, I am going; please to give me the invoice,

*ṣāhibā, ilhāl mī-ravam, mihrbānī karda fard-i-irsāl [ināyat] bi-farmāyed. [marḡamat; 'aṭā.]*

at two o'clock the custom-house officer came and opened the boxes,

*ba sā'at-i-dū [uhdadūr]-i-maḡāt' āmad o ṣandūkhā kushād. [āmīl.]*

when I have signed each invoice, I will give them to the accountant to be copied, and then send them to you,

*waḡte ki ba har fard dast khatt khwāham kard ān-rā ba muḡasib, az barā, e naḡl kardan khwāham dād, wa pas az ān ba tū khwāham firistād.*

clerk, copy these, and give them to the sergeant,

*[kātibā!] in-rā naḡl bi-kun o ba ḡawāladār bi-dih. [ai muḡarrir.]*

call a blacksmith, and open the boxes ; compare the value and quantity of the goods with the invoice, then make them tight again,

*āhangar-rā bi-ṭalab o ṣan-dūkhā-rā bi-kushā ; kīm-at o wazn-i-asbāb bā bijak muḳābil bi-kun, ba'd az ān bāz [bi-band].*  
[band kun.]

*Exercise.*—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: “Come along.” He being pierced to the heart with the arrow of love, replied, “I will not go ; if you must set off, by all means depart.” On representing this to *Badar Munir*, that she might persuade him to take leave, they perceived that she also had no desire to let him away. In this perplexity they observed, “Now what is to be done ? if we leave him, how shall we show our faces to the holy man ? and if we convey him hence in the present posture of affairs, she will be offended ; the best advice is to wait a little longer, till both begin to slumber.” After this, with the fatigue of sitting up, both got a-nodding ; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

LESSON 61.—*In continuation.*

*sabak shaṣṭ o yakum dar maṭlab-i-peshin.*

sergeant, when you have signed your name, give them to the cashier, the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,

*ai ḥawāladār waḳte ki dast khatt karda bāshed ānhā-rā ba taḥwīl-dār bi-dihed. ṣāhib-kār-i-a'lā dar kitāb-i-khud mutafarrikāt wa maḥṣūl-i-har jins ṣabt karda mablaghāt - rā [darj] namūd. [tahrir ; mastūr ; taṣṭir ; irkām ; indirāj ; mundaraj.]*

taking the invoice, I had to go again, and show it to the head officer,

having done all this, it had struck four o'clock, and the custom-house was shut,

the next day I delivered the invoice to the officer,

having examined the value of the articles, and their duty, he signed it,

afterwards, paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

accountant, I will not give a farthing to the custom-house people or the policeman at the wharf,

accountant, why did you not go to the police-office and get a pass ?

*i'lām-nāma girifta marā ba ḥuzūr-i-'āmil-i- [buzurg] bāz raftan wa namūdan za-rūr uftād. [a'zam; a'tā.]*

*ba'd az tamām kardan-i-īnhā s'at-i-chahār shud o gumruk-khāna band gardīd.*

*rūz-i-dīgar fihrist-rā [ba āmil-i-mukāṭa'at ḥawāla kardam]. [ba ḥawāla, e 'āmil-i-gumruk-khāna kardam.]*

*ba'd az mulāḥaẓa kardan-i-kīmat-i-asbāb o maḥṣūl-i-ānhā dast khatt bar [fihrist] kard. [ta'līka; fard.]*

*ba'd az adā namūdan-i-maḥṣūl ba ṣarrāf ḥukm-i-ijāzat-nāma yāftam; sandūkhā mustakhlīṣ kardam wa ḥāmilān-rā (or ḥammālān-rā) ba muzd girifta ba khāna ān asbāb-rā burdam.*

*ai muḥāsib, ba ahl-i-gumruk-khāna yā ba yake az ahl-i-iḥtisāb-i-furṣa [dirame] na khwāham dād. [pa-shīze.]*

*ai muḥāsib, chirā ba daftar khāna, e zabṭ o rabṭ-i-shahr barā, e yāftan-i-ijāzat-nāma na raftī? [khalāṣi.]*



*Exercise.*—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh, and calling, “Alas, *Badar Munir!*” again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: “Please your reverence, why is our prince thus distracted?” “Ask himself,” said he. On hearing this, they accosted the prince in the following words: “Son of our sovereign, why are you thus beside yourself?”

LESSON 62.—*In continuation.*

*sabak̄ shaṣṭ o duwum dar baḥṣ-i-mazbūr.*

sir, what can I do? for two  
or three days I have not  
had a moment's leisure,  
one can't get a thing done  
at once at the court,

ṣāhibā! chi kunam, az dū  
si rūz marā furṣat-i-chash-  
mak zadan na būda ast o  
fauran̄ ba 'adālat̄ [chīze  
na tawān kard]. [kase  
hech na mī-tawānad  
kard.]

if I don't go myself, nothing  
is done,

baghair raftan - i - khūdam  
[hech karda na mī-sha-  
vad]. [hech na mī-sha-  
vad; hech kār bar na mī-  
ājad.]

sir, I know, five days ago, you wrote to Shiraz that the things would be forwarded to-morrow or next day, and no pass is obtained,

*ṣāhibā! man mī-dānam ki panj rūz pesh az īn ba shīrāz nawishta ed ki far-da yā pas farda chīzhā firistāda khwāhad shud, wa ḥāl ānki hech ijāzat-nāma ḥāsil na shuda ast.*

how can they go? they can't be sent without a pass, is the order for screws gone to Shiraz factory?

*pas chigūna baghair-i-ijāzat nāma tawānand raft? āyā ḥukm barā,e sākhtan-i-pechhā ba kār-khāna,e āhanī,e shīrāz rafta ast, yā na?*

they promised to send them to-day,

*eshān wa'da kardand ki imrūz [bi-firistem]. [ān chīzhā-rā khwāhem firistād.]*

if they don't come this evening, you go there before gun-fire,

*agar ānhā imrūz shām na rasand pesh az waqt-i-top zadan ān jā bīrau.*

for want of these screws the bales of cotton are lying loose,

*ba sabab-i-[na būdan-i-]<sup>1</sup> pechhā bastahā,e pumba [wā]<sup>2</sup> uftāda and. <sup>1</sup>[adm-i-maujūdi,e.] <sup>2</sup>[be band.]*

no one knows when the vessel will sail,

*kase na mī-dānad ki jahāz kai [langar bar khwāhad dāsht]. [rawān khwāhad shud.]*

have you collected the bills I gave you yesterday?

*fhrīst-i-muṭālabāt ki dīrūz shumā-rā dādam ānhā-rā [mujtamī'] karda ed? [jam'; firāham; baham.]*

sir, I have given in the money for all you gave me,

*ai khudāwand, ān qadr-i-mu-  
ṭālibāt ki badīn banda az  
ḥuẓūr [dāda] shuda būd  
majmū'a, e pūl - i - ān  
dākhil-i-khizāna, e 'āmira  
karda am. [sapurda;  
ḥawāla karda; taḥwīl  
karda ]*

*Exercise.*—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “Alas, *Badar Munīr!*” In short, they placed him in the palki, and conveyed him with fear and trembling to the king, to whom they stated the matter so: “May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless, passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person’s name which is mentioned must be one with whom the prince is in love.”

LESSON 63.—*In continuation.*

*sabak shaṣṭ o sivum dar guft-o-gū, e mauṣūf.*

do you know where Najamudīn is?

*najmu-d-dīn kujū ast, shumū  
mī-daned?*

sir, I heard he is not coming to-day; his brother says he has a fever,

*ṣāhibā! man shunīda am ki o  
imrūz na mī-āyad; barā-  
dar-ash guft ki o tap  
karda ast.*

how does he mean to do his work? he has a fever daily,

was the cloth examined yesterday, and placed to Muhammad Ali's account?

sir, it is entered in the waste-book, not in the ledger,

why so, if he objects to the brokerage, how is it to be settled?

sir, I will thank you to settle it with him; he does not mind us in the least,

make out the account of what cloth he has purchased up to this time, balance the account, leaving out the cloth bought yesterday,

*chigūna kār-i-khūd-rā mī-kunad, ki o har rūz tap dārad.*

*nirkh-i-pārcha-rā dīrūz dar-yāft karda, shumā dākhil-i-i-ḥisāb-i-muḥammad 'alī karda ed, yā na?*

*ṣāhib! dākhil-i-khasra shuda ast, magar dākhil-i-tafrīk-nāma na shuda.*

*chirā agar i'tirāz-i-dalālat kunad, chigūna [band o bast] khwāhad shud? [muḥarrar; munfaṣil.]*

*ai ṣāhib! man [az shumā iḥsānmand]<sup>1</sup> khwāham shud agar bā o faisala, e ān mu'āmalā khwāhed kard; [o ba sukhan-i-man hech wazn na mī-nihad].<sup>2</sup>*

<sup>1</sup>*[mamnūn-i-iḥsān-i-shumā.]*  
<sup>2</sup>*[ki kalām-i-man nazd-i-o wazn na mī-gīrad.]*

<sup>3</sup>*[o sukhan-i-marā hech ba khayāl-i-khūd na mī-ārad.]*

<sup>2</sup>*[o ba sukhan-i-man hech i'tinā na mī-kunad.]*

*ḥisāb-i-ān pārcha ki o tā in zamān kharīda ast bi-kun.*

*pārcha, e dīrūza [dar ḥisāb nayāwarda] tamṣīl ḥisāb pārcha, e peshīna bi-kun. [wā guzāshṭa; dar guzāshṭa.]*

the account ought not to  
remain unbalanced,

<sup>1</sup> *ḥisāb-i-o baghair-i-tamṣīl*  
*dādan na bāyad guzāsh-t.*  
*dar ḥisāb-i-o jam' wa kharch*  
*wazā' namūda baghair-i-*  
*nawishtan-i-bakāyā ān-rā*  
*na bāyad guzāsh-t.*

*Exercise.*—The king then tenderly began: “My child, if you will discover your affliction, we shall then consider of a remedy for it.” After much entreaty, he returned, “O my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover.” They next interrogated about her address and residence. The prince sorrowfully said, “I know not, indeed.” He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: “Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is despatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them.”

<sup>1</sup> outstanding balances, *bakāyā*, *e ḥisāb*.  
a remainder, residue, *bakīyat* (plur. *bakāyā*).

LESSON 64.—*In continuation.*

*sabaḳ shaṣṭ o chahārum dar zikr-i-mazkūr.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

*ḥisāb-i-shālhā, dast mālhā, bāfta o waḡhaira [ki kīmat-i-ānhā faiṣal shuda būd ba sar-anjām rasīda ast]. [ki dar kīmat faiṣal shuda būd ba anjām rasīda ast.]*

there is nothing else due to him; if you please to compare Dr. and Cr. you will see,

<sup>1</sup>*az mā o-rā hech dādanī nīst; agar az rāh-i-mihrbānī jam'a o wāṣil-rā [muḳābil] khwāhed kard, khwāhed fahmīd. [tanẓīr; tamṣīl; taṭbīḳ.]*

Kāsim accountant, what are you doing? see that the accounts are correct,

<sup>2</sup>*ai kāsim muḥāsib! chi mī-kuned? bi-bīn ki ḥisābhā [durust] and, yā na. [ṣaḥīḥ.]*

I am afraid there are errors in Saladdin's last year's account,

*man mī-tarsam ki dar ḥisāb-i-par sāla,e ṣalāḡu-d-dīn [ghalaṭhā] wāḳī' shuda and. [aḡhlāt.]*

<sup>1</sup> compare this with that.

*īn chīz-rā ba ān chīz muḳābil bi-kun.*

*muḳābila,e īn chīzhā bi-kun.*

*īn chīz wa ān chīz-rā muḳābil bi-kun.*

<sup>2</sup> to correct, amend, *ṣaḥīḥ kardan.*

authentic news, *ṣaḥīḥ khabar.*

excellent proof, *ṣaḥīḡu-l-'aiyār.*

I can't make out what sugar, coffee, sugar-candy, and raisins have been purchased, sir, here is nothing without a written order; the accounts agree with what is written,

*khabar na dāram, ki chi k̄adar shakar, kahwa, nabāt o kishmish k̄harīda shuda ast.*

*ṣāhibā! baghair-i-ḥukm-nāma, e ḥuzūr hech dākhil-i-ḥisāb na shuda ast; ḥisābhā ba ānchi nawishta shuda ast [muwāfiq] and. [mutābiq; barābar.]*

that's not what I mean. I say it's not clear what belongs to each account,

*ān maṭlab-i-man nīst, balki mī-goyam ki ānchi ba har ḥisāb ta'alluq dārad, ān ṣāf m'alūm nīst.*

*man īn na mī-goyam, balki maṭlab-i-man ān ast ki ta'alluqa, e har chīz ba har ḥisāb-i-['alā ḥaddah] ṣāf m'alūm nīst. [muta-farriqa.]*

sir, there is no fear about that—I have by me the accounts of sales and purchases,

*ṣāhibā! ba nisbat-i-ān hech k̄hauf nīst, man ḥisābhā, e k̄harīd o farokht dāram.*

tell me what is the amount of Saladdin's account—what quantity and kind of articles,

*marā jam' -i- ḥisāb-i-ṣalāḥu-d-dīn bi-go, wa k̄adar o ḳism-i-asbāb-ash nishān bi-dih.*

*Exercise.*—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munīr's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the

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formal request to him; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus: "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munir's* hand for your son *Mihr Munir*, to which I have consented: it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better: you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 65.—*In continuation.*

*sabaḳ shaṣṭ o pañjum dar maḳāla, e mā ḳabl.*

sir, wait a moment, the articles had on the 4th instant are not entered,

<sup>1</sup> *ṣāhibā! ḳadre ṣabr bi-far-māyed; asbāb-i-tārīḳh-i-chahārum - i - māh - i - ḥāl [dar kitāb nawishta] na shuda ast. [dākhil-i-ḥisāb; madḳhūl - i - daftar; dākhil-i-daftar; dar daftar ḳaid; dar ḥisāb mundarij; dar daftar indirāj; darj-i-ḥisāb.]*

Mr. — will sail tomorrow; is his account ready?

*fulān ṣāhib farda [sawār-i-jahāz] ḳhṡāhad shud; āyā ḥisāb-i-o taiyār ast? [dar jahāz rawāna.]*

<sup>1</sup> current month, *māh-i-ḥāl*.  
current year, *sāl-i-rawān*.



it is here, sir ; the amount due from him is 56,411 rupees,

*ṣāhibā! ḥisāb hamīn ast mablogh ki az o [rasīdanī] ast panjāh o shish hazūr chahār ṣad o yūzdah rūpiya mī-bāshad. [mutālība.]*

give me the account ; I will go on board the ship, settle it, and get the money,

*ba mar ḥisāb-i-o bi-dih, man bar jahūz rafta, faiṣal khwāham kard, wa mablagh-rā khwāham girift.*

you come with me, then I shall have no trouble in explaining,

*hamrāh-i-man biyū ki marū [hech zuḥmat-i-fahmāish-i-ān na khwāhad shud.] [hech zuḥmat dar tafṣīl-i-ān na bāshad ; ki man dar takrīr-i-tafṣīl-i-ān ḥisāb hech zuḥmat na baram.]*

Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,

<sup>1</sup> *ḳudrat allāh !*  
*kitāb-i-yād dāsht, waste-book.*  
*kitāb - i - mutafarriḳa,*  
*kitāb-i-tafriḳ,* } journal.  
*kitāb-i-rūz - nāma,*  
*kitāb-i-madkhal o makhraj,* } ledger.  
*kitāb-i-āmadanī o kharch,*  
*kitāb-i-farosh, sales-book.*  
*hamrāh-i-khud biyār.*

<sup>1</sup> To be written thus :—*ḳudratu-l-lāh.*

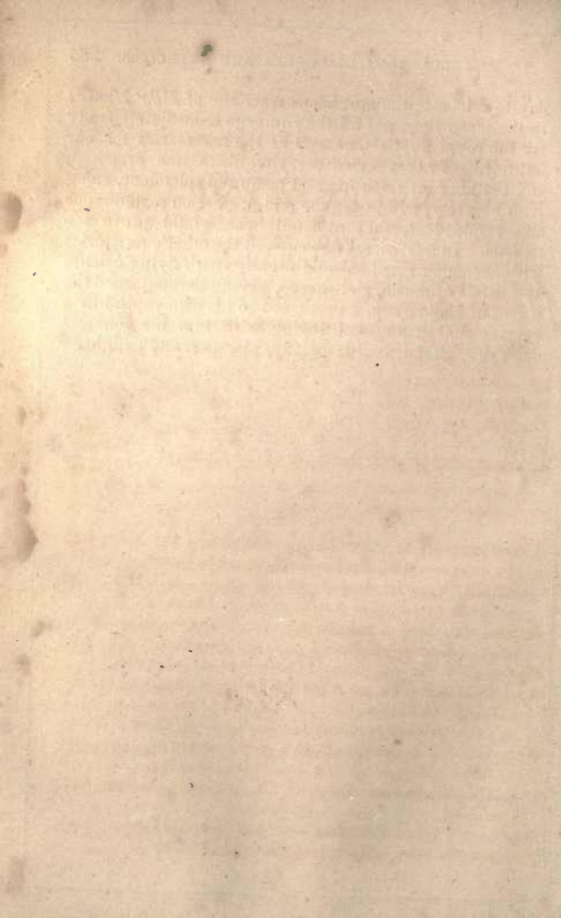
show me the amount of what is due to and from each of the shopkeepers,	<p>(<i>pūl-i-madkhal o karz-i-har dukāndār ba man nishān bi-dih.</i>  <i>ba man bi-namā mablaghāt-i-dād o sitad-i-har dukāndār.</i></p>
it appears to me all the accounts are in confusion,	<p><i>marā [mī-namāyad] ki hama hisāb darham barham ast. [ma'lūm mī-shavad.]</i></p>
hark you! are all my things ready?	<p><i>ai nafar! hama chīzhā, e mon taiyār and, yā na?</i></p>
sir, some one has taken money for them; no doubt they will be here by two o'clock,	<p><i>ai šāhib! fulān nafare barā, e ān kār mablagh girifta ast. yaqīn dūram ki karīb-i-sā'at-i dū in jā khwāhand [būd]. [rasīd.]</i></p>
when they come, send them immediately to the new landing-stage,	<p><sup>1</sup> <i>waqte ki bi-rasand fi-l-faur ba ma'abar-i-nau bi-firist.</i></p>
it is now high water, I can't wait longer,	<p><i>aknūn madd bālā ast, ziyāda az in [tākhīr] na mī-tawānam kard. [der; tawakkuf.]</i></p>

*Exercise.*—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister: "I will set out on such a

<sup>1</sup> it is high-tide, *madd bālā ast.*

it is low tide, *jazr pā, in ast.*

day to celebrate the auspicious marriage of *Mihr Munir*; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.



# PERSIAN MANUAL.

## PART II.

### VOCABULARY.

#### ENGLISH AND PERSIAN.

THE following selection of phrases will be found to answer two distinct purposes: 1st, To exercise the student in readily turning into Persian every possible variety of English expressions; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word, arranged according to the order of the alphabet.

#### A.

*abandoned—able.*

ABANDONED—The crew having abandoned the ship, had run away.—*mallāḥān jahāz-rā guzāshta (mafrūr gashta) būdand. (firār karda; rū ba firār nihāda.) Or, mallāḥān tark-i-jahāz girifta gurekhta būdand.*

ABATE—He does not abate me one diram.—*o (yak diram kam) ba man na mī-kunad. (takḥfif-i-yak diram.) Or, o az ān kīmat yak diram az man kam na mī-gīrad.*

ABIDE—Abide with me a few days.—*bā man chand roz (bi-māned.) (tashrif bi-dāred.) Or, chand roz īn (banda)-rā az ṣuḥbat-i-kḥud mamnūn bi-farmāyed. (kḥāksūr; fidwī.)*

ABILITY—He possesses great ability.—*o bisiyār (kābīliyat dārad). (kābil ast.) Or, o dar 'ilm kāmīl ast. Or, o ba kamāl-i-'ilmīyat rasīda ast. Or, o ṣāḥīb-i-(balāgh) ast. (isti'adād.)*

ABLE—He is an able man.—*o (ṣāḥīb-i-aswād) ast. (musta'idd; māhir; ahl-i-isti'adād.)*

ABLE—Are you able to do this?—*in kār mī-tawāned kard?* Or, *shumā mī-tawāned ki in kār bi-kuned?* Or, *shumā kābilīyat-i-in kār kardan dāred?*

ABSENT—I have been absent ten days.—*dah roz (ghair-ḥāzīr) būda am. (ḥāzīr na.)* Or, *ghaibat-i-man tā dah roz tūl kashīda ast.*

ABSTAIN—We ought to abstain from committing evil.—*mā-rā bāyad ki az bad-kārī (parhez bi-kunem). (bāz biyāyem; dast bi-dārem)* Or, *mā-rā az kār-i-shanī' (dast kotāh) bāyad kard. (tajannub.)*

ABSURD—It is absurd to speak thus.—*chunīn guftan (behūda) ast. (lā-ya'nī; 'abaṣ.)*

ABUNDANCE—Take as much as you please; I have abundance.—*har ḡadar ki khwāhed, bi-ḡired; man (ba kaṣrat) dāram. (ba ifrāt; ba wafūr; ba wafrat; ba firāwānī; ba farṭ.)*

ABYSSINIAN—That is an Abyssinian slave.—*o (ghulām)-i-ḥabshī ast. (banda; zar-i-kharīd; mamlūk; 'abd.)*

ACADEMY—He goes to an academy daily.—*o rozmarra ba madrassa mī-ravad.*

ACCEDE—Do you accede to what I propose, or not?—*ānohi mī-goyam kabūl mī-kuned, yā na?*

ACCENT—I still retain my Persian accent.—*tā ḥāl lahja, e zabān-i-fārsī dāram.*

ACCEPTABLE—The book you sent me was acceptable.—*kitābe ki shumā ba man firistāded (pasandīda) būd. (pasand; maṭbū'; maḡbūl.)*

ACCEPTED—He immediately accepted my offer.—*o fi-l-faūr sukhan-i-marā (kabūl kard). (paṣīraft; ijābat kard.)* Or, *hamān sā'at bar sukhan-i-man rāzī shud.*

ACCOMPANY—Except you accompany me, I will not go.—*man baḡhair (ham-rāhī, e) shumā na khwāham raft. (rafākat-i; ṣuḡbat-i.)* Or, *man na mī-ravam tā ānki shumā hamrāh-i-man nayāyed.*

ACCOMPLISH—I was not able to accomplish my wishes.—*man (ba murād-i-khūd rasīdan) na tawānistam. (ārzū, e*

*khud bar sar āwardan*; *ummed-i-khud ba anjām rasānādan*; *gul-i-murād-i-khud-rā chīdan*.) Or, *mudda'āyam az dastam bar nayūnad*. Or, *maḥṣūdam ḥāṣil (nayāmad)*. (*na shud*.)

ACCOUNT—Have you an account with him?—*shumā bā o ḥisābe dārad?*

ACCUSED—He is accused of robbing his master.—*bar o tuḥmat-i-duzdī kardan-i-āghā, e khud-ash āmada ast*. Or, *tuḥmat bar ān shakhs nihāda and ki o māl-i-mālik-i-khud-rā duzdīda ast*. Or, *ān kas ba tuḥmat-i-duzdī kardan-i-āghā, e khud (giriftār āmada) ast*. (*ma'ūn gardīda*; *muttahim gardīda*; *mansūb gashta*.)

ACCUSED—I am accused of breach of my word, personal levity, and weakness of judgment.—*man ba tanāḳis-i-kaul wa khiffut-i-zāt wa rakākat-i-rā, e mansūb gardīda am*.

ACCUSTOM—Accustom yourself to read and write.—*dar khwāndan wa nawishtan khud-rā mashāk bi-kun*. Or, (*isti'māl*)-*i-khwāndan wa nawishtan bi-kun*. (*rabṭ*; *sawād*.)

ACID—This fruit is very acid.—*in mewa khailī (turush ast)*. (*talkhī dārad*.)

ACQUAINTANCES—He has many acquaintances.—*o bisiyār (āshnāyān) dārad*. (*muṣāhibān*; *rufaḳā*; *mūnisān*.) Or, *o ba mardumān-i-bisiyār ma'rifat dārad*.

ACQUAINTED—I am acquainted with all.—*man hama-rū mī-shināsam*. Or, *man bā hama (wāḳif am)*. (*ma'rifatī dāram*; *rū shinās hastam*.)

ACQUIRED—He has acquired great knowledge.—*o 'ilm-i-wāfir (ḥāṣil) karda ast*. (*paīda*; *andokhta*.) Or, *o taḥṣil-i-'ilm ba darja, e kamāl karda ast*.

ACQUITTED—He has been tried and acquitted.—*murāfa'a, e o tamām shud wa chīze bar o ṣābit nayāmad*. Or, *taḥ-ḳikāt-i-o kardand wa lekin az ('adm-i-ṣabūṭī rihā, ī yāft)*. (*'uhda, e ān jurm berūn āmad*.)

ACTION—A good action deserves our praise.—*fī'l-i-nek (lū, ik-i-afriā wa taḥsīn) ast*. (*wājibu-l-ta'rīf*.)

**ACTIVE**—He is exceedingly active in that business.—*o dar ān kār bisiyār (chālāk) ast. (shāṭir; kār-rān; tez-kār; chust; tez-dast.)*

**ADJACENT**—This is adjacent to that.—*in badān muttaşil ast.*

**ADAM**—The angel of God expelled Adam and Eve from paradise.—*firishṭa, e khudū az bihisht ādam wa ḥawwā-rā ikhrāj kard. Or, malaku-l-ḥakk az jannat ādam wa ḥawwā-rā (badar kard). (jilā kard; berūn kashīd.)*

**ANGEL**—The angel of death seizes upon all men.—*malaku-l-maut (jān-i-har insān mī-gīrad.) (kābizu-l-arwāḥ ast.) Or, azrā, il ākḥir jān-i-hama-rā mī-gīrad. Or, ajal ākḥir ba hama kas mī-rasad. Or, hama kas-rā ajal jirār mī-rasad. Or, mā hama 'alūfa, e marg hastem.*

**ADDITION**—He has received an addition to his salary.—*o izāfa, e mushāhira, e khud yāfta ast. Or, bado izāfa, e muwājib rasīda ast. Or, dar tankḥwāh-i-o (tarakkī) gardīda ast. (afzūnī; ziyūdatī.)*

**ADDRESS**—Pray can you tell me his address?—*shāhibā, ni-shān-i-kḥitāb wa nām wa maḥām-ash farmūdan mī-tawāned?*

**ADJOURNED**—To-day's meeting is adjourned till Monday next.—*majlis-i-imroz tā dū shamba, e āyanda mauḳūf ast. Or, maḥfil-i-imroz tā dū shamba, e āyanda mu'attal karda and.*

**ADJUST**—Let us first adjust this matter.—*(biyū tā awal muḥarrar)-i-in kār-rā bi-kunem. (bi-guzār ki awal rafa' wa rujū')*

**ADMIRABLE**—This is admirable writing.—*in khatt bisiyār (nafīs) ast. (khūsh-khatt.)*

**ADMIRE**—I greatly admire him for his great learning.—*man az kamāl-i-'ilm-ash bisiyār ta'ajjub dāram.*

**ADMIT**—I do not admit what you say.—*man ānchi shumā mī-goyed, (kabūl na dāram). (manzūr. na mī-kunam.) Or, man kā, il-i-ḥaul-i-shumā nīstam. Or, bar ānchi shumā mī-goyed man kā, il nīstam.*

**ADMITTED**—May a stranger be admitted?—*begūna-rā dar*



īn jū ijāzat-i-(dākhil shudan) ast? (madkhal kardan; dakhil kardan; dukhul kardan; tadakhkhul sūkhtan.)

Or, gharibe-rā rukhshat ast ki dar īn jū bār yābad?

ADULT—A school has been opened for adult persons.—maktabe az barā, e shakhshān-i-bāligh bar pā shuda ast. Or, ta'lim-khāna, e-rā ba jihat-i-nau jawānān binā nihāda and.

ADVANCE—Can you advance me this sum?—īn pūl ba taur-i-peshgī marā mī-tawāned dād.

ADVANCED—The enemy had advanced as far as Shīrāz.—dushman tā ba shahr-i-shīrāz pesh rafta būd.

ADVANTAGE—Of what advantage will that be to me?—az ān chi fā, ida ba man khwāhad rasīd? Or, ān chīz chi manfa'at-am khwāhad bakhshīd? Or, az ān kār chi zarafī khwāham bast? Or, īn kār ba jihat-i-man chi manāfi' dārad? Or, ān ba dard-i-man chi dawā dārad? Or, az ān chīz chi tamattu' ba man khwāhad rasīd? Or, ān chīz chi manfa'at ba man rū khwāhad namūd?

ADVERSITY—She has long been in adversity.—ān zan tā muddat-i-madīd dar mušibat uftāda ast. Or, ān za'ifa tā waqt-i-darāz ba balā giriftār būda ast.

ADVERTISE—You had better advertise the sale.—bihtar ast ki ishtihār-i-(farokht) ba bāzār-i-'āmm bi-kuned. (harrāj; mazād.)

ADVICE—What is your advice in this affair?—dar īn mu'āmla šalāḥ-i-shumā chīst? Or, dar īn āmr chi mašlahat mī-(dāned)? (dihed; kuned.) Or, dar īn kār chi (mau'izat) mī-bīned? (shawāb.)

ADVISABLE—Do you think it advisable to do so?—āyā shumā īn chunīn kār kardan (munāsib mī-bīned)? (mašlahat mī-dāned.) Or, īn chunīn kār kardan nazd-i-shumā mašlahat dārad?

AFFECTED—He affected a great show of kindness.—ān shakhsh zāhīran khāṭir-dārī, e firāwan wā namūd.

AFFECTING—This history is affecting.—īn hikāyat (dard-āmez) ast. (ghan-angez.) Or, īn mišal dar kase (ašar mī-kunad). (dar mī-gīrad.)

**AFFECTION**—He shows great affection for the people.—*o bar mardumān-i-khud bisiyār muḥabbat mī-kunād.* Or, *o ba 'awāmu-n-nās uns-i-tamām dārad.* Or, *o-rā (ulfat)-i-balīgh ba ahl-i-mulk ast.* (*hawādārī.*)

**AFFIRMED**—He affirmed this to be a certain fact.—*o ba yakīn guft ki īn sukhan (ṣaḥīḥ) ast.* (*ḥaḳīqī; rūst.*) Or, *o bar ṣadāqat-i-īn (ṣābit mād).* (*kā, im nishast; istiqlāl girift.*)

**AFFLICTED**—He on hearing the news became greatly afflicted.—*o az shunīdan-i-īn khabar bisiyār (pareshān) shud.* (*mutaraddid; parāganda-dil; muzṭaribb; mu-shawwash; sar gardān.*) Or, *ba istimā'-i-īn wāqī'a khailī ḥairān gasht.* Or, *ba'd az isghā kardan-i-īn kaiḥiyat (dīl-ash sokht).* (*bīkh-i-gulbun-i-shādī, e o burīda gasht.*)

**AFFLICTION**—They have suffered great affliction.—*eshān (ranj)-i-firāwan kashīda and.* (*mīḥnat; 'azāb; gham.*)

**AFFRAID**—I am afraid to go there.—*az raftan-i-ān jā (marā khauf ast).* (*khauf mī-gīram; khauf dūram; mukhawwaf-am; mī-tarsam.*) Or, *man mī-tarsam ki ān jā bi-ravam.*

**AFFORD**—I cannot afford to give so much monthly wages.—*chandān mushāhira ba shumū na mī-tawānam dād.* Or, *man na mī-tawānam ki īn ḳadr-i-muwājib māhāhana ba shumū bi-diham.*

**AFFORD**—Pray afford me your assistance.—*marā madad bi-farmāyed.* Or, *mīhrbānī karda, marā dastgīrī bi-kuned.* Or, *luṭf farmūda, marā pushṭī bi-farmāyed.* Or, *az rū, e iltifāt ba man ḥimāyat bi-kuned.*

**AFFRONT**—I do not wish to affront him.—*o-rā (khafgī dādan) na mī-khwāham.* (*ba khashm āwardan.*) Or, *man na mī-khwāham ki o az man ranja-khāṭir gardad.*

**AGE**—Her age is not more than ten years.—*'umr-i-ān dukhtar az dah sāl (ziyāda) nīst.* (*beshtar; mutajūwiz.*)

**AGENT**—Do you know who is his agent?—*āyā shumā mī-dāned ki (gumāshṭā), e o kīst?* (*wakīl; kār-guzār; fā'il\*; 'āmīl.*)

\* *fā'il* is only used in grammar.

**AGITATED**—Standing before the court, he began to be much agitated.—*wakte ki o dar 'adālat istād (o-ra bisiyār larzish girift). (bisiyār larza bar andāmash uftād; dil-ash tapīdan girift; khauf wa hirās bar o mastaulī shud.)*

**AGREE**—I agree to what you say.—*ānchi shumā mī-goyed (kabūl mī-kunam). (manzūr mī-dāram; bar ān rizū mī-diham.)* Or, *bā muwāfiqat-i-kāul-i-shumā dar āmada am.* Or, *ba shumā dam-i-muwāfiqat mī-zanam.*

**AGREEABLE**—His company is very agreeable.—*rafākat-ash pasandīda ast.* Or, *mu,ānasat-i-o pasand-khātīr ast.* Or, *unsiyat-i-o marghūb ast.* Or, *az mukhālīfat-i-o haz-i-bisiyār paidū mī-shavad.*

**AGREEMENT**—What agreement had you with him?—*bado chi 'uhda wa paimān basta ed?* Or, *bado chi (wa'da) karded?* (*ta'ahhud; v'tirāf-nāma.*) Or, *bado chi qarār-dūd ba 'amal āwarded?*

**AGREED**—They agreed to a rendezvous at that place.—*eshān ba yak dīgar mī'āde nihādand.*

**AIR**—The air of this country is very unfavourable.—*āb o hawā,e īn mulk bisiyūr nū (sāz-kūr) ast. (muwāfiq.)*

**ALAS**—Alas! it is all true.—*afsos! īn hama rāst ast.*

**ALIKE**—The two are perfectly alike.—*īn har dū tā ba yak dīgar bi-l-kull mushabbah and.* Or, *dar mushābahat-i-īn har dū tā sar-i-mū,e faraq nīst.* Or, *īn har dū 'alā kull-i-hāl miṣal-i-yak-dīgar and.*

**ALLIGATOR**—I saw an alligator in the Euphrates.—*dar rūd-khūna,e farāt yak (nihange)-rā dīdam. (timsāhe.)*

**ALLOW**—Allow me to go with you.—*bi-guzāred ki ham-rāh-i-shumā bi-ravam.* Or, *but farmūda, marā ham-rāh-i-khud bi-bared.*

**ALLOW**—Do not allow delay.—*ta,akhīr (rawā) ma dār. (jā,iz.)*

**ALLOWANCE**—He made me an allowance of ten rupees.—*o dah rūpiya ba man dastūrī dād.* Or, *(wajh-i-kifāf)-i-man ba kadar-i-dah rūpiya dād. (ma'ishat; idrār; waṣīfa.)*

**ALMANAC**—Have you got this year's almanac?—*(takwīm-i-imsāl) dāred?* (*tanjīm-i-imsāla.*)

ALPHABET—I have not yet learned the alphabet.—*tā hanoz* (*hurūf-i-tahajjī nayāmokhta am*). (*dar abjad ta'lim na yāfta am; alif, bā, pā na dānam.*)

ALLOUD—Speak aloud, that I may hear you.—*ba āwāz-i-buland bi-go tā turā bi-shinavam.*

ALTERATION—What alteration shall I make?—*ba chi taur īn-rā* (*tabdīl*) *bi-kunam.* (*tabaddul; taghaiyur; taḥwīl; ḥaraf; inḥirāf.*)

ALTERED—It is now done, and can't be altered.—*ilhāl tamām shud, hech tabaddul shudan na mī-tawānad.* Or, *aknūn ba itmām rasīda ast, ba hech wajh* (*taghaiyur shudan*) *na mī-tawānad.* (*mubaddal gashtan; muta-ghaiyir shudan; munḥaraf gardīdan.*)

AMASSED—He has amassed great wealth.—*ān kas bisiyār daulat jam' karda ast.*

AMOUNT—The bill will amount to 500 rupees.—*jam'-i-ḥisāb panj ṣad rupiya būda bāshad.*

AMOUNT—What is the amount of your bill?—*jam'-i-ḥisāb-at chīst?*

AMAZED—I was amazed at the amount.—*az jam'-i-ḥisāb bisiyār* (*ta'ajjub kardam*). (*muta'ajjib shudam; muta-ḥaiyir shudam; ḥairān shudam.*)

AMUSE—Amuse yourself awhile in the garden.—*kadre der ba bāgh mashghūl bi-shau.* Or, *chande* (*tafarruj-i-rauza bi-namā*). (*khud-rā bu bostān dar ishtighāl bi-dār.*)

ANCIENT—Shīrāz is an ancient city.—*shīrāz shahr-i-kadīm ast.* Or, *shīrāz shahrīst kadīm.*

ANGRY—Does this make you angry?—*īn sukhan shumā-rā* (*khashm-nāk mī-kunad*)? (*ghaiẓ mī-dihad.*) Or, *az īn sukhan shumā-rā khashm mī-āyad*? Or, *az īn sukhan shumā* (*ghaiẓ mī-āred*)? (*khashm mī-kuned; dar ghuṣṣa mī-shaved; mutaghaiyur mī-shaved; mutaghaiyiz mī-shaved; kahr mī-gīred; baham bar mī-āyed.*) Or, *az īn sukhan 'aish-i-shumā talkh mī-shavad*? Or, *bar īn sukhan khashm mī-gīred*?

ANSWER—Can you give an answer to this question?—*jawāb-*

*i-în su,âl mî-tawâned dâd?* Or, *az jawâb-i-în su,âl kase-râ mustafiz farmûdan mî-tawâned?*

ANSWER—This will answer my purpose.—*în ba kâr-i-man khwâhad khurd.* Or, *în ba hasb-i-muddâ' -i-man khwâhad bûd.* Or, *az în ijrâ,e kâr-i-man khwâhad shud.*

ANXIOUS—I am very anxious to get there.—*man bisiyâr (mushtâk-am ki ân jâ bi-ravam).* (*ishtiyâk dâram ki ân jâ bi-rasam.*)

ANYWHERE—I have not seen him anywhere.—*man o-râ hech jâ na dida am.* Or, *bâ o hech jâ (mulâkât na karda) am.* (*mulâkî na shuda.*)

APOLOGY—He made no apology for his misconduct.—*o az barâ,e bad raftârî,e khud hech (uzr na kard).* (*uzr nayâward; mu'âfi na khwâst; ma'zrat na kard; v'tizâr na kard.*) Or, *o bar bad raftârî,e khud istighfâr na guft.*

APPEAL—He made an appeal to Government.—*o ba sarkâr rujû' -i-murâfa'a,e khud kard.*

APPEAR—He will not appear personally in this business.—*o dar în amr khud-râ (poshîda) khwâhad dâsh.* (*makhfi.*) Or, *o dar în 'amal rû-posh khwâhad shud.* Or, *o dar în kâr ba zât-i-khud zâhir na khwâhad shud.*

APPEARS—It appears to me very strange.—*în kâr ba nazar-i-man bisiyâr ('ajîb mî-âyad).* (*gharîb ast; nâdir ast.*) Or, *man az în kâr muta'ajjib-am.* Or, *az în kâr marâ ta'ajjub mî-âyad.*

APPLICATION—He made an application to the judge.—*o ba hâkim-i-shara' 'arz kard.* (In writing, *'arîza.*)

APPRAISED—His goods will be appraised and sold.—*ba'd az takhmîn asbâb-i-o ba (harrâj) farokhta khwâhad shud.* (*mazâd.*) Or, *ba'd az ta'aiyun-i-kîmat sãmân-ash ba farosh khwâhad rasîd.*

APPREHEND—I apprehend you have made a mistake.—*man mî-fahmam ki shumâ ghalat karda ed.* Or, (*dar fahm-i-man mî-âyad*) *ki khatâ khurda ed.* (*mafhûm-am mî-shavad.*)

APPREHENDED—He was apprehended and put into prison.

—o giriftār shud, wa maḥbūs gardād. Or, *eshān o-rā giriftār karda dar ḳaid-khāna andākhṭand.*

APPROPRIATED—He has appropriated all his property to this purpose.—o az barā,e īn kār hama milkiyat-i-*khud-ash* (*guzāshṭa*) ast. (*makhṣūṣ karda.*)

APPROVE—Do you approve of what I say?—*ānchi mī-goyam* (*shumā pasand mī-kuned*), *yā na?* (*shumā-rā pasand mī-āyad*; *dar naẓar-i-shumā pasandīda mī-āyad*; *dar samā'i-ḳabūl-i-shumā mī-uftād*; *ba rā,e shumā muwāfiqat mī-kunad*; *ba mahall-i-ḳabūl-i-shumā maḳrūn ast.*)

ARABIC—He teaches the Persian and Arabic languages.—o *zabānhā,e fārsī wa 'arabī mī-ūmozānad.* Or, o *dar 'ajjamī wa 'arabī* (*ta'līm mī-kunad*). (*tadrīs mī-kunad*; *dars mī-dihad.*)

ARCHES—There are five arches in the veranda.—*dar pesh-khāna panj ṭāḳ ast.* Or, *dar aiwān panj mihrūb ast.* Or, *ān pesh-gāh panj kamān dārad.*

ARDUOUS—This is an arduous undertaking.—*murtakib shudan-i-īn kār mushḳil ast.* Or, *irtikāb-i-īn amr* (*dushwūr ast*). (*ishkāl dārad.*)

ARGUE—Let us argue the point together.—*biyā ki mā bāham bar īn nukta* (*mubāḥaṣa bi-kunem*). (*baḥṣ bi-kunem*; *burhān bi-namāyem*; *dalīl bi-dihem*; *hujjat biy-ūwarem.*)

ARGUMENTS—He uses very strong arguments.—o *bisiyār ḳawī dalīlhā ba kār mī-ūwarad.* Or, o *dalā,il-i-bisiyār ḳawī irād mī-kunad.* Or, *ṣabāt-i-(mustakīm) isti'māl mī-kunad.* (*ḳā'im*; *muḥkam*; *muḳawī*; *ustuwār.*) Or, *ān kas burhānhā,e ḳūṭī' dārad.*

ARITHMETIC—I am now learning arithmetic.—*ilhāl man 'ilm-i-(siyāk) mī-khwānam.* (*ḥisāb.*) Or, *ilhāl man 'ilm-i-riyāzī mī-ūmozam.* Or, *fī-l-ḥāl dar 'ilm-i-ghāyat ta'līm mī-yābam.*

ARMY—The king was at the head of his army.—*bādshāh ba sar-i-lashkar-i-*khud* būd.* (*malik pesh-rau,e 'askar.*)

ARRESTED—He was arrested for debt by Kāsim.—*ba sabab-*

- i-karz* (o az dast-i-kāsim giriftār shud). (*kāsim o-rū giriftār kard.*)
- ARRIVAL**—Have you heard the news of his arrival?—*āyā shumū khabar-i-(rasīdan)-ash shunīda ed?* (*wurūd; rasī-dagī; maqdam; wārid shudan.*)
- ART**—I am not acquainted with that art.—*az* (or *bar*) *ān hunar (wākif nayan).* (*wukūf na dāram.*) Or, *dar ān (san'at) mahārate na dāram.* (*fann, pl. funūn.*)
- ARTFUL**—They are very artful.—*eshān bisiyār (hīla-bāz) and.* (*rūbāh-bāz; hukka-bāz; dū rū; nīrang-pardāz; gurpaz.*) Or, *eshān dūm-i-fareb wa daghā mī-gustarand.* Or, *eshān majmū' i-fasād wa makr wa majmū'a, e zirk wa ghadr and.*
- ARTICLES**—They deal in various articles.—*eshān dar maṭā' i-har nau tijārat mī-kunand.* Or, *eshān pīlawar hastand (māl-i-jūzī) mī-faroshand.* (*ajnās-i-khūrda.*) Or, *eshān tujjār and māl-i-kullī mī-faroshand.*
- AS**—Has he repaired the carriage as I told him?—*ba mūjib-i-guftan-i-man (marammat)-i-kāliska karda ast, yā na?* (*tajdīd.*)
- ASCEND**—Let us now ascend the mountain.—*biyā tā il-hāl bālā, e koh bi-ravem.*
- ASK**—Ask him what is his name.—(*az o bi-purs*) *ism-i-shumū chīst?* (*o-rū bi-purs.*)
- ASS**—To whom does that ass belong?—*ān khar az ān-i-kīst?* Or, *mālik-i-ān khar kīst?*
- ASSEMBLED**—The people of the villages assembled.—*ahl-i-dihāt (jam') shudand.* (*majmū'; mujtam'; mujamma'.*) Or, *mardumān-i-bulūkūt (firāham) āmadand.* (*gird.*) Or, *jam' muḳīmān-i-karya (ijtimā') namūdand.* (*jam'iyat.*)
- ASSEMBLY**—I saw a great assembly of people.—*man gurohi-buzurge dīdam.* Or, *izhdihame bisiyār mulāhaza kardam.* Or, *jam'iyate kaṣīr mushāhida kardam.* Or, (*tā-ifa*) *'azīm ba nazar-i-man āmad.* (*jam'; jamā'at; zumra; kaṣrat-i-khalā'ik; mahsil, pl. mahāsil; majma' i-mardumān.*)

**ASSENT**—I assent to your proposal.—*man rā,e shumā-rā kabūl mī-kunam.* Or, *ba irāda,e shumā muttafiḳ-am.*  
Or, *man ba khwāhish-i-shumā karār mī-(kunam).* (gīram.)  
Or, *man muḳirr-i-ārzū,e shumā hastam.*

**ASSERTED**—He asserted that it is so.—*o (ba yaḳīn guft) ki ham chunīn ast.* (iḳrār kard; taḳḳik kard.)

**ASSIST**—We ought to assist each other.—*bāyad ki yak dīgar-rā madad bi-dihem.* Or, *marū bāyad ki yak dīgar-rā (mu'āwin bāshem.)* (mu'āwanat; imdād; yāwarī; pushtī; madad bi-kunem.) Or, *bāyad ki murād-i-yak dīgar-rā bar ārem.*

**ASSOCIATE**—Why do you associate with evil company?—*ba ṣuḥbat-i-bad chirā (muḳhālīṭat) mī-kuned?* (iḳhtilūt; mujālisat; muwāṣilat; ulfat; mubāsharat; mu'āsharat; murāfiḳat; uns.) Or, *bā bad-raftārān chirā (yār mī-shaved)?* (mī-nishīned; mī-paiwanded; dam sāz mī-bāshed; ṣuḥbat dāred.) Or, *chirā dar ṭawīla,e rindān mī-bāshed?*  
Or, *chirā ba mardūm-i-sharīr wa fattān iḳhtilūt mī-warzed?*

\*Or, *chirā dar silk-i-ṣuḥbat-i-safihān (ablahān, faromū-yagān, kam-zarafān, subuksārān, kamīnagān, bad-tīnatān, nāḳiṣūn, nā-kasān, bād-sigālān, nafas parwarān, khīra-rūyān, tīra-rāyān, turush-rūyān, bahāna jūyān, bad-khūyān, mu'jibān, nāḳiṣ-'aqlān, talkh-guftārān, mardum-azārūn, gadū-ṭaba'ān; na parhezgān) munsalik mī-shaved?*

**ASSURE**—I assure you there is no danger in that matter.—*man ba shumā rāst mī-goyam ki dar ūn mu'āmala hech khauf wa khaṭar nīst.*

**ASSUREDLY**—Assuredly this is true.—(*yaḳīn ast ki īn rāst*)  
*ast.* (be shakk īn ṣādīḳ; al ḥaḳḳ īn ḥaḳḳ; ba khudā īn ṣaḥīḥ; ba sar-i-khudat īn muḥaḳḳak.)

**ASTONISHMENT**—He manifested great astonishment on his part.—*o az ṭaraf-i-khud (ta'ajjub)<sup>1</sup>-i-bisiyār (zāḥir)<sup>2</sup> kard.*  
<sup>1</sup>(taḥaiyur; ḥairat.) <sup>2</sup>(āshkār.) Or, *ma'lūm ast ki ta-*

\* The meanings of these useful words, here grouped together, should be found from a Dictionary.



*haiyur bar o (mustauli) shud. (girifta.) Or, az taraf-i-khwesh mutahaiyir mand. Or, o angusht-i-tahaiyur ba dandān girift.*

**ASTRONOMY**—Are you acquainted with the science of astronomy?—*āyā az 'ilm-i-najūm (wāqif ed)? (wukūf dāred.)*

*Or, āyā dar 'ilm-i-astār chīze (mahārat) dāred? (dakhil.)*

**ATONE**—How shall I atone for this conduct?—*ba jihat-i-kaffāra, e in bad raftāri chi bi-kunam? Or, ba chi taur takfir-i-in khabūsat-i-nafas-i-man bi-kunam?*

**ATTACKED**—The enemy's cavalry attacked us.—*sawārān-i-dushman bar mā (hamla)<sup>1</sup> (kardand)<sup>2</sup>. <sup>1</sup>(yurish; tākht; hujūm.) <sup>2</sup>(burdand; āwardand.) Or, sawārān-i-dushman bar mā zadand.*

**ATTEMPTED**—He never attempted to learn.—*o hargiz tan-i-khud ba (ta'līm) na dūd. (ta'allum; tadrīs.) Or, o bi-l-kull koshish-i-khwāndan na kard.*

**ATTEND**—Let us attend to our studies.—*biyā ki mā ba sabak-i-khud (tan bi-dihem). (khayāl bi-dihem; shughl gīrem; mashghūl bāshem; mutawajjih bāshem; tawajjuh bi-kunem; multafit bi-shavem.)*

**ATTEND**—I have received notice to attend the court at ten o'clock.—*iḥzār-nāma ba jihat-i-man āmada ast ki (pesh-i-ḥākim-i-shara') ba sā'at-i-dah ḥāzīr bāsham. (criminal, dar maḥkama, e mujrima; civil, dar maḥkama, e maḥṣūl; judicial, dar maḥkama, e 'adālat.)*

**ATTENDANCE**—Your attendance there is required.—*ḥāzīr shudan-i-shumā dar ān jā zarūr ast. Or, ḥāzīr būdan-i-shumā dar ān jā az jumla, e zarūriyāt ast.*

**ATTENTION**—She pays attention to learning.—*ān zā, ifa ba 'ilm khwāndan bisiyār (ma, il dārad). (mā, il mī-bāshad; tawajjuh mī-kunad; iltifāt mī-kunad; mutawajjih mī-shavad.) Or, ān zan dar taḥṣīl-i-'ilm (tan) mī-dihad. (dil; khayāl.)*

**AUCTION**—Do you mean to attend the auction?—*āyā ba harrāj khwāhed raft? Or, āyā irūda dāred ki ba mazūd bi-raved?*

**AUTHENTIC**—I believe the information is authentic.—*man chunīn mī-fahmam ki īn khabar ṣaḥīḥ ast.* Or, *man bar īn khabar (i'timād) mī-kunam ki rāst ast.* (i'tikād; i'tibār.)

**AUTHOR**—Who is the author of this book?—*musannif-i-īn kitāb kīst?* (mu,allif; nawīsanda; naḵlband.)

**AUTHORITY**—By whose authority do you do this?—*shumā ba ḥukm-i-kudām shakhṣ īn 'amal mī-kuned?*

**AVARICE**—There is no end to his avarice.—(*tama'*)<sup>1</sup>-i-o (az ḥadd ziyāda)<sup>2</sup> ast. <sup>1</sup>(ḥirṣ; imsāk; bukhul; bakhīlī.) <sup>2</sup>(lā intihā; be ghāyat; lū ḥadd; be ḥisāb.)

**AVARICIOUS**—He is extremely avaricious.—*o nihāyat (bakhīl) ast.* (ḥarīṣ; bakhīl; ṭāmī'.) Or, *o abū-l-ḥirṣ ast.*

**AVERAGE**—What is the average of attendance at your school?—*ba maktab khūna, e shumā (sarāsarī) ta'adād-i-aṭfāl chi ḳadar ast.* (takhmīnan.)

**AVOID**—I cannot avoid going.—*man az raftan (iḥtirāz) na mī-tawānam kard.* (ijtināb; imtinā'; nafrat.) Or, *man az raftan (bāz na mī-tawānam mānd).* (sar bāz na mī-tawānam zad.) Or, *man tark-i-raftan-i-ūn jā na mī-tawānam girift.*

**AWAKE**—Awake me early in the morning.—*ba waqt-i-pagūh marā bedār bi-kuned.* Or, (*'alā-ṣ-ṣabāḥ*) *marā ikāz bi-kuned.* (ṣabūḥ; bām-dād; fajr; tabūshir-i-ṣabāḥ; ṣubḥ-i-ṣādīk; ṣubḥ-i-kāzīb.)

**AWARE**—I was not aware of this.—*man az īn wāḳif na būdam.* (*khabar na dāshtam; ittīlā' na dāshtam; muttālī' na būdam; wuḳūf na yāftam.*)

**AWFUL**—How inexpressibly awful is the state of those who despise God!—*ḥālat-i-ūn ashkhāṣ ki khudā-rū ḥaḳīr mī-dānand chigūna (hawbnāk) ast!* (sahmgīn; makḥūf; haibatwār.)

**AWKWARD**—He is awkward at his work.—*dar kār-i-khud (khām) ast.* (nā-ḳābil; muhmil; nā-shinās.)

**AWKWARD**—This is an awkward circumstance.—*wuḳū'-i-īn waḳī'at be waqt ast.* Or, *īn ḳaziya (ghair maḳbūl) ast.* (nā munāsib.)

AXE—Bring an axe, and chop this wood.—*tabare biyāred wa īn (chūb-rā pāra pāra bi-kuned). (hezum-rā kaṭa' bi-kuned; hema-rā bi-shikaned; ḥaṭab-rā bi-bured; waḳaid-rā munḳaṭi' bi-kuned.)*

## B.

BACHELOR—Is he still a bachelor?—*ūyā tā īn roz ān shakhṣ (mujarrad) ast. ('arusī na karda; 'azab; nā kad-khud.)*

BACK—What has he got on his back?—*ān kas bar pusht-i-khud chi dārad?*

BAG—Put this money in the bag.—*īn pūl-rā dar (kīsa bi-guzār). (kharīṭa bi-nih; jama'dān bi-kun; jīb biyandāz.)*

BAGGAGE—The soldiers departed this morning with their baggage.—*imroz ṣubḥ 'askariyān ham rāh-i-asbāb-i-khud rawān shudand.*

BAIL—Are you willing to become bail for him?—*ūyā shumā mī-khwāhed ki zāman-ash bi-shaved? Or, az ṭaraf-i-o (zūman) khwāhed shud? (kaṭl.) Or, zamānat-i-khud az ṭaraf-i-o kabūl dāred?*

BALANCE—What is the balance of my account?—*(mīzān)-i-ḥiṣāb-i-man chīst? (tamṣīl; baḳāyā,e.)*

BALE—Open the bale of cotton.—*basta,e pumba-rā (wā kun). (bāz kun; bi-kushā.)*

BALLAST—That vessel has come in ballast.—*ān jahāz (dar ṣabra) āmada ast. (khūlī.)*

BANISH—We may now banish our fears.—*ilḥāl mā dah-shathā,e khud-rā (yak ṭaraf kunem). (bar ṭaraf kunem; yak sū nihem; az dast rihā kunem.)*

BANKERS—They are bankers in Shirāz.—*eshān ṣarrāfān az shīrāz and. Or, eshān dar shīrāz ṣarrāfi mī-kunand.*

BANKRUPT—He has lately become a bankrupt.—*o dar īn rozhā (dar) shikasta ast. (war.) Or, o dar īn aiyām khisārat-i-hama māl-i-khud girifta ast. Or, o-rā khisārat-i-hama milk-i-khud rasīda ast.*

**BARE**—We sat on the bare ground.—*mā bar (zamīn-i-barahna) nishastem. (khūk.)*

**BARGAIN**—You have made a bad bargain.—*shumā mu'āhadat-i-ḵabiḥ karda ed.*

**BARKS**—This dog barks at everybody.—*īn sag ba har shakhḥ (ʿafʿaf) mī-kunad. (ʿawʿaw; nabbāḥ; wak-wak.)*

**BARRELS**—I have sold my 20 barrels of flour.—*man bīst barmīl-i-ārd-i-khud-rā farokhta am.*

**BARREN**—This land is entirely barren.—*īn zamīn bi-l-kull (shorabūm) ast. (malīʿ; subrūt; wairān; ḵābil-i-zirāʿat na.)*

**BASE**—Alas! what base conduct am I guilty of!—*afsos! chi ʿamal-i-bad az man sādīr shuda ast! Or, dareghh! murtakib-i-chi ʿamal-i-nā-shā, ista shuda am! Or, wāe! chi ʿamal-i-(ḵabiḥ) az wujūd-i-man sar bar āwarda ast! (fāsīd; shanīʿ; karīḥ; muḥkir.)*

**BASIN**—Bring some water in a basin.—*ḵadre āb dar tašt biyāred.*

**BASKET**—Put these things in a basket.—*andarūn-i-sabad īn chīzhā bi-(guzār). (kun; nih.)*

**BATHING**—I saw numbers of people bathing in the Euphrates.—*jamaʿiyat-i-khalḵe-rā dīdam ki dar daryā, e farāt (ghuṣl) mī-kunand. (tahārat.)*

**BEARS**—He bears this load on his head.—*o bar sar-i-khud īn būr (mī-barad). (ḥaml mī-kunad.) Or, o bar sar-i-khud īn ḥaml guzāshā, ḥāmīl-i-ān mī-bāshad.*

**BORE**—You bore it very patiently.—*shumā ān-rā ba (ṣabr tahammul karded). (istiḵlāl bar dāsht namūded.)*

**BEATEN**—I have beaten him twice in learning.—*dar āmokhtan dū bār bar o (ṣabkat) karda am. (burda; girifta.) Or, dar dars giriftan (dū martaba az o bar āmada am). (dū dafaʿ az o go, e burda am.)*

**BEATEN**—The master has thoroughly beaten the slave.—*mālik ghulām-i-khud-rā (khūb kofta) ast. (be muḥāba zada; zarb be muḥāba zada; be muḥāba faro kofta.) Or, khwāja ʿabd-i-khud-rā (kūtāk-kārī) karda ast. (ba zarb-i-shalāk khurd khām.)*

- BEAUTIFUL**—This is a beautiful garden. *in* (*bāgh*)<sup>1</sup>-i- (*khūb* *shūrāte*)<sup>2</sup> *ast*. <sup>1</sup>([of Eden] *jannat*; *firdaus*; *rauza*; 'adan: [flower] *bostān*; *gulistān*; *gulzār*; *gulshan*; [fruit] *daukat*; *bāghcha*; [kitchen] *pāliz*.) <sup>2</sup>(*dil-kushā*; *dil-āwez*; *dil-chasp*; *khūsh-namā*; *farhat-bakhsh*; *rāhat-angez tafriḥ-rasān*.)
- BECALMED**—The ship was becalmed four days.—*jahāz tū chahār roz* (*sākit*) *mānd*. (*sākin*.)
- BECKON**—Beckon to him to come here.—*ishāra bi-kun ki in jā biyāyad*.
- BECOME**—He has lately become very proud.—*o dar in roz hū bisiyār* (*maghrūr*) *shuda ast*. (*pur-gharūr*; *mutakabbir*; *mudammigh*; *jibbīr*; *nakhwat-kash*; *khud-pasand*.)
- BED**—He is ill and confined to his bed.—*o bimār ast wa bar bistar-i-khud uftāda ast*.
- BEE**—I have been stung by a bee.—*zambūr-i-'asl marā* (*nesh zada*) *ast*. (*gazīda*.)
- BEG**—I beg your pardon for what I have done.—*az ānchi karda am* ('*afw talab mī-kunam*). (*istighfār mī-sāzam*; *mustaghfir mī-shavam*; 'uzr *mī-sāzam*.) Or, *kalam-i-'afw bar gunāh-am bi-kashed*. Or, 'uzr-i-*taḥṣīr-i-mā-salaf-i-khud mī-kunam*.
- BEGGAR**—There is a beggar at the door.—*ba dar* (*faḳīre*) *istāda ast*. (*gadā,e*; *sā,ile*; *darweshe*; *rawān-khwāhe*.)
- BEGAN**—I have began to speak English.—*dar zabān-i-inglisī sukhan guftan shurū' karda am*. Or, *dar lisān-i-inglisī ḥaraf zadan girifta am*.
- BEGINNING**—It has neither beginning nor end.—*ān* (*awwal wa ākhir*) *na dārad*. (*ibtidā wa intihā*; *aghūz wa anjām*; *shuru' wa khātima*; *muḳaddama wa ākhirat*.)
- BELIEVES**—He believes whatever people tell him.—*bar ānchi mardumān mī-goyand* (*i'tiḳād*) *mī-kunad*. (*i'tibār*; *i'timād*; *bāwar*.) Or, *ba afwāh-i-ām mu'takide ast*. (*mu'tamide*.)
- BELONG**—Does this knife belong to you?—*in kārd az ān-i-shunū ast?*

**BEND**—The ears of corn, being ripe, bend to the ground.—*khoshahā, e ghalla az pukhtagī ba sū, e zamīn (faro) mī-shavand. (mā, il; kaj; mutawajjih; multa'it.)*

**BENEFIT**—Has the medicine afforded you benefit?—*īn 'ilāj shumā-rū (fā, ida) karda ast? (tāṣīr; manfa'at.)* Or, *az īn mu'ālaja (fā, ida dāda ed). (istifāda girijta ed.)* Or, *az khurdan-i-īn dawā shumā-rū kadre takhfif-i-marz shuda ast?*

**BESEECH**—I beseech you to pay attention.—*(iltimās) mī-kunam ki shumā badīn kār dīl bi-dihed. (istid'ā.)* Or, *iltifāt farmūda multafit bi-shaved.* Or, *multajī mī-shavam ki dar īn amr tan bi-dihed.*

**BESET**—He is beset on all sides with business.—*az har taraf ba kār-i-bisiyār mashghūl ast.* Or, *ba hama aṭrāf dar kār (maḥṣūr) ast. (maṣrūf.)*

**BESPEAK**—I am going to the shoemaker's to bespeak a pair of shoes.—*ba dukān-i-kafsh-doz mī-ravam tā farmā, ish-i-sūkhthan-i-yak juft-i-urusī bi-diham.*

**BEST**—I think it will be best to do so.—*man chunīn mī-fahmam ki īn chunīn kardan (ansab) ast. (afzal; aulqatar.)* Or, *maṣlahat-i-ān mī-bīnam ki īn kār 'ain-i-ṣawāb ast.*

**BESTOW**—I am a poor man, be pleased to bestow one diram.—*man muhtāj-am dirame 'aṭā bi-farmāyed.* Or, *man hājī-am pashīze ba khairat bi-dihed.* Or, *hājatmand-am az rū, e lutf marā dirame 'ināyat bi-kuned.*

**BETTER**—Mine is better than yours.—*māl-i-man az māl-i-shumā bihtar ast.*

**BEWARE**—Beware of idleness and ignorance.—*az ihmāl wa jāhili ihtizār bi-sāz.* Or, *az takāsul wa jāhiliyat pur-ḥaza bāsh.* Or, *az takāhul wa jahālat (ijtināb) bi-kun. (ihtirāz.)* Or, *(sustī) wa āwāragī-rā bi-guzar. (baṭūlat; kāhili.)*

**BEYROUT**—I have been three years in Beyrout.—*dar bayrūt tā si sāl būda am.* Or, *hālan si sāl guzashta ast ki man dar bayrūt (mu-ṭawaḳḳif būda am). (muḳīm būda am;*

*sākin shuda am; mutamakkin shuda am; ikāmat karda am; sukūnat dashta am.*)

**BID**—Why do you bid me do this?—*chirā marā farmā, ish-i kardan-i-īn kār mī-kuned?*

**BIG**—How big is the book you speak of?—*kitābe ki zikr mī-kuned, chi қadar hujūm dārad?*

**BILL**—Give me your bill, I will pay it.—*hisāb-i-khud-rā ba-man bi-dihed ān-rā adā khwūham kard.*

**BIND**—Bind him hand and foot.—*dast wa pāyash bi-band.*  
Or, *band bar dast wa pāyash bi-nih.*

**BIND**—Bind him neck and foot.—*silsila dar gardan wa zanjīr bar pāyash bi-(nih).* (*kun; band.*)

Pinion him.—*dast bar katif-ash bi-band.*

**BOUND**—He has bound up the parcel.—*ān kas (bukcha)-rā basta ast.* (*basta.*)

**BITTEN**—He was bitten by a jackal.—*yak shaghāle o-rū (gazīda) ast.* (*zakhmī karda.*) Or, *o az shaghāle gazīda shuda ast.*

**BLAMEABLE**—Am I blameable in this?—*āyā man dar īn kār (muқaşşar)-am?* (*taқşīrwār.*)

**BLAME**—The blame rests only upon me.—*siwā,e man kase dīgar muқaşşar nīst.* Or, *ilzām-i-īn taқşīr khāşş ba zīmma,e man ast.* Or, *īn jurm mahz az dast-i-man (bar āmada) ast.* (*sādir shuda.*) Or, *siwā,e man kase dīgar (ilzām-i-īn kār na dārad).* (*malzūm-i-īn kār nīst.*) Or, *ba juz-i-man kase dīgar mujrim na shuda ast.*

**BLAMELESS**—No, without doubt you are blameless.—*na, be shakk shumā (be kuşūr ed).* (*ma'sūm ed.*)

**BLED**—After being bled he recovered.—*ba'd az fasd kardan shifū yāft.* Or, *ba'd az rag zadan ifāқа yāft.* Or, *ba'd az hajūmat kardan andake rūhat yāft.*

**BLEEDS**—I have cut my finger, see how it bleeds.—*angusht-i-khud-rā burīda am, bi-bīned (chigūna khūn az o mī-chakad).* (*chi taur khūn mī-āyad.*)

**BLESSING**—By the blessing of God I am better.—*ba faṣṣl-i-allāh ta'ālā қудre ārūm yāfta am.*

- BLIND**—He is now quite blind.—*ān sha<sup>k</sup>hṣ bi-l-kull (nā-bīnā) ast. (kūr ; zarīr ; a'mā.)*
- BLINDFOLD**—He led him blindfold through the city.—*chashm-ash bast wa o-rā gird-i-shahr gardānīd.*
- BLOSSOM**—Where there is blossom we expect fruit.—*jā,e ki shugūfa ast, ummed-i-mewa ast.*
- BLOSSOM**—This plant will soon blossom.—*īn nihāl zūd (gul khwāhad kard). (shugūfa khwāhad dād.)* Or, *īn nihāl zūd bār khwāhad āward.*
- BLOTTED**—He blotted the whole of his papers.—*o bar hama kāghaz-i-khud dāgh-i-siyāhī andākhī.* Or, *o hama kāghaz-i-khud-rā ṭasūm kard.*
- BLOW**—Blow the dust off your book.—*az kitāb-i-khud-at gard (fūt bi-kun). (paf bi-dih ; wā pak.)* Or, *kitāb-i-khud-rā bi-takūned.*
- BLUNDER**—You blunder continually.—*shumā hamesha (sahw) mī-kuned. (khaṭā ; ghalat ; kuṣūr.)*
- BOLDER**—He is bolder than I.—*o az man (shujā'tar) ast. (be bāktar ; shajī'tar ; dilūwartar.)* Or, *o az man ziyāda shujā't dārad.*
- BOLT**—Fix a bolt on the window.—*dar darīcha chifte bi-zan.* Or, *dar ghurfa darbande murattib bi-kun.* Or, *dar rauzan band-kasha,e kā'im bi-kun.*
- BOND**—He wishes to have a bond for this amount.—*barā,e īn mablagh-i-pūl tamassuk mī-khwāhad.*
- BONE**—The dog has a bone in his mouth.—*sag dar dahan-i-khud 'aḡme dārad.*
- BOOKSELLER**—I have been to the bookseller's shop.—*ba dukān-i-kitāb-farosh būda am.*
- BORN**—He was born before you.—*o pesh az shumā (paidū) shuda būd. (maulūd ; zāda ; mutawallad.)*
- BORROW**—I want some money, from whom can I borrow?—*man kadre pūl mī-khwāham az kudām kas (karz) mī-tawānam girift? (wām ; 'āriyat.)*
- BOTTLE**—Put this oil into a bottle.—*īn raughan-i-talkh-rā dar (surūhī bi-guzār) (kūza bi-kun.)*



- BOTTOM**—Read to the bottom of the page.—*tā ba (intihā), e safha bi-khwāned. (ūkhir; anjām; khatm; ikhtitām; muntahā; tā ki tuh.)* Or, *ṣaḥīfa-rā tamām bi-khwāned.*
- BOW**—Having made a bow, he sat.—*o (salām kard) wa nishast. (sar-i-khidmat bar astān dāsht; zamīn-i-khidmat bosīd; khidmat kard; shart-i-khidmat ba jā āward; rasm-i-adab wa taḥiyat ba jā āward; sar-i-khidmat ba zamīn nihād; alif kāmāt-i-khud-rū chūn nūn kham sākht.)*
- BOWS**—Bows and arrows were formerly used in war.—*(dar aiyām-i-guzashta) tīr wa kamān aṣlihā, e jang būdand. (sābikan; dar aiyām-i-salaf; dar waqt-i-peshīn; muḳad-daman; pesh az īn; kabl az īn.)*
- BOX**—What shall I put in this box?—*dar īn ṣandūḳ chi bi-(guzāram). (kunam; niham.)*
- BRACELETS**—That lady wears bracelets.—*ān bānū yāra ba dast mī-kunad. Or, ān ṣāḥiba mī'zad ba dast mī-poshad. Or, ān khātūn dast-biranjān dar dast mī-kunad.*
- BRANCHES**—That tree has many branches.—*ān shajar bisiyār (afanīn) dūrad. (furū', sing. far'; aghṣā, e, sing. ghuṣu; fājhā; shākhkhā.)*
- BRASS**—Don't you know brass from copper?—*āyā birinj-rā az mis na mī-dāned? Or, farḳ mā-bain birinj wa mis na mī-kuned? Or, farḳ-i-birinj wa mis na mī-dāned?*
- BRAVE**—His soldiers are very brave.—*'askariyān-ash khailī (shujā') and. (dilīr; jang-jū; dushman-kush.)*
- BRAVERY**—What bravery have they displayed?—*eshān chi (shujā'at namūda) and? (dilāwarī zūhir karda; ḥimmat izhār sākhta.)*
- BRAYING**—The ass is braying.—*ḥimār (nahīk mī-zanad). ('ar-'ar mī-kunad; mī-shorad.)*
- BREADTH**—What is the breadth of that cloth?—*('arḟ)-i-ān pārcha chi ḳadar ast? (pahan; kushādagī.)*
- BROKEN**—He has broken it in pieces.—*o ān-rā (khurd-khurd karda) ast. (pāra-pāra shikasta; reza-reza gusekhta.)*

**BROKEN**—He has broken the agreement.—(*k̄hilāf*)-i-'ahd *kārda ast.* (*nuq̄ṣ*; *fask̄h.*)

**BREATH**—I have run to such a degree that I am out of breath.—*man chunīn dawīda am ki (nafs) na mī-tawān-am zad.* (*tanaffus*; *dam.*) Or, *man chunūn dawīda am ki majāl-i-nafs kashīdan na (dāram).* (*āwurum.*)

**BREED**—These insects breed in the rice.—*īn kirmhā dar birinj paidā mī-shavand.*

**BRED**—He bred up his children in the best manner.—*o aṭ fāl-i-k̄hud-rā ba (ṭarīk-i-aḥsan parwarish dād).* (*afzalu-l-wajh tarbiyat kard*; *bihtarīn-i-ṣūrat nashw o namā dād.*)

**BRIBED**—He was bribed to commit that wicked deed.—*o rishwat girifta ān kār-i-shanī' kard.* Or, *ba jihat-i-kār-i-shanī' o-rā rishwat dāda shuda ast.*

**BRICKS**—Bricks are made of this kind of earth.—*az īn k̄ism-i-(gil) k̄hishthā sāk̄hta mī-shavand.* (*k̄hilāb.*)

**BRIDEGROOM**—I saw both the bridegroom and the bride.—*har dū dāmād wa 'arūṣ dīdam.*

**BRIGHT**—Do you observe that bright star?—*āyā ān (najm-i-mujallī)-rā mī-bīned?* (*sitāra, e darafshān*; *āk̄htar-i-darak̄hshān.*)

**BROAD**.—How broad shall I make this mat?—*īn (boriyā)<sup>1</sup> chi k̄adar ('arīz)<sup>2</sup> bi-sāzam?* <sup>1</sup>(*zīgh*; *ḥāṣir.*) <sup>2</sup>(*pahan*; *wāṣī.*)

**BROKER**—He is by trade a broker.—*o ba ḥarfat dallāle ast.* Or, *o ba ḥasb baiyā'e ast.* Or, *pesha, e o dallālī ast.*

**BRUSH**—Here is a brush, where is the paint?—*īn jā kalam-i-mū ast, ammā rang kujā?*

**BUD**.—These trees are beginning to bud.—*īn darak̄hthā shugufstan mī-gīrand.* Or, *īn ashjār (dar shugufstan) and.* (*ba shugufstan dar āmada.*)

**BUILD**—I am going to build a house.—*man makāme ta'mīr k̄hwāham kard.*

**BULL**—Are you not afraid of the bull?—*az ān nar-gāw (na mī-tarsed)?* (*shumā-rū k̄hauf nīst*; *muk̄hauwaf na mī-bāshed.*)

- BUNDLE**—Where shall I put this bundle?—*īn buḡcha-rā kujā bi-(guzāram). (niham; kunam; dāram.)*
- BURDEN**—The whole burden rests upon me.—*tamām bār bar man ast. Or, man ḡmīl-i-tamām ḡaml-am.*
- BURN**—Burn this waste paper.—*īn kāghaz-i-raddī-rā ba āṭash bi-dih. Or, īn kirṭas-i-bekār-rā ba āṭash bi-soz. Or, īn kāghaz-i-muhra-dār-i-mardūd-rā ba āṭash biyandūz.*
- BURST**—They drank so much that they almost burst.—*ān ḡadar naushīdand ki (nazdik būd ki shikam-i-eshān bi-tarkad). (dar tarkīdan-i-shikam-i-eshān chīze na mānda būd.) Or, eshān ba ān ḡadar āshāmīdand ki mi'da, e eshān ḡarīb ba tarkīdan būd.*
- BURST**—He burst open the door.—*o darwāza-rā shikasta wāz kard.*
- BURY**—He is gone to bury his father.—*o padar-i-khūd-rā dafn kardan rafta ast. Or, (o barā, e tajhīz wa takfīn) kardan-i-wālid-i-khūd rafta ast. (o barā, e tadjfīn.)*
- BUSINESS**—He is come on business.—*o barā, e (shughl) e āmada ast. (kāre; 'amale; ḡājate.)*
- BUSY**—He is now very busy, and cannot speak to you.—*ilhāl (ba kār mashghūl ast) wa ba shumā sukhan guftan na mī-tawānad. (mashghūl-i-khidmat ast; ba kār o bār ishtighāl dārad; ba mu'āmila mushtaghāl ast; dar band-i-khūsh ast.)*
- BUY**—I am going to the bazar to buy paper.—*man ba bāzār az barā, e kharīdan-i-kāghaz mī-ravam.*

## C.

- CABLE**—That ship has lost her anchor and cable.—*langar wa (kals)-i-ān jahāz har dū gum shuda ast. (ḡaṭāj.)*
- CAGE**—This cage is to keep birds in.—*īn kafṣ barā, e nigāh dāshtan-i-paranda ast.*
- CAKE**—Where did you get that cake?—*ān (kulīcha) az kujā ba dast-i-shumā rasīd. (ka'k; bishmāt; ḡurṣ; ragḡīf, pl. ragḡūf.)*

- CALAMITY**—This will be to them a great calamity.—*īn (āfat-i-'aẓīm)' bar eshān wāki' (khwāhad shud).<sup>2</sup> 1(šadma, e kabīr ; balā, e buzurġ ; ḥādiša, e kalān.) 2(khwāhad uftād.)*
- CALUMNIATES**—He calumniates a person.—*o dar postīn-i-mardume mī-(uftād). (ravād.) Or, o ḥarf-i-kase mī-chīnad. Or, o ḡḥibat-i-kase mī-kunad. Or, o dar 'aib giriftan-i-kase mī-koshad. Or, o kase-rā ḡḥaibat mī-kunad. Or, o kase-rā ba badī yād mī-kunad. Or, o nām-i-kase ba zishtī mī-barad.*
- CALCULATION**—Have you made a calculation of the cost?—*(ḥisāb)-i-kharj jam' karda ed? (takhmīna ; muwāzina.)*
- CALF**—The cow and calf were together.—*māda-gāw wa gūsāla baham yak jā būdand.*
- CALM**—The sea was quite calm.—*baḥr bi-l-kull (be' mauje) būd. (bi lū amwāj ; mushawwish na.)*
- CANVAS**—Where did you buy this canvas?—*īn (palūs)-rū az kujā kharīda ed? (pārcha, e kanū.)*
- CAPACITY**—He is a person of great capacity.—*ān shakhṣ bisiyār (kūbiliyat) dārad. (isti'dād ; firāsat ; idrāk ; kuwat-i-madriqa ; dirāyat ; ahliyat ; dūnish.) Or, ān shakhṣ (dar firāsat kāmīl) ast. (ṣāḥib-i-fazīlat ; ṣāḥib-i-fazl-i-kamāl.) Or, 'aklmandī, e ān kas ba kamāl rasīda ast.*
- CARD**—He has sent me a card of invitation.—*ān kas ruḡ'a, e da'wat-rā ba jihat-i-man firistāda ast.*
- CARE**—I have no care on that account.—*dar ān sukhan (parwā) na dāram. (fīkr ; andoh ; muzāyāqa ; dil-tangī.) Or, az ān amr ḡham na (dāram). (kḥuram.) Or, dar dil-i-kḥud tafakkure-rā rāḥ na diham.*
- CARRYING**—I saw him carrying a load on his head.—*man o-rā dīdam ki bār bar sar guzāshta mī-ravād.*
- CASE**—Have you no case for your razor?—*āyā (ḡḥilāf-i-teg-i-dallākī)-rū na dāred? (jild-i-ustura ; miyān-i-mardūda.)*
- CASE**—This is a very difficult case.—*īn murāfa'a (mushkil ast). (ishkāl dārad.)*
- CASH**—In cash and notes I have 100 dinars.—*dar wajh-i-naqd wa barūt šad dīnar dāram.*

- CAST**—Cast away this clothing.—*in libās-rā bar andūz.*
- CASTLE**—He lives near the castle.—*nazd-i-ḥisār sukūnat dārad.* Or, *ḥarīb-i-(ḥasr) manzil dārad.* (*ḥiṣn.*)
- CATALOGUE**—Have you seen to-day's catalogue of the sale?—(*fihrist*)-*i-ḥarrāj-i-imroz-rū dīda ed?* (*fard; fard-i-tafṣīl.*)
- CATCH**—Catch that bird.—*ān murgḥ-rū (akḥz bi-kun).* (*bi-gīr.*)
- CAUSE**—Do you know the cause of this?—(*sabab*)-*i-īn amr mī-dūned?* (*'illat; wāsiṭa; mūjib.*)
- CAUTION**—What need of all this caution?—*ḥājat-i-īn chunīn (kḥabardārī) chīst?* (*dūr-andeshī; 'ākibat-andeshī; dūr-bīnī; iḥtiyāt; ḥazar; iḥtirūz; taḥzīr; ḥazam; ta,ammul; tadbīr.*)
- CAUTIOUS**—We ought to be cautious, and not to give offence to any.—*marā bāyad ki az zuhmat dādan-i-kase ḥazar bi-kunem.* Or, *marā bāyad ki tā tawānem az aẓiyat dādan-i-kase (kḥabardār shavem).* (*hoshiyār bāshem; ḥazūr shavem; ṣāhib-i-iḥtiyāt bāshem; muḥtazir bāshem.*)
- CEASE**—When will you cease talking?—*az sukḥan guftan kai (farūghat) khwāhed kard?* (*maukūf; farūgh; tawaḥ-ḥuf.*) Or, *kai tark-i-ḥaraf zadan khwāhed (girift)?* (*kard.*)
- CELEBRATED**—He is a very celebrated poet.—*o shā'ire bisiyār (mashhūr) ast.* (*mā'rūf; mauṣūf; nāmwar; mu'-azzam; mamdūh.*) Or, *o 'ullūma, e shu'arū ast.*
- CENTRE**—Place this in the centre.—*in chīz-rā dar (miyān bi-guzār).* (*markaz-i-dā,ira bi-nih.*)
- CENTURY**—This house has been built a century.—*ṣadd sāl guzashta ast ki in khāna (mā'mūr shuda ast).* (*-rā ta'mūr karda and.*)
- CERTAIN**—I am certain of it.—*man in-rā yaqīn mī-dūnam.*
- CERTIFICATE**—I have received from him a certificate of my capacity and good conduct.—*man az o ba nisbat-i-ḥābīliyat wa nek-raftārī, e khūd (sifūrish nāma), e yāfta am.* (*dast aweza; liyākat nāma.*)
- CHAFF**—Here is plenty of chaff, but no wheat.—*in jā post-*

*i-gandum firāwān ast magar gandum na. Or, īn hama sabos ast (nishān)-i-gandum dar īn nīst. (aṣar.)*

CHAIN—Is this chain made of iron?—*āyā īn zanjīr-(i-āhanī) ast? (az āhan sākh̄ta shuda.)*

CHALK—He writes only with chalk.—*ān kas fuḳat ba gil-i-safaid mī-nawīsad.*

CHANGE—He is gone there for change of climate.—*az barū,e (tabdīl)-i-āb o hawā ān jā rafta ast. (taḥwīl.)*

CHANGE—I must change my clothes.—*marā bāyad ki libūs-i-khud-rā ('iwaz) bi-kunam. (badal; tabdīl; ibdāl.)*

CHANGEABLE—His mind is changeable.—*o mutalawwīnu-ṭ-ṭab' ast. Or, o sahilu-l-ḳabūl wa sahilu-l-tark ast. Or, o ṣābitu-l-ḳaul wa ḳā,imu-l-mizāj nīst. Or, dīl-ash (be ḳarār) ast. (nā pāyadār.) Or, o talawwun dar ṭab' dārad.*

CHAPTER—What chapter shall we read?—*kudām bāb bi-ḳhwānam?*

CHARACTER—He bears an excellent character.—*o nām-i-neko dārad. Or, o (ṣūhib-i-'izzat) ast. (zū-l-'izzat; mu'azzaz; mukarram.)*

CHARCOAL—She draws pictures with charcoal.—*ān zan taṣwīrhā ba zagḥāl mī-kashad.*

CHARGES—He charges very high.—*o girān ḳīmat mī-kunad. (ḳhwāhad.)*

CHARITABLE—They are very charitable to the poor.—*eshān ba (gharībān karīm) and. (muḥlisān raḥīm; maḥlūkān saḳhī; mustamandūn sadḳat-baḳhsh.)*

CHARITY—He bestows a great deal in charity.—*o bisiyār (ḳhairāt) mī-dīhad. (ṣadḳa; taṣadduḳ; zakāt; zūkwat.)*

CHARMING—That is a charming song.—*ān naghma,e dīl-farēb ast. Or, ān sarod-i-ṭarab-angez ast. Or, ān samū'-i-dīl-āwez ast. Or, ān tarannum-i-dīl-faroz ast. Or, az ān naghma kase-rū shor wa ṭarab dar sar mī-āyad. Or, az ān naghma kase dar ḥūlat wa ṭarab mī-bāshad.*

CHEAP—These articles, I think, are cheap.—*man mī-pīndāram ki īn chīzhā (arzān) and. (kam-ḳīmat; subūḳbahā.)*

- CHEAT**—They cheat whom they can.—*eshān ba har kase ki mī-tawānand fareb mī-dihand.* Or, *eshān ba har kase ba kadar-i-makdūr-i-khud (ghadr mī-kunand).* (*ghabn mī-sāzand ; hīla-bāzī mī-kunand ; ghābin mī-būshand.*)
- CHEESE**—This cheese is not good.—*īn panīr (khūb nīst).* (*lih shuda ast.*)
- CHICKENS**—I saw a hen with ten chickens.—*man mākiyānērā ba ma' dah chuza dīdam.*
- CHIEF**—My chief reason for coming here was to see you.—*man mahz az barā, e dīdan-i-shumā īn jā āmada am.*
- CHILDHOOD**—I have known him since his childhood.—*man az (hīn-i-tufūliyat-ash) o-rā dānista am.* (*aiyām-i-kodakīyash ; 'ahd-i-khurdīyash.*) Or, *az waqte ki o tīf būd man o-rā shinākhta am.*
- CHILDISH**—These are but childish employments.—*īn faqat (bāzī, e kodakān) ast.* (*kār-i-kodakī.*)
- CHINA**—He has lately come from China.—*dar īn rozhā az chīn wārid shuda ast.*
- CHIPS**—Why are all these chips here? take them away.—*īn khāshūk chirā īn jā ast? ān-rā bar dār.* Or, *īn (tarāshhā) chirā īn jā uftāda ast? ān-rā bi-bar.* (*rezahā, e chūb.*)
- CHISEL**—Cut this stick with a chisel.—*īn chūb-rā ba mabza' bi-tarāsh.*
- CHOICE**—It was his own choice to do so.—*o īn kūr ba khwāhish-i-khud kard.* Or, *īn chunīn kār kardan o-rā ikhtiyār uftād.*
- CHOOSE**—Choose which of these two you please.—*az īn har dū tā yake-rā (bi-guzīn).* (*bi-chīn ; ikhtiyār bi-kun ; kabūl bi-kun.*)
- CINNAMON**—Mix some cinnamon with the other spices.—*ham-rāh-i-dīgar mašūliḥ dār-chīnī (biyāmez).* (*makhluṭ bi-kun ; takhlīṭ bi-kun ; ikhtilāṭ bi-kun ; bi-khisānīd.*)
- CIRCLE**—They all sat in a circle.—*eshān (dar šurat-i-dā,ira) nishastand.* (*halqa zada.*)
- CIRCUIT**—He is now judge of circuit.—*ān ilḥāl ḥākim-i-dā,ir ast.*

- CIRCULATED**—They have circulated notices in all directions.  
—*eshān ba har taraf ishtihār-rā jārī karda and. Or, ba har taraf ittīla' nāmajūt-i-eshūn ijrā yāfta and.*
- CIRCULATION**—Has this coin been long in circulation?—  
*īn zarb az bisiyār waqt murawwaj būda ast. Or, āyā bisiyār sāl ast ki īn sikka (rū,ij-būda) ast. (rawāj yāfta.)*
- CIRCUMSTANCE**—This is a curious circumstance—*īn sū-niḥa,e 'ajīb ast. Or, īn kaifiyat-i-bisiyār nādir ast. Or, īn ahwāl-i-khailī ta'ajjub āmez ast.*
- CIVIL**—He is one of the civil servants of the Government.  
—*o yake az šāḥibān-i-(amūr-i-daulat) ast. ('amāl-i-mamlakat.)*
- CIVIL**—He is civil to every one.—*o ba har kas (mulā,im) ast. (salīm; halīm; adīb; mu,addab; šāḥib-i-sulūk; khalīk; šāḥib-i-adab; mulā'īf; la'īf.) Or, o ba har kas ta'zīm mī-kunad.*
- CIVILITY**—He received us with great civility.—*o ba bisiyār (tawāzu') bā mā mulākāt kard. (khulk; ikhlāk; adab; sulūk; mulā,imat; mudārā; mudārūt.)*
- CLAIM**—Have you any further claim on that gentleman's estate?—*bar imlak-i-ān šāḥib iddi'ā,e dīgar dāred?*
- CLEVER**—She is more clever than he.—*ān zan az ān mard (dānā)-tar ast. (zakī; hoshiyār; kūr-guzār; mašlahat-guzār; pukhta.)*
- CLIENT**—The attorney has written to his client.—*ān wākil ba muwakkil-i-khud nawishta ast.*
- CLIMATE**—The climate of Europe is very fine.—*āb o hawā az mulk-i-maghrib bisiyār khūb ast.*
- CLIMBING**—He was climbing a tree.—*o (bālā,e darakht bar) mī-raft. (bar darakht bālā.)*
- CLINGS**—That child clings to its mother.—*ān farzand ba (mādar-i-khud mī-chaspad). (gardan-i-mādar-i-khud mī-awezad.)*
- CLOAK**—Leave your cloak in the hall.—*(bālā-posh,-)i-khud-rā dar dālān bi-guzār. (farghul; labāda; jawālik.)*
- CLOCK**—What is the time by the church clock?—*ba sā'at-i-*



(*'iṣū-kada*) *chi sū'at ast?* (*'ibādat-gāh*; *khāna*, *e khudā*; *ma'bid*; *sijda-gāh*; *masjid*; *jāmi'*.)

It is near two o'clock.—*ḵarīb ba sū'at-i-dū ast.*

**CLOTHE**—They clothe the naked and feed the hungry.—(*barahnagūn*)<sup>1</sup>-*rū mī-poshānand wa (gursinagūn)*<sup>2</sup>-*rū khurish mī-dihand.* <sup>1</sup>(*'ariyānān*; *'urīyān.*) <sup>2</sup>(*jau'ānān*; *jū,i'ān*; *muji'ān.*)

**CLOUDS**—There are many clouds, it will rain heavily.—(*abr*) *bisiyār ast bārān khūb khwāhad bārīd.* (*megh*; *saḥāb*; *ghaim.*)

**COACHES**—Some people ride in coaches, others go on foot.—*ba'ze mardunān ba kāliska sawār mī-shavand wa ba'ze piyāda mī-ravand.*

**COARSE**—This cloth is very coarse.—*īn pārcha bisiyār (kuluft) ast.* (*ṣalb*; *hanguft*; *jar'ab*; *nāfij*; *satīkh*; *sitabr.*)

**COBWEB**—Sweep away that cobweb.—*ān parda, e 'ankabūt-rā jārūb bi-kun.* Or, *ān (nasju-l-'ankabūt)-rā az īn jā bi-rūb.* (*malḵāṭ.*)

**COLD**—I feel very cold.—*man burūdat-i-'azīm iḥsūs mī-kun-am.* Or, *marū (sardī), e bisiyār maḥsūs mī-shavad.* (*bard.*)

**COLLECTED**—A great crowd was collected.—*majma' -i-buzurg majmū' shud.* Or, *jamā'at-i-kaṣīr (jam') shud.* (*mujtamī'*; *mujamma'.*)

**COLLECTOR**—He is now collector (revenue-officer) of Shī-rāz.—*o ilhāl (taḥṣīldār)-i-shīrāz mu'aiyan ast.* (*muḥaṣṣil*; *būzhgīr*; *khīrāj-i-jam'alīl*; *jāmi' -i-maḥāṣīl.*)

**COLLEGE**—Have you seen the new college?—(*madrassa, e nau*) *dīda ed?* (*dāru-l-'ilm-i-jadīd.*)

**COLOUR**—What colour shall I make it?—*rang-i-ān chi bisūzam?*

**COMB**—Take a comb, and comb your head.—(*shāna*)<sup>1</sup> *bi-gīr wa mūyat-rā (shāna bi-kun)*<sup>2</sup>. <sup>1</sup>(*mashḥ*; *sarkhāra.*) <sup>2</sup>(*mushḥ bi-kun*; *shāna bi-zan.*)

**COMFORT**—This affords me comfort in my trouble.—*īn dar (zaḥmat)-am tasallī mī-bakhshad.* (*taḥdī*; *ranj*; *īzū.*) Or, *īn chīz (marham-i-dil-i-majrūḥ-am) mī-bāshad.* (*tasallī*

*bakhsh-i-dil-hazīn-am.*) Or, *īn chīz marā az takhlīf takhfīf mī-dihad.*

COMMANDED—He commanded me to go instantly.—*ān shakhsh ba man hukm farmūd ki hamān sū'at ūn jā bī-rau.*

COMMENCE—Let us now commence our work.—*biyā tā (shurū'-i-kūr-i-khud) bi-kunem. (kūr-i-khud-rā shurū'.)*

COMMEND—I commend your prudence.—*man (ta'rīf)-i-tamīz-i-shumā mī-kunam. (tahsīn; āfrīn; tauṣīf; sitū,-ish.)* Or, *imtiyāz-i-shumā muwāfīku-r-rā, e khud-am mī-āyad.* Or, *hazar-i-shumā marā pasand mī-āyad.* Or, *dūr-andeshī, e shumā-rū taṣwīb mī-namāyam.*

COMMERCE—Baghdad is a first-rate seat of commerce.—*Baghdād 'unda, e jā, e tijārat ast.*

COMMITTED—He was committed to prison.—*o dar maḥbas firistāda shud.* Or, *o dar kaid-khāna mursil shud.*

COMMON—The common people speak thus.—*mardumān-i-'awāmm īn chunīn mī-goyand.* Or, *īn kalām muḥāwara, e 'āmm ast.*

COMMUNICATE—Communicate this to him.—*īn sukhan bado (baiyān) bi-kun. (zāhīr; iẓhār; ashkāra; fāsh; huwaida.)*

COMMUNICATIVE—He appears to be very communicative.—*ma'lūm mī-shavad ki o (zabān-i-darūz dārad). (bisiyār go, e ast.)*

COMPANION—I have no companion.—*man (muṣāḥibe) na dāram. (mūnise; ma, nūse; ham-ṣuḥbate.)*

COMPANY—I am glad to be in his company.—*khāṭir-i-man, ba mukhālīqat-i-o ma'il dārad.* Or, *ṣuḥbat-ash ghanīmat shumāram wa khidmat-ash yaghmā.* Or, *ba munā-dimat-ash raghbat mī-(dāram). (kunam.)* Or, *ba ikhtilāt-i-o bisiyār ma'il mī-dāram.* Or, *az muṣāḥibat-ash khāitī khūshnūd am.* Or, *murāfikat-ash marā khūsh mī-āyad.* Or, *sūd-i-sarmāye 'umr-am wiṣūl-i-o-rā mī-shumāram.*

COMPARE—Let us compare my writing with yours.—*biyā tā khatt-i-marā ba khatt-i-shumā (dar tashbīh bi-dārem). (tashbīh bi-kunem; mukābil bi-kunem.)* Or, *biyā ki mā har dū khatt-i-khud-rā dar mīzān-i-taswīyat bi-nihem.*

- COMPASS—A ship sails by the compass.—*ba (wāsīṭa), e kutb-numā jahāz rāh mī-ravad. (waṣīla.)*
- COMPASSION—Why act thus? have you no compassion?—*chirā chunīn kār mī-kuned? shumū-rā (ruḥmat) na mī-āyad? (rahm; shafkat; talattuf; tarrahum.)* Or, *chirā ba kase chunīn kār mī-kuned? dil-i-shumū na mī-sozad.*
- COMPETENT—Are you competent to the work?—*shumā liyākat-i-īn kār dāred?* Or, *shumā kābil-i-īn 'amal hasted?* Or, *īn kār az dast-i-shumā bar mī-tawānud āmad?*
- COMPLAINED—I have long complained of his conduct.—*bisiyār aiyām (guzashta ast ki az af'āl-ash (shikāyat) karda am. (nālīsh; gīla; faryād; shakwā.)*
- COMPLAINTS—He is always coming with complaints.—*o hamesha (daftar-i-shikāyat bāz) mī-kunad. (faryād; nālīsh.)*
- COMPLETE—He is complete master of this language.—*o dar īn zabān kāmīl ast.* Or, *o dar īn liṣān kāmīliyat dārad.*
- COMPLIMENTS—Sir, Mr. ——— sends his compliments to you.—*ṣāhibā ṣāhib-i-fulān ba shumā (salām mī-rasānad). (taslīm mī-dihad.)*
- COMPLY—Unless you comply, what can I do?—*agar shumā rāzī nīsted chi bi-kunam?*
- COMPOSING—He is now composing a grammar.—*o ilhāl ṣarf wa naḥw (taṣnīf) mī-kunad. (ta, līf.)*
- COMPREHEND—I don't exactly comprehend this.—*īn sukhan (-rā khūb na mī-fahmam). (dar 'aql-i-man durust na mī-āyad.)*
- CONCEAL—I cannot conceal this matter.—*man na mī-tawānam ki īn sukhan-rā (pīnhūn dāram). (nihufta kunam; mastūr kunam; ikh fā kunam; makh fī dāram; kitman or makuṅn dāram; bi-posham.)*
- CONCEIT—Let us not indulge conceit.—*marā bāyad ki (khud-pasand na bāshem). (az khud na bālem; 'ujb dar sar na dārem; dimagh-i-behūda na pazem; khud-bīn na bāshem.)*

CONCEITED—That man is very conceited.—*ān shakhs khailī* (*mu'jib*) *ast.* (*maghrūr*; *khud-pasand*; *khud-rā,e*; *khud-bīn*; *khud namā*; *mudammagh.*)

CONCEIVE—I conceive you are in the right.—*man mī-dūnam ki shumā ba rāh-i-rāstī mī-bāshed.*

CONCERN—This business does not concern you.—*īn kār ba shumā* (*ta'alluḡ na dārad*). (*'alāḡa na dārad*; *muta'alliḡ nīst*). Or, *dar īn kār dakhli-taṣarruf-i-shumā nīst.* Or, *shumā, dar īn kār dakhli-taṣarruf na mī-tawāned kard.*

CONCERN—This has caused her much concern.—*az īn kai-fiyat ān zan bisiyār mutafakkir gardīd.* Or, *īn amr sabab-i-iṣṭirāb-i-'azīm-i-ān nisā shud.*

CONCLUDE—It is time to conclude.—*ilhāl waḡt-i-(tamām kardan) ast.* (*khatm*; *khātima.*)

CONCLUSION—This is the conclusion of the chapter.—*īn (ākhīr)-i-bāb ast.* (*khatm*; *ikhṭitām.*)

CONDITION—My condition is better than his.—*ḡāl-i-man az aḡwāl-i-o* (*bihtar*) *ast.* (*aḡsan.*)

CONDUCT—His conduct is to be commended.—*raftār-ash lū,ik-i-ta'rīf wa taḡsīn wa āfrīn ast.*

CONDUCT—Who will conduct us thither?—*ān jū ki marā* (*rahbarī khwāhad kard*)? (*khwāhad burd*; *dallālat khwāhad kard.*)

CONFESS—I confess my conduct has been amiss.—*man (i'tirāf) mī-kunam ki kirdar-i-man ma'yūb ast.* (*ikrār.*) Or, *man khud ḡā,il-am bar ānki dar īn amr chīze taḡṣīr az man ṣādīr shuda ast.* Or, *man muḡīrr-i-bad raftārī,e khud hastam.*

CONFIDENCE—I place no confidence in what they say.—*bar suḡhanhā,e eṣhān* (*wuṣūḡ-i-man nīst*). (*i'tibār* or *i'timād na mī-kunam.*) Or, *i'tiḡād-i-ḡaul-i-eṣhān nazd-i-man bi-l-kull sāḡiḡ shud.*

CONFINED—He is now confined in jail.—*o ilhāl dar ḡaid-khāna ḡaid karda shuda ast.* Or, *o ilhāl dar maḡbas maḡbūs ast.* Or, *o aknūn dar* (*sijṅ nihāda*) *shuda ast.* (*zindān basta*; *ḡaid-khāna muḡaiyid.*)

- CONFIRMED**—Is the news confirmed or not?—*in khabar (ṣābit) shuda ast yā na? (taḥkīk; muḥarrar.)*
- CONFUSED**—You have confused my work.—*kār-i-marā (darham barham) karda ed. (pareshān.)*
- CONFUSED**—He is confused.—*ān kas (sarūsīma) ast. (pareshān; mutaraddid; sar-gardān; hairān; muḥtarib; muḥtarīr.)*
- CONNECTION**—There is no connection in these sentences.—*in jumlahā ba yak dīgar (nisbat na dārand). (bā ham munsalik nayand; muntazim nayand; 'alūka na dārand.)*
- CONQUERED**—He conquered the whole country.—*o bar tamām mulk (tasalluṭ yāft). (musalluṭ shud.)* Or, *zer-i-ḥukm-i-khud tamām diyār-rā dar āward.* Or, *o sultānat-rā dar taṣarruf-i-khud dar āward.* Or, *mamūlik-i-aṭrūf (o-rā musallam shud). (dar ḳabz-i-o dar āmad.)* Or, *o tamām mulk-rā (maftūḥ) kard. (fath.)* Or, *o mutuṣarrif-i-nāḥiyat shud.*
- CONSCIOUS**—I am not conscious of having said 'so.—*man yād na (dāram) ki in chunīn suḳhan gufta am. (mī-kunam; mī-gīram.)* Or, *(dar yād-i-man na mī-āyad) ki in chunīn gufta am. (ba yād-am na mī-āyad; man ba yād na dāram.)*
- CONSENT**—Do you consent to my proposal?—*ba rā,e-i-man (rāzī hastad)? (raṣā mī-dihed.)* Or, *tajwīz-i-marā ḳabūl mī-kuned?* Or, *tadbīr-i-man maḳbūl-i-khāṭīr-i-shumā ast?*
- CONSENT**—She went without my consent.—*baghair-i-(ijāzat)-i-man ān za'ifa raft. (izn; rukhsat; raṣā,e.)*
- CONSEQUENCE**—That is of no consequence.—*ān zarar na dārad.* Or, *muḥāyāḳa,e in m'anī nīst.* Or, *dar ān maḥāyāḳa nīst.*
- CONSIDER**—I will consider it.—*bar ān amr tajwīz khwāham kard.* Or, *dar band-i-ān kār khwāham būd.* Or, *dar in suḳhan taṣauwir khwāham namūd.* Or, *in suḳhan-rā ba mīzān-i-ḳiyās khwāham sanjīd.* Or, *ān-rā ba ḳadam-i-tafakkur khwāham paīmūd.*
- CONSIGNED**—The cargo of the vessel was consigned to him.

—*tamām bār-i-jahāz ba (ḥawāla), e ān kas būd. (taḥwīl; sapurd; tafwīz.) Or, tafwīz-i-tamām maḥmūla, e jahāz-rā bado kardand.*

CONSTITUTION—His constitution is very strong.—*ṭabī'at-ash bisiyār (kawī) ast. (mustakīm; mazbūt; mustakill.)*

CONSULT—Let us consult upon this subject.—*biyā tā dar īn (maṣlahate maṣlahat) bi-kunem. (amr mashwarat; kār ṣalāḥ.)*

CONTAIN—How much indigo will this box contain?—*dar īn ṣandūk chi ḳadar nūl khwāhad gunjīd. Or, īn ṣandūk chi ḳadar nūl khwāhad girift.*

CONTEMPT—Treat no one with contempt.—*dar kase (naẓar-i-ḥikārat) ma kun. (ba chashm-i-istiḥkār naẓar; taḥkīr; karāhat). Or, kase-rā ba chashm-i-istikḥfāf ma nigar. Or, dar kase ba dāda, e istikrāh ma bīn. Or, kase-rū (khurd) ma dān. (khwār; ḥakīr; tuṣghīr; makrūh; karīh.)*

CONTENT—I am content with what I have.—*har chi dāram (bar ān ḳanī' mī-būsham). (bā ān dar mī-sāzam; bar ān ḳinā'at mī-kunam; az ān pā, e ḳinā'at dar dāman-i-salāmat mī-kasham.)*

CONTENTIOUS—They are very contentious.—*eshān bisiyār (fitna-angez) and. (jang-jū; siteza-rū; fasād-āward; muḥsīd; sharīr; 'arbada-khū; khar-khasha sāz.) Or, nizā' bar pā mī-namāyand. Or, ba jang-i-har kas mī-(khezand). (uftand.) Or, ba khilāf wa inkār-i-har kas ba dar mī-āyand. Or, da'wa, e muḳawamat bar pā mī-kunand.*

CONTINUAL—There is a continual noise in this place.—*dar īn jā (shor) hamesha mī-mānad. (ghaughā; ghol; ghal-ghala; hāw-hū; āshob.)*

CONTRACTED—The Honourable Company contracted for the paper.—*jamā'at-i-bahādur az barā, e īn kāghāz ijāra kard.*

CONTRARY—Contrary winds detained the vessel.—*az bād-i-mukhālīf jahāz bāz mānd. Or, bād-i-ghair-shurṭa jahāz-rā (taḳīf) kard. (mutawakkīf.)*

- CONTRIVANCE—By what contrivance shall we go there?—  
*ba kudām hīla mā ān jā khwāhem raft?*
- CONVENIENT—Will your coming to-morrow be convenient?  
 —*fardā āmadan-i-shumā (munāsib) khwāhad būd?* (*muwāfik; shā,ista.*)
- CONVERSATION—Are you fond of conversation?—*shauk-i-guft-gū dāred?* Or, *shā,ik-i-mukālīma hasted?*
- CONVEY—Will you please to convey this article to him?—  
*az rū,e (luṭf) īn chīz-rā bado bi-rasāned?* (*altāf; talat-tuf; mīhrbānī.*)
- CONVINCED—I am convinced what you say is true.—*man yakīn dāram ki ān chi shumā mī-goyed rūst ast.*
- COOKS.—Having no cook, he cooks for himself.—*ān shakhṣ ghīzā,e khud-rā khud (mī-pazad) ki ṭabbākh na dārad.* (*bar sīkh mī-kunad; bar tāba biriyān mī-kunad.*)
- COOLER—It is cooler to-day than it was yesterday.—*imroz az dīroz sard-tar ast.*
- COPY—Please copy this for me.—*luṭf farmūda barā,e man (naql)-i-īn bi-kuned.* (*sawād.*)
- CORD—Buy some cord, and tie these things together.—  
*kadre (rīsmān-i-bārīk) bi-khared wa īn chīzhā-rā ba-ham bi-banded.* (*ḥabal.*)
- CORK—Is there no cork to this bottle?—*āyā īn kūza,e shīsha (sidād) na dārad?* (*ṣimām.*)
- CORN.—There was great plenty of corn last year.—*dar sāl-i-guzashta (ghalla,e firāwān paidā shud.* (*madākhil-i-ghalla bisiyār būd; ba ifrāt ghalla paidā shud.*)
- CORRESPONDENCE—Have you any correspondence with him?  
 —*shumā bā o (murāsalat) dāred?* (*nawisht wa khwānd.*)  
 Or, *shumā ṭarīka,e rusul wa rasā,il bā o jāri dāred?*
- CORRUPT—Society here is extremely corrupt.—*ṣuḥbat-i-majlis-i-mardum-i-īn jā bisiyār (maznūm) ast.* (*mashnū; makhzūl; makbūh; fāsīd; mukhlaf.*)
- COUCH—Move this couch into the other room.—*īn (rakht-i-istirāhat)-rā ba ūṭāk-i-dīgar bi-bared.* (*shaft; shafta; ṣufa; mihād; mahd, pl. muhūd.*)

**COUNCIL**—He is a member of the Supreme Council.—*o yake az ahl-i-majlis-i-('uzma) ast. (a'lā; ūla.) Or, o mushīr-i-mashwarat-i-a'zam ast. Or, ān āghā yake az (mushāwirān)-i-khāṣṣ ast. (mudabirān.)*

**COUNSEL**—Let us regard good counsel.—*mārā bāyad ki (maṣlahat-i-nek kabūl dārem). (az naṣīhat-i-'ākilān rū-kash na shavem.)*

**COUNT**—Count over the money I gave you.—*pūle ki man ba shumā dādam bi-shumāred.*

**COUNTERFEIT**—This is a counterfeit coin.—*īn ashrafī ḳalb ast (gold). Or, īn zarb-i-sīm daghal ast (silver).*

**COTTON**—This country produces much cotton.—*dar īn mulk pumba, e bisiyār paidā mī-shavad. Or, zir'at-i-pumba dar īn jā ba ifrāt ast.*

**COUNTRY**—This is my native country.—*īn (waṭan)-i-man ast. (maulid; waṭan-i-aṣlī; maṭīn.)*

**COUPLE**—Buy for me a couple of razors.—*barā, e man juft-i-tegh-i-dallākī bi-khared.*

**COURAGE**—You possess greater courage than I.—*shumā az man ziyāda (shuj'at) dārad. (himmat; mardānagī; dilīrī; dilāwarī; jur'at; tajāsūr.)*

**CRACK**—There is a crack in this basin.—*īn aftāba mū dārad. Or, īn lagan shigāf dārad. Or, īn ṭasht mūdar shuda ast.*

**CREATED**—God created the world.—*allah-ta'ālā getī-rā afrīd. Or, (ḥaḳḳ-ta'ālā) jahān-rā az 'adm ba wujūd āward. (ḥaḳḳ-i-jalla wa a'llā; bāra; khudā, e 'azza wa jalla; īzd; musabbabu-l-asbāb; musta'ūn.)*

**CREATOR**—God is the Creator of all creatures.—*khudā khāliḳ-i-hama (khalū, iḳ) ast. (kā, inūt; maujūdāt; makh-lūkāt.) Or, ṣānī' -i-kull maṣnū'āt khudā ast.*

**CREDIT**—I agree to give you three months' credit —*shumā-rā tā si māh (dain) mī-diham. (muḳūriḳat.)*

**CREDIT**—This action does him great credit.—*az īn kār o-rā bisiyār (i'tibār) ḥāṣil mī-gardad. ('izzat; sharrāf; āb-rū; 'azz wa waḳār; karam; ikrām; iḥtirām.)*



- CREDITORS**—His affairs are in a bad state, therefore he has called together his creditors.—*kār o bār-ash mun-tashīr shuda ast lihazā qarḡ-khḡwāhān-i-khḡud-rā ṭalabīda ast.*
- CREEP**—Look how these lizards creep along the wall.—*bi-bīn chigūna īn (karfashān) bar dīwar chaspān mī-ravand. (kalpakān.)*
- CREEPER**—This is called a creeper.—*īn nihāl-rā (arghāj) mī-nāmand. (buḡlatu-l-bārīda.)*
- CRIME**—What crime has he committed?—*o chi taqḡsīr karda ast? Or, chi kuḡūr az o sar zada ast? Or, chi (khaṭā) az o sādir shuda ast? (zumb, pl. zunūb.)*
- CRITICISE**—He will criticise our composition.—*o (iḡlāḡ-i-taḡnīf)-i-marā khḡwāhad kard. (taḡḡh-i-musawwada.)*
- CROOKED**—That line is crooked.—*ān saṭar kaj ast.*
- CROSSED**—He crossed the river.—*az āb-jū, e guzasht. Or, (bar) rūd 'ubūr kard. (az.)*
- CROWS**—He rises when the cock crows in the morning.—*o ba (bāng)-i-khūrūs bar mī-khezad. (mujarrad-i-āwāz; sharṭ-i-āwāz.)*
- CROWD**—There was a great crowd of people.—*ān jā kalān (izdihām)-i-khalk būd. (jam'iyat; ijtimā'; jamā'at; majma'.)*
- CRUELTY**—They delight only in cruelty.—*eshān az (be rahmī) khūshī ḡāsil mī-namāyand. (sang-dilī; dil-azārī; sab'iyat; zulm; sitam.) Or, khailī khurramī ḡāhīr mī-kunand ki ba dīgarān durushtī ba (kār barand). ('amal āwarand.)*
- CRUMBS**—The birds will pick up all these crumbs.—*par-andagān īn rezhā, e nān khḡwāhand chīd.*
- CRUSHED**—He was crushed under the carriage-wheel.—*zer-i-charḡh-i-'arāba (mas, ḡūḡ sākhta) shud. (taḡwīb sākhta; raḡīḡ karda.)*
- CRY**—What is the matter? why do you cry out so?—*chi ḡūlat ast? chirā chunīn ḡūl wa shor mī-kuned?*

- \*CUBITS—The length of this stick is about four cubits.—  
(*darāzī*)<sup>1</sup>, *e* *īn chūb karīb ba chahār (gaz)*<sup>2</sup> *ast.* <sup>1</sup>(*tūl*;  
*ṭawālat.*) <sup>2</sup>(*sā'id*; *dast*; *mirfak.*)
- CULTIVATED—This land is cultivated.—*īn zamīn (mazrū')*  
*ast.* (*ma'mūr*; *ābād*; *zira'at karda shuda*; *kishta shuda.*)
- CUNNING—They are by nature cruel and cunning.—*bi-t-ṭab'*  
*be raḥm wa ḥarīf and.* Or, *bi-l-aṣl sang-dil wa ghaddār and.*  
Or, *bi-l-nafs zūlim wa na'ār and.* Or, *bi-z-zāt be shafaqat*  
*wa makkār and.* Or, *ba khū dil azār wa 'aiyār and.*
- CUPS—They drink tea out of cups and saucers.—*eshān*  
*chā ba finjān wa nalbakī mī-khūrand.*
- CURED—I have been cured by that physician.—*man az*  
*ān (ṭabīb) shifā yāfta am.* (*pizishk.*)
- CURIOUS—This is a curious shell.—*īn ṣadaf ('ajīb) ast.*  
(*badi'.*) Or, *īn gosh-i-māhī nādīr ast.* (*gharīb.*)
- CURTAINS—Are there no curtains to this bed?—*āyā īn*  
*biṣṭar pasha-parān na dārad?* (*parda*; *sidāfat*; *sajf.*)
- CUSTOM—Do you know how this custom arose?—*shumā mī-*  
*dāned chigūna īn rāh o rasm (uftād)?* (*paidā shud*; *sar*  
*bār āward*; *sar bar zad*; *rū,e namūd.*) Or, *khābar dāred*  
*ki īn rasm-rā ki (ījād) kard?* (*ikhhtirā'*; *waṣa'.*)
- CUT—You have cut this pen so that it won't write.—*īn*  
*ḳalam-rā chunān ḳaṭ' karda ed ki az ān nawishtun na mī-*  
*shavad.*
- CYPHER—One and a cypher make ten.—*agar ba hindasa,e*  
*yak ṣifr dāda shavad hindasa,e dah gardad.*

## D.

- DAMAGE—Has the cargo received any damage?—*āyā*  
*nuḳṣān ba (mahmūla),e jahāz rasīda ast?* (*bār.*)
- DAMP—This house is very damp.—*īn khāna bisiyār (nam-*  
*nāk) ast.* (*namgīn*; *marṭūb*; *marṭab.*)

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\* The breadth of one finger = 2 barley corns, end to end.  
 " " = 7 " " side by side.  
 " one hand = 8 " " end to end.  
 " six hands = 48 " " " "  
 " " = one cubit = 18 inches.

- DANCING**—They spend their time in singing and dancing.—*eshān waqt-i-khūd-rā dar (sarā, idan wa rakṣīdan) mī-guzrānand. (naghma pardākhtan wa rakṣ kardan; tarannum zadan wa rākiṣ shudan.)*
- DANGER**—Why are you afraid? there is no danger.—*chirā mī-tarsed? hech khauf-i-khatar nīst.*
- DARE**—I dare not do as you say.—*ān chi shumā mī-goyed jur, at-i-kardan na dāram.*
- DARK**—The night was very dark.—*shab bisiyār (tārik) būd. (tār.) Or, lail khailī daijūr būd.*
- DARKNESS**—They are in gross darkness.—*eshān dar (zulmat) and. (zūlmāt; zalāmat.)*
- DATE**—What is the date of his letter?—*tārīkh-i-tahrīr-i-khatt-ash chīst?*
- DAWN**—They rise at dawn.—*eshān (ba waqt-i-ṣaḥar) bar mī-khezand. (dam-i-subḥ; 'alū-ṣ-ṣabāḥ.)*
- DAY**—What time of the day is it?—*chi sū'at ast?*
- DEAD**—I saw a dead snake on the roadside.—*ba kinūr-i-rāh (mār-i-murda-rā) dīdam. (af'a, e-rā lā haiy.)*
- DEADLY**—Its wound is fatal; its poison deadly.—*zakhm-ash muhlik ast; zahr-ash (kātīl). (halāhal.)*
- DEAF**—He is deaf, and can hear nothing.—*o (kar) ast. hech na mī-tawānad shunīd. (ṣumm; aṣamm; girān-gosh.)*
- DEALS**—He deals honestly with everybody.—*ba har kase ba (rāst-bāzī) sulūk mī-kunad. (diyānat; imāndārī; sadākat-kārī; ikhlāṣ.)*
- DEAR**—The goods you have purchased, I think, are very dear.—*ān asbāb ki shumā kharīda ed, ba rū, e man bisiyār (girān) ast. (girān-bahā; besh-kīmat.)*
- DEAR**—He is very dear to me.—*ba dil-i-man bisiyār ('azīz) ast. Or, man bā o muḥabbat-i-kūmil dāram. Or, o (munis)-i-dil-am ast. (maḥrum-i-raz.)*
- DEBTOR**—A debtor is one who owes money.—*karzdār kase ast ki (karṣ) dārad. (wām; dain; bidih.)*
- DECEIT**—They only live by deceit.—*eshān fakṭ ba fareb (guzrān mī-kunand). (auḳāt ba sar mī-burand; rozgār*

*mī-guzrānand.*) Or, *eshān ba (makr) zindaḡī mī-kunand.* (*daghā*; *talbīs*; *ghabn*; *ghadr*; *kaid*; *makādat*; *khad'at*; *rīw*; *zark*; *shaid*; *'aiyārī.*)

DECEITFUL—What is there more deceitful than the human heart?—*az dil-i-insān kudām chīz (daghā-bāz)-tar ast.* (*ghadīr*; *ghadār.*)

DECEIVED—You have been deceived by them.—*shumā badeshān (maghbūn shuda ed).* (*ghabn khurda ed*; *mughālaṭa sākhta shuda ed*; *taghlīṭ karda shuda ed.*) Or, *shumā az eshān daghā yāfta ed.*

DECIDE—Let him decide this question.—*bi-guzār ki o (īn mu'amala-rā faiṣal) bi-kunad.* (*infisāl-i-īn amr.*)

DECLINED—I asked him, but he declined.—*man az o purīdam, magar o (īnkār kard).* (*rāzī na shud*; *sar bāz zad.*)

DECREASES—That article decreases in value daily.—*roz ba roz kīmat-i-ān chīz (kam) mī-shavad.* (*habūṭ*; *sākīṭ*; *kāsīd.*)

DECREE—A decree was passed for this purpose.—*az barā, e īn hukme mukarrar shud.* Or, *ba jihat-i-īn (hukm-i-kaṣā mu'aiyan gardīd).* (*taukī'i-farmā ijrā yāft.*)

DEDUCT—I shall deduct so much from his account.—*az hisāb-ash īn kadar pūl (kaṭ) khwāham kard.* (*wazī'at*; *waz'.*)

DEFECT—Do you see any defect in this?—*āyā dar īn hech ('aib) mī-bīned?* (pl. *'ayūb*; *tawaffun.*)

DEFENCE—He made his defence in court.—*dar 'adālat 'uzr-i-khud-ash kard.* Or, *dar maḡkama ma'zarat-i-khud-rā ḡāhīr kard.* Or, *dar 'adālat (i'tizār)-i-khud-rā ba 'arṣa, e zuhūr āward.* (*tazkiyat.*)

DEFENDANT—The statements of both defendant and plaintiff were heard.—*kalām-i-mudda'ī-'alaihī wa mudda'ī shunīda shud.* Or, *iḡhīr-i-(ūsāmī wa faryādī) istīmā' karda shud.* (*rāfi' wa dā'ī.*)

DEFICIENT—They are not deficient in sense.—*eshān (kam-'akl) nayand.* (*kam-ḡausila.*) Or, *dar tamīz kamī na dārand.*

- DEFORMED**—She is deformed in person.—*badan-i-ān zan* (*bad-shakl*) *ast.* (*bad-haikal; karīhu-l-mauẓar.*)
- DEFRAYS**—Who defrays the costs of his learning?—*kharch-i-āmokhtan-ash ki mī-dihad?* Or, *ikhrajāt-i-ta'lim-ash ki adā mī-kunad?*
- DEJECTED**—His mind is much dejected.—*dil-i-o bisiyār* (*ranjīda*) *ast.* (*āzurda; pur-gham; pur-alam.*)
- DELAY**—There is much delay in this—*dar bāb-i-īn amr* (*der*) *bisiyār ast.* (*tawaḳḳuf; ta,alkhīr; dirangī; miḥlat; mukūṣ; tahāwun; tasāhul.*)
- DELIBERATE**—This is my deliberate opinion.—*īn tajwīz-i-man* (*mustakīm*) *ast.* (*mustakill.*)
- DELICATE**—Her hands and feet are very delicate.—*dast wa pā,e ān ma'shūka bisiyār* (*nāzuk*) *ast.* (*nafīs; laṭīf; nigārīn; nāzanīn.*)
- DELICIOUS**—This is a most delicious morsel.—*īn luḳma bisiyār laẓīz ast.* Or, *maza,e īn luḳma khailī nafīs ast.* Or, *laẓẓat-i-īn luḳma marghūb ast.*
- DELIGHTED**—I was greatly delighted to see him.—*az dūdan-i-o bisiyār khūshnūd shudam.*
- DELIRIOUS**—The fever is so violent that he is sometimes delirious.—*tab chandān sakht ast ki gāhe* (*be hosh*) *mī-shavad.* (*madhūsh; hazīyān; hazzār.*) Or, *bukhār chandān maḥrūr ast ki gāhe* (*o-rā ghash mī-dihad.*) (*ḥawāss-i-o mī-būzad.*)
- DELIVER**—Did you deliver to him my message?—*paigham-i-marā bado* (*dāded*)? (*rasūnīded.*)
- DELIVERED**—He delivered his brother from much distress.—*o barādar-i-khūd-rā az* (*ḥālat-i-kharābī najāt dād.*) (*bisiyār harānī khalūṣ kard; nā mus'adat-i-rozgār rihānīd.*)
- DEMAND**—Have you any demand upon me?—*āyā az man hech* (*dā'iyā*) *dāred?* (*da'wā; iddi'ā; bāz khwāst.*) Or, *āyā az man chīze iktizā dāred?*
- DEMANDED**—He demanded more than his due.—*o az qarḥ-i-khūd ziyāda* (*ṭalabīd.*) (*ṭalab kard; da'wā kard; dar khwāst kard; iddi'ā kard.*)

**DENIES**—He denies having said this.—*o az guftan-i-în sukhan* (*inkār mī-kunad*). (*munkir mī-shavad; ibā mī-kunad; tanākur mī-kunad*.)

**DEPART**—When do you intend to depart?—*irāda, e raftan kai dāred?* Or, *kai alwidū' khwāhed shud?* Or, *în jā-rū kai alwidū' khwāhed guft?* Or, *az înjā kai (tash-rīf khwāhed burd)?* (*murakkhkhaş khwāhed shud; kadam ranja khwāhed farmūd; 'inān-i-'azīmat mun'atīf khwāhed sākht; nuhzat khwāhed farmūd*.)

**DEPEND**—I cannot depend upon what he says.—*ān chi o mī-goyad bar ān i'timād na mī-tawānam kard*.

**DEPENDS**—That depends upon the state of my health.—*ān kār ba tan-durustī, e man (maukūf) ast*. (*muta'allik; munḥaşir*.) Or, *în sukhan ba (şihḥat)-i-man muta'allik ast*. (*şahīḥu-l-badan*.)

**DEPOSITORY**—This is a depository for books.—*în kutub-khāna ast*.

**DEPTH**—What is the depth of this tank?—*'umuk-i-în hauz chīst?* Or, *'amīk-i-în (ghadīr) chīst?* (*āb-gīr; āb-dān; burka; tālāb*.)

**DESCRIPTION**—What description gave he of the place?—*o wasf-i-ān jā chi sān kard?* Or, *o ān jā-rū chigūna baiyān kard?* Or, *o (sharḥ)-i-ān jā chigūna dād?* (*tāfsīl; tafsīr*.)

**DESERVE**—They deserve to be punished.—*eshān (lā, ik-i-sazū) and*. (*mustahīkk-i-'azāb; kābil-i-taubīkh; sazūwār-i-'itūb*.)

**DESIRE**—I will desire him to do so.—*man ḥukm khwāham kard ki o ham chunīn bi-kunad*.

**DESIRE**—I have a great desire to see him.—*man ba dīdan-i-o (ishtiyāk-i-kāmil dāram)*. (*mushtāk hastam; shā, ik hastam*.) Or, *silsila, e shaḥ-i-dīdan-i-o dar gardān-i-dil-ikhud dāram*. Or, *dar sar-i-dīdār-i-o mī-bāsham*.

**DESIROUS**—He is very desirous of seeing you.—*o barā, e dīdan-i-shumā bisiyār (arzūmand) ast*. (*mushtāk*.)

**DESPAIRS**—He despairs of accomplishing his object.—*o (tawakku' na dārad) ki kār-i-ikhud-rā ba sar rasānad*.

(*ma,yūs ast ; nā ummed ast.*) Or, *o-ra (ummed-i-ba sar āwardan)-i-kār-i-khūd nīst.* (*rijā-i-sar anjām dūdan ; intizār-i-tamām kardan.*)

**DESPAIRED**—He despaired of life.—*o dil-i-khūd-rū az jān (burīd).* (*bar dāsht.*) Or, *o dil-i-khūd-rā az jān bar girift wa ba marg nihād.* Or, *o dast-i-khūd az jān shust.* Or, *tushna wa be nawā rū,e bar khāk wa dil bar halāk nihād.* Or, *az zindagānī ma,yūs gasht.* Or, *az 'umr ummed bar kand.*

**DESPISE**—We ought not to despise any one.—*bāyad ki mā kase-rā (khwār) na dārem.* (*hākīr.*) Or, *bāyad ki mā az kase (mutanaffur na būshem).* (*nafrat or karāhiyat or tanaffur na kunem.*)

**DESTROYED**—Your papers have been all destroyed.—*kāghaz-hā,e shumā hama (tabāh) shuda ast.* (*kharāb ; makhrūb.*)

**DETAIN**—Do not detain the servant any longer.—*khūdīm-rā ziyāda az īn (muntaẓir ma guzār).* (*dar intizār ma dār or guzār ; mu'attal ma dār.*)

**DETERMINED**—I am determined to do as you recommend.—(*kaşd*) *karda am ki ba ḥasb-i-naṣīḥat-i-shumā 'amal bi-kunam.* (*taşmīm ; nīyat ; 'azm ; muḳarrar ; irāda.*) Or, *ḳamar basta am ki &c.*

**DICE**—He was ruined by playing at dice.—*o ba sabab-i-ḳa'bataīn-bāzī tabāh shud.* Or, *o tamām māliyat-i-khūd-rā dar ḳimār-bāzī (talaf kard).* (*ba hawā dād ; ba bād-i-fanā dād ; ba ḥālat-i-tabāh rasānīd.*)

**DICTIONARY**—See if this word is in the dictionary.—*dar kitāb-i-lughat bi-bīn ki īn lafẓ ast yā na.*

**DIFFERENT**—People are of different opinions on the subject.—*az bābat-i-īn amr mardumān (mukhtalifu-r-rā,e and).* (*rā,e mukhtalif dārand ; mutafīḳu-r-rā,e nīstand ; mukhālifu-r-rā,e and.*)

**DIFFICULT**—Do you think that the English language is difficult?—*āyā taşauwir mī-kuned ki zabān-i-inglisī (mushkil) ast ?* (*mughlak ; ḡhalīḳ ; dushwār ; muta'azzir ; muta'assir.*)

- DIG—Dig up this jungle.—*in khārbunhā az bekh bar kan.*
- DILIGENCE—It requires only diligence.—*faḳaṭ (jidd o jīhad) zarūr ast. (koshish; sa'ī; 'arāk-rezī.) Or, bāyad ki shumā dar in kār ba sabīl-i-(istimrār) mashghūl bāshed. (mudāwamat; muwāzabat; istidāmat.)*
- DILIGENT—They are diligent scholars.—*eshān t̄ālībān-i-mujāhid and. Or, eshān talmīzūn-i-miḥnat-kush and.*
- DIM—Her eyes are become dim through age.—*az sabab-i-pīrī za'f-i-basūrat ān zan-rā girifta ast. Or, az bā'is-i-kuhn-sālī chashm-i-ān fartūta kam-nazar shuda ast.*
- DINNER—I must go now, it is dinner time.—*wakt-i-shām ast, marā bāyad raft.*
- DIRECT—This is the direct road to Shiraz.—*in (rāh) ba Shīrāz rāst mī-ravad. (minhāj; tarīk; sabīl.)*
- DIRECT—Please direct me where to find him.—*az rāh-i-mihr-bānī ba man nishān bi-dihed ki bado mulōkāt kujā bikunam.*
- DIRECTIONS—I will attend to your directions.—*man ba naṣīhat-i-shumā mutawajjih khwāham shud. Or, man muṭābiq-i-dastūru-l'amal-i-shumā tawajjuh khwāham kard.*
- DIRTY—This road is very dirty.—*in rāh bisiyār (ghulīz) ast. (pur az khilāb; pur az wahal; najis; palīd.) Or, dar in širūt khas wa khashāk ast.*
- DISADVANTAGE—If you act thus, it will be to your disadvantage.—*in kism raftār namūdan dar bāb-i-shumā nuḳṣān dārad. Or, agar in chunin khwāhed kard, nuḳṣān khwāhed yāft.*
- DISAGREE—They disagree with one another.—*eshān ba yak dīgar (mukhālīf and). (mukhtalīf and; ikhtilāf dārand.)*
- DISAGREEABLE—On that account it is very disagreeable.—*ba bā'is-i-ān bisiyār (nā muwāfiq-u-t-ṭab') ast. (nā maṭbū'; nā marghūb; nā maḳbūl; maskhūt; makrūh.)*
- DISAGREEMENT—They have disagreement.—*darmiyān-i-eshān (nā muwāfiqat) ast. (ikhtilāf; nifāk; be-ittifākī; nakīz.)*



- DISAPPOINTED—I was much disappointed.—*man bi-l-kull (mahrūm) shudam.* (be bahra ; nā ummed ; ma,yūs.)
- DISCHARGE—He is now able to discharge his debts.—*hālan karzhā, e khud-rā adā mī-tawānad kard.*
- DISCIPLINE—This army is without discipline.—*īn 'askar kawā'id na mī-dānad.* Or, *īn lashkar (be k̄ānūn) ast.* (lā nizām ; be ā, in.)
- DISCONTINUED—The custom is now discontinued.—*ilhāl ān rasmi (mansūkh) ast.* (mardūd ; maukūf ; nā murawwaj.)
- DISCOURAGES—What you say discourages me.—*kaul-i-shumū marā (nā ummed) mī-kunad.* (be dil ; ma,yūs ; takhwīf.)
- DISCOURSE—Come, let us hold a discourse.—*biyā tā mā (makālīma) bi-kunem.* (kīl-kūl ; guft o shunīd ; guft o gū, e.)
- DISCOVERED—I have not as yet discovered the thief.—*tā īn waqt duzd-rā (na yāfta am).* (paidā na karda am ; ba dast nayāwarda am.)
- DISCOVERY—That is an important discovery.—*ān (ījād) bisiyār khūb ast.* (ikh̄tirā'.)
- DISCRETION—He has ability, but wants discretion.—*o (kābīliyat)<sup>1</sup> dārad wa lekin (imtiyāz)<sup>2</sup> na dārad.* <sup>1</sup>(liyākat ; 'akl.) <sup>2</sup>(tamīz ; intibāh ; ihtiyāt.)
- DISGUISE—Let us not use disguise.—*mā-rā fareb kardan na bāyad.*
- DISGRACE—To do so would be a disgrace to us.—*az chunīn kardan āb rū, e mā rekhta khwāhad shud.* Or, *az chunīn munkire mā dar chāh-i-infi'āl khwāhem uftād.* Or, *īn fi'l ba mā (mazillat) khwāhad āward.* (zillat ; karāhiyat ; be 'izzatī ; be hurmatī ; fazīhat ; ta'nat.) Or, *īn fi'l marā (makrūh) khwāhad sākh̄t.* (mulawwaj.)
- DISHONEST—They are very dishonest.—*eshān khāilī (khā, in) and.* (be-diyānat ; khīyānat-kār.) Or, *khīyānat-i-eshān ma'rūf ast wa fasād-i-afsad zāhir.*
- DISLIKE—I dislike their company very much.—*murāfiqat-i-eshān bi-l-kull pasand na dāram.* Or, *az mukhālīqat-i-eshān (dar dil-i-man nafrat padīd mī-āyad).* (karāhiyat

or *tanaffur* or *ḥakūrat dāram*.) Or, *dar silk-i-muwānasat-i-eshān munsalik shudan na mī-khwāham*. Or, *az māndan dar ḥalka, e ṣuḥbat-i-eshān dil-am mutanaffir mī-shavad*.

**DISMISSED**—The king dismissed the courtiers.—*pādshāh ahl-i-darbār-rā (murakḥkhaṣ) kardand*. (*rukḥṣat; bar-khāst*.)

**DISOBEY**—I cannot disobey his orders.—*man radd-i-farmān-i-o-rā na mī-tawānam kard*. Or, *man ḥukm-ash na mī-tawānam shikast*. Or, *man na mī-tawānam ki (sar-i-khūḍ az ḥalka, e inkīyād-ash bar āwaram)*. (*adūl-i-ḥukm-ash bi-kunam; ghāshīya, e muṭāba'at-i-o az doṣh-i-khūḍ biyāndāzam*.)

**DISPLAYS**—Herein he displays great talent.—*dar īn maṣlaḥat (istī'dād-i-o zāhir mī-shavad)*. (*fīrāsāt-ash ba zuhūr mī-āyad; idrāk-ash huwaidā mī-āyad* or *gardad; zakāwat-ash padīd mī-āyad; majāl-ash rukḥ mī-namāyad*.)

**DISPLEASED**—They became much displeased.—*eshān bisīyār (nā khūsh) shudand*. (*mukaddar; ranjīda; āzurda; tīra*.)

**DISPOSE**—Can you dispose of these goods for me?—*īn āshīyā barā, e man ba (tījārat) farokhtan mī-tawāned?* (*saudā*.)

**DISPUTE**—What is the dispute between you two?—*mū bain-i-shumā har dū chi takrār ast?* Or, *darmiyān-i-shumā wa o chi (baḥṣ) ast?* (*mubāḥaṣa; ibtīḥāṣ; kaṣīya; shor wa fasād; nīzū; munūza'at; tanūzu; khar-khasha; mujādila*.)

**DISSATISFIED**—Why are you dissatisfied?—*chīrā (ghair-rāzī) hasted?* (*az īn amr be rāzī; nā rāz*.)

**DISSOLVES**—The sun dissolves the snow.—*āftāb yakḥ-rā gudāzad*. Or, *partāb-i-shams baraf-i-nishasta-rā āb mī-kunad*. Or, *tāb-i-khurshed yakḥ basta-rā ḥall mī-kunad*.

**DISSUADE**—Cannot you dissuade him from doing so again.—*shumā o-rā (man' na mī-tawāned kard) ki o īn chunīn kār bāz na kunad?* (*mānī' na mī-tawāned shud*.)

**DISTANCE**—What distance is the city of Baghdād from this place?—*az īn jā shahr-i-baghdād chi mufāshala dārad?* Or, *mā bain īn jā wa shahr-i-baghdād chi kadar (tufāwat) ast?* (*ba'd*; *ba'id*; *maṣāfat*; *musūhat*.)

**DISTENDED**—Having distended his belly with food, he at last perished.—*shikam-i-khud-rā pur az ta'am kardā (halāk shud)*. (*faut shud*; *jān-i-zindagi-yash lab rez gusht*; *safr-i-ākhirat kard*; *intikāl kard*; *rihlat numūd*; *ba halāk rasīd*; *jān ba haḡk taslīm kard*; *jān-ash bar āmad*; *az dāru-l-fanā ba dāru-l-bakā shitūft*; *az jahān-i-fānī rakht bar bast*; *dā'i ajal-rā labbaik guft*; *az jān widā' kard*; *nearly, jān-ash ba lab āmad*; *ba jān āmad*.)

**DISTINCT**—His articulation is clear and distinct.—*talaffuz-i-o šāf wa (ṣaḡih) ast*. (*makhraj-dār*.)

**DISTINGUISH**—I cannot distinguish these two letters.—*mā-bain-i-īn ḡaraf har dū (tafrīk) na mī-tawānam kard*. (*fark*; *imtiyāz*; *tamīz*; *mumaiyiz*.)

**DISTRESS**—She is now in great distress.—*aknūn ān bānū dar (muṣibat-i-shadīd) uftāda ast*. (*sakhtī*; *iztirāb-i-tamām*; *tang-dastī*.) Or, *ilhāl ān sādāt (dīl-āshufta) ast*. (*parāganda wa pareshān khātīr*; *khusta-khātīr*.) Or, *bekh-i-jum'iyat-i-khātīr-ash burīda ast wa gul-i-ārām pazhmūda*.

**DIVERSION**—This is their diversion.—*īn kār (bāzī), e eshān ast*. (*tafarruḡ-i-dīl*; *nuzhat-i-khātīr*; *nishāt-i-kalb*; *tarab-i-dīl*.) Or, *az īn kār imbisāt-i-tab' ḡṣil mī-namāyand*.

**DIVIDEND**—A dividend on his estate will be paid the first of next month.—*ba tāriḡh-i-ghurra, e māh-i-āyanda (kist) az māl-ash dādu khwāhad shud*. (*maḡsum*; *ḡiṣṣa*; *pāra*; *bakhsh*.)

**DOCK**—The vessel is now in dock repairing.—*jahāz ilhāl barā, e (marammat dar sunār) ast*. (*ta'mīr shudan dar ta'mīr-khāna, e jahāz*.)

**DOCTRINE**—This is very strange doctrine.—*īn uṣūl-i-bisiyār 'ajīb ast*.

**DOSES**—He has taken two doses of this medicine.—*o dū*

*khurāk az īn dawā khurda ast.* Or, *o dū ḥabba, e dārū girifta ast* (pills).

DOUBLE—Double this string, and then it will do.—*īn rasan-i-bārīk dū tā bi-kun ki kifāyat khwāhad kard.* Or, *īn rasan (muḥa'af bi-kun) tā ba kār bi-khurad.* (*dū chand bi-kun; taz'īf bi-sūz; az'āf bi-kun.*)

DOUBLE—Is this paper double?—*āyā īn kāghaz dū tā ast?*

DOUBTFUL—It is doubtful if he will come.—*dar bāb-i-āmadan-ash (shakk) ast.* (*shabha.*) Or, *āmadan-ash tashkīk dārad.*

DRAG—How can one horse drag such a load?—*yak asp chīgūna īn chunīn bār mī-tawānad kashīd?* Or, *ba chī ṭaur yak asp kifāyat-i-kashīdan-i-īn bār mī-kunad?*

DRAIN—There is a drain under the house.—*zer-i-khāna (badar-rau) ast.* (*āb-guzar; āb-lūla; jūb; āb-rāh; bālū'at.*)

DRAUGHT—Give me one draught of water.—*yak (kaṭrā), e āb ba man bi-dih.* (*jur'a.*)

\*DRAW—Make the figures, and draw a line.—*hindasā binawīs wa (khatt) bi-kash.* (*saṭar.*)

DRAWBACK—Is there any drawback on these goods?—*bar īn asbāb hech (dastūrī) ast?* (*wazī'at, pl. wazā, i'.*)

DREAM—I thought thus in a dream.—*dar khwābe īn chunīn (dīdam).* (*khayāl dāshtam; muḥlim sākhtam.*)

DRESS—He cares nothing about dress.—*o az bābat-i-libās-i-khud fikre na dārad.* Or, *o ba (poshāk) dil-i-khud-ash na mī-dihad.* (*tahzīb kardan; libās kardan.*)

DRESSING—Wait a little, he is now dressing.—*andake ṣabr bi-kun ki o (libās mī-poshad).* (*mulabbis mī-gardad; libās-i-khud-rā dar bar mī-kunad.*)

DRIVES—He always drives very fast.—*o hamesha kāliska zūd mī-rānad.*

DROVE—I drove a nail into the wall.—*man mekhe-rā dar dīwār (zadam).* (*koftam.*)

\* Parallel line *khatt-i-mutawāzī.*  
Circular „ „ *mustadīr.*

Right line *khatt-i-mustakīm.*  
Curved „ „ *munḥanī.*

**DRUM**—The drum is beat in the fort daily.—*roz-marra tabl dar hişşur nawākh̄ta mī-shavad.* Or, *har roz naubat dar kil'a mī-zanand.*

**DRY**—This house is exceedingly dry.—*in khāna ba ghāyat (khushk) ast.* (*şamīl; şāmīl.*)

**DUE**—That note falls due to-morrow.—*mi'ād-i-ān barāt furdā tamām khwāhad shud.* Or, *wa'da,e ān dast-āwez fardū ba itmām mī-rasad.*

**DUMB**—She is both dumb and deaf.—*ān zan ham (gung) wa ham kar ast.* (*lāl; bukm.*)

**DUNCE**—He has learned so long, yet he is a dunce.—*muddat-i-madīd khwānda ast wa lekin hanoz ablū,e ast.*

**DURABLE**—Real and durable happiness is not attainable on earth.—*dar in duniyā (rūhat-i-aşlī wa mustakīm) mu-yassar nīst.* (*'aish-i-'ain wa pā,edūr; tarab wa nashāt-i-bākī; 'ishrat-i-aşlī wa kā'im; masarrut-i-ḥakīkī wa şābit; imbisāt-i-mukhlīş wa mustamarr.*)

**DUTY**—Do these articles pay duty?—*āyā in ajnās maḥşūl-i-gumruk dārand?* Or, *āyā in asbāb gumrukī ast?*

**DWARF**—A dwarf is one who is little in stature.—*shakhşe-rā (kotūh-ḳadd) mī-goyand ki ḳadd-i-kotāh dārad.* (*ḳaşīru-l-ḳadd.*)

**DWELL**—Dwell where he may, he is unhappy.—*jā,e ki o manzil dārad nā khūsh mī-mānad.*

E.

**EAGER**—He is eager to undertake the business.—*o (mushtāk) ba kār kardan ast.* (*shā,ik.*) Or, *o ishtiyāk ba kār kardan dārad.* Or, *khwāhish dārad ki kār ba zimma,e khud gīrud.*

**EAGERNESS**—He shows great eagerness to learn.—*ba dars khwāndan khwāhish-i-bisiyār (zāhir mī-kunad).* (*mī-namāyad.*) Or, *ba tadrīs dil-i-khud-rā mī-dihad*

**EARS**—You deafen one's ears by your noise.—*ba shor-i-shumā goshkā, e mardum (pāra) mī-shavad. (darīda.)*

**EARN**—In this way I can earn ten rupees a month.—*badīn taur man dah rūpaiya fī māh ḥūṣil mī-tawānam kard.*

**EARNEST**—You are not in earnest in what you say, you only jest.—*shumā rāst na mī-goyed, shaukhī mī-kuned.* Or, *dar guftār-i-shumā sadākat nīst balki (tamaskhur) ma'lūm mī-shavad. (zarāfat; mazāhat; hazal-būzī; tīb-āmezī; muṭāyaba-go,ī; bazla-go,ī; laṭīfa-go,ī; imbisāt.)*

**EARNEST**—I gave ten rupees earnest money.—*man dah rūpaiya ba tarīk-i-(bai'ūna) dādām. (ta'rīb; tamsīk.)*

**EARTHENWARE**—They manufacture earthenware.—*eshān (zurūf-i-sifāli) mī-sāzand.*

**EARTHQUAKE**—An earthquake was felt lately in this neighbourhood.—*chand roz guzashta dar īn nawāhī larza, e zamīn būd.* Or, *ḥabl az īn dar īn maḥalla (jumbish)<sup>1</sup>-i-zamīn (āmad)<sup>2</sup>. <sup>1</sup>(tazalzul; zalzula.) <sup>2</sup>(uftūd.)*

**EAST**—Do you travel east, west, north, or south?—*āyā ba sū, e mashriq, yā maghrīb, yā shumāl yā janūb safr mī-kuned?*

**EASE**—He lives at ease.—*o rozgār-i-khud-rā dar (khūshī) mī-guzrānad. (rāfāḥiyat; ārām; 'aish; farāghat; rūhat; tana'um; asā,ish; fārighu-l-bālīgh; farkhanda-ḥālī; khurramī; amn; imbisāt.)*

**EASY**—I will set you an easy lesson.—*shumā-rā sabak-i-(āsān) khwāham dād. (sahl; ṣālīs; as,hal.)*

**EAT**—[In Persia people eat according to their class, thus :—*ḥakīmān ser khurand; 'ābidān nīm ser khurand; zāhidān tā sadd ramk khurand; pīrān khurand tā 'arāk bar āyad; jawānān khurand tā tabāk bar gīrand.]*

**EBB**—The tide has begun to ebb.—*jazr-i-āb-i-baḥr shurū' shuda ast.* Or, *āb-i-baḥr (jazr shudan girifta) ast. (dar ibtidā, e jazr.)*

**ECLIPSE**—There will soon be a solar eclipse.—*ba'd az chand roz (kusūf-i-āftāb wāki) khwāhad shud. (āftāb mahjūb; āftāb giriftā.)*

EDGE—I saw him sitting on the edge of the river.—*ba kinār-i-nahr o-rā nishasta dīdam.* Or, *man o-rā dīdam ki ba lab-i-rūd nishasta būd.*

EDITOR—Who is the editor of this newspaper?—(*muhtamim*)-*i-īn akhbār-nāma kīst?* (*rākīm-i-wakā, i'*; *muharrir-i-akhbār-nāma*; *wakā, i-niyār*; *muwallif.*)

EDUCATION—She has written a book on education.—*īn 'ākila kitābe dar bāb-i-tarkīb-i-ta'līm (taṣnīf) karda ast.* (*ta, lif.*)

EFFECT—I gave him medicine, but it had no effect.—*man o-rā dārū dādam, ammā (aṣar na kard).* (*mu, aṣṣir* or *fā, idamand* or *az o fā, ida na shud.*)

EGGS—I saw a bird's nest with four eggs.—*āshiyāna, e murgh dīdam ki dar ān chahār baiza būd.*

ELEGANT—Hers is an elegant house.—*khāna, e ān zan pur takalluf wa khūsh-namū ast.*

ELOQUENT—He is very eloquent.—*o bisiyār (faṣīḥ) ast.* (*balīgh*; *zabān-āwar*; *sukhan-rān*; *sukhan-guzār*; *faṣūḥat-pardāz*; *ṣarīḥu-l-kalām*; *sarī'u-l-kalām*; *ṣāhib-i-balūghat.*) Or, *o bisiyār faṣāḥat dārad.*

EMPIRE—China is a large empire.—*mulk-i-chīn mamlakat-i-(wasī') ast.* (*mabsūt*; *basīt*; *madīd*; *mamdūd*; *kushāda.*)

EMPLOY—Who will employ such people?—*ba chunīn ashkhāsh ki (shughl) khwāhad dād?* (*khidmat*; *kār o bār.*) Or, *chunīn mardumān-rā ki (mashghul) khwāhad kard?* (*mushtaghal.*)

EMPLOYER—Who is your employer?—(*munīb*)-*i-shumā kīst?* (*āghā*; *ūkā*; *kār-farmā.*)

EMPLOYMENT—What is your employment?—(*kār*)-*i-shumā chīst?* (*shughl*; *iṣhtighāl*; *kasb*; *pesha*; *ḥirfa*; *ṣin'at.*)

EMPTY—This house is empty, it has no tenant.—*īn khāna khālī ast kirāyadār na dārad.*

ENCLOSE—Enclose my letter in yours.—*andar-i-khatt-i-khud ruk'a, e marā bi-kun.* Or, *khatt-i-marā dar khatt-i-khud (malḥūf) bi-kun.* (*ṭai*; *lifāfa.*)

ENCOURAGES—Your former kindness encourages me.—

*mīhrbānī, e sābika, e shumā marā ummed mī-dihad.* Or, *talattuf-i-peshīn-i-shumā marā (jur, at) mī-dihad.* (*tasallī.*) Or, *altāf-i-salf-i-shumā dil-i-marā (istimālat) mī-kunad.* (*tahrīṣ ba kāre.*)

ENCOURAGEMENT—This affords me encouragement.—*īn ba man (tasallī) mī-dihad.* (*istimālat; tahrīs; tahrīk.*)

END—There is no end to his talking.—*kīl-kīl-i-o intihā na dārad.* Or, *sukhan guftan-i-o-rā andāza nīst.*

ENDEAVOUR—I must endeavour to see him to-day.—*marā bāyad ki imroz (ba mulākāt-i-o) sā'ī bi-namāyam.* (*mulākāt bā o; mulākāt-i-o-rā.*) Or, *bāyad ki imroz ba (dīdār-ash ḡaṣd bi-kunam).* (*sharf-i-mulāzīm-ash 'azm bi-sāzam.*)

ENDORSEMENT—This note wants your endorsement.—*īn tamassuk dast-khatt-i-shumā mī-khwāhad.* Or, *bar īn barāt ṣaḥīḥ-i-shumū (zarūr) ast.* (*lāzīm; dar-kār.*)

ENEMY—The cat is the enemy of the mouse.—*gurba ba mūsh 'adāwat-i-(zātī) dārad.* (*jībillī; ṭab'ī.*) Or, *gurba wa mūsh bāham az uṣliyat mukhtalif and.* Or, *mā bain-i-gurba wa mūsh az sirisht (ikhtilāf) ast.* (*khilāf.*)

ENERGY—He goes to work with great energy.—*o ba sar garmī, e tamām (ba) kār mashghūl mī-shavad.* (*dar.*) Or, *o ba ḡuwat-i-dīl kār mī-kunad.* Or, *az jān wa dīl sa'ī, e kār mī-numāyad.*

ENGAGED—I have engaged him as my servant.—*man o-rā ba ṭaur-i-naukar (guzāshta) am.* (*mukarrar karda; dar kār mu'aiyan karda.*) Or, *man o-rā naukār dāshta am.*

ENGAGEMENT—I have an engagement this evening, and therefore cannot accept your invitation.—*īmshab (shughle) dāram lihazā da'wat-i-shumā ijābat na mī-tawānam kard.* (To dinner, *da'wat-i-ziyāfat*; to a dance, *da'wat-i-raqṣ*; to a party, fête, *da'wat-i-mihmānī, da'wat-i-ṣuḥbat.*)

ENGLAND—Have you ever been in England?—*āyā dar mulk-i-inglistān gāhe būda ed?*

ENGRAVER—Send for an engraver.—(*muhrkane*)-*rā bi-ṭalabed.* (*hakkāke.*)



- ENJOY**—I enjoy this season of the year.—*az īn mausim-i-sāl rūḥat mī-gīram.* Or, *az nī'mat-i-ḥazz-i-mausim (mutamatti') mī-shavam.* (*mutalazziz.*)
- ENTER**—Who will enter this cave?—*dar īn ghār ki dākhil khwāhad shud?* Or, *dar īn maghāra ki (dakhil) khwāhad kard?* (*madkhal; dukhul; tadakhkhul.*) Or, *dar īn kahf ki dar khwāhad āmad?*
- ENTIRELY**—That news is entirely false.—*ān khabar bi-l-kull darogh ast.* Or, *ān afwā sar ā sar kāzib ast.*
- EQUAL**—Is your writing equal to mine?—*nawishta,e tū barābar-i-dast-khatt-i-man mī-bāshad?* Or, *dast-khatt-i-tū lāf-i-barābarī,e dast-khatt-i-man mī-zanad?* Or, *tahrīr-at ba tahrīr-am (masāwī) ast?* (*mutasāwī.*) Or, *raḥam-at ba raḥam-am sawīyat dārad?*
- ENVY**—Envy is hateful.—*ḥasad makrūḥ ast.* Or, *rishk karīḥ ast.* Or, *ḥasrat (kabīḥ) ast.* (*makbūḥ; mazmūn.*)
- ERRAND**—He went there, but forgot his errand.—*o ān jā raft, magar paighām(-i-khud-rā farāmosh kard).* (*az yād-ash raft; -i-khud-rā mansī kard.*)
- ERRONEOUS**—It is incumbent on us to forsake erroneous opinions.—*mā-rā lāzim ast ki khayālāt-i-maḥāl bi-guzārem.* Or, *zarūr ast ki mā (taṣawwūrāt-i-nā marbūṭ az dast bi-dihem).* (*rū,ehā,e bāṭil az sar badar bi-kunem.*)
- ERROR**—Do you see any error in this writing?—*āyā dar īn nawishta hech ghalat mī-bīned?*
- ESCAPED**—They escaped from prison.—*az zindān rū ba firūr nihādand.* Or, *az ḥabs gurekhtand.* Or, *az maḥbas mafrūr gashand.* Or, *az sijn zahūf kardand.*
- ESPECIAL**—This is a matter of especial moment; the rest is by no means essential.—*īn muḥaddama bisiyār zarūr ast, bāḳī hech (muṣāyaka nīst).* (*iḥtiyāj na dārad; zarūr-at na dārad.*)
- ESTABLISHED**—This law has lately been established.—*īn kānūn dar īn rozhā (mu'aiyan) shuda ast.* (*muḥarrar; bar qarār; mujāwiz; murauwaj.*)
- ESTATE**—He left all his estate to his eldest son.—*o hama*

*māl-i-khud-rā ba pisar-i-a'zam ba waṣīyat dūd. Or, o murd wa waṣīyat kard ki imlāk-i-man ba pisar-i-buzurg-am dāda shavad.*

ETERNAL—They who fear God will obtain eternal happiness.—*ānān ki az allāh-i-ta'ālā tarsand rāhat-i-'uqba khwāhand yāft. Or, ānān ki az khudā khawf mī-dārānd 'aish-i-(mudām) hāṣil mī-namāyānd. (jāvīd; abadī; lā fanā; bā bakū.)*

EUROPEAN—European articles are now plentiful.—*chīzhā.e farangistān hālan (farāvān) ānd. (wāfir; ba ifrāt; ba kaṣrat; kaṣīr; ba wafūr.)*

EVEN—Draw two even lines.—*dū khatt-ī-mutawāzī bi-kash.*

EVIDENT—It is evident you are mistaken.—*(zāhir) ast ki shunā ghalaṭī khurda ed. (wāziḥ; huwaidā; paidā; roshan; āshkār; mubaiyin; ba wuzūh.)*

EVENING—I expect to see him this evening.—*man imshab mulākāt-i-o-rā (intizār mī-kasham). (muntazir mī-bāsham.) Or, man imshab muntazir-i-tashrif-i-o mī-bāsham.*

EVENT—This is a melancholy event.—*īn wāqī'a ghamnāk ast. Or, īn sāniḥā maghmūm ast. Or, īn ḥādīṣa andoh-āgin ast. Or, īn ittifāk ranj-āwar ast.*

EVIDENCE.—By the evidence produced in court, his guilt was proved.—*ba gawāhī ki dar 'adūlat āwardānd jur-mash (ṣābit) shud. (maṣbūt; ṣabūt; iṣbāt; ṣabāt.)*

EVIL—His coming caused much evil to many.—*az āmadan-ash ba jam'-i-kaṣīr kabūhat rasīd. Or, āmadan-ash mūjib-i-(ranj)-i-unās gardīd. (malāl; āshob; dāhiyat.)*

EVIL—In this world evil and good are found.—*dar īn jahān badī wa neko,ī bāham mavjūd ast. Or, dar īn dunyā kabāhat wa šalāhiyat yāfta mī-shavānd.*

EXALTS—He neither exalts nor abases himself.—*o na khweshtan-rā fuzūnī nihād na tan dar zabūnī dihad. Or, na khud-rā tarjīḥ dihad wa na zabūn sūzād.*

EXAMPLE—That lady is an example to all around her.—*ān bānū barā.e dīgar bānūrān (miṣale) ast. (zarbu-l-miṣal; namūdār; unmūdaj; unmūz. j.)*

**EXCEEDS**—He exceeds every one in intelligence.—*o dar dānā,ī (bar hama sabkat mī-barad). (az hama go,e sabkat mī-rabayad; az or bar hama musābikat mī-kunad or barud.)*

**EXCEPTIONABLE**—What you propose, I think, is exceptionable in one particular.—*ānchi shumā tajwīz mī-kuned, dar ān yak dakīka (kābil-i-ītirāz) ast. (lū,ik-i-šaniyat; mustāšnī.) Or, mašlahate ki shumā mī-farmāyed dar yak nukta jā,e (istišnā) mī-bāshad. (ītirāz.)*

**EXCHANGE**—I will give you this in exchange for that.—*man ba 'iwaz-i-ān īn chīz ba shumā khwāham dād. Or, man īn chīz-rā ba ān chīz ba shumū (tabaddul) khwāham kard. (badal; 'iwaz; tabdīl; istibadāl.)*

**EXCHANGE**—The exchange is a place where merchants meet to transact business.—*bāzār-gāh jā,e ast ki tūjirān barā,e ijrā,e kār-i-tijārat jam' mī-shavand. Or, (mabdāl) jā,e ast ki dar ān saudāgarān ba jihat-i-dād o sitad bāham gird mī-āyand. (mašrif.)*

**EXCHANGE**—I have no desire to exchange situations with you.—*man khwāhish na dāram ki jā,e khud-rā ba jā,e shumā badal bi-kunam.*

**EXCITE**—Let us excite each other to study.—*biyā ki mā yak dīgar-rā (tahrīš ba ta'līm) bi-kunem. (tahrīš-i-ta'līm; targhīb-i-tadrīs.)*

**EXCUSE**—Pray excuse my not having formerly written to you.—*az 'adam-i-nawishtan-i-man az rū,e luṭf ma'zūr bi-dāred.*

**EXCUSES**—They made many excuses.—*eshān bisiyār 'uzr (kardand). (āwardand; nihādand.) Or, eshān bisiyār ma'zarat khwāstand.*

**EXECUTOR**—Who is the executor to his estate?—*wašī,e (warṣa),e o kīst? (irṣ; mīrās; maurūṣa.)*

**EXECUTED**—Three men were executed for murder last Monday.—*dū shamba guzashta ba sabab-i-khūn-afshānī si mardumān (tanūb andūkhta) shudand. (ba dar kashīda; ṣalāba zada.)*

**EXPECT**—Do you expect to see him shortly?—*muntazir mī-bāshed ki o-rā zūd bi-bīned.* Or, *mutakki' mī-bāshed ki mulākāt-i-o zūd bi-kuned.* Or, (*mutarakkib mī-bāshed*) *ki mulākāt bado zūd bi-kuned.* (*tawakku' dāred ; ummed dāred ; mutawakki' or mutaruṣṣid mī-bāshed.*)

**EXPULSED**—The king expelled him from the land.—*bād-shāh farmūd tā o-rā az diyār (ikhraj) kardand.* (*kharij ; jila, e waṭn ; badar ; berūn.*)

**EXPENSE**—What will be the expense of doing this?—*az kardan-i-īn kharch chi kadar khwāhad būd ?*

**EXPERIENCE**—He has experience in business.—*o dar kār tajriba dārad.* Or, *o dar kār (mushakk) ast.* (*ahl-i-īmtihān.*)

**EXPLAIN**—If you ask, he will explain any part which you do not understand.—*ānchi shumū na mī-fahmed agar az o khwāhed porsid o (baiyan)-i-ān khwāhad kard.* (*sharḥ ; takrīr ; inkishāf ; tafsīr ; iḡhār ; ta, wīl ; tabyīn ; kashf.*) Or, *agar az o istifsār bi-farmāyed, mushkil-i-shumū ḥall khwāhad kard.*

**EXPORTED**—Much indigo was exported last month.—*dar māh-i-guzashta nīl-i-firāwān az diyār (rawāna) shud.* (*ikhraj karda ; naql-i-iṣṣkāl karda ; irsāl dāshta.*)

**EXPORTATION**—These articles are for exportation.—*īn ajnās muntakla ast.* Or, *īn asbāb barā, e (naql-i-iṣṣkāl) mī-bāshad.* (*ikhraj shudan az mulk.*)

**EXPRESSED**—I don't know how this phrase is expressed in English.—*man na mī-dānam ki īn (kalām)-rū dar lisān-i-inglisī chi sān tarjuma mī-kunand.* (*iṣṭilāḥ ; 'ibārat ; guftār.*)

**EXTENT**—This is the extent of their learning.—*ḥadd-i-ta'līm-i-eshān badīn jā ast.* Or, *īn muntahā, e sawād-i-eshān ast.* Or, *badīn (martaba, e) 'ulūm-i-eshān rasīda ast.* (*māya, e.*)

**EXTRACT**—I showed you an extract from this letter.—*man az īn khatt (intikhābe) shumā-rū namūdam.* (*ijmāle ; kaṭ' -i-chīda.*)

EXTRAVAGANT—His children are extravagant.—*farzandān-i-o (musrif) and. (fazūl-kharch; mubazzir; bazl-i-māl mī-kun.)*

EYEBROWS—Her eyebrows are arched.—*abrūyān-i-ān zan ba miṣal-i-mihrūb and.*

EYES—How can you write if you shut your eyes?—*agar shumā chashm-i-khūd-rā bi-banded chigūna mī-tawāned nawisht.*

## F.

FABLES—This is a book of fables.—*īn kitāb-i-kiṣṣa ast. Or, īn kitāb (mushtamīl) bar afsānaha mī-bāshad. (mutazammin.)*

FACE—Her face is fair.—*rang-i-rū,e ān bānū (safaid) ast. (sapīd.)*

FACTORY—Formerly there was an indigo factory here.—*pesh az īn (kār-khāna,e nīl) īn jā būd. (jā,e kār o bār-i-nīl.)*

FAILED—Had it not been for his assistance, I should have failed in my purpose.—*agar o marā (imḍād)<sup>1</sup> na mī-namūd (dar huṣūl-i-mudda<sup>1</sup>,e khūd mahrūm shudame). <sup>1</sup>(ī'ānat; mu'āwanat; dast-gīrī; pā,e mardī; wasāṭat; ḥimāyat; madad.) <sup>2</sup>(kām-i-dil-i-man bar nayāmāde; yād-i-man bar murād-i-dil na rasīde; jān-i-arzūyam hamchunān pur mānde.)*

FAINTED—From fatigue and hunger they fainted away.—*az māndagī wa gursinagī dar ghash āmadand. Or, az koft-i-safr wa fākih ghash giriftand. Or, az (be-ṭūkatī) wa jū' be-hosh shudand. (furo māndagī; dar māndagī.)*

FAIR—It is now fair, you can go.—*ilḥāl āsmān be saḥūb ast, shumā mī-tawāned raft.*

FAITHFUL—He is an old and faithful servant.—*o naukar-i-ḳadīm wa imāndār ast.*

FALL—He was killed by a fall from his horse.—*o az asp-i-khūd ba zamīn uftād wa murd.*

FALSE—Be assured that the report is false.—*yaḳīn kun ki*

in *khabar* (*darogh* ast). (*pūya na dārad*; *az zewar-i-šidk mu'arrā* ast; *būtil* ast.)

FAMILY—He has a large family.—*o 'iyāl-i-bisiyār dārad.*

FAMINE\*—So scarce was corn in that city, that it was feared there would be a famine.—*dar ān shahr ghalla chandān (ba killat) būd ki khauf-i-kaht wa khushk-sālī būd.* (*kamī.*)

FAN—It is now cold, what need have you of a fan?—*ilhāl sard ast, zaruratī, e bād-zan chīst?* Or, *hālan muusim-i-sarmā ast, ihtiyāj-i-(bād-kash) chīst?* (*bād-bezun*; *mir-waha.*)

FASCINATED—She has entirely fascinated my heart.—*ān parī-rū dil-i-marā burda ast.* Or, *ān ma'shūka marā farefta karda ast.* Or, *ba muhabbat-i-ān māh-rū giriftār āmadam.* Or, *ān sarw-sahī dil-am az dast rabūda ast.* Or, *man dil az dast dūda, e ān māhwash hastam.* Or, *tā, ir-i-dil-am asīr-i-dām-i-ān mushkīn-bū, e gardīda ast.* Or, *ān dil-fareb marū az sar o pā dar dām-i-'ishk-i-khud andūkhta ast.* Or, *ān (nāznīn) dil-i-marā bi-l-kull ba khud kashīda ast.* (*sayād-i-said-i-dil-i-'āshikān.*)

FASTENED—Have you fastened the saddle on the horse?—*āyā bar asp zīn nihāda ed?* Or, *ba asp zīn-rū basta ed?* Or, *asp-rā zīn karda ed?*

FAT—Are these sheep fat or lean?—*īn gūsfandhā (farbih)<sup>1</sup> yā lāghīr<sup>2</sup> and?* <sup>1</sup>(*samīn.*) <sup>2</sup>(*naḥīf*; *zaft.*)

FATHERLESS—He died there, leaving a widow and five fatherless children.—*o ān jā murd wa bīwā-zan ba mā' panj farzand yatīm guzāsh.*

FATIGUED—I am very much fatigued with walking.—*az gasht o gard man kofta am.* Or, *az bisiyār raftan marā (koftagī) girifta ast.* (*māndagī.*) Or, *dar rāh darāz rāndam wa (sust) māndam.* (*furo*; *dar.*)

FAULT—Those things are not yet ready, whose fault is it?—*īn chīzhū hanoz taiyūr nayand, khaṭā az kīst?*

FAULTLESS—Who is there that is faultless?—*kudām kas (be kušūr) ast.* (*ma'sūm*; *be takšīr*; *be khaṭā*; *be gunāh.*)

\* Plenteous year, *sāl-i-farākh.*

- FAVOURABLE**—The wind on the river is favourable for going up the river.—*barā,e raftan ba bālā,e nahr bād (muwājīk) ast. (shurṭa.)*
- FAVOUR**—Pray favour me with your address.—*az rū,e lutf nām o nishān-i-khāna,e khud ba man bi-dihed.*
- FAVOURITE**—This little boy is my favourite.—*in tiṣṭak 'azīz-i-man ast. Or, in kodāk (mahbūb)-i-man ast. (maṭlūb.)*
- FEAR**—We ought to fear God more than man.—*mā-rā bāyad ki mā har kadar ki az mardumān mī-tarsem ziyāda az ān khauf-i-khudā dāshtu bāshem.*
- FEAR**—I would have gone there, but I went not, from fear of its being too late ere I arrived.—*man ān jā mī-raftame wa lekin az khauf-i-der āmadan na raftam.*
- FEATHER**—This feather is very beautiful.—*in par bisiyār (khūb-ṣūrat) ast. (ḥaṣīn; jamīl.)*
- FEATURES**—The features of these two are alike.—*shakl-i-in dū tā ba yak dīgar (mushtabī ast). (mushābahat or ishtibāh dārad; bāham mī-khūrad; mumāṣil or mushabih ast.)*
- FEEBLE**—He is now very feeble; he is unable to stir from home.—*hūlan o bisiyār za'if ast wa az maḳām-i-khud (ḥarakat) na mī-tawānad kard. (taḥarruk; jumbish.)*
- FEEDS**—The squirrel feeds chiefly upon fruit.—*mūsh-i-paranda bi-l-khaṣṣa bar mewa zindagī mī-kunad.*
- FERRY-BOAT**—There is a ferry-boat at this place.—*badīn jā (kishtī,e 'ubūr) ast. (ma'bar; kishṭī,e guzāra.)*
- FERTILE**—The whole soil of that country is fertile.—*tamām zamīn-i-ān diyār (ser-ḥāṣil) ast. (zar-khez; barūmand; kābil-i-zirā'at.)*
- FETCH**—Go, fetch some fruit out of the garden.—*bi-rau kadre mewa az bāgh biyār.*
- FEW**—I know not if many or few were there.—*man na mī-dānam ki dar ān jā kaṣīr būdand yā ḳalīl.*
- FIGHT**—It is better to sit still than to fight.—*khāmosh nishastan az bar khūstan ba jang bihtar ast.*
- FIGURATIVE**—This is a figurative mode of speaking.—*in*

*ṭaur-i-guft-gū tamṣīl-āmez ast.* Or, *īn ṭarz-i-kalām (mu-sajja') ast.* (*muraṣṣa'*; *mukallal*; *rangīn.*)

FILE—File the screw.—*īn pech-rā (sohan bi-kun).* (*bi-sā,e.*)

FILE—File these papers.—*īn kāghazhā-rā (rishta bi-kun).* (*dar miṣal bi-guzār*; *dākhil-i-daftar bi-kun.*)

FILL—Fill this tub with water.—*īn ḥauz-i-chūbīn-rā az āb pur bi-kun.*

FINAL—The final dividend on his estate will be paid tomorrow.—*farda (kist-i-ākhirīn) az imlāk-ash adā karda khwāhad shud.* (*maṣam-i-mu,akhkhir.*)

FIND—I have lost my pen, see if you can find it.—*man kalam-i-khud-rā gum karda am, bi-bīned magar ān-rā paidā bi kuned.*

FOUND—I found it underneath the table.—*ān-rā zer-i-mez (yāftam).* (*paidā kardam.*)

FINED—If you do so again, you must be fined.—*agar waqt-i-dīgar īn chunīn kār bi-kuned (az shumā jurmāna girifta) khwāhad shud.* (*ba shumā muṣādīra nihāda.*)

FINISH—Help me to finish this letter.—*dar (tamām kardan)-i-īn khatt ba man mu'āwanat bi-kun.* (*itmām.*)

FIRST—What is now the first thing to be done?—*ilḥāl kudām chīz peshtar bāyad kard.*

FISHERMEN.—I saw some fishermen laying their net.—*chand mūhī-gīrān-rā dīdam ki (dām)<sup>1</sup>-i-khud-rā mī-(nihād-and).<sup>2</sup>* <sup>1</sup>(*shabka*; *nashbīl.*) <sup>2</sup>(*gustardand*; *guzūshtand*; *andākhtrand.*)

FIT—He is not at all fit for this work.—*o lā,ik-i-īn kār mutlaqan nīst.*

FIXED—What day have you fixed upon to go there?—*barā,e raftan badān jā kudām roz muḥarrar karda ed?*

FLAG—I have seen a flag at the fort.—*man 'alame-rā dar kil'a dīda am.*

FLAT—What is the shape of the earth, round, flat, square, or oval?—*ṣūrat-i-kura,e zamīn chī ṭaur ast?* (*mudauwir*), *mustawī*, *murabba'*, *yā baiḡawī.* (*mustadīr.*)

FLATTER—Why do you flatter me so?—*chirā īn chunīn*



*taur marā (khūshāmad) mī-kuned? (chāplūsī; tamalluk.)*

FLATTERY—We ought not to listen to the words of flattery.—*na shāyad ki (mā ba sukhanān-i-khūsh-āmad gosh bi-dihem). (mā sukhanān-i-chāplūsī-rā gosh bikunem.)*

FLEE—Why should we flee? there is no danger.—*chirū mā bi-gurezem? khauf nīst.*

FLING—What flowers are these? fling them away.—*īn gulhā chi kism and? ānhū-rā biyandāz.*

FLINT—Fire is produced by flint and steel.—*az (chakmāk zadan) ātash paidā mī-shavad. (kaddāh wa fūlād.) [Tinder, harrāku; sokhta.]*

FLOAT—It is high water, the vessel will now float.—*waqt-i-madd-i-baḥr ast, ilhāl jahāz bālū,e āb khvāhad raft.*

FLOCK—I saw there a flock of sheep.—*man ān jā (ghalla),e gūsfand دیدام. (rama.)*

FLOOR—The floor of this room wants repairing.—*farrash-i-īn hujra marammat (mī-khvāhad). (ṭalab ast.)*

FLOUR—Bread is made of flour.—*nān az ārd sākhta mī-shavad.*

FLOWERS—You must not pluck these flowers.—*shumā-rā na shāyad ki īn gulhā bi-chīned. Or, īn gulhā-rā chīdan na bāyad.*

FLUTE—He can play upon the flute.—*o nai,e labak tawānad (damīd). (nawākht; zad.)*

FLIES—There are a number of flies.—*īn jā magasān pur mī-bāshand.*

FLY—He cut the parrot's wing, lest it should fly away.—*o par-i-tūtī-rū (burīd ki o na parad). (kandīd tā o parwāz na kunad; bar kashīd ki o ba parwāz dar nayāyad; chīd ki o dar parwāz nayāyad.)*

FOG—In the morning there is a thick fog here.—*bāmdūd īn jā bukhār-i-ghalīz mī-bāshad. Or, maṭla'e ṣubḥ īn jā nazhm-i-kaṣīf mī-bāshad.*

FOLD—Fold these things in paper.—*īn chīzhā-rū dar*

*kāghaz* (*mal'ūf bi-kun*). (*lifāfa bi-kun*; *dar naward*; *ṭai bi-kun*; *bi-pech*.)

FOLLOW—You go before, I will follow.—*peṣh bi-rau man pas-i-tū khwāham āmad*. Or, *sābiḳ bāsh man dar* ('*aḳab*)-*i-tū khwāham āmad*. (*pusht*; *pai*.)

FOND—I am not at all fond of that fruit.—*ān mewa mutlaḳ* (*pasand na dāram*). (*marā khūsh na mī-āyad*; *marā khūsh nīst*.)

FOOD—What sort of food is this?—*īn* (*khurāk*) *chi ḳism ast?* (*khurish*; *ḳūt*; *ṭa'ām*; *ghizā*.)

FOOL—He is a great fool.—*o* (*aḥmaḳe*) '*aẓīm ast*. (*abla,e*; *nā-dāne*; *sūdah-lauḩe*; *bewukūfe*; *khariḩe*.)

FOOLISHNESS—To be angry without a cause is foolishness.—*be sabab* (*dar khashm āmadan*)<sup>1</sup> (*nā-dānī*)<sup>2</sup> *ast*. <sup>1</sup>(*ghuṣṣa shudan*; *ḳahr giriftan*; *ghaẓb namūdan*; *rū,e darham kashīdan*.) <sup>2</sup>(*kālīw rangī*; *khayāl-i-bāṭil*.)

FOOT—Look at the horse's foot.—*ba sum-i-asp bi-bīn*. Or, *\*dar sum-i-asp* (*naẓar*) *bi-ḳuned*. (*nigāh*; *mulāḩaẓa*.)

FORBID—Why did you forbid him to come?—*chirā az āmadan-i-īn jā o-rā* (*man' karded*)? (*mumāna'at* or *nahī karded*; *mumtanī'* or *mānī' bāshed*.)

FORCE—The stream now runs with great force.—*jiriyān-i-nahr ilḩāl ba zor mī-ravad*.

FOREHEAD—He fell down and cut his forehead.—*o ba zamīn uftād wa peṣhāna,e khud-rā* (*majrūḩ kard*). (*ḳaṭa' or munḳaṭī' kard*; *burīd*.)

FOREIGN—He is gone to a foreign country.—*o ba mulk-i-ghair rafta ast*.

FORETELL—Who can foretell what will happen on the morrow?—*ki peṣh mī-tawānad guft ki farda az parda,e ghaib chi ḩādiṣa* (*sādir khwāhad shud*)? (*rū,e khwāhad dād*; *wāḳī' khwāhad shud*; *ba zuḩūr khwāhad paiwast*.)

FORFEIT—For doing this you must forfeit a rupee.—*az chunīn kardan* (*ba shumā yak rūpaiya jarīmāna dādānī*

\* *rā*, in its proper place, may be used instead of *dar*.

*khwāhad shud*). (az shumā yak rūpaiya jarīma yāfta *khwāhad shud*.)

FORGET—Don't forget to tell him what I said to you.—*ānchi ba shumā guftam hamān sukhān ba o bi-goyed*, (*farāmosh na kuned*.) (*nūsi ma shved*.)

FORGIVEN—If he had acknowledged his fault, I should have forgiven him.—*agar o ba gunāh-i-khūd (ikrār karde man o-rā ma'zūr dāshtame)*. (*i'tirāf karde man ma'zarati-o kabūl dāshtame*.) Or, *agar o bar taqşir-i-khūd kā.il shude man o-rā mu'āf kardame*. Or, *agar o kuşūr-i-khūd zāhir karde man az gunāh-ash (dar guzashtame)*. (*migh furat dādume*.)

FORM—The form of the cypress-tree is quite straight.—*shakl-i-sarw bi-l-kull sahī ast*. Or, *kāmat-i-sarw bi-l-kull (ikāmat) ast*. (*rūst; kā.im*.)

FORMER—Which part of his letter do you think the best, the former or the latter?—*kudām hişsa, e khatt-ash shumā aulā-tar mī-dāned*, (*awwalīn yū ākhīrīn*)? (*maḳaddama yū mu.ākhirā*.)

FORMIDABLE—The objections you make to my plan are indeed formidable.—(*i'tirāz*)-*i-shumā bar khilāf-i-rā, e man dar īn sukhān fī-l-wāki' sakht ast*. (*irāz; tu'arruz; irād*.)

FORSAKE—Let us not forsake our friends in their distress — *dar ḥālat-i-(pareshānī) dostān-i-khūd-rā na shāyad guzāsht*. (*parāgandagī; furo māndagī; dar māndagī; wā māndagī; shikustagī; iztirābī; abtarī*.) Or, *dar ḥālat-i-khastagī mū-rā az ashnūyān (farāghat na bāyad dāsht)*. (*munkaṭa' na bāyad shud; kaṭa' na bāyad kard; inkīṭā' na bāyad kard*.)

FORTUNE—He has made a large fortune.—*o mūl-i-firāwān jam' karda ast*.

FOUNDATION—The foundation of the house was laid.—(*bunyād*)-*i-khāna nihāda shud*. (*binā; pāya; usās; maḳ'adut; kā'idut*.)

FOUNTAINS—There are fountains of water everywhere.—

*har-jā chashmahā, e āb (jārī and). (mujra and; mujrā or ijrā dārand.) Or, har jā (zah-āb) hast. (chashma, e zāya.)*

**FREE**—You are free to do as you please.—*kase māni'-i-shumā na mī-shavad har chi mī-khṭwāhed bi-kuned. Or, ānchi dar mizāj-i-janāb bāshad bi-farmāyed. Or, ānchi khṭwāhed be takalluf bi-kuned.*

**FREEZE**—It is so cold to-day, I think at night it will freeze.—*imroz īn ḡadar sardī ast ki (gumān dāram) ki ba shab zamīn yakḥ basta khṭwāhad shud. (iḥtimāl dārad.)*

**FREIGHT**—I have engaged the whole of this vessel's freight.—*ān ḡadar ki maḥmūla dārad īn jahāz-rā ba ujrāt girifta am. Or, man (shart)-i-maḥmūla, e tamām jahāz karda am. (ikrār.)*

**FRESH**—These greens are fresh from the garden.—*īn tara az bāgh tāza and.*

**FREQUENT**—I have frequent opportunities of seeing it.—*ba didan-ash marā (mauḡi') bisiyār ast. (furṣat; kābū.)*

**FRIEND**—What shall I do? I have no friend.—*chi kunam? man (doste) na dāram. (mukḡliṣ; khālī; mūnis; muḡibb; ḡabīb; yār; muḡfiḡ; shafīḡ; maḡrum-rāz; ham-nafs.)*

**FRIENDLESS**—I am now entirely friendless.—*ilḡāl man be dost hastam.*

**FRIGHTFUL**—I have seen a most frightful figure.—*(shakle haulnāk) didam. (ḡaikale waḡshatnāk; dew-sīmā.)*

**FRUGAL**—How does he manage his household affairs? is he frugal or extravagant?—*o umūrāt-i-khānagī, e khṭud-rā chigūna ba saranjām mī-rasānad? (ba kifāyat yā ba fazūlī)? (ba ḡinā'at yā ba isrāf.)*

**FULL**—Is this cask empty or full?—*īn (barmīl) tihī ast yā pur? (khambak.)*

**FULFILLED**—The purpose for which you sent me has been fulfilled.—*kāre ki barā, e ān shumā marā firistāded (tamām shuda) ast. (ba itmām or ba sar rasīda.)*

**FURNISH**—How soon can you furnish these things?—*īn*

*chīzhā ba chi 'ujlat (muhaiyū) mī-tawāned kard.*  
(*maujūd; muyassar; taiyār.*)

FURNITURE—He makes all kinds of furniture.—(*raḥt-i-khāna) az har kism mī-sāzad.* (*aṣṣu-l-bait.*)

FUTURITY—We cannot see into futurity.—*mā (khabar-i-mustakbil) na dānem.* (*aḥwāl-i-āyanda.*)

## G.

GATHER—Gather up the crumbs.—*rezahā, e nān bar chīn.*

GAIN—Do you expect much gain from this trade?—*az īn pasha tawaḳḳu'-i-sūd-i-bisiyār dāred?* Or, *az īn ḥirfa (mutaraḳḳib)-i-naf'-i-firāwān mī-shaved?* (*mutaraṣṣid.*)  
Or, *rijā dāred ki az īn ḥasb māl-i-kaṣīr ba dast-i-(shumā khwāhad āmad).* (*khud khwāhed āward.*)

GARDEN—Why have you left the garden gate open?—*chirā darwāza, e bāgh wā guzāskta ed?*

GENEROSITY—There are no limits to his generosity.—*ḥadd-i-sakhwāt-ash nīst.* Or, *karm-ash (nā maḥdūd ast).* (*ḥadd or intihā na dārad.*)

GENEROUS—He is very generous and gentle.—*o sakhī wa narm-dil ast.* Or, *o karīm wa raḥīm ast.* Or, *o faiyāz wa ḥalīm ast.*

GENTLEMAN—Are you acquainted with that gentleman?—*badūn khān-sāhib (ma'rifat dāred)?* (*āshnā, ī dāred; rū-shinās mī-bāshed.*)

GEOGRAPHY—He has composed a book on geography.—*o āar 'ilm-i-(juḡhrāfiya) kitābe taṣnīf karda ast.* (*'arz.*)

GET—Can you get me another book like that?—*miṣal-i-ān kitāb dīgare barā, e man (tawāned yāft)?* (*ba dast tawāned āward; gīr-i-shumā khwāhad āmad.*)

GOT—You have got many books—give me one.—*shumā kutub-i-bisiyār dāred, yake az ānhā ba man bi-dīhed.*

GILD—Do you know how to gild paper?—*shumā mī-dāned chigūna kāghaz-rā zar-afshān mī-kunand?* Or, *āyā*

*tarkibe ki şahāffūn kitābhā-rā ba zar mulamma' mī-kunand, shumā mī-dāned?*

GILT—He showed me a gilt picture-frame.—*ūn shakhṣ ba man khāna,e taṣwīr-i-(mulamma' namūd). (muṭallā nishān dād.)*

GIRLS—He has five children, three boys and two girls.—*o panj tā farzand dārad si pīsar wa dū dukhtar.*

GLAD—Are you glad or sorry on this occasion?—*dar bāb-i-īn sukhan khūsh ed yā ghāmnāk?*

GLASS—Take care, this will easily break, it is made of glass.—*khābar-dār, īn chīz ba āsānī shikasta mī-shavad az balūr ast.*

GLOVES—I have bought a pair of gloves.—*yak juft-i-(dast posh) kharīda am. (dastāna; dast-tāba.)*

GLUE—Tell the carpenter to glue these two boards together.—*ba darrūdgar bi-go ki īn dū takhta ba sarīsh būham bi-(pīwand). (chaspān; yak-jā bi-kun; waṣal bi-kun.)*

GOLD—Is this chain made of gold, silver, iron, brass, or copper?—*īn zanjīr az zar, sīm, āhan, birinj yū mis sūkhta shuda ast?*

GOODNESS—Have the goodness to inform me.—*az rū,e luṭf ba man khābar bi-dīhed. Or, talattuf farmūda marū (i'lām) bi-kuned. (ittilā'; muttālī'.)*

GOVERN—Every one does not know how to govern.—*har kas hukm-rānī kardan na mī-tawānad. Or, fākāt-i-hukūmat kardan har kas na dārad.*

GOVERNOR—He is now Governor of Baghdād.—*o ilhāl (hākim)-i-baghdād ast. (ṣūba; wālī,e farmān.)*

GRAIN—In this province much grain is produced.—*dar īn (kishwar) ghalla,e bisiyār paidā mī-shavad. (ṣūba; ṣill'a.)*

GRAND—Whose grand house is that?—*īn khāna,e ('ālī-shān) az ān-i-kīst? (rafī'; wasī'; 'azīm.)*

GRANT—Sir, be pleased to grant me this request.—*ṣāhibā, az rū,e luṭf 'arṣ-i-man kabūl bi-kuned. Or, istid'ā,e man ijābat bi-farmāyed.*

GRATEFUL—I am grateful for your kindness.—*man az*

*mīhrbānī, e shumā mamnūn am.* Or, *man shākīr-i-ih̄sān-i-shumā hastam.* Or, *man az alṭāf-i-shumā (shukr-guzār) hastam.* (*ih̄sānmand; mashkūr.*) Or, *az madāra, e shumā minnat pazīr am.*

GRATIFIED—Seeing such a school, I am much gratified.—*man az dīdan-i-chunīn maktab khailī (khūsh) am.* (*masrūr.*)

GRAZING—The horses are grazing on the plain.—*aspān dar maidān mī-charand.*

GREAT—You have done me a very great favour.—*shumā bar man minnat-i-kaṣīr (dāshta) ed.* (*nihāda.*) Or, *shumā ba man ih̄sān-i-aẓam farmūda ed.*

GRIEF—He has caused much grief to his father.—*o ba pidar-i-khūḍ (bisiyār ranj) rasānīda ast.* (*shu'la, e āh.*) Or, *o mūjīb-i-sar-māya, e gham ba pidar-i-khūḍ būda ast.* Or, *o bā'is̄-i-malāl-i-kaṣīr ba wālid-ash būda ast.*

GRIEVOUS—This is a grievous calamity.—*īn (āfat-i-'aẓīm) ast.* (*muṣībat-i-sangīn; balā, e sakht.*)

GRIND—Grind this wheat in the mill.—*dar āsiyā īn (ghalla-rā biyās).* (*gandum-rā ārd kun.*)

GROUND-RENT—What is the ground-rent of this house?—*kirāya, e zamīn-i-īn khāna chīst?*

GROW—Many flowers grow in the Khan's garden.—*gulhā, e bisiyār dar bāgh-i-khān-i-(wālā-shān) mī-ruyand.* (*'ālī-shān; buland-makān; rafī'u-d-darjāt; rafī'u-l-jā, e-gāh; sulāla, e khāndān; 'aẓīmu-sh-shān.*)

GROWN—You have grown very tall since I saw you last.—*az ān waqt ki man shumā-rū dīdam (ṭawīlu-l-kāmat shuda ed).* (*ḳadd-i-ṭawīl karda ed.*)

GUARDIAN—Who is the guardian of this child?—*murabbī, e īn ṭiflak kīst?* Or, (*atālīk*)-*i-īn ṣāghīr kīst?* (*kaiyim.*)

GUESS—Can you guess the meaning of what I say?—*ānchi mī-goyam shumā ba maṭlab-i-ān mī-rased?*

GUIDE—I went without a guide, though I had never been that road before.—*agarchi badān rāh gāhe ḳabl az īn na rafta būdam be (rāh-bar) rawāna shudam.* (*rah-namū; dalīl-i-rāh; hādī; badriḳa.*)

## H.

**HABIT**—He is in the habit of walking out early.—*o 'ala-ṣ-ṣabāḥ 'ādat-i-(gardīdan) dārad.* (*gasht o gard.*) Or, *o bām-dād mu'tād ba gardīdan ast.*

**HALL**—The house has a hall and three rooms.—*īn khāna yak dālān dārad wa si ḥujra.* Or, *īn maḳām-rā yak aiwān ast wa si kamra.*

**HAND**—Take hold of his hand.—*dast-ash bi-gīr.*

**HANDKERCHIEF**—Give me a handkerchief.—*(rū-māle) ba man bi-dih.* (*dast-māle.*)

**HANDLE**—The handle of this drawer is broken.—*dasta,e khāna,e īn mez shikasta shud.*

**HANDSOME**—In his appearance he is handsome.—*o dar ṣūrat (khūb-sūrat) ast.* (*latīfu-l-i'tidāl; wajih; ḥasīn; jamāl; zibā-ṭala't; zibā-ḥaiyat; badī'u-l-jamāl.*) Or, *o ba shakl nādiru-l-ḥusn ast.* Or, *o ba shamā'il kamāl bahjat dārad.* Or, *o ba haikal ghāyat-i'tidāl wa nihāyat jamāl dārad.*

**HAND-WRITING**—Do you know whose hand-writing this is?—*shumā mī-dāned ki īn dast-khaṭṭ az kīst?*

**HANG**—Hang the keys upon the nail.—*kalīdhā ba mekh biyāwezān.*

**HAPPEN**—When did that happen?—*īn ḥādiṣa kai ḥādiṣ shud?* Or, *īn wāki'a kai wāki' shud?* Or, *kudām waqt īn ittifaḳ (shud)?* (*uftād.*)

**HAPPINESS**—In this world no one enjoys perfect happiness.—*dar īn dunyā hech kas (rāḥat-i-tamām) na dārad.* (*āsā,ish-i-ḥaḳīkī; tana'um-i-kāmil.*)

**HAPPY**—They who fear God here will be happy hereafter.—*ānān ki dar īn jā az khūdā mī-tarsand dar 'aḳibat khūsh khwāhand shud.* Or, *ān kasān-rā (farḥat)-i-'uḳba dast khwāhad dād ki dar īn dunyā dar khauf-i-khūdā mī-mānand.* (*sa'ādat.*)

**HARD**—Is the lesson you have given me hard or easy?—



*sabake ki marā dāda ed āyū (āsān ast yā mushkil). (yusr ast yā mughlaḳ; sahl ast yā mudakḳik.)*

**HARDSHIP**—This is a great hardship.—*in sakhtī, e 'azīm ast.*

**HARE**—The hare is a very timid animal.—*khargosh bisiyār (buz-dil) ast. (shutur-dil; khā, if; tarsān; jabī.)*

**HARM**—Is there any harm in doing this?—*āyū dar in chunīn kār kardan ('aibe) mī-bāshad? (nuḳṣāne; muzāyaka, e.)*

**HASTE**—I write in great haste to save the post.—*man mī-khwāham ki khatte ba sabīl-i-chāparī (bi-firistam)<sup>1</sup> lihazā ba (sur'at)<sup>2</sup>-i-tamām mī-nawīsam. <sup>1</sup>(rawāna bi-kunam; mursal dāram; irsāl dāram.) <sup>2</sup>(ta'jīl; shitāb.)*

**HASTENED**—They hastened away as fast as possible.—*eshān tā ba maḳdūr-i-khud shitāftand. Or, ba sur'at harchi tamāmtar shudand. Or, ba ta'jīl-i-tamām rāh (girā gar-dīdand). (giriftand.)*

**HASTEN**—You must try to hasten his coming.—*dar bāb-i-tez rasīdan-ash badīn jā shumārā sa'ī bāyad kard.*

**HASTY**—To act in a hasty manner is not wise.—*dar kār ta'jīl kardan ḥimākat ast. Or, dar kār musta'jīl shudan az tarīḳ-i-'aḳl ba'īd ast. Or, dar umūr ta'jīl ba kār burdan az jāda, e danāyat dūr ast.*

**HAT**—On entering the room he took off his hat.—*ba (mujarrad)-e-dākhīl shudan-i-ūtāk kula, e khud-rā az sar bar dāsht. (sharḡ.)*

**HATE**—Let us hate nothing but sin.—*mārā az hech chīz nafrat na bāyad kard magar az gunāh. Or, mā-rā ba jūz-i-ma'siyat az chīze kirāhiyat na bāyad kard.*

**HAVE**—Have you any acquaintance with that gentleman?—*badān āghā (ma'rīfate) dāred? (shināsā, ī.)*

**HEALED**—His wound is now healed.—*zakḥm-ash pur shuda ast. Or, jarrāḥat-i-o (mundamil shuda) ast. (indamāl yāfta.)*

**HEALTH**—His health is sound.—*siḥhat-i-o ba ḥāl ast. Or, o tan-durust ast. Or, mizāj-i-o (mustakīm) ast. (ikhhtilāl na yāfta.)*

HEAP—Here is a heap of papers, put them away.—*yak āmbār-i-kāghaz dar īn jā jam' shuda ast, (berūn bi-bar). (ba yak taraf bi-guzār; bar kinār bi-kun.)*

HEAR—Hear what I say, then give an answer.—*ānchi mī-goyam (bi-shināu), ba'd az ān jawāb bi-dih. (gosh kun or dār; masmū' bi-kun.)*

HEART—The heart of man is inclined to evil.—*dil-i-insān ba gunāh-gārī (mā,il mī-bāshad). (mail dārad.)*

HEAT—To-day the heat is very great.—*imroz (ḥarārat) ba shiddat ast. (ḥarūr; garmī.)*

HEAVEN—In heaven is unspeakable happiness, in hell unutterable woe!—*dar bihisht asā, ishe ast ki dar guftan nayāyad wa dar jahannum 'azābe ast az bayān ba'id. Or, dar jannat rāḥat īn kadar ast ki dar tafṣīl nayāyad wa dar sakkar alame ast ki sharḥ-i-ān dar ḥiṭa, e takrīr na mī-gunjad.*

HEAVY—This box is very heavy, how can I carry it?—*īn sandūk khailī sangīn ast chigūna mī-tawānam ba dāsht?*

HEEL—When walking I trod upon his heel with my foot—*ba waqt-i-raftan pāyam ba ka'b-ash khuyrd.*

HEIGHT—What is the height of this wall?—*(bulandī), e īn dīwar chi kadar ast? (irtifā'; bālā, ī; rafa't.)*

HEIR—This large estate is without an heir.—*īn milkīyat-i-'azīm lā wāriṣ ast. Or, īn mīrāṣ-i-'a'zam wāriṣ na dārad.*

HELP—Can you afford me any help in this affair of mine?—*shumā dar īn amr ba man hech (madad) mī-tawāned dād. (mu'āwanat; i'ānat; imdād.)*

HERBS—They live only upon herbs.—*eshān fakaṭ (tara mī-khuyrand). (bar sabzahā zīndagī mī-kunand.)*

HIDE—The crows steal, and afterwards hide what they can.—*zāghān duzdī mī-kunand wa ba'd az ān ānchi mī-tawānand (pinhān) mī-kunand. (ikhfā; makhfī; poshīda.)*

HILLS—There are few hills in Kharazam.—*dar mulk-i-khwarazam kohhū kam and. (jabāl.)*

- HINT**—You can just give him a hint of this affair —*shumā dar bāb-i-īn amr o-rā ishūra mī-tawāned kard.*
- HIRE**—To go there I must hire a palankeen and boat.—*az barā,e raftan badān jā marā takht-i-rawān wa kishṭī kirāya bāyad kard.*
- HISTORY**—Have you read the history of Persia.—*tārīkh-i-'ajm muṭāla'a karda ed?*
- HIT**—He hit me a very hard blow on the head.—*o bar sar-am ṣarb-i-shadīd (zad). (rasānīd; koft; dād.)*
- HOLDS**—He holds his pen in the left hand.—*o dar dast-i-chap kalam-i-khūḍ-rā mī-gīrad.*
- HOLE**—Make a hole in the ground here.—*īn jā dar zamīn maghūke bi-(kun). (kan; kū,o; zan.)*
- HOME**—It is late, let me now return home.—*(der) shud bi-guzār ki man ba maḳām-i-khūḍ-am bi-ravam. (ta,khīr; dīrang; tahāwun.)*
- HONEY**—I ate some honey out of the honey-comb.—*ḳadre shahd az (khāna,e shahd) khūrdam. Or, ḳadre 'asal az (ma'sal) khūrdam. (mahrān.)*
- HONOUR**—He has obtained much honour.—*o 'izzat-i-'aẓīm ḥāṣil karda ast. Or, o ḥusūl-i-takrīm-i-bisiyār karda ast. Or, ('izz wa ikrām)-i-madīl ba dast āwarda ast. (rafa'at; ābrū; sharaf; sharāfat; waḳār; iḥtirām.)*
- HOPE**—I hope to have an interview with you very soon.—*rijā dāram ki zūd (shumā-rā) mulāḳāt khwāham kard. (ba shumā.) Or, marā ummed ast ki dar andak roz mulāḳāt-i-man bā shumā khwāhad shud. Or, taraṣṣud-i-ān dāram ki man 'an ḳarīb ba shumā mulāḳī khwāham shud.*
- HOSPITAL**—An hospital is about to be built there.—*yak dāru-sh-shifā ta'mīr shudanī ast. Or, yak (baitu-l-marīẓ taiyār) shudanī ast. (shifā-khāna bar pā.)*
- HOSPITALITY**—They show great hospitality.—*eshān (mih-māndārī),e firūwān mī-kunand. (mihmān-nawāzī; ẓiyā-fat-dārī.)*
- HOLY**—God is holy, just, and pure.—*khudā muḳaddas, 'ūdīl, wa pāk ast. Or, (allah ta'ālā) kudūs, rāst-bāz, wa*

*ḥaḳḳ ast.* ('*ālīmū-s-sirr*; *rabbu-l-'ālamain*; *yazdān-i-dādār*; *dāwar-i-dādār*.)

**HUMANE**—He is a man of a very humane disposition, and humble in his own esteem.—*o marde ast salīmu-t-ṭaba' wa (kḥud-rā ḥaḳīr mī-dānad).* (*nā-kḥud pasand*.)

**HUMANITY**—He possesses great humanity as well as humility.—*o (insānīyat)<sup>1</sup>-i-bisiyār dārad wa (ḥilmīyat)<sup>2</sup>* <sup>1</sup>(*ādmiyat*; *mardumī*; *muruwat*; *ḥiss-i-bashriyat*.) <sup>2</sup>(*farotānī*; *tawāzu'*; *maskīnī*; *kḥushū'*; *kḥuzū*; *istikānat*.)

**HUNTER**—The hunter is gone a-hunting.—(*ṣaiyād ba ṣaid*) *rafta ast.* (*shikārī ba shikār*.)

**HURTS**—It hurts his mind to see such wickedness.—*az mushāhida, e in chunīn (kabāhat) dil-ash mī-sozad.* (*badī*; *shana'at*.)

## I.

**IDEA**—I had no idea that you would come to-day.—*dar khayāl-i-man na būd ki shumā imroz kḥwāhed āmad.*

**IDLENESS**—They spend their time in idleness.—*eshān aukāt-i-kḥud-rā dar (kāhilī zā'ī mī-kunand).* (*tasāhilī mī-guzārānd*; *sustī ba sar mī-burānd*; *lahw o la'b ba bād mī-dihānd*.)

**IGNORANT**—They are ignorant and idle.—*eshān (nā-dān wa sust) and.* (*jāhil wa kāhil*; *nā-shinās wa baṭṭāl*.)

**ILLIBERAL**—Such a sentiment is illiberal.—*in chunīn khayāl (bāṭil) ast.* (*bad aṣl*; *nā karīm*.)

**ILLITERATE**—It is not good always to associate with illiterate persons.—*ba jāhilān hamesha ṣuḥbat dāshtan munāsib nīst.*

**IMAGE**—There is an image in that temple.—*dar ān but-khāna but ast.* Or, *dar ān ṣanam-kada ṣanam ast.*

**IMAGINATION**—Whence arose this imagination?—*az kujā in khayāl (paidā shud)?* (*sar bar zad*; *sar bar āward*.)

**IMAGINE**—How do you imagine that I should agree to this?

—*chigūna* (*khayāl mī-kuned*) *ki man īn sukhan-rā kabūl kunam.* (*kiyās mī-gīred; dar sar-i-khūd dāred.*) Or, *chigūna khayāl mī-banded ki man badīn sukhan* (*mutafik shavam*). (*ittifāk kunam.*)

IMITATION—This is of wood, in imitation of stone.—*īn chīz ba miṣal-i-sang az chūb sākhta shuda ast.* Or, *īn chīz ki (ishtibāh)-i-sang dārad az chob sākhta shuda ast.* (*tashbīh; shabīh; mushābahat; mumāṣilat.*)

IMMENSE—The undertaking is likely to be attended with immense expense.—*aghlab ast ki dar īn kār kharch-i-bisiyār khwāhad shud.*

IMMORTAL—The body is mortal, the soul immortal.—*badan fānī ast wa rūḥ (bākī).* (*lā-yamūt.*)

IMMOVABLE—They are immovable in their opinions.—*eshān ba or dar tajwīz-i-khūd (mustakill) and.* (*ghair-mutaharrik.*) Or, *eshān bar rā,e khūd mustakīm and.*

IMPART—It is our duty to impart knowledge.—*bar mā wājib ast ki faiz-i-ta'lim bi-gustarem.*

IMPARTIAL—An upright judge will be impartial.—*ḥākim-i-(rāst-bāz 'ādil) mī-bāshad.* (*be-riyā be-jānib-dār; haḳḳ-parast be-ṭarafdār.*) Or, *ḥākim-i-munṣif-mizāj ba nazar-i-taswiyat ṭarafain-rā mī-bīnad.*

IMPASSABLE—These mountains are impassable, having on all sides impenetrable forests.—*ṣu'ūd-i-īn jabāl ghair mumkin ast zīrā ki bar har ṭaraf beshā,e (mumtanī'u-d-dukhūl) mī-bāshad.* (*dushwār-guzār.*) Or, *īn kohhā beguzār and az īn sabab ki bar har aṭrāf beshā,e mānī'u-d-dukhūl mī-bāshad.*

IMPERFECT—Everything in this world is imperfect.—*har chīz dar īn dunyā (nāḳiṣ) ast.* (*'aib-dār; ḳāṣir.*)

IMPERTINENT—His behaviour is impertinent.—*o dar waz'-(gustākh) ast.* (*shaukh; waḳīḥ.*) Or, *akhlāk-i-o az adab (ba'īd) ast.* (*mu'arra.*)

IMPORTANT—It is very important to attend to this.—*bisiyār zarūr ast ki mā bā īn 'amal (dil bi-dihem).* (*mutawajjih bi-shavem.*)

IMPORTS—Have you seen the exports and imports?—*āyā asbāb-i-āmadanī wa raftanī dīda ed?*

IMPOSE—They impose on whomsoever they can.—*ba har kase ki tawānand (ghadr) mī-kunand.* (*fareb; ghabn; makr.*)

IMPOSITION—They practise every kind of imposition.—*eshān (daghā), e har taur mī-kunand.* (*makr; shayādī; kaid; ghadr; ghabn.*)

IMPOSSIBILITY—How can I believe an impossibility?—*chigūna bar (muḥāl) bāwar mī-tawānam kard?* (*ghair-i-imbkānī.*) Or, *chīze ki imkān na dārad chigūna bar ān i'timād mī-tawānam kard?*

IMPOSSIBLE—It is impossible for me to comply with what you say.—(*mumkin nīst*) *ki ānchi shumā mī-goyed kabūl bikunam.* (*ghair mumkin ast.*) Or, *imbkān na dārad ki ba ḥasb-i-istida'ā, e shumā 'amal namāyam.*

IMPOSTOR—He is a notorious impostor.—*o (makkār)-i-mashhūr ast.* (*ghaddār; ghābin; 'aiyār; taur.*) Or, *o (khaddā')-i-ma'rūf ast.* (*munāfiḳ; ahl-i-nifāḳ; sālūs; murū, i; mulāhid.*)

IMPRESSION—What he said made an impression on me.—*sukhan-ash dar dil-i-man (aṣar kard).* (*tāṣīr or sirāyat kard; mu'aṣsar shud; jā, e girift; khurd.*)

IMPROBABLE—What he tells me appears very improbable.—*ānchi marā mī-goyad (khilāf-i-kiyās) ma'lūm mī-shavad.* (*be-ihtimāl; nā-muḥtamil; dūr az 'aql.*)

IMPROPER—To act thus would be highly improper, and therefore imprudent.—*īn chunīn kār kardan bi-l-kull ghair munāsib mī-bāshad wa az īn sabab be tamīzī.*

IMPROVE—Can you improve what he has written?—*ānchi nawishta ast shumā ān-rā (iṣlāḥ) mī-tawāned kard?* (*bihtar.*)

IMPURE—No impure person will enter heaven.—*shakhṣe (nā-pāk) dar jannat dākhil na khwāhad shud.* (*khabīs; shanī.*)

INATTENTION—This has arisen solely from your inattention.

—*in fakat az (taghāful)<sup>1</sup>-i-shumā (uftāda) 'ast.* <sup>1</sup>(*ghaflat; ghāfilī; ihmāl.*) <sup>2</sup>(*ittifāk or wāqī' or ḥādīṣ shuda.*)

INCESSANT—We have lately had incessant rain.—*dar in rozhā dar in jā bārān (mutawātir) bārīda ast.* (*'alā-l-ittiṣāl; muttaṣil.*)

INCH—Had this piece of wood been an inch longer, it would have done very well.—*agar in chūb dar tūl yak jau darāz-tar mī-būd (kifāyat mī-kard).* (*ba kār mī-khurd or mī-āmad.*)

INCLINATION—He feels no inclination to study.—*o mail ba tadrīs dar dil-i-khud na dārad.*

INCOME—Do you know what is his income?—*ma'lūm-i-shumā ast ki (madkhal)-i-o chand ast?* (*dukhul; ūmadanī; dakhil; madākhil.*)

INCOMPARABLE—This is incomparable writing.—*in khatt (be nazīr) ast.* (*lā-ṣānī.*)

INCOMPLETE—Your book is incomplete.—*kitāb-i-shumā (nā-tamām) ast.* (*nākiṣ.*)

INCONVENIENCE—Will my staying here till the first of next month be any inconvenience to you?—*āyā az māndan-i-man dar in jā tā ba tārīkh-i-ghurra, e māh-i-āyanda (ba shumā taklīf khwāhad rasīd)?* (*dar kār-i-shumā muzāhimat khwāhad shud.*)

INCONVENIENT—It will be inconvenient for me to wait on you to-morrow.—*fardā ba jihat-i-mulākūt kardan-i-shumā ba man nā-munāsibat (dast khwāhad dād).* (*ḥāṣil khwāhad shud.*)

INCORRECT—Is what I say correct or incorrect?—*ānchi mī-goyam ṣahīḥ ast yā ghalat?*

INCREASED—My family has lately been increased.—*az chand roz 'iyāl-i-man (mazīd) shuda ast.* (*ziyāda; afzūda; kaṣīr.*)

INCREASING—There is a rumour of increasing the army.—*afwā, e ziyāda kardan-i-fauj mī-bāshad.* Or, *afwā ast ki dar ta'adūd-i-fauj afzūnī khwāhad shud.*

INDECENT—They speak indecent language.—*eshān kalām-i-(fāhish) mī-goyand.* (*shani'; tashnī'.*)

INDEPENDENT—He is now independent of any one.—*o bi-l-kull ba hech kas (muta'allik nīst). ('ilāka or istighnā na dārad.)* Or, *o az hama kas (mustaghni) ast. (be ta'alluk; ghair-muta'allik).* Or, *o (be zabt wa rabt) ast. (khud mukhtār.)*

INDEX—Is there an index to this book?—*in kitāb-rā fihriste ast.* Or, *in kitāb (tafṣīl-i-makāla,e) dārad?* (*tāshrīh-i-abwāb.*)

INDIFFERENCE—This is not to be treated with indifference.—*in kār in chunīn nīst ki (ghaflat) bi-kuned. (musūhilat.)*

INDIGENOUS—Is this an indigencus plant?—*in nihāl az in mulk ast?* Or, *paidāyish-i-in nihāl dar in jā ast?*

INDIGO—I was formerly employed in Mr. ——'s indigo factory.—*sābikan dar kār-khāna,e nīl-i-ṣāhib-i-fulān mash-ghūl būda am.*

INDISPOSITION—I heard of your indisposition last week.—*dar hafta,e-guzashta aḥwāl-i-marz-i-shumā iṣghā kardam.*

INFANCY—I knew him from his infancy.—*man o-rā az (zamān-i-tufūliyat)-ash mī-shināsam. ('ahd-i-khurdī.)*

INFER—What do you infer from what he said?—*ānchi guft shumā az ān chi (natīja bar āwarda ed)? (kiyās kashīda ed; istidāl karda ed.)*

INFERIORS—We must show kindness and respect to our inferiors, as well as superiors.—*chunānchi mā ba (mardumān-i-khāṣṣ)<sup>1</sup> ba adab wa ta'zīm sulūk mī-namāyem ba 'āmm nīz bāyad kard. <sup>1</sup>(khwāṣṣ; buzurgān; zubar-dastān; kibār; kabīrān.) <sup>2</sup>(awwām; khurdān; saḡhīrān; zer-dastān; ṣiḡhār.)*

INFINITE—God is infinite in power and wisdom.—*ḡudrat wa ḡikmat-i-khudā (be intihā) ast. (nā-maḡṣūr; nā-mutanāhī.)*

INFLUENCE—We have no influence over them.—*mā bar eshān ḡudrat na dārem.*

INFORMATION—Is there no one here that can give me information concerning this?—*kase dar in jā nīst ki marā az in amr (ilām tawānad dād)? (ittīlā' tawānad kard.)*



Or, *kase nīst ki dar īn amr bar man roshan tawānad sakht?*

INGANA—How long have you been in Ingana?—(*chand waqt*) *ast ki dar ingana būda ed?* (*az chand roz.*)

INGENIOUS—She is very ingenious.—*ān bānū bisiyār (zarīf) ast.* (*ṣāhib-i-firāsāt; zakī; hunar-mand.*)

INGENUITY—He possesses much ingenuity.—*o (kiyāsāt)-i-'azīm dārad.* (*firāsāt; zarāfat; idrūk; zihn.*)

INHABITANT—The petition was signed by every inhabitant of the village.—*īn 'arīza az har shakhṣ-i-ahl-i-dih dast-khatt karda shuda ast.* Or, *bar īn 'arīza har muḳīm-i-kaṣba dast-khatt kard.*

INHUMAN—Their disposition is inhuman.—*mizāj-i-eshān be (rahm) ast.* (*insāniyat; marhamat; muruwat.*)

INIQUITY—They delight in all kinds of iniquity.—*eshān dar kardan-i-har nau'-i-fasād (khūsh and).* (*sarūr mī-kunand.*)

INJURY—I never did him the least injury.—*man hargiz o-rū ziyān na (dāshtam).* (*dādām.*) Or, *man gāhe o-rā (īzā) na rasānīdam.* (*khal'l; badī.*) Or, *man hargiz haif bar o na kardam.* Or, *man gāhe bar dil-ash (gazand) na nihādam.* (*mazarrat; zarar.*)

INJURED—His health has been injured by too great exertion.—*az ziyādātī, e miḥnat siḥḥat-i-o (khalal) girifta ast.* (*nuḳṣān; mazarrat.*)

INJUSTICE—He practises injustice towards all.—*o bar har kas zulm mī-kunad.* (*be-iṣṣāfi; tajabbur.*)

INNOCENT—They are all innocent.—*eshān az gunāh pāk wa (mu'arra) and.* (*mubarrā.*)

INOFFENSIVE—These animals are inoffensive.—*īn jānwarān mūzī nayand.*

INQUEST—An inquest was held yesterday on the body of a person who shot himself.—*shakhṣe ki khud-rā ba tufung halāk kard taḥkīkāt-i-ān aḥwāl dīroz shud.*

INSENSIBLE—He is so ill that he is insensible.—*o īn ḳadar bīmār ast ki be-hosh ast.*

- INSERT—You had better insert this in your letter.—*bihtar ast ki dar khatt-i-khud (in-rā bi-nawāsed). (in-rā darj bikuned; in ruḡ'a dākhil bikuned.)*
- INSIGNIFICANT—How very insignificant is man, compared to the Almighty!—*insān ba nisbat-i-khudā, e 'azīm wa jallīl chi ḡadar (nā-chīz) ast! (be ma'nī; be miḡdār.)*
- INSINCERE—His words are insincere.—*sukhanān-ash (pur-riyā) and. (nā-mukhlīṣ; nā-ṣādiḡ; be-wafā; rang-āmez.)*
- INSOLENT—They behaved in an insolent manner.—*eshān be adabāna (sulūk kardand). (pesh āmadand; ḡarakat or 'amal kardand.)*
- INSOLVENT—He has lately become insolvent.—*ḡabl az in ān shakhs (war) shikasta ast. (dar; bar; wū.)*
- INSPECT—Call a person to inspect this cloth.—*ṣāhibe tamīz-rā bi-ṡalab ki ba nazar-i-tafarrus dar in pūrcha bi-nigarad.*
- INSPECTION—The goods are all ready for your inspection.—*ajnūs az barā, e (mu'aiyana, e shumā maujūd) and. (mulāḡaḡa, e shumā taiyār.)*
- INSTANT—I will be with you in an instant.—*man dar (chashmak zadan) nazd-i-shumā mī-āyam. (ṡurfatu-l-'ain.)*
- INSTINCT—Man acts from reason, animals from instinct.—*insān az 'aḡl fi'l mī-kunad wa ḡaiwān az (jibillat). ('aḡl-i-ḡaiwānī.)*
- INSTITUTIONS—In Europe are noble institutions for communicating knowledge.—*dar farang az barā, e tadrīs-i-'ilm khūb tarkībāt ḡarār yūfta and.*
- INSTRUCT—Can you instruct me in this science?—*dar in 'ilm ba man ta'līm mī-tawāned dād. (tarbiyat mī-tawāned kard.)*
- INSURED—I have insured the vessel for 50,000 tomans, and I have the insurance-policy in my possession.—*ān jahāz-rā ba panjāh hazār tūmān bīma karda am wa kāḡḡaz-i-bīma nazd-i-man ast.*
- INTELLECT—She has a wonderful intellect.—*ān bānū idrāk-i-'ajīb dārad.*

- INTELLIGENCE—How did you receive this intelligence?—  
*chigūna in khabar ba shumā rasīd?*
- INTELLIGENT—He is an intelligent man.—*o mard-i-(tez-fahm) ast. (zīrak.)*
- INTEMPERANCE—Intemperance hurts body and mind.—  
*'adm-i-'itidāl badan wa mizāj-rū (zarar) mī-dihad. (ma-zarat; nuqṣān.)* Or, *bad-parhezī jism wa ṭab'-rū muṣīr*  
*ast.*
- INTENTION—Have you any intention to go to Europe?—  
*hech irāda, e raftan ba farang dāred?*
- INTERCOURSE—There is no intercourse between us.—*mā*  
*bain-i-man wa tū hech ('ilāka) nīst. (ta'alluḳ; nisbat.)*  
Or, *man ba tū muta'alliḳ nayām.*
- INTEREST.—I have no interest in this matter.—*dar in amr*  
*marū hech (gharaz) nīst. (matlab; 'ilāka.)*
- INTERFERE—Why should we interfere in that affair?—  
*chirā dar ān amr (dakhil kunem)? (dakhil shavem;*  
*mukhill shavem; dust-undāzī kunem.)*
- INTERPRET—You must interpret what he says to me.—  
*ānchi ba man mī-goyad bāyad ki tarjuma, e ān bi-kuned.*
- INTERPRETER—If you know not the language of the country,  
you must use an interpreter.—*agar zabān-i-mulk na mī-*  
*dāned (mutarjim) nazd-i-khūd nigāh bāyad dāsht. (tar-*  
*jamūn.)*
- INTERRUPT—I hope, sir, I don't interrupt you.—*ṣāhibā*  
*ummedwār-am ki (mukhill-i-shumā na mī-shavam). (dar-*  
*mīyān-i-sukhan-i-shumā na mī-uftam.)*
- INTERRUPTION—Your coming here is an interruption to my  
business.—*āmadan-i-shumā mūjib-i-khalal-i-man ast. Or,*  
*az āmadan-i-shumā dar kār-i-man khalal mī-uftud. Or,*  
*āmadan-i-shumā dar kār-i-man khalal mī-andāzad.*
- INTRODUCE—Shall I introduce you to that gentleman?—  
*āyā shumā-rū mulāḳūt-i-ān janāb bi-kunānum?*
- INTRUSTED—He was intrusted with the whole business.—  
*tamām kār bado (muḥawwaz) shuda būd. (sapurda;*  
*tafwīz kurdu; ḥawāla-karda.)*

- INVALIDS**—It is said a house will be built at Isfahan for the benefit of invalids.—*mī-goyand ki dar isfahān 'imūrate az barā,e (marīzān) ta'mīr karda khvāhad shud.* (*bī-mārān; 'atīlān.*)
- INVENTED**—Who invented this instrument?—*īn ālat ki (ījād) kard? (ikhīrā).*
- INVINCIBLE**—The Amīr imagined his soldiers were invincible.—*dar khayāl-i-amīr āmad ki 'askar-i-mū (ghair-maghlūb) ast. dā,imu-l-muzaffar; ghair-manfūr; ghair-makhūr.*
- INVITATION**—He has given me an invitation to dinner, and I have accepted it.—*o marā da'wat-i-tā'am karda ast, wa ijābat-i-ān karda am.*
- INVOLVED**—His affairs are much involved.—*kār-ash darham barham ast.*
- IRREGULAR**—These lines are irregular.—*īn saṭūr (rāst) nayand. (ba tafāwat rāst.)*
- ISLAND**—The company have given permission to clear the island of Ceylon.—*jam'iyat-i-saudāgarān barā,e šāf kardān-i-jazīra,e sarandīp ijāzat dāda ast.*

## J.

- JAIL**—He is to remain in jail one year.—*tā ba yak sāl dar (kaid-khāna) khvāhad mānd. (maḥbas; zindān; maḥbūs.)*
- JESTER**—Is that the king's jester?—*ān kas (muskhāra),e pādshāh ast? baḡla-bāz; lu'bat-bāz; laṭīfa-go.)*
- JEWELS**—pearls, diamonds, emeralds, rubies, turquoise, cornelians, &c.—*jawāhir—(durrhā)<sup>1</sup>, almūshā, zamarrūd-hā, (la'lhā)<sup>2</sup>, pīrūza, 'akīkān, waghāira. <sup>1</sup>(marwārid.) <sup>2</sup>(yakūthā.)*
- JOIN**—Join these two boards together.—*īn dū takhta bāham bi-paiwand. Or, īn dū takhta ba-yak-dīgar (bi-chaspān). (ittisāl, or muntazam, or munsalik, or muna'kid, or mutarattib bi-kun.)*

JOKE—What I said was only in joke.—*ānchi guftam faḡat (bazla,e) būd. (muṭāyaba; imbisāt; ẓarāfat; mazāḡat mazāḡ; hazal-bāzi.)*

JOURNEY—I am now going to make a long journey.—*ilḡāl marā sāfar-i-ṭawīl kardanī ast. Or, marā ittifaḡ-i-safar-i-darāz kardan uftāda ast.*

JOY—This news affords me great joy.—*īn kḡabar marā khūshī,e 'aẓīm mī-dihad. Or, īn kḡabar bā,iṣṣ-i-(ṭarab)-i-kaṣīr-i-man ast. (nishūt; tafriḡ; khurramī, farḡ; farāḡ; masarrat; sarūr; buḡjat.)*

JUDGE—How can I judge of his character? I don't know him.—*chigūna dar bāb-i-raftārī,e o sukḡan bi-goyam? man o-rā na mī-dānam.*

JURY—The (English) judge summed up the evidence, and the jury gave their verdict.—*ḡāzi,e inglīsī az gawāḡān tafāḡḡus karda kḡalāṣa,e iẓḡūrḡā,e shuwāḡid ba rū,e majlis (ẓāḡir kard), wa majlis-i-'adālat fatwā dād. (bar khwānd.)*

JUDGE—The (native) judge punished the delinquent.—*ḡāzi,e bāshanda,e ān mulk (taḡṣīrwār)-rā sazā dād. (muḡrim.)*

JUICE—Squeeze some juice out of this lemon.—*az īn līmūn ḡadre 'araḡ ḡiyafshār.*

JUMP—How far can you jump?—*ba chi ḡadar mī-tawāned (jast)? (kḡez-zad.)*

JUNIOR—He is the senior, I the junior.—*ān kas bālā-dast ast, wa man zer-dast. Or, ān kas az man kalān ast, wa man khūrd.*

JUSTIFICATION—He says nothing in justification of it.—*o az kirdār-i-kḡud ('uzr) na mī-kunad. (ma'zarat.)*

## K.

KEEP—Keep this money for me till I want it.—*īn mablagḡ-i-man nazd-i-kḡud amānat bi-guzāred tā waḡte ki dar kār-i-man āyad. Or, īn pūl-i-man ba (zimma,e) kḡud bi-kuned*

*tā wakte ki ba kār-i-man bi-khūrad.* (ḥawala, e.) Or, *īn pūl-i-man pesh-i-khūd (bi-nihed) tā wakte ki, &c. (bi-dāred; nigāh bi-dāred.)*

**KERNEL**—Break this cocoa-nut and eat the kernel.—*īn nārjīl-rā bi-shikan, wa magh̄z-ash bi-khūr.*

**KILL**—It is sinful to kill animals without cause.—*be sabab haiwānat (ba kaṭl rasānīdan khaṭā) ast.* (*rā kushtan ḥarām.*)

**KINDLED**—They kindled a fire with straw.—*ba kāh āṭash dar dādand.* Or, *ba khāshāk āṭash (zadand).* (*roshan, or ishti'āl, or mushta'al kardand.*)

**KINDNESS**—They showed us very great kindness.—*bar\* mā (luṭf)-i-'azīm kardand.* (*makramat; marḥamat; riḥk; 'ināyat; ihsān; talattuf; mulāṭifat; ayādi; tawajjuh; shafkat.*) Or, *mā-rā ba maḥramiyat ikhtisās dādand.* Or, *bar mā (rahm āwardand).* (*ghamza, e madāra kardand.*)

**KINGDOM**—We traversed the kingdom of Persia.—*mā 'ubūr-i-mulk-i-irān kardem.* Or, *mā az 'ajam 'ubūr kardem.*

**KISS**—Give me a kiss, then fly your kite.—(*ba man*) *bosa bi-dih, sipas kāghazak-i-khūd bi-parān.* (*bar sar wa chashm.*)

**KITTENS**—This is a beautiful cat; she has two kittens.—*īn ghurba khāilī khūb shakīl ast, dū bachcha dārad.*

**KNEES**—He fell on his knees and asked pardon.—*o bar dū zānū nishast wa 'uzr khwāst.* Or, *o sar-i-'ajz faro (kard) wa 'uzr-i-takšir kard.* (*āward.*) Or, *o sar-i-khūd ba zamīn-i-niyāz nihād wa 'afw khwāst.* Or, *o zamīn-i-khidmat bosid wa mu'āfi khwāst.*

**KNIFE**—Try if you can open this knife.—*bi-bīn ki īn chākū-rā mī-tawāned bāz kardan, yā na.*

**KNOT**—Here is a knot in this string; loose it.—*īn jū dar*

\* *bā* or *bā* may be used.

*in rismān gira ast, ān-rā bi-kushā. Or, in rassan 'aḳd dārad, ān-rā ḥall bi-kun.*

**KNOWLEDGE**—What is wealth without knowledge!—*be dānish daulat chīst!*

**KNOW**—Do you know what people think of him?—*āyā mī-dāned ahl-i-duniyā (o-rā chi taur mī-pindārand? (dar bāb-i-o chi gumān mī-barand.)*

L.

**LABOUR**—They labour hard for their living.—*az barā,e guzrān-i-khud (miḥnat mī-kashand). (miḥnat mī-barand; talkhī,e miḥnat mī-chashand; sakhtī,e miḥnat mī-khur-and.) Or, eshān ba mushakḳat-i-tamān ma'aash mī-kunand.*

**LABOURERS**—Here are fifty labourers employed.—*in jā badīn kār panjāh mazdūr (mashghūl and). (ishtighāl dārand.)*

**LAKH**—It will cost a lakh of rupees.—*kharch-i-ān yak ṣad hazār rupaiya khwāhad shud.*

**LAME**—Being lame he walks with a stick.—*ba sabab-i-langī<sup>7</sup> ba madad-i-'aṣā mī-gardad.*

**LAND**—Will you go by land or by sea?—*az rāh-i-khushkī khwāhed raft yā (ba tarī)? (az rāh-i-baḥr.)*

**LAND**—Where do you mean to land?—*kujā irāda,e (pā,in shudan) dāred? (farūd āmadan.)*

**LANDLORD**—Muhammad Husain is the landlord of this house; I am his tenant.—*Muḥammad ḥussain mālik-i-īn khāna ast; man kirāyadār-ash-am.*

**LANGUOR**—I am overcome with languor.—*bar man mān-dagī ghālib ast. Or, man maghlūb-i-za'ifi gashta am.*

**LARGE**—I caught a large fish yesterday.—*dīroz (ba) dām mākī,e kalān giriftam. (dar.)*

**LAST**—I saw him last Tuesday.—*man ba si-shamba,e guzashta o-rā dīdam. Or, man az si-shamba,e guzashta o-rā na dīdam.*

LAUGH—Why do you laugh without reason?—*be sabab chirā (mī-khanded)? (khanda shumā-rā mī-gīrad; tabasum mī-kuned; khanda shumā-rā mī-āyad.)*

LAWFUL—Is it lawful to do this?—*āyā in chunīn kardan (rawā) ast? (jā,iz; mubāh; mashrū').*

LAID—Having laid by his profits, he became rich.—*o az jam' āwardan-i-manāfa'-i-khud (tawāngar) shud. (daulatmand; khudāwand-i-rozī; ṣāhib-i-dunyā; ṣāhib-i-daulat; mustaghni; ghanī; khudāwand-i-nī'mat.)*

LAY—Let us lay aside everything that is evil.—*mā-rā bāyad ki har sharārat-rā yak taraf bi-nihem. Or, mā-rā bāyad ki har khabāṣat-rā bi-guzārem. Or, mā-rā bāyad ki har faḥḥāshī rihā bi-kunem. Or, mā-rā bāyad ki az har manāhīyat (bi-pardāzem). (dast bi-kashem; dast bar dārem; tajannub, or, ijtināb, or, ihtirāz bi-kunem.)*

LEADS.—That poor man is blind, another leads him.—*ān miskīn nā-binā ast, dīgare rāh-bar-ash mī-bāshad. Or, ān nā-kas a'mā ast, dīgare 'aṣā-kash-i-o mī-bāshad.*

LEAD—Where does this road lead to?—*in rāh kujū (mī-ravad)? (sar mī-barad.)*

LEAN—Don't lean upon the table.—*bar mez takiya ma (kun). (zan; sāz.)*

LEAP—I saw a monkey leap over the fence.—*dīdam ki būzina, e bar (sadd) jast zad. (barrier, bandrūgh; thorn-fence, khār-bandī; stone-fence, dīwar-i-sangī; pale-fence, dūr-bazīn.)*

LEARN—You can learn faster than I.—*shumā az man jaldtar āmokhtan mī-tawāned.*

LEASE—I took a lease of this house for five years.—*in khāna-rā tā ba muddat-i-panj sāl (kirāya kardam). (ba kirāya giriftam; ba ijāra giriftam.)*

LEAVE—It is late, let us now take leave.—*der shuda ast, bi-guzār ki murakkhaṣ bi-shavem. Or, tahāwun shuda ast, ijāzat bi-dih ki rukhṣat bi-(gīrem). (shavem.)*

LEAVE—It is said he intends soon to leave this country.—*mī-goyand ki irūda, e raftan az in mulk jaldī dārad.*



- LED**—He led so bad a life no one respected him.—*raftār-ash īn chunīn bad būd ki kase o-rā ('izzat) na kard. (ikrām; ihtirām; takrīm; makrīnat; ta'zīm; ḥurmat.)*
- LEFT**—He left all his business to his clerk.—*hama kār o bār-i-khūd-rā (ḥawāla,e muḥarrir kard). (dar or ba ḥawāla,e kātib dād.)*
- LEFT**—Being lame of his right hand, he writes with the left.—*chūn ba dast-i-rāst lunj ast ba dast-i-chap mī-nawīsad.*
- LEGIBLE**—This writing is not legible.—*īn dast-khatt khwānda shudanī nīst. Or, īn dast-khatt mumkin nīst ki khwānda shavad.*
- LEG**—He fell off his horse, and broke his leg.—*az asp-i-khūd uftād, wa sāk-ash shikast.*
- LEISURE**—Sir, are you now at leisure, can I speak with you?—*ṣāhibū shumā (fāriḡhed); marā ijāzat ast ki sukḥane bi-goyam? (-rā furṣat ast; -rā farāḡhat ast.)*
- LEND**—I am very poor, can you lend me a few rupees?—*man khailī (muflīs)-am, shumā mī-tawāned ki ḡadre pūl ba man ḡarḡ bi-dihed? (maflūk; maskīn; mustammand; ḡharīb.)*
- LESS**—My wages are less than his.—*muwājīb-i-man az mushāhira,e o kam ast.*
- LET**—Why did you let loose the horse?—*chirā asp-rā wā guzāshted?*
- LET**—Let us see if we can read this book.—*(dāda shavad) ki īn kitāb-rā khwāndan mī-tawānem yā na. (bi-bīnem.)*
- LEVEL**—The ground is quite level.—*zamīn bi-l-kull (mu-saṭṭah) ast. (hamwār; barūbar.)*
- LIABLE**—By doing this you are liable to a penalty.—*az chunīn j'īl ba shumā (siyāsāt lāzīm) mī-āyad. (jurmāna jā,iz.)*
- LIBERAL**—He is exceedingly liberal.—*o bisiyār karīm ast. Or, o nihāyat (sakhī) ast. (jauwād.) Or, o khailī (samāḡhat) dārad. (karam; futūwat; jūd o sakhā.)*
- LIBERTY**—They were in prison, but are set at liberty.—

*eshān dar zindān būdand, magar hālan (rihā,ī) yāfta and. (makhlaṣī; khalāṣī; najāt.)*

LICKS—By the deliciousness of the food the dog licks his lips.—*sag ba lazzat-i-gosht dahan-i-khud khūsh mī-kunad.*

LICKS—The dog licks water with his tongue.—*kalb āb ba zabān mī-khūrad.*

LID—Lift up the lid of this box.—*sar-posh-i-īn ṣandūk bālā bi-gīr.*

LIE—He thinks nothing of telling a lie.—*bar kase darogh bastan pesh-i-o hech muṣāyaqa nīst. Or, darogh guftan-rā hech gunāh na mī-fahmad.*

LIES—He lies down under the shade of a cypress tree.—*o zer-i-sāya, e darakht-i-sarw (khud-rā darāz mī-kashad). (istirāḥat mī-kunad.)*

LIFE—Life is short, we ought now to prepare for eternity.—*zindagī kam ast, mā-rā bāyad ki fikr-i-'ākibat bi-kunem. Or, 'umr kotāh ast, mā-rā bāyad ki (asbāb-i-ākhirat) taiyār bi-kunem. (az barā, e ākhirat zād-i-rah.)*

LIFELESS—He fell to the ground lifeless.—*o ba zamīn be jān uftād. Or, o ba zamīn be hosh uftād, wa ba khāk yak-sān gasht.*

LIGHT—Is this package light or heavy?—*īn basta (subuk)<sup>1</sup> ast yā (girān).<sup>2</sup> <sup>1</sup>(khafīf.) <sup>2</sup>(ṣakīl.)*

LIGHT—Tell him to light a fire.—*o-rā bi-go ki ātash biyāf-rozad.*

LIGHTEN—We must lighten the boat, otherwise it will sink.—*bāyad ki maḥmūla, e kishtī-rā zūd subuk bi-kunem, wa illa darāb (faro khwāhad raft). (ghark, or mustagh-riq, or mugharrak, or maghrūk khwāhad shud.)*

LIGHTENS—It lightens very much.—*barq ba ifrāt mī-zanad. Or, ṣā, ika khailī mī-darakhshad.*

LIGHTNING—I was out yesterday in a storm of thunder and lightning.—*man dīroz ba waqt-i-gharīdan-i-ra'd wa darakhshīdan-i-ṣā, ika berūn būdam. Or, man dīroz dar zer-i-tūfān wa darakhshīdan-i-barq būdam.*

LIKE—My house is very much like yours.—*khāna, e man ba*

*khāna, e shumā* (shumāsīlat) dārad. (mushābihat.) Or, *khāna, e man* (bar miṣāl)-i-*khāna, e shumā* ast. (ba or bā miṣāl.)

LIKE—I should like much to visit Europe.—(marā shauk-i-firāwān) ast ki sair-i-mulk-i-*inughrib* bi-kunam. (man bisiyār shauk, or ishtiyāk dāram.)

LIMITED—I am limited not to give more than one hundred rupees.—*ziyāda az yak ṣad rūpiya* ba man (parwānagī) nīst ki bi-diham. (ijāzat.)

LINING—This cloth must have a lining.—*in pārcha-rā astar* (zarūr) ast. (lūzim; wājib.) Or, *in abra astar mī-khwaḥad.*

LINKS—How many links are there in that chain?—*ān zanjīr chand halka dārad?* Or, *dar ān silsila chand tā halka ast?*

LION—A lion is stronger than a tiger.—*asad az sher* (zor-āward) tar ast. (kawī.)

LIPS—Her lips are red.—*labhū, e ān zan* (surkh) and. (la'l; miṣāl-i-marjānī.)

LIQUID—Is the medicine you speak of a liquid?—*dawā, e ki shumā zikr-ash mī-kuned rakīk* ast.

LIST—Write a list of the things sent to Tih-rān.—*ashyā ki ba tehrān mursil shuda ast fihrist-ash* bi-nawīs.

LISTEN—Listen to what I tell you.—*ānchi mī-goyam gosh kun.* Or, *guftār-i-man* ba *gosh-i-jān* bi-shīnau. Or, *kaul-i-man* andar-i-gosh (bi-gīr). (biyāwar.)

LITERAL—The translation is too literal.—*in tarjuma ziyā-datar* (ḥarf ba ḥarf) ast. (lafzī.)

LITTLE—Give me a little, I don't ask for much.—*ba man kaḍre* bi-dih, *bisiyār na mī-khwaḥam.*

LIVELY—He is of a lively disposition.—*o khūsh ṭab'* ast.

LIVE—I shall respect him as long as I live.—*tū ān ki zinda am* (o-rā 'izzat) *khwaḥam kard.* (ikrām-i-o; ta'zīm-i-o.)

LOAD—He told me to load the boat with indigo.—*o ba man guft ki man kishti-rā* (az nīl pur) bi-kunam. (ba nīl pur būr.)

LOADED—Is this gun loaded?—*āyā in tufang pur ast?*

LOADSTONE—Do you know the virtue of the loadstone?—*khāṣṣiyat-i-(sang-i-maknātī) mī-dāned?* (*āhan-rubā.*)

LOAN—May I beg the loan of this book?—*az rāh-i-mihr-bānī in kitāb-rā ba man (āriyat) khwāhed dād.* (*ta'ār-rufan; 'āriyatan; amānatan.*)

LOAVES—Tell the baker to give three loaves.—*ba nān-paz hukm bi-dih-ki o si nān bi-dihad.*

LOCK—There is no lock to your box.—*sandūk-i-shumā(-rā kufl nīst).* (*kufl na dārad; be kufl ast.*)

LODGE—Where shall we lodge to-night?—*imshab kujā (manzil bi-dārem)?* (*pā,in bi-shavem; shab ba sar biyāwarem; bi-guzrānem; mutawaḳḳif bi-shavem; sukūnat bi-pazīrem; mutamakkin bi-shavem.*)

LOFTY—These rooms are very lofty.—*in hujrahā bisiyār (buland) and.* (*raft'.*)

LOITER—Why do you thus loiter away your time?—*shumā chirā in chunīn ṭaur aukāt-i-khud-rā dar ghaflat zā,i' mī-kuned?* Or, *shumā chirā in chunīn ṭaur aiyām-i-khud-rā (ba bād) mī-dihed?* (*muft az dast.*)

LONG—How long is this piece of cloth?—*in pārcha,e jāma chi ḳadar (ṭawīl ast).* (*darāz ast; ṭūl or ṭawālat dārad.*)

LONG—How long shall you remain there?—*tā ba chand roz ān jā khwāhed mānd?*

LOOK—Let me look through your spying-glass.—*bi-guzār ki man ba dūrbīn-i-shumā bi-bīnam.*

LOOKING-GLASS—When you go to Shīrāz buy me a looking-glass.—*wakte ki ba shīrāz bi-raved yak (ā,ina) az barā,e man bi-khared.* (*sajanjal.*)

LOOSE—Try if you can loose (untie) this knot.—*koshish bi-kuned ki shumā in gira-rā (wā) kardan bi-tawāned.* (*ḥall; bāz.*)

LOOSE—The joints of this chair are very loose.—*bandhā,e in kursī bisiyār (sust) shuda and.* (*hazz; shall.*)

LOSE—Take care you don't lose the knife I gave you.—

*kārde ki man ba shumā dādam khabar-dār ān-rā gum na kuned.*

LOSS—He has met with great loss.—*o-rā bisiyār khisārat rasīda ast.* Or, *nuḡṣān-i-firāwān bar o (uftāda) ast.* ('*āriḡ gashta*; '*ā, id gardīda*; *wāḡi' shuda*; *wārid shuda*; *rasīda.*)

LOST—He lost his way in coming from the city.—*wakte ki az shahr bāz mī-āmad rāh gum kard.*

LOTS—I purchased five lots at to-day's sale.—*ba harrāj-i-imroz panj 'adad-i-ashiyā kharīdam.*

LOTS—They cast lots; the lot fell on him.—*ḡur'a afgand-and ba nām-ash ḡur'a (uftād).* (*bar āmad.*)

LOTUS—This is the flower of the lotus.—*īn gul-i-nīlūfar ast.*

LOVE—They have no love for each other.—*eshān bāham (muḡabbat) na dārand.* (*muwaddat*; *ulfat*; *unsiyat*; *mu, ānasat*; *khullat.*)

LOW—This is a very low room.—*īn ḡujra khailī (past) ast.* (*farūd*; *nā-buland.*)

LOW—The price he asks is very low.—*ḡīmat-i-bisiyār kam mī-khwaḡhad.*

LOWER—Lower this bucket into the well.—*dar chāh īn dalw-rā pā, īn bi-kun.*

LUCRATIVE—Theirs is a lucrative employment.—*kār-i-eshān bisiyār (naḡ') dārad.* (*manḡa'at*; *īntifā'*; *fā, ida.*)

LUGGAGE—Put this luggage in the boat.—*dar zauraq īn asbūb-rū bi-guzār.*

LUSTY—He is now grown very lusty,—*o bisiyār (farbik) gashta ast.* (*chāk.*)

## M.

MACHINE—What is the name of this machine?—*ism-i-īn (ṣan'at) chīst?* (*ālat.*)

MAD—He was bit by a mad dog.—*o az sag-i-dīwāna gazīda shud.* Or, *sag-i-dīwāna o-rā gazīd*

- MADE**—He made me write the letter directly.—*o az man fi-l-faur khatt nawīsānīd.*
- MADE**—Having made a pen, he began to write.—*qalam tarāshīda nawīshān (girift).* (*shurū' kard.*)
- MAGNIFICENT**—These are magnificent apartments.—*īn hujrahā khailī ('ālishān) and.* (*zū-l-rafa'at.*)
- MAID-SERVANTS**—He has two maid-servants.—*o dū (mashāta) dārad.* (*band-andāz; zan-naukar.*)
- MAKE**—Make haste and write the letter.—*zūd bāsh wa īn khatt-rā bi-nawīs.* Or, *īn khatt fi-l-faur bi-nawīs.*
- MANAGES**—Who manages his affairs?—*kār-i-o ki (mī-kunad)?* (*ba sar-anjām mī-rasānād.*) Or, *ki tartīb-i-muhimāt-i-o mī-kunad?* Or, *ādā,e kār-ash ba zimma,e kīst?*
- MANKIND**—We ought to love all mankind.—*mā-rā bāyad ki ba hama insān (dostī) bi-dārem.* (*ulfat; ikhlāṣ; muḥabbat; uns; istīnās; muvaddat; yagānagiyat.*)
- MANNER**—He spoke to us in this manner.—*badīn (ṭaur) bā mā sukhan guft.* (*namaṭ; minwāl; ṭarīk; sabīl; wajh; dastūr; nahaj; ṭarah.*)
- MANURE**—This garden needs some manure.—*īn bostān kūd mī-khwāhad.* Or, *īn bāgh zarūrat-i-sargīn dārad.* Or, *īn rauza-rā ihtiyāj-i-sargīn ast.*
- MAP**—Show me a map of Persia.—*ba man naqsha,e īrān (bi-namā).* (*nishān bi-dih.*)
- MARBLE**—This floor is paved with marble, and inlaid with turquoise.—*farsh-i-īn khāna (rukhām andākhta shuda ast wa khishthā,e firūza dar ān sākhta).* (*az marmar wa khishthā,e firūza mī-shavad.*)
- MARCH**—The regiment will march to-morrow.—*fauj farda kūch khwāhad kard.*
- MARK**—Put a mark on the paper that is yours.—*kāghaze ki az ān-i-shumā ast bar ān nishān bi-kun.*
- MARKET**—I have been to the market.—*man ba bāzār (būda am).* (*rafta būdam.*)
- MARRIAGE**—When will his marriage take place?—*shādī,e o kai khwāhad shud?* Or, *munākahat kai khwāhad kard?*

Or, 'akd-i-nikāh kai khwāhad bast? Or, o zane-rā kai dar 'akd-i-nikāh khwāhad āward? Or, o kai juftekhwāhad girift? Or, o kai zane khwāhad khwāst?

MASTER—He is a very kind master (meaning, teacher or preceptor).—o bisiyār mihrbān ustāde ast.

MASTER—Is your master (meaning a European gentleman) at home?—āghā, e shumā ba khāna mī-bāshad?

MATE—Call the carpenter and his mate now.—nājār wa (rafīk-ash) bi-goyed ki jī-l-faur bi-āyand. (shāgird-ash; wa ān ādm ki bā o sar o kār bāshad.)

MATERIALS—How can they work without materials?—be sāmān kār chigūna mī-tawānand kard?

MEANS—By what means can you do this?—ba chi tadbīr īn-rā mī-tawāned kard? Or, shumā dar ādā, e īn kār chi dast ras paidū kardan mī-tawāned?

MEAN—I mean to go to Baghdād to-morrow.—farda irāda, e raftan (ba) baghdād dāram. (-i-.)

MEASURE—Measure this cloth.—īn pārcha-rū (bi-paimā). (gaz bi-kun.)

MEASURE—This is a kind of measure.—īn yak kīsmē ast az (maqdār). (paimā, ish; andāza.)

MEET—Meet me at Maulavī Sa'īd's house to-morrow.—farda ba khāna, e maulawī sa'īd (ba man) mulākāt bi-kuned. (marā; bā man.) Or, az barā, e mulākāt (kardan-i-man) farda ba maqām-i-mullā sa'īd hāzīr bāshed. (-am.)

MEMOIRS—I am reading a book of memoirs.—kitāb-i-tazkīrat mī-khwānam.

MEMORANDUM—Make a memorandum of this.—yād-dāsht-i-īn bi-nawīs.

MEMORY—I have a bad memory.—hāfīza, e man mukaddar ast. Or, man ṭab'-i-ghabī dāram.

MEND—Tell the carpenter to mend this box.—ba darrūdgar bi-go ki īn ṣandūk-rā (marammat) bi-kun. (ta'mīr.)

MERCIFUL—We ought ever to be merciful.—mā-rā bāyad ki hamesha (rahīm bāshem). (mushfīk; shafīk; mutarahham.) Or, mā-rā bāyad ki ba har kas ba (rahm wa

*shafkat wa marhamat sulūk bi-namāyem*). (muruwat wa futūwat pesh āyem.)

**MERCHANDISE**—This is an article of merchandise.—*in jins-i-(tijārat) ast*. (*dād o sitad; saudāgarī; bai'-i-farokhtan wa kharīdan*.)

**MERCHANT**—He is now a merchant in Teheran.—*o dar tahrān (saudūgare) ast*. (*tūjire; bāzargāne*.)

**MET**—I walked four miles and met no one.—*chahār mīl raftam ba hech kas mulāqāt na kardam*. Or, *chahār mīl masāfat kardam ba hech kas mulāqī na shudam*.

**METHOD**—What is the best method (mode) of learning a language?—*dar āmokhtan-i-zabān kudām tarīk bihtar ast?*

**MID-DAY**—I did not arrive there till mid-day.—*tā ba waqt-i-nīm-roz ān jā na rasīdam*.

**MIDDLE**—Shall I put it at the top, or in the middle?—*in-rā bālā bi-guzāram yā darmiyān?*

**MIDDLING**—This paper is middling.—*in kūghaz mutawassit ast*.

**MILD**—She is mild in temper.—*ān šāhiba mizāj-i-(mulā,im) dārad*. (*halīm*.)

**MIND**—I have considered this in my own mind.—*man dar bāb-i-in dar khātir-i-khud (andesha) karda am*. (*fikr; tajwīz; ta,ammal; tafakkur*.)

**MINDED**—Had you minded what he said, then it would be well.—*agar ba ānchi o guft muttāfik mī-shuded pas bihtar būde*. Or, *agar sukhan-ash kabūl mī-dāshted chi khūsh būde!*

**MINES**—Lead and copper are dug out of mines.—*surb wa mis az (m'adan) kanda mī-shavad*. (*kān*.)

**MINUTE**—I shall return in one minute.—*dar yak dakīka bāz khwāham āmad*. Or, *dar tūrfatu-l-'ain murāja'at khwāham kard*.

**MIRTH**—They are full of mirth.—*eshān az khūshī dar jāma na mī-gunjand*.

**MISCHIEF**—They are always in mischief.—*eshān hamesha mūzī and*.



MISERABLE—The wicked man is always miserable.—*ādam-i-bad hamesha (dardmand) mī-mānad. (munnaghīṣ; manhūs; zalīl; shikasta-ḥāl muztarīb; muntashirr.)*

MISERS—Misers never think they have enough.—*dīdā, e ahl-i-ṭama' ba ni'mat-i-dunyā pur na mī-shavad. Or, ḥarīsān ba jahūne gursina and. Or, dīda, e tang-i-ḥarīṣān ni'mat-i-dunyā pur na mī-kunad.*

MISERY.—They live in great misery.—*eshān dar ḥālat-i-(kharābī) guzrōn mī-kunand. (miskīnī; 'usrat; maskanat; zillat; shikasta-ḥālī.)*

MISFORTUNE—He has met with a great misfortune.—*bar o kam bakhtī, e 'azīm uftāda ast. Or, bar o āfat-i-buzurg rū, e dāda ast. Or, ba anwā' i-fitnahā mubtala gardīda ast. Or, zamāna o-rū hadaf-i-tīr-i-balā sākhta ast. Or, zamāna sang-i-muṣibat az manjanīk-i-balā bar sar-ash zada ast.*

MISLED—I was grievously misled by following your advice.—*az pazīraftan-i-naṣīhat-i-shumā khaṭāe sakht khurdam. Or, az ḡabūl kardan-i-mashwarat-i-shumā khailī fareb khurdam.*

MISMANAGEMENT—This is owing to your mismanagement.—*az be tadbīrī, e shumā īn chunīn kār wāqī' shud. Or, az be intiḡāmī, e shumā īn ba zuhūr āmada ast. Or, az mubāsharat-i-nā-khair-i-shumā īn ittifaḡ uftāda ast.*

MISSPEND—We ought not to misspend our time.—*wāqt-i-khud-rā (zā, i' kardan) munāsib nīst. (be fā, ida az dast dūdan.)*

MISRECKONED—I suppose you have misreckoned these rupees; count them again.—*(mazinna dāram ki shumā dar shimurdan-i-īn rūpiyahā ḡhalat) karda ed; bāz bi-shimāred. (gumān dāram ki dar ta'dūd-i-īn mublaghān sahu.)*

MISREPRESENTED—He has much misrepresented the matter.—*o īn mukaddama-rā bar (khalīf wā) namūda ast. (ḡhair ḡaḡḡ naḡl munḡalīb; nū-rāst; maḡḡkut; 'aks zāhir.)*

MISSED—They fired several times at a leopard, but missed

it.—*ba palang chand bār tufang (khālī kardand), ammā khaṭā kardand.* (sar kardand; zadand.)

**MISSED**—I missed him on the road.—*man dar rāh zāhil shudam, o-rā na dīdam.* Or, *saḥwan nazar-i-man bar o nayuftād.*

**MISTAKE**—You mistake my meaning.—*shumā maṭlab-i-marā ghalat mī-dāned.* Or, *ba khāṭir-i-shumā ma'nī, e maḳṣad-i-man na mī-ūyad.* Or, *shumā ba maghṣ-i-mudd'ā, e man na mī-rased.* Or, *ba maṭlab-am ghalat mī-kuned.*

**MISTRUST**—We should not mistrust without cause.—*be sabab az hech kas (be 'itibār) shudan munāsib nīst.* (bad-ītikād; bad-gumān; dar shubha; dar shakk.)

**MIX**—Mix these together.—*īn har dū-rā bāham (biyāmez).* (makhlūt, or takhlūt, or dākhil, or jam' bi-kun; khīsān.)

**MOCK**—It is improper to mock any one.—*bar hech kas (naḳl) kardan munāsib nīst.* (tamaskhur; ta'na; istihzā; mazāk; maskhara; istikhrā; maza; khandarīsh; mazhak; taḥwīt.)

**MODEST**—He is of a modest disposition.—*o mizāj-i-sharm-āgīn dārad.* Or, *tab'-i-ān shakhṣ mahjūb ast.* Or, *o (sharm-rū) ast.* (shāhib-i-ḥaiyā; khāshī.)

**MOLEST**—They molest us very much.—*eshān mārū (tash-wīsh-i-'azīm mī-dihand.)* (diḳḳ or mushauwash or azār mī-kunand; taklīf or taṣḍī' mī-dihand.) Or, *eshān bar ḥāl-i-mā ta'arruṣ mī-kunand.* Or, *eshān muta'arriṣ-i-ḥāl-i-mā mī-shavand.*

**MONEY**—I shall receive the money after one month.—*(ba'd az inḳizā, e yak māh) pūl ba dast-i-man khwāhad rasīd.* (waḳte ki yak māh munḳaẓī khwāhad shud.)

**MOON**—The moon has not yet risen.—*tā hanoz māhtūb bar na khāsta ast.* [full moon, badr; māh-i-chahār dāh; new moon, māh-i-nau; hilāl; kurra, e māh; arwal-i-māh.]

**MOTION**—The motion of this wheel is very quick.—*(ḥarakat)<sup>1</sup>-i-īn (charkh)<sup>2</sup> bisiyār zūd ast.* <sup>1</sup>(gardish; jumbish; taḥwīt; inḳirūz; taḥarruk; daur.) <sup>2</sup>('ujlat.)

MOTIVE—What is your motive for doing this?—*chi (bā'is ast) ki īn kār mī-kuned?* (*maṭlab or wajh or mudd'ā or dā'iyat dāred.*)

MOUNTAIN—Have you seen the Himālaya mountain?—*āyā koh-i-himālaya mushāhida karda ed?*

MOUNTED—Having mounted his horse, he rode off.—*bar asp-i-khūd sawār shud, wa bar tākht.*

MOURNS—The whole country mourns his loss.—*ba mātam-i-marg-ash ahl-i-tamām mulk siyāh mī-poshand.* Or, *az murdan-ash ahl-i-tamām mulk (maghmūm) shuda and. (mātam zada.)*

MUDDY—Why do you bathe in muddy water?—*chirū dar āb-i-(mukaddar) ghusl mī-kuned?* (*tīra; mutakaddar; mulawwaṣ.*)

MULE—I have bought a mule for 200 rupees.—*kāṭire (dū ṣad rūpiya-rū) kharīda am. (ba dū sad rūpiya.)*

MURDERED—He was murdered by robbers.—*o az dast-i-duzdān (kushta shud). (ba kaṭl rasīd; munkaṭl, or kaṭil, or maḳtūl shud.)*

MURMURING—They are always murmuring.—*eshān hamesha (shikāyat) mī-kunand. (gīla; wa'wa't.)* Or, *eshān dā, imu-l-uukāt marmar mī-zanand.*

MUSIC—Are you fond of music?—*āyā mushtāk ba (sarod) mī-bāshed?* (*tashaiyud; samā'; tarranum; malāhī.*) Or, *āyā (naghma-rā pasand) mī-dāred?* (*'ilm-i-mūsikī-rā dost.*)\*

MUTE—I spoke several times, but still they continued mute.—*man chand bār guftam, ammā (khāmosh) mānd-and. (sākit; sākin.)*

\* Kettledrum, *naḳḳāra.*  
 Bell, *jaras.*  
 Four-stringed instrument,  
*rabāb.*  
 Trumpet, *karnā, e; karnā;*  
*sarnā; būḳ; ṣūr.*

Harp, *chang; barbaṭ.*  
 Guitar, *sītār.*  
 Flute, *nai.*

MUTUAL—This will be for our mutual benefit.—*īn* (*fā,ida,e* *tarafain*) *khwāhad būd*. (*mufīd-i-jānibain*.)

## N.

NAKED—In parts of Persia little children are accustomed to go naked.—*dar ba'ze nawāhī,e fārs tīflagān* (*ba gashtan dar hālat-i-barhanagī mu'tād and*). (*'ūdat-i-gashtan dar hālat-i-'uryat dārand*; *'uryān mī-bāshand*.)

NAME—This vessel's name is the Zuleika.—*ism-i-īn jahāz zulaikhā ast*. Or, *īn jahāz zulaikhā nām dārad*. Or, *badīn jahāz zulaikhā nām dāda and*. Or, *īn jahāz musamma ba ism-i-zulaikhā ast*. Or, *īn jahāz ba zulaikhā mausūm gashtā ast*.

NATION—All the people of this nation speak his praise.—*har kaum-i-īn mulk ta'rīf-i-o mī-kunand*. Or, *sair-i-'awāmmu-n-nās-i-īn balād khutba,e taḥsīn ba nām-ash mī-khwānand*.

NATURE—The tiger is fierce by nature.—*sher az* (*sarisht*)<sup>1</sup> (*muḥīb*)<sup>2</sup> *ast*. <sup>1</sup>(*zūt*; *jibillat*.) <sup>2</sup>(*tund-mizāj*; *shadīd*.)

NAUGHTY—She is a naughty girl.—*ān dukhtarak* (*sharīr*) *ast*. (*shokh-chashm*.)

NAVIGATION—Have you learnt navigation?—*shumā mallāḥī* (*āmokhta ed*)? (*yād girifta ed*.)

NECESSARY—It is not anyways necessary that you should go there.—*ba hech wajh* (*zarūr nīst*) *ki shumā ān jā bi-raved*. (*lāzim or wājib nayāyad*.)

NEED—I have need of your assistance.—*ba madad-i-shumā* (*muḥtāj*) *hastam*. (*hājat or ihtiyāj dāram*.) Or, *marā imdād-i-shumā zarūr ast*.

NEEDFUL—It is absolutely needful that I should go.—*ihtiyāj mahz ast ki man ān jā bi-ravam*. Or, *raftan-i-man az jumla,e zarūriyāt ast*.

NEGLECT—This is owing to your neglect.—*az ihmāl-i-shumā īn ba zuhūr āmada ast*. Or, *az taghāful-i-shumā īn wāki' shuda ast*. Or, *az be-khabarī,e shumā īn ba wukū' rasīda ast*. Or, *az* (*tahdūn*)-*i-shumā īn ba man-*

ṣaba'e shuhūd āmada ast. (*ghaflat*; *musāhilat*; *musāmahat*; *tasāhil*.)

NEGLIGENT—They are idle and negligent.—*eshān* (*sust wa ghāfil*) and. (*battāl wa kūhil*; *bāṭil wa muhmal*; *mu'attal wa musāhil*.) Or, *eshān susti wa ghaflat mī*-(*warzand*). (*kunand*.)

NEIGHBOUR—He is a neighbour of mine.—*o* (*ham-sāya*), *e man ast*. (*jār*; *jā,ir*; *ham-dīwār*; *ham-jawār*. Or, *o* (*muttaṣil*)-*i-khāna*, *e man mutawaḳḳif ast*. (*karīb*.)

NEIGHBOURHOOD—He lives in this neighbourhood.—*o dar īn hamsāyagī* (*sukūnat*) *dārad*. (*maskan*.) Or, *o dar īn kurb* (*muḳīm*) *ast*. (*sākin*; *mutawaḳḳif*; *sukūnat-pazīr*.)

NEXT—We will go there next month.—*mā māh-i-āyanda ān jā khwāham raft*.

NIB—I have broken the nib of my pen.—(*zabān*)-*i-kalam-i-khud shikasta am*. (*nok*; *sur*; *fāk*; *nesh*; *dam*.)

NIPPED—I nipped my fingers with the pincers.—*angushthā*, *e khud-rū ba minḳāsh afshurdam*.

NOISE—I cannot bear so much noise.—*man tāḳaṭ-i-īn chunīn ghaughā na mī-tawānam āward*. Or, *man taḥammul-i-chunīn* (*mashghala*) *na mī-tawānam kard*. (*shaghf*; *ghalghala*; *shor wa ghul*; *ghulghul*.) Or, *īn chunīn ghul-ghadar-rū mutaḥammil na mī-tawānam shud*.

NONSENSE—What they say is all nonsense.—*ānchi mī-goyand hama* (*wāhiyāt*) *ast*. (*yāwa-go,ī*; *behūda-go,ī*.) Or, *eshān sukhan-i-ikhṭilāt mī-goyand*.

NONSUITED—The plaintiff was nonsuited.—*muḳaddama*, *e mudda'ī* (*khārij*) *shud*. (*nā manzūr*.)

NOTHING—He asked, but I gave him nothing.—*o khwāst wa lekin pashīze na dīdam*.

NUMB—My fingers are numb with cold.—*az sarmā angushthā*, *e man* (*khushk*) *shuda and*. (*ghair-i-hiss wa jumbish*.)

NUMBER—What number of persons were present?—*chand nafar ḥāzīr būdand?*

NUMEROUS—There are numerous errors in your writing.—  
*dar nawishta, e shumū bisiyūr ghalat̄hā and.*

NURSE—They took with them their little child and its nurse.—*eshān t̄ift-i-kūchak-i-khud bā ma' dāya ham-rāh-i-khud-i-shān burdand.*

NURTURED—He was delicately nurtured.—*o mutana'im būd wa sāya parwarda.* Or, *dar nūmat wa rāhat wa āsā, ish aukāt guzrānūd.*

## O.

OARS—How can the boatmen row without oars?—  
*baghair az (halisahā)<sup>1</sup> chigūna (halisa-zanān)<sup>2</sup> kashīdan mī-tawānand?* <sup>1</sup>(*khāda; jafdūk; majzāf; mikzāf.*)  
<sup>2</sup>(*mallāhān.*)

OATH—In a court it is usual for witnesses to take an oath.—  
*mā'mūl ast ki gavāhān ḥasbu-l-kānūn dar 'adālat kasam bi-khūrand.* Or, *dar 'adālat ḥasbu-l-mā'mūl shāhidān saugand mī-khūrand.*

OBEDIENCE—You should pay obedience to his orders.—  
*munāsib ast ki (mutāba'at)-i-ḥukm-i-o bi-kuned.* (*iṭā'at; t̄ā'at; mutāwa'at; inkīyād.*) Or, *munāsib ast ki shumā (mutī')-i-ḥukm-i-o bi-bāshed.* (*farmān-bardār; mutābi'; tābi'.*) Or, *wājib ast ki shumā bar khatt-i-farmān-ash sar-i-khud bi-nihed.*

OBEDIENT—Good children are obedient to their parents and obliging to every one.—  
*farzandān-i-arjīmand tābi'-i-wālidān-i-khud wa ba hama kas (mutawāzi') mī-būshand.* (*nawāzish-numā; khalīk; adab wa azurm-numā.*)

OBEY—I must obey his orders.—  
*marā bāyad ki ḥukm-ash ba jābiyāram.* Or, *marā bāyad ki ('ubūdiyat)-i-ḥukm-i-o bi-kunam.\** (*t̄ā'at.*)

OBJECT—What was the object of your going there?—  
*gharuz-i-raftan-i-shumā dar ān jā chī būd?*

\* 'ubūdiyat is used to express obedience to God.

- OBLIGE**—You should try to oblige your master.—*bāyad ki dar (razāmandī), e ākā, e khud koshish bi-kuned. (khūsh-nūdī.)* Or, *bāyad ki shāhib-i-khud-rā khūsh bi-kuned. (masrūr; khūshnūd.)*
- OBSCURE**—These words are obscure.—*in alfāz (mughlak) and. (mu'amma; ghalk.)*
- OBSELETE**—This term has become obsolete.—*in ishtilāh ilhāl (matrūk) ast. (mansūkh; muhmal; mu'attal; bilā isti'māl.)*
- OBSTACLE**—This is an obstacle to my learning.—*in (māni')-i-ta'līm-i-man ast. (muta'arriḡ; mawāni'; sadd; mu-zāhim; mumāni'.)*
- OBSTINATE**—They are obstinate in their opinions.—*eshān dar rā, e khud bisiyār (khud-sar) and. (sar-kash; muta'aṣṣab; khud-pasand; mu'ānid; mutamarrid, gardan-kash.)*
- OCCASION**—There was no occasion for your coming.—*āmadan-i-shumā dar in jā darkār na būd.*
- OCCASIONED**—He has occasioned his parents trouble.—*o sabab-i-ranj-i-wālidain-i-khud gardīd. Or, o ba pidar o mādar-i-khud (tuṣḡdī) dāda ast. (zuḡmat; iztirāb; taklif.)*
- OCCUPIED**—After another month, I shall have occupied this house twenty years.—*ba'd az itmām-i-māh-i-dīgar bist sāl kāmīl khwāhad shud ki dar in khāna tawakkuf warzīda am.*
- OCCURRED**—I don't remember this ever to have occurred before.—*(dar yād-i-man na mī-āyad) ki in chunīn amr pesh az in ittijāk uftād. (yūd na dāram.)*
- OCCURRENCE**—This is a very remarkable occurrence.—*in amre bisiyār ('ajīb) ast. (gharīb; nādir; ta'ajjubnāk; muta'ajjīb.)*
- ODD**—This is a very odd kind of expression.—*in kalāme-'ajīb ast.*
- OFFENCE**—What offence have I committed?—*chi jurm az man ba wujūd āmada ast? Or, chi taḡṣīr az wujūd-i-man sar bar zada ast? Or, ba chi ma'ṣī mubtala gardīda am? Or, chi khaṡā az man sādīr shuda ast?*

OFFENDING—I cannot think of thus offending him.—*man na mī-kh̄wāham ki o-rā īn chunīn (nū-kh̄ūsh) sūzam. (ranja-kh̄ūtīr; dil-āzurda; taghyīz.) Or, marū pasand nīst ki mūjib-i-āzār-i-kh̄ūtīr-ash shavam.*

OFFERED—Had I known this before, I should have offered you my services.—*agar kabl az īn īn amr-rā mī-dānistam barū,e imdād-i-shumā h̄azīr būdame.*

OFFICE—I am going to Mr. ——'s office.—*ba daftar-kh̄ūna,e fulān ṣāhib mī-ravam.*

OFFICER—He is a European officer.—*o sarhange az ahl-i-farang ast. [Civil officer, 'uhda-dār; manṣab-dār; 'amal-dār; military officer, sipah-sālār; sardār.]*

OLD—Once upon a time an old man and an old woman went to the forest to gather sticks.—*bāre az barū,e jam' kardan-i-hezum pīr-marde wa pīr-zane dar beshā raftand. [Old man, fartūt; mard-i-kuhn-sāl; mard-i-sāl-kh̄urda; old woman, fartūta; 'ajūr; zan-i-kuhn-sāl; zan-i-sāl-kh̄urda.]*

OMISSION—There is some omission in copying.—*dar naql kardan-i-īn chīze mānda ast. Or, dar sawād kardan-i-īn chīze (faro guzāsht) shuda ast. (tark; imhāl karda.)*

OMITTED—I omitted to mention that.—*man farāmosh kardam ki ūn sukhan bi-goyam.*

OMNIPOTENT—God is omnipotent and omnipresent.—*kh̄udā (kādir wa har jā h̄azīr) ast. (kirdagār wa dar hama gūh.)*

OPERATE—How does this medicine operate?—*īn dūrū chīgūna (aṣar mī-kunad)? (tāṣīr mī-kunad; aṣar or tāṣīr dūrād.)*

OPINION—What opinion do you form on this subject?—*ba nazdīk-i-shumā dar bāb-i-īn chi maṣlaḥat mī-bāshad? Or, dar bāb-i-īn chi (kiyās mī-kuned)? (rū,e mī-dūred.) Or, dar tarūzū,e 'akl-i-shumā īn amr chi wazn dūrād?*

OPPOSITE—His house is opposite to mine.—*maḳām-ash (mukābil)-i-kh̄āna,e man ast. (muhāzī; rū-ba-rū; mu-wāzī; mutakābil.)*

OPPOSITION—He has met with much opposition.—*bado mukh̄ūlifāt-i-bisiyār (rū,e dūda) ast. (ruk̄h namūda;*



- '*ū, id shuda ; ba zuhūr āmada.*) Or, *bisiyār mardumān bado (ta'arruz) karda and. (ikhtilāf ; ta'arruz ; khilāf.)*
- ORANGES—I have brought some oranges.—*man қadre narangi (āwarda am). (kharīda āwarda am.)*
- ORATOR—He is celebrated as an orator.—*o faṣīḥe-mashhūr ast. Or, o suḵhan-pardāze-ma'rūf ast.*
- ORDER—This is an order for a hundred rupīs.—*īn barūte ast az ṣad rūpiya. Or, īn ṣad rūpiya-rā kāghaze-zar ast.*
- ORDER—This school is without order.—*īn maktab be-(tartīb) ast. (intizām ; rabṭ o zabṭ.)*
- ORDERED—I have ordered the goods to be got ready.—*man dar bāb-i-(amūda) kardan-i-ajnās ḥukm karda am. (mu-haiyā ; taiyār ; musta'id.)*
- ORIENTAL—He was well versed in oriental literature.—*az 'ilm-i-mashriki khūb wāqif būd.*
- ORIGIN—Do you know the origin of this saying?—*(aṣl)-īn kalima mī-dāned ? (manshā ; bunyūd ; mabdā.)*
- ORIGINAL—This is not the original writing.—*īn tahrīr (aṣlī) nīst. (aṣīl ; 'ainī.) Or, īn aṣl nīst, sawād ast.*
- ORNAMENTS—They wear different kinds of ornaments.—*eshān (zewarhā), e kism ba kism mī-poshand. (ḥulīhā ; tarāzhā.) Or, eshān pīrūya, e tarah ba tarah (dar bar) mī-kunand. (bar badan.)*
- ORPHANS—These children are orphans —*īn aṭfāl yatīm and (fatherless and motherless). Or, īn farzandān yasīr and (motherless only).*
- OVERCOME—We cannot overcome the enemy.—*mā bar dushman (ghālib shudan) na mī-tawānem. (ghālib āmadan ; dastyāftan.) Or, mā (bar dushman ghālība) na mī-tawānem kard. (dushman-rā maghlūb or futh.)*
- OVERFLOWED—The river has overflowed its banks.—*āb-i-nahr (az kināra bālā) āmada ast. (ba tughyān ; ba sailāb.) Or, āb-i-daryū sail-rawān būda ast.*
- OVERLOOK—It is better that you overlook his offence.—*īn bihtar ast ki (az khatū, e o chashm-poshī bi-farmāyed). (az taqṣīr-ash dar guzared ; zambash bi-bakhshed ; kuṣūr-i-o-rā mu'āf bi-kuned.)*

OVERSET—A sudden gust of wind overset the boat.—*yak bārgī ṭapāncha, e bād safīna-rā bar gardānīd.* Or, *yak-ā-yak nafḥat-i-bād kishṭī-rā (wāzh-gān) kard.* (*nīgūn; munḡalīb; wāzh-gūna.*)

OXEN—Whose oxen are these?—*īn muwāshīyān az ān-i-kīst?*

## P.

PACKET—I have received a packet from Isfahan.—*az isfuhān ba chāparī kharīta, e kḡuṭṭ (ba dast-i-man rasīda ast).* (*yāfta am.*)

PAGE—In what page of the book does the word occur?—*dar kudām ṣafḡa, e kitāb ān lafṣ (mī-āyad)? (wāḡī' mī-shavad.)*

PAINT—Where did you get this paint?—*āyā az kujā īn rang (gīr)-i-shumū āmad? (ba dast.)*

PAINTER—In former times, there lived in China a celebrated painter, by name Mānī.—*dar zamān-i-salf naḡḡāshe-mashhūr dar mulk-i-chīn būd ba nām mānī.* Or, *dar zamān-i-sābīḡ (musauwīre) ma'rūf dar diyār-i-chīn sukūnat dāsht ki nām-ash mānī būd.* (*ṣūrat-gare; naḡḡash-pardāze; timṣāl-gare.*)

PALE—He became pale through fear (*literally* yellow).—*o az kḡauf zard shud.*

PAMPHLET—Have you read that pamphlet?—*ān risāla (kḡwānda ed)? (muṭā'ala karda ed; mulāḡīza kardu ed.)*

PANES—There are ten panes of glass in this window.—*dar īn ḡhurfa dah (fard)-i-shīsha ast.* (*kḡāna.*)

PARCEL—I have forwarded to him the parcel.—*bado (buḡcha) irsāl karda am.* (*basta; dasta.*)

PARDON—Sir, I beg your pardon.—*ṣāḡībā marā (mu'āf bi-farmāyed).* (*ma'zūr bi-dāred; 'afw bi-kuned; bi-yāmurzed.\**) Or, *ṣāḡībā ṭūlib-i-maḡḡfirat-i-shumā hastam.* Or, *ṣāḡībā jū, e ma'zarat marā bi-dihed.* Or, *ṣāḡībā az*

\* *āmurzidan* applies to seeking for forgiveness from God only.

*taḡṣīr-i-mā maḡa dar guzared.* Or, *ai ṣāhib bar man bi-baḡhshed.* Or, *ṣāhibā* ('uzram bi-nihed). (*marā baḡil bi-kuned*; *marā biḡil bi-kuned*.)

PARENTS—He said that his parents had given him leave to do so.—*o guft ki wālidain-i-man ijāzat-i-kardan-i-chunīn kār dāda būdand.*

PARTAKE—I invited him to partake of some fruit, but he would not.—*man o-rā ba tanāwul kardan-i-ḡadre mewa da'wat namūdam, wa lekin o (inkār kard).* (*abā* or *istiknāf* or *ḡabūl na kard*; *sar bāz zad.*) Or, *man o-rā ba sharīk shudan-i-ḡa'am da'wat dūdam, wa lekin o i'rāz kard.*

PARTIALITY—We ought not to show partiality in our judgment.—*mārā bāyud ki dar inṣāf (ḡurafdārī, e kase na kunem).* (*ḡaraf-i-kase na gīrem.*)

PARTICULAR—I find I am mistaken in this particular.—*ba (mafhūm)-am mī-rasad ki dar īn nukta ḡhalaḡ ḡhurda am.* (*fahm.*) Or, *ma'lūm-am mī-shavad ki dar īn daḡīḡa sahw karda am.*

PARTNER—He is a partner in the house of Hājī Hassan and Brothers—*o dar jamā'at-i-ḡājī-ḡassan wa barādarān (sharīke) ast.* (*mushārik.*)

PARTY—Each of them favours his own party.—*har yak az eṣhān ḡarafdārī, e farīḡ-i-ḡḡud mī-kunad.* Or, *har yak az eṣhān hawādūr-i-(farīḡ)-i-ḡḡud mī-bāshad.* (*ahl-i-tushāwar.*)

PASS—Have you got a pass for these goods?—*az barā, e īn asbāb (ḡḡatt-i-rāh-dūrī, e dāred?* (*rawāna.*)

PASS—This coin does not pass in Persia.—*īn ḡarb dar īrān (murawaj) nīst.* (*rawān, rā, ij.*) Or, *īn sikka-rā dar fārs rawāj nīst.*

PASSED—He passed by him.—*bar o guḡar kard.* Or, *az o guḡasht.*

PASSED—He passed that way.—*o-rā guḡar bar ān rah uftād.*

PASSAGE—A river intercepted their passage.—*nahre a'ḡīm bar guḡar-i-eṣhān uftād.* Or, *jū, e āb-i-buzurg bar mamarr-i-eṣhān paḡid āmad.*

PASSENGERS—That ship brought many passengers.—*ān*

*jahāz bisiyār ma'barān āward.* Or, *dar ān jahāz musāfirān-i-kašīr āmadand.*

PASSION—One ought never to be in a passion.—*bāyad ki kase dar (ghaiḡ) nayāyad.* (*ghuṣṣa*; *khashm*; *tashaddud*; *taḡhaiyur.*)

PASSPORT—He has obtained a passport to go to Tabrīz.—*az barā,e raftan ba tabrīz (parwāna,e rāhdārī) ḡṣīl karda ast.* (*sunnad-i-rāh-dārī*; *guṣar-nāmu*; *barāt-i-zimmat.*)

PATH—This path leads to the village.—*bu diḡ īn rūḡ (sar mī-kashad).* (*sar mī-dihad*; *mī-ravad.*)

PATIENCE—It becomes us to exercise patience in adversity.—*mārū bāyad ki dar muṣibat (ṣabr) ikhtiyār bi-namāyem.* (*burdbārī*; *ṣabūrī*; *shikeb.*) Or, *bāyad ki mā dar āfat tahammul bi-kunem.*

PATIENT—They are patient and peaceable.—*eshān (ṣābir wa mulā,im) and.* (*salīm wa ḡalīm*; *muḡtamīl wa ṣalāḡ-andesh.*)

PATRONIZES—He patronizes whatever tends to the welfare of the country.—*dar amre ki mūjib-i-bihbūdī,e mulk būda būshad har chi tamāmtar sā'ī mī-kunad.*

PATTERN—You must give me a pattern to work by.—*bāyad ki ba man yak (namūna,e) bi-dihed ki badān kār bi-kunam.* (*inmūdaje.*)

PAUSE—In reading, you ought to pause where there is a stop.—*bāyad ki dar khwāndan (wakf)-rā nigāḡ bi-dāred.* (*jā,e sukūt.*)

PAY—I have had a month's pay beforehand.—*man muwājib-i-yak māḡ peshgī girifta am.*

PAYS—He is a very just man, he pays all his debts.—*ō ādam-i-bisiyār (diyānat-dār) ast kurūzūt-i-kḡud-rā adū mī-kunad.* (*munṣif-mizāj*; *i,mān-dār.*)

PECUNIARY—He will have only pecuniary loss.—*nuḡṣān-ash faḡaḡ dar naḡd khwāhad shud.*

PEEP—The windows are so small, one can but just peep through them.—*ḡhurfahā īn ḡadar tang and ki kase faḡaḡ lamāḡ mī-tawānad zad.* (*jamāsh mī-tawānad kard.*)

- PEEVISH**—These children are peevish and perverse.—*in aṭfāl (zajūr wa kajrū) and. (tez-mizāj wa 'anīd.)*
- PENALTY**—For doing this you must pay a penalty.—*az kardan-i-īn kār shumā-rā (jarimāna), e dūdanī khwāhad shud. (gharm; gharāmat; muṣūdira.)*
- PENKNIFE**—Lend me your penknife to cut my pen.—*barā, e tarūshūdan-i-ḳalam-am chākū, e khud 'arīyatan bi-dihed.*
- PENSIVE**—His turn of mind is pensive.—*dil-ash bi-z-zāt (mutafakkir) ast. (muta, ammīl; fikrmand.)*
- PERCEIVE**—I perceive no error in your composition.—*dar taḥrīr-i-shumā hech ghaluṭ (paidā na mī-tawānum kard), na mī bīnam; na mī-yābam.)*
- PERCEPTIBLE**—This blemish is not perceptible.—*in dāgh (ghair-mahsūs ast). (nā-āshkār ast; ḳābil-i-idrāk nīst.)*
- PERFECT**—Your work is now perfect.—*ilḳal kār-i-shumā (kāmil) ast. (ba kamāl rasīda; ba itmām rasīdu.)*
- PERFECTION**—We ought to aim at perfection, though we cannot attain it.—*bāyad ki ba taḥṣīl-i-kamāl koshish bi-kunem agarchi badān na mī-tawānem rasīd.*
- PERFORM**—He generally promises, but he does not perform.—*o aḳṣar wa'da mī-kunad, wa lekin (ba jā na mī-ārad). (tamām na mī-kunad; ba itmām na mī-rasānad.)*
- PERFUME**—The whole apartment was filled with perfume.—*tamām hujra az (khūsh-bo) pūr shud. (shamīm; rā, iḥat; naḥ; 'itr; 'abīr.)*
- PERFUMED**—The house is perfumed by the fragrance of these flowers.—*az shumma, e in gulhā tamām khāna (mu'ambar) shud. (mu'attar; mashmūm; tashmīm; muṭīb; muṭaiyab.)*
- PERHAPS**—Perhaps this news may be true.—*shāyad ki in khabar rāst bāshad.*
- PERMANENT**—Is this regulation to be permanent?—*āyā in (kā, ida pā, edār) khwāhad mānd? (kūnūn ḳā, im; ā, in muḥkum; zābtu-mustakīm.)*
- PERMISSION**—I have permission to go for three months.—*ijāzat-i-raftan tā ba si māk yāfta am.*

PERMIT—Bring a permit for these goods.—*ba jihat-i-bur dāshtan-i-īn asbāb (rawāna), e biyār?* (*parwāna; ijāzat-nāma.*)

PERMIT—Will you permit me to walk a little in your garden.—*marā izn khwāhed dād ki sū'ate dar bāgh-i-shumā (sair) kunam.* (*tamāsha; tafarruḥ; siyāḥat.*)

PERPETUAL—There is a perpetual flux and reflux.—*'alqad-dawām madd o jazr-i-āb-i-baḥr ast.*

PERPLEXED—I am much perplexed in this business.—*dar īn mu'āmala bisiyār (mutaraddid) am.* (*muẓtarīb; parāganda; mushawwih; huirān.*) Or, *dar īn 'amal man dar mazīk-i-'uḳda hastam.*

PERSUASION—I have done this deed through his persuasion.—(*az targhīb*)-*ash īn kār kardū am.* (*ba taḥrīṣ; ba taḥrīk.*)

PERTINENT—His answers are pertinent.—*jawābhā,e o (shāyista) and.* (*sazāwār; muwāfiq; mustawjib; munāsib.*)

PETITION—You must make a petition to the merchants.—*būyad ki saudāgarān-rā ('arz-i-ḥāl) bi-kuned.* (*'arzdāsh; 'arīza; 'arzi.*)

PHIAL—Have you a phial for the medicine?—*barā,e dārū nigāh dāshtan shīsha'e dāred?*

PHRASE—This phrase is very common.—*īn (kalima) bisiyār 'āmm ast.* (*'ibārat; mustalah; jumla.*)

PHYSIC—I am not fond of taking physic.—*man dawā giriftan (pasand) na dūram.* (*dost.*) Or, *man shū,ik-i-dawā khurdan nayam.*

PHYSICIAN—Do you know what physician visits him?—*shumā mī-dāned kudām ṭabīb mulāḳāt az barā,e mu'ālaja,e o mī-kunad?*

PIECE—Give me a small piece of paper.—*marā (tikka),e kāghaz bi-dih.* (*pāra; reza; ḳaṭa'; ruk'at.*)

PIETY—He is a person of great piety.—*o šāḥib-i-(parsā,ī) ast.* (*karāmat; ittīkā; salāḥiyat; taḳwa.*) Or, *o yake az (ṣulḥā) ast.* (*ābrūr.*) Or, *ṭarīk-i-ān kas zikr wa shukr wa khidmat wa ṭā'at wa iṣṣār, wa ḳinā'at wa tauḥīd wa*

*tawakkul wa tashīn wa tahammul ast.* Or, *o bisiyūr (dīn-dār) ast.* (*ṣālih; muttakī; zāhid; parhezgūr; muta'abbid; parsā; ahl-i-ittikā; muwahhid.*) Or, *o yakīn dar dil dārad wa wara' dar dīn wa zuhd dar dunyā wa sharm dar chashm wa bīm dar tan.*

**PILGRIM**—The pilgrim is gone on pilgrimage.—*ān ḥājī ba ḥajj rafta ast.*

**PILLARS**—His house is ornamented with pillars.—*khūna-ash ba (sitūn)hā arāsta ast.* (*rakn, pl. arkān; 'amūd, pl. 'amā, id.*)

**PINCERS**—I want a pair of pincers from them.—*az eshān yak 'adad-i-minḳāsh mī-khwāham.*

**PINNACE**—Whose is that pinnace now passing?—*ān dūngī, e ki ilhāl rāh mī-ravad az ān-i-kīst?*

**PIT**—I was near falling into a pit.—*nazdik būd ki man dar maghāk biyuftam.* Or, *dar (ghār) uftādan-am chīze nu mānda būd.* (*ḥufrat.*)

**PITY**—The afflicted should excite our pity.—*mārā bāyad ki bar (muṣibat-zadagūn) rahm biyārem.* (*ān kasān ki ba dām-i-balā mubtala and.*)

**PITY**—What a pity you did not tell me this!—(*ḥaif ki ba man khabur*) *na karded.* (*afsos ki ba man ittilā, or mukhbir.*)

**PLACE**—What is the place called where he lives?—*maḳāme ki dar ān jā sukūnat dārad nām-ash chīst?*

**PLAGUE**—The plague of this business is endless.—(*mihnat wa mushakḳat*)<sup>1</sup>-i-īn *kūr (intihā na dārad)*<sup>2</sup>. <sup>1</sup>(*zuḥmat; taṣḍī; diḳkat.*) <sup>2</sup>(*lā-intihā ast.*)

**PLAIN**—This writing is plain and easy to be read.—*īn rakam ṣāf ast wa (ba āsānī khwānda mī-shavad).* (*baghair ma'sūr dar khwāndan mī-āyad; tashīlu-l-muṭāla'a mī-bāshad.*)

**PLAINTIFF**—Who is the plaintiff in this affair?—*dar īn mu'āmala mudda'ī kīst?*

**PLAN**—Have you seen the plan of the building?—*naḳsha, e 'imārat dīda ed?* (*mulāḥaza karda ed.*)

- PLANE—Smooth this board with a plane.—*in takhta, e-rū ba randa (sāf) bi-kun. (musattah; tastih.)*
- PLANKS—Are these planks for sale?—*āyā in takhtahū (farokhtanī) and. (māl-i-farokht; jins-i-bāi'.)*
- PLASTERED—The inside walls are plastered with lime.—*dīwārān andarūn-i-khāna ba khamīr-i-āhak (astarkārī shuda ast). (kāh-gil shuda ast; andā, ida and.)*
- PLAY—We have now no time to play.—*mārā ilhāl furṣat-i-bāzī nīst. Or, mā aknūn furṣat-i-bāzī na dārem.*
- PLEASED—If he had informed me of this before, I should have been better pleased.—*agar o pesh az in marā khabar mī-dād man ziyādatar (khūshnūd) būdame. (masrūr; khurram; khūrsand; khūsh-waqt.)*
- PLEDGE—I pledge my word to act in this manner.—*(‘ahd o paimān) mī-kunam ki in chunīn khwāham kard. (ikrār.) Or, ba adā, e in kār kaul mī-kunam.*
- PLENTIFUL—This kind of fruit is plentiful.—*in kism-i-mewa ba kaṣrat ast.*
- PLOUGH—I have an excellent plough and one pair of oxen.—*(kulba)<sup>1</sup>, e bisiyār khūb (nazd-i-man)<sup>2</sup> ast wa yak juft-i-gāw. <sup>1</sup>(shiyār; fadān.) <sup>2</sup>(dāram.)*
- PLOUGH—When the rains arrive, I shall plough this field.—*wakte ki bārish khwāhad shud (bar in zamīn kulbarānī) khwāham kard. (zamīn-rā tīmār or falāhat or ḥarṣ or shiyār.) Or, ba mausim-i-bārish in zamīn khwāham shiyārīd.*
- POET—He is a poet; have you seen his last poem?—*o shā'ire ast shī'r-i-ākhīrīn-ash (muṭāla'a karda ed)? (ba muṭāla'a āwarda ed.)*
- POINT—This needle has no point.—*in sūzan nok na dārad. [eye, sūfūr.]*
- POINT—She has been at the point of death.—*ān ṣāhibā karību-l-marg būda ast. Or, ān bānū dar ḥālat-i-niza' būda ast. Or, jān-i-ān khūnam ba lab rasīda būd. Or, az nafs-i-ān khātūn ramāke mānda būd.*
- POINTED—Had you asked, I could have pointed out to you



- in what manner to act.—*agar az man istifsār mī-karded man tarkīb-i-īn amr ba shumā namūdame.*
- POLITENESS**—He received us with great politeness.—*o ba man ba (luṭf-i-'aẓīm pesh-āmad). (tawāzu'-i-kaṣṣīr sulūk kard; akhlāk-i-ḥusna mulākī shud.)*
- PONY**—He rides out every morning on his pony.—*o har ṣubḥ bar (yābū,e khud sawār) mī-shavad. (markab-i-khurd-i-khud rākib.)*
- POOR**—He is now become poor.—*o ilhāl bisiyār (muflis) shud. (parāganda,e rozī; maskīn; mustammand; mutaẓa'if; muḥtāj; maflūk; muta'attal; tahī-dast; fakīr; be-nawā.) Or, o aknūn dar ḥālat-i-be-chāragī uftāda ast. Or, o aknūn az pāya,e daulat ba iflās uftāda ast.*
- POPULOUS**—Shīrāz is a very populous city.—*shīrāz shahre ast bisiyār (ma'mūr). (ābād; ābādān.)*
- PORTRAIT**—I have his portrait in my possession.—*man (taṣwīr-i-rūyash) dāram. (shabīh-ash; taṣwīr-i-tala'at-ash.)*
- POSSESSED**—Had I studied earlier, by this time I might have possessed much learning.—*agar man qabl az īn ta'līm mī-giriftam pas (taraqqī dar 'ilm bisiyār namūdame). (mahārat dar 'ilm bisiyār yāftame; dar 'ilm bisiyār māhīr shudame; 'ālim shudame.)*
- POSSIBILITY**—There is no possibility of your getting there to-day.—*(mumkin nīst) ki imroz badān jā bi-rased. (imkān na dārad; ṣūrat na bandad; muḥtamal nīst; ihtimāl na mī-ravad.)*
- POST**—If the letter goes by to-day's post, you must send it to the post-office now.—*agar mī-khwāhed ki khatt-i-shumā ba barīd-i-imroza bi-ravad bāyad ki ilhāl ba barīd-khāna bi-firisted.*
- POSTAGE**—What will be the postage?—*maḥṣūl-i-khatt-i-barīd chī qadar mī-bāshad?*
- POST-MASTER**—I have sent word to the post-master.—*ba mukhtār-i-barīd-khāna paighame firistāda am.*
- POSTURES**—The glare of anger was evident in his postures.—

(*āṣār*)-i-*khashm* dar *ḥarakāt wa sukanāt-ash paidā āmad.*  
(*āṭash* ; *tāb.*)

POT—What is there in this earthen pot?—*dar īn zarf-i-sifālīn chīst?* [metallic, *filizzī.*]

POVERTY—Though in great poverty she is happy.—*agarchi ān zan dar (falākat)-i-shadīd uftāda ast khūsh mī-bāshad.*  
(*muflisī* ; *iflās* ; *fakr* ; *nā-dārī* ; *tang-dastī* ; *tahī-dastī.*)

POWER—It is beyond my power to understand this.—  
(*iktidār*)-i-*fahmīdan-i-īn nā dāram.* (*kuwat* ; *ṭākat* ; *taḳwiyat* ; *ḳudrat* ; *maḳdūr* ; *majāl* ; *isti'dād.*) Or, *az ḥīṭa, e fahm-am berūn ast ki īn amr-rā bi-fahmam.*

PRACTICABLE—What you purpose, I think, is not practicable.—*ānchī irūda dāred ba rā, eyam ghair-mumkin ast.*

PRACTICE—Whence arose this practice?—*az kujā īn ('ādāt paidā shud).* (*rasm bar khāst* ; *dastūr sar bar āward.*)

PRACTITIONER—He is an effective practitioner, and a competent physician.—*o jarrāḥ-i-kāmīl ast wa ṭabīb-i-(ḥāzīk).*  
(*zarīj.*) Or, *o ba zewār-i-jarrāḥī arūsta ast wa ba ḥuliya, e ṭabībī pairāsta.*

PRAISE—We ought not to praise the undeserving.—*nā bāyad ki mā (badān-rā madḥ) bi-kunem.* (*sharīrūn-rā taḥsīn wa afrīn wa sitā, ish wa istiḥsān.*) Or, *mārā nā bāyad ki bar (shanī'ūn) zubān-i-ṣanā bi-kushāyem.* (*fā-hishān* ; *muḥsidān* ; *fāsīdān* ; *fājīrān* ; *bad-ma'ashān* ; *mudbirān* ; *fūsīḳān.*)

PRECARIOUS—Her health is very precarious.—*mizāj-i-ān khānam bisiyār (nā-ḳā, im) ast.* (*nā-muḳarrar* ; *nā-mustamir* ; *nā-mustaḳill* ; *'alīl* ; *be-ḳiyām* ; *be-ṣabāt* ; *ghair-i-mutaṣābit.*)

PRECEPTS—In the book which you gave me are many excellent precepts.—*kitābe ki ba man dāded dar ān bisiyār (aḥḳām)-i-afzal and.* (*naṣīḥat*, pl. *naṣā, iḥ* ; *pand* ; *andarz.*)

PREDICT—We cannot predict what will happen on the morrow.—*mā pesh nā mī-tawānem guft ki farda chī (rū, e khwāhad dād).* (*khwāhad uftād* ; *ba zuhūr khwāhad āmad.*)

PREDICTION—Your prediction has been fulfilled.—*pesh-go, ī, e*

*shumā ba anjām rasīda ast.* Or, *khābar-i-ghāib-i-shumā sar anjām yāfta ast.* Or, *ghāib-go,ī,e shumā tamām shuda ast.*

PREFER—I prefer your house to my own.—*man khāna,e shumā az khāna,e khud bihtar mī-dānam.* Or, *man khāna,e shumā-rū bar khāna,e khud (tarjīh mī-dīham).* (*ikhhtiyār mī-kunam; mī-guzīnam.*) Or, *man khāna,e shumā-rā ba khāna,e khud dar khūbī mukaddam mī-dāram.*

PREFERABLE—Which of these two is preferable?—*az īn har dū tū kudām pasandīda-tar ast?*

PREJUDICE—We ought to get rid of prejudice.—*mārū bāyad ki (ta'aşşub-rā bi-guzārem).* (*az rā,e be dānish wa tafahhuş bi-rahem; az fikr-i-be-khābar wa taftīsh ihtirāz bi-kunem.*)

PREMIUM—He received a premium of 100 tūman.—*o yak şad tūmān ba tarīk-i-īn'ām yāft.*

PREPARING—They are preparing to go to England.—*eshān barā,e raftan-i-wilāyat (taiyārī) mī-kunand.* (*tahaiyat; ta'biyat.*)

PREPARED—He prepared his speech.—*o pasīch-i-sukhān-i-khud (kard).* (*pardākht.*)

PRESCRIPTION—The doctor wrote this prescription.—*tabīb īn nuskhā-rū nawisht.*

PRESENCE—He said so in my presence.—*badīn ŧaur (rū-barū,e man) guft.* (*bā wujūd-i-iḥzār-i-man; dar muwājihāt-i-man.*)

PRESENT—The Amir of Samarcand sent this elephant to the Governor-General as a present.—*amīr-i-samarḳand ba ŧaur-i-(tuḥfa) īn pīl barā,e farmān-farmā mursil sākht.* (*hadīya; saughāt; pesh-kash.*)

PRESERVED—By your kindness my life was preserved.—*ba 'ināyat-i-shumā jān-am (maḥfūz) mānd.* (*ba salūmat; maḥrūs; maşūn.*)

PRESERVES—Are you fond of preserves?—(*murabba*)*hā-rā pasand dāred?* (*ma'jūn; angubīna.*)

PRESIDENT—Who is the president of that society?—*kudām*

*kas dar ān (majlis mīr-i-majlis) ast?* (anjumān sarwar, jamā'at ra, īsu-l-majlis.)

**PRESUME**—I presume, sir, you have lately arrived in this country.—*ai āghā maẓinna dāram ki shumā tāza dar īn' diyār wārid shuda ed.*

**PREVAIL**—I could not prevail upon him to remain here longer.—(*o-rā bar īn na tawānistam dāsht*) *ki dar īn jā ziyāda tawaqquf kunad.* (*o-rā taḥrik or tarḡhib or taḥrīs na tawānistam kard.*)

**PREVALENT**—This disorder is at present very prevalent.—*īn marẓ ilḥāl bisiyār (ghālib ast).* (*mastulī ast; ghaliba dārad.*)

**PREVENTED**—I thought you might have prevented their going away.—*gumān dāshtam ki shumā' eshān-rā az bar gardīdan man' mī-tawānistad kard.*

**PREVIOUS**—You went previous to my arrival.—*shumā kabal az āmadan-i-man (rawāna shuded).* (*rāh girā shuded; rū ba rāh nihāded.*)

**PRICE**—What is the price of this? Is that really the market-price (or price-current)?—*kīmat-i-īn shai chīst? āyā fi-l-wāki' nirkh-i-bāzār hamīn ast?*

**PRIDE**—We ought to shun pride.—*bāyad ki mā az gharūr (bi-parhezem).* (*ijtināb or tajannub bi-namāyem; iḥtirāz bi-kunem.*) Or, *bāyad ki mā (khayāl-i-far'unī) az sar bi-kashem.* (*kibr; takabbur; nakhwat; 'ujub; pīndūr; istighnā, i.*)

**PRINCIPAL**—Who is the principal in the business?—*dar īn mu'āmalu kudām kas (mukhtār) ast?* (*madāru-l-muhām.*)

**PRINTED**—The book will shortly be printed.—*kitāb 'an-karīb maṭbū' khwāhad shud.*

**PRIVATE**—They held a private conversation.—*eshān sukhan-i-(makhfī) kardand.* (*ba tanhā, ī; ikhfā; khufiya; khafī; pinhān.*)

**PROBABILITY**—Is there a probability of my seeing him?—*āyā (iḥtimāl dārad) ki man o-rā bi-bīnam.* (*aghlab ast.*)

**PROBABLE**—That is not at all probable.—*ān bi-l-kull (iḥtimāl na dārad).* (*mutaḥammil nīst.*)

- PROCURE**—Where can I procure a boat?—*āyū kishtī az kujā ba gīr-i-man mī-āyad?*
- PRODUCE**—Those articles are the produce of this country.—*ān ashiyā dar īn mulk paidā mī-shavand.* Or, *ān ajnās paidā, ish-i-īn diyār ast.*
- PRODUCES**—This garden produces nothing but weeds.—*dar īn bagh hech paidā na mī-shavad magar (kāh o khas).* (*kāh-i-nākhāra.*)
- PROFANE**—They use only profane language.—*eshān fakat kalimāt-i-behūda mī-goyand.* Or, *ba juz az sukhanān-i-(nā-pāk) hech na mī-goyand.* (*mutanajjis; nā-shā, ista; palid.*)
- PROFLIGATE**—He became a profligate.—*o (fājir) gardīd.* (*fāsik; shakī; zūba'; aubāsh.*) Or, *o dar lahw o la'b mashghūl shud.* Or, *o fisk o fajūr aghāz (kard).* (*nihād.*)
- PROMISED**—I promised to call upon him to-day.—*man (wa'da) kardam ki imroz nazd-i-o khwūham raft.* (*'ahd; ta'ahhud; kaul.*)
- PROMOTED**—By this our happiness will be promoted.—*az īn khūshī, e mā (ziyāda khwāhad shud).* (*bartar khwāhad gardīd; khwāhad afzūd; rū ba tarakki khwāhad nihād 'uruj khwāhad girift; afzūn or buland khwāhad shud.*)
- PRONE**—Man is prone to err.—*ādam mā, il ba khatā ast.* Or, *ādam ma, il ba gunāh dārad.* Or, *insān murakkab az khatā o nisyān ast.*
- PRONOUNCE**—Let me hear you pronounce this word.—*talaffuz-i-īn lafz (ba man bi-go) ki bi-shinavam.* (*peh-i-man zāhir kun.*)
- PRONUNCIATION**—Is my pronunciation correct?—*āyū talaffuz-i-man sahih ast?*
- PROOF**—What proof can you give of this?—*chi dalīl dar bāb-i-subūt-i-īn dāred?* Or, *īn-rā ba chi tariq ba īsbāt mī-rasūned?* Or, *misdāk-i-īn dalīl chi dāred?*
- PROP**—If you take away this prop, the roof may fall.—*agar īn (sitūn)-rā bar khwāhed dāsht sakf khwāhad uftād.* (*rukn; 'umūd.*)
- PROPAGATED**—This doctrine is propagated everywhere.—*īn*

*masla dar har jā (murawvaj ast). (rawāj dārad; ifāza karda shuda ast; shā,ī' shuda ast.)*

PROPER—Do you conceive this to be proper?—*āyā shumā mī-fahmed ki īn (munāsib) ast? (ba jā; ḥalāl; durust.)*

PROPORTION—You will have your proportion of profits.—*shumā az manāfi' (ḥiṣṣa), e tamām khwāhed yāft. (bahra; kismat.)*

PROPOSE—I propose that we share the loss between us.—*man mī-goyam ki ānchi nuqṣān mī-shavad dar ān mā har dū (mushtarik em). (sharīk mī-bāshem; sharākat dārem.)*

PROSECUTE—Will you prosecute him before the judge for his offence?—*barā, e khatā, e o shumā bar o ba kāzī nālīsh khwāhed kard?*

PROSPERITY—He is now in great prosperity.—*o dar īn rozhā (bakhtī-yāwar) dārad. (naṣīb-i-kāmil; tālī' -i-maimūn; bakht-i-himāyūn; chashm-i-daulat bedār.)*

PROSPEROUS—His affairs are now very prosperous.—*ilhāl umūr-ash rū ba tarakki mī-nihad. Or, ilhāl ba murād-i-khud kām-rān ast. Or, aknūn maḥbūb-i-maṭlūb ba o rukh mī-namāyad. Or, o ilhāl (bakhtiyār) ast. (nairūmand; bahramand; bar-khurdār; sa'adatmand; farkhandu-fāl.)*

PROSPERS—In whatever he undertakes he prospers.—*ānchi ki mī-kunad, dar ān (kām-yāb) mī-shavad. (firūzmand; fathmand.)*

PROTECT—It is a prince's glory to protect his people.—*fakhr-i-shāh-zāda īn ast ki ra'iyat-i-khud-rā (ba ḥifāzat dārad). (ḥifāzat or ḥirāsāt or nigāhdāsht kunad.) Or, jān o jalāl-i-pādshāh-zāda īn ast ki (dar bāb-i-ra'iyat-i-khud tarīk-i-muḥāfiẓāt mar'ī dārad). (ba nigāhbāni, e r'āyā, e khud miyān-i-murākibat bi-bandad.)*

PROTECTION—They fled to the king for protection.—*ba nazd-i-shāh barā, e panāh (rū ba firār nihādand). (dar gurekhtand.)*

PROUD—They who are proud have little sense.—*kasūne ki (maghrūr and kam 'aql and). (gharūr dar sar dārand 'aql kam dārand.)*

PROVE—I can prove this to be true.—*man sūbit mī-tawānam*

*kard ki in sahih ast.* Or, *man ba isbat mi-tawānam rasānīd ki in durust ast.*

PROVERB—This is a common proverb.—*in masāle mashhūr ast.*

PROVIDED—Being in service all the time, have you not provided for your family?—*āyā in kadar-i-'umr dar naukarī guzrānīded wa lekin ba jihat-i-'aiyāl wa atfāl-i-khud chīze jam' na karded?*

PROVIDENCE—Providence directs all things.—*hukm-i-rizzāk bar hama chīz (jārī) ast.* (*muḥīt; dā,ir.*) Or, *parwardigār bar hama makhluqāt hukm mi-kunad.*

PROVINCE—This disease affects the whole province.—*in marz dar tamām diyār (ishtidād dārad).* (*shiddat dārad; muntashir ast; ghalba dārad.*)

PROVISION—Make provision for your journey.—*barā,e safar-i-khud (toshā,e rāh taiyār) bi-kun.* (*zād-i-rāh āmāda.*)

PROVOKE—He does everything he can to provoke me.—*o har kadar ki mi-tawānad marā (ba ghuṣṣa mi-ārad).* (*ba khashm o ba ghaiṣ mi-ārad; ātash-i-khashm mi-afrozad.*)

PRUDENT—She is a wise and prudent woman.—*ān zan dānā wa dūr-andesh ast.* Or, *ān zan (rā,e munīr) wa fikr-i-dūr-andesh dārad.* (*rā,e ṣā,ib; 'aql-roshan; rā,e baiṣā wa 'aql-i-nūrānī.*)

PULL—We must pull the boat along with a rope.—*bāyad ki mā ba rassane kishtī-rā bi-kashem.*

PULSE—Let me feel your pulse.—*nabz-i-khud marā ihsās kardan bi-dihed.* Or, *bi-guzāred ki nabz-i-shumā-rā ihsās bi-namāyam.*

PUNISHED—You may expect to be punished for this.—*muntazir bāshed ki dar in amr (ba anwā,e 'azāb wa nikāl mu'azzab khwāhed gardīd).* (*sharbat-i-siyāsāt khwāhed chashīd.*)

PUPIL—I am reading a dialogue between a pupil and his preceptor.—*su,āl o jawāb ki mā bain-i-ustād wa shāgird ba wukū' rasīd mi-khwānam.*

PURCHASED—If I had had sufficient money, I should have purchased the house.—*agar pūl (ba kifāyat mi-dāshtam)*

*khāna kharīdame.* (iktifā mī-kard; kifāyat mī-kard; kāfī mī-shud.)

PURCHASERS—There were few purchasers.—*mushtariyān bisiyār kam būdand.*

PURIFIED—Can you inform me how the heart may be purified?—*shumā mī-tawāned guft ki chigūna dil pāk mī-tawānad shud?*

PURPOSE—I purpose to consider this subject.—*dar dil-i-khudam (kaṣd)<sup>1</sup> karda am ki (tajwīz)<sup>2</sup>-i-īn muḳaddama bi-kunam.* <sup>1</sup>(*'azm; khiyāl; nīyat; 'azīmat.*) <sup>2</sup>(*taḥkīk; tajassus; taftīsh; tafahḥus.*)

PURPOSE—For what purpose do you do this?—*az barā, e chi kār īn-rā mī-sāzed?*

PURSE—He found a purse with five ashrafīs in it.—*kīsu, e (panj) ashrafī yāft.* (*bā panj.*)

PURSUED—Our soldiers pursued the enemy sixty miles.—*'askariyān-i-mā tā ba shaṣt mīl dar (pai, e)<sup>1</sup> dushman (raftand)<sup>2</sup>.* <sup>1</sup>(*'aḳab; kafā, e; ta'aḳḳub.*) <sup>2</sup>(*uftādand.*)  
Or, *laskariyān-i-mā tā ba shaṣt mīl (ta'aḳḳub)-i-dushman kardand.* (*ta'aḳḳub.*)

PURSUIT—Your pursuit of pleasure is fruitless.—(*'aish jū, ī*) *e shumā befā, ida ast.* (*rāḥat-ṭalabī.*)

PUT—He put all his savings into the bank.—*hama baḳāyā, e khud-rā dar ṣarrāf-khāna (amānat guzāshd).* (*amānat kard; wadī'at nihād; taudī' sākht; idā' kard.*)

## Q.

QUALIFICATIONS—He has many good qualifications.—*o (liyākat-i-pasandīda) bisiyār dārad.* (*fazal-i-kamāl; ittiṣāf-i-aḥsān; auṣāf-i-ḥamīda; tauṣīfāt-i-ṭaiyab; shamā, il-i-neko; kḥiṣālāt-i-khūb; sīrathā, e khūsh.*)

QUALIFIED—Are you qualified to do this work?—*shumā (kūbil)-i-adā, e īn kār hasted?* (*sazāwār.*)

QUALITY—Of what quality is this cloth?—*īn pārcha az kudām ḳism ast?* Or, *īn kirbās kudām nau' dārad?*



- QUANTITY—What quantity do you wish for?—*chi (kadar) mī-khwāhed?* (*mikdār; andāza.*)
- QUARRELS—They appear to be fond of quarrels.—(*ma'lūm mī-shavad*) *ki mail ba kharkhasha dārand.* (*ba taşauwir mī-āyad.*)
- QUARREL—Why do you quarrel one with another?—(*nizā' mā bain-i-yak-dīgar chirā bar pā*) *mī-ķuned?* (*munākisha bāham dīgar chirā.*)
- QUARTO—Is the work printed in folio, quarto, octavo, or duodecimo?—*kitābe ba barābar andāza, e şafha maţbū' shuda ast, yā dū warkā, yā chahār warkā, yā si warkā?*
- QUEEN—The king and queen were both present.—*malik wa malika har dū dar ān jū ħāzir būdand.*
- QUENCH—Take some water to quench your thirst.—*ba jihat-i-(intifā, e ātash-i-tushnagī) ķadre āb bi-kħur.* (*dafa'-i-'atsh; minhal-i-'atsh.*)
- QUICK—That vessel came quick.—*ān jahāz ba ('ujlat)-itamām āmad.* (*sur'at.*)
- QUICKEN—We must quicken our pace, if we wish to arrive there this evening.—*agar dar ān jū imshab rasidan mī-khwāhem lāzim ast ki (gām ba shitāb bi-)nihem.* (*ķadam ba 'ujlat bi-; ķadam ba sur'at bi-; ķadam sust na; pā, e baţi na; pā, e kund na.*)
- QUILL—Give me a quill and a quire of paper.—*yak ķalam-i-par wa dasta, e kāghaz ba man 'ināyat bi-farmāyed.*
- QUIT—When do you mean to quit this house?—*irāda, e (khālī kardan-i)-in khāna kai dāred?* (*guzāshtan-i-naķl az.*)
- QUOTATION—This is a quotation from some other book.—*in muntakħħibe ast az kitābe dīgar.* Or, *in intikhāb-i-kitābe dīgar ast.*

## R.

- RAGS—Paper is made of rags.—*kāghaz az (latta)hā sākhta mī-shavad.* (*pārcha; pīna; khirka; khazfarat; pargāla.*)
- RAILS—Some of the garden rails are broken.—*ķadre ħişsa, e*

- bārah*)-*i-bāgh* shikasta shuda ast. (*dar bazīn*; *darā bazūn*; *hulkus*; *jaflak*; *hadūd-i-chūbīn*; *hadd-i-chūbīn*.)
- RAINS—It rains very fast.—*bārān ba ifrāt mī-bārad*.
- RAISINS—Are you fond of raisins?—*ba kishmish (mail dāred)? (mā,il mī-bāshed)*. Or, *kishmish dost dāred?*
- RANK—What is his rank in the army?—*dar 'askar kudām 'uhda dārad?*
- RAPID—The stream is very rapid in the rainy season.—*dar aiyām-i-bārīsh (sail)-i-nahr tamām sarī' ast*. (*ijrā*; *rawānagī,e āb*.)
- RARE—This is a very rare plant.—*īn nihāle ast bisiyār (shigarf)*. (*'ajūba*.)
- RASH—He is very rash in his conduct.—*o dar kirdār-i-khūd bisiyār (ta'jīl mī-kunad)*. (*mutahawwir* or *shitābanda mī-bāshad*.)
- RASCAL—He is a great rascal.—*o yake az ahl-i-fasād-i-'azīm ast*. Or, *o (fāsīde buzurg) ast*. (*tabāh-kāre buzurg*; *khabīše rajīm*; *lawande kabīr*; *rīnde kharāb*; *khafrake kalān*.)
- RATE—At what rate do you buy this cloth?—*ba kudām nirkh īn pārcha-rā mī-khared?*
- RAW—It is not good to eat rice raw.—*birinj-i-khām khurdan khūb nīst*.
- REACH—I cannot reach so high.—*ba īn qadar-i-bulandī na mī-tawānam rasīd*.
- READS—He reads eight or ten hours every day.—*har roz hasht yā dah sā'at mī-khwānad*.
- READY—Sir, the carriage is ready.—*ṣāhibā kāliska taiyār ast*.
- REAL—This is all real, not show merely.—*īn hama haqīqī na mujāzī ast*. Or, *īn hama ma'nawī na ṣūrī ast*. Or, *īn hama bāṭinī na zāhirī ast*. Or, *īn hama az ma'nā na az ṣūrat ast*.
- REASON—What is the reason you cannot be silent?—*chi sabab ast ki (sākit na mī-tawāned shud)? (sukūt* or *khāmoshī na mī-tawāned warzīd*.)

- REASONABLE—What you say is reasonable.—*ānchi ki mī-goyed (m'aḳūl) ast. (pasandīda, e 'aḳl; mustahsan; shā, ista; nā-mutajāwiz.)*
- REBUILT—That house has been rebuilt.—*ān khūna bāz-pas ta'mīr kardū shuda ast.*
- RECEIVED—I received your letter, dated 1st March.—*khatt-i-shumā mu, arrikha ghurra, e māh-i-Mārch ba dast-am rasīd.*
- RECEIPT—Give me a receipt for the money.—*īn pūl-rā (rasīde) ba man marḥammat bi-farmāyed. (kabzu-l-wuṣūl.)*
- RECENT—Is this intelligence recent?—*īn khabar (jadīd) ast? (nau-khez; nau-paidā; nau-āwarda; nau-rasīda.)*
- RECIPE—Tell me the recipe for this medicine.—*nuskha, e īn dawā ba man bi-namā.*
- RECKONED—Have you reckoned what these things will come to?—*ḥisāb kardā ed ki (jam')-i-kīmat-i-īn ajnās chi kadam khwāhad shud? (majmū'a.)*
- RECOLLECT—I do not recollect what you told me.—*ānchi ki shumā ba man gufted ba yād-am mī-āyad. Or, az ānchi gufted (marā yād mī-āyad). (yād mī-dāram; yād mī-āram; yād-am ast.)*
- RECOLLECTION—I have no recollection of his telling me it.—*man yād na dāram ki o īn sukhan ba man guft.*
- RECOMMENDATION—Sir, be pleased to give me a letter of recommendation to that gentleman.—*shūhibā sifārish-nāma, e ba nām-i-fulān āghā ba man 'ināyat bi-farmāyed.*
- RECOMPENSE—I desire no recompense for serving you.—*az barā, e khidmat-guzārī, e khud (ajar) na mī-khwāham. (pādāsh; ṣilla; 'iwāz; jazā; ta'wīz; muzd; ujrāt.)*
- RECONCILED—They two are now reconciled.—*īn har dū muttafiq shuda and. Or, īn har dū ba muṣāliḥat bāham girā, ida and. Or, īn har dū mā bain-i-khud ṣulḥ o ṣalāḥ sākhta and.*
- RECOVERING—Have you any expectation of recovering your property?—*ummed dāred ki māl-i-khud bāz khwāhed yūft.*
- RECTIFY—If there be any mistakes, rectify them.—*agar*

*dar in saħwe būda bāshad, (iṣlāḥ bi-farmāyed). (bar ān kalam-i-iṣlāḥ bi-kashed.)*

REDUCED—I have very much reduced my expenses.—*dar ikhṛājāt-i-khud khaili (takḥfīf) karda am. (tanqīs.) Or, kharch-i-khud-rā khaili (maḥṣūr) karda am. (kam; mukḥaff; kalil.)*

REFER—To what do these words refer?—*in (kalimāt) dar bāb-i-kudām mī-bāshand? (aḳwāl; maḳālāt.)*

REFERENCE—Can you give me a reference to any one?—*shakhse mī-tawāned namūd ki ba shumā (ma'rifat dāshta) bāshad? (wāḳif būda.)*

REFLECT—The more I reflect upon this circumstance, the more I regret it.—*chandān ki dar in muḳaddama ghaur mī-kunam ān ḳadar ba man ranj ziyādatar mī-rasad. Or, har ḳadar ki dar in mu'āmala ta,ammul mī-kunam ān ḳadar (ta,assuf-i-beshtar marā dast mī-dihad). (ziyādatar nadāmat mī-buram; ziyādatar angusht-i-taḥassur ba dandān mī-gazam.)*

REFRESHED—I feel much refreshed by the air.—*az in hawā ba man (khaili tāzagī ḥāṣil ast). (tarāwat-i-'azīm ba ḥuṣul-i-man mī-anjāmad; istirāḥat-i-wafūr ba man rukh mī-namāyad.) Or, az in bād tāzagī, e tamām iḥsās mī-kunam.*

REFUND—He will be obliged to refund this sum.—*bāz dādanī, e in pūl bar o wājib khwāhad shud. Or, in ḳadar pūl o-rā bāz dādanī khwāhad shud.*

REFUSED—He has refused what advice I offered.—*naṣīḥate ki bado dādam (ḳabūl na kard). (na shinuft; radd kard; ba ijābat-ash nayāmad.)*

REGARD—I bear him very great regard.—*man o-rā (ta'zīm)-i-wafūr mī-kunam. (takrīm; iḥtirām; īzāz; iḥtishām; ikrām; ḥurmat; martabat.) Or, man o-rā (mu'azzaz) mī-dāram. (muḥtarim; muḥtashim; mukarrim; mu'zīm; mu'azzam.)*

REGARDED—You ought to have regarded my advice.—*ba naṣīḥat-i-man (iltifāt) kardan ba zimma, e shumā zarūr*

*būd.* (*tawajjuh.*) Or, *mashwarat-i-man mar'i dāshtan ba shumā lāzim būd.*

REGIMENT—His regiment is gone to Babylonia.—*fauj-ash ba 'irāk rafta ast.*

REGRET—I regret I did not follow your advice.—(*pashe-mānī mī-khūram*) *ki ba mašliḥat-i-shumā iltifāt na kardam.* (*nadāmat* or *ḥasrat mī-buram.*) Or, *ta, assuf mī-kunam ki ba ḥasb-i-mashwarat-i-shumā 'amal na kardam.*

REJOICE—I shall rejoice to see him.—*az dīdan-i-o* (*khūshī marā ḥāṣil khwāhad āmad.*) (*khūshnūd khwāham shud; khurramī ba man rū khwāhad dād.*)

REGULATED—These matters need to be regulated.—*ba jihat-i-īn mu'āmalāt (intizām) lāzim āyad.* (*inširām; nazm o naṣaḥ.*)

REGULARITY—The business proceeds with regularity.—*īn kār ba intizām-i-tamām (mī-shavad).* (*ba 'amal mī-āyad.*)

REMAINING—There is no ready money remaining.—*hech naqd bākī nīst.*

RENEW—I wish to renew the lease of this house.—*kirāya-nāma, e īn khāna jadīd murtasim kardan mī-khwāham*  
Or, *raḡam-i-kirāya, e īn khāna tajdīd kardan mī-khwāham.*

RENT—The monthly rent of this house is fifty rupees.—*kirāya, e īn khāna (māhwārī) panjāh rūpiya mī-bāshad.* (*az karār-i-māhe.*)

REPAY—Can you lend me two hundred rupees for two days? I will repay you in two days.—*āyā shumā mablagh-i-dū ṣad rūpiya ba (muddat)-i-dū roz ba man ḡarḡ mī-tawāned dād?* *ba'd az 'arṣa, e dū roz adū khwāham kard.* (*wa'da; mau'id; mī'ād; paimān; iḡrār; ta'ahhud.*)

REPEAT—I now repeat what I told you before.—*ānchi ḡabl az īn ḡuftam, ilḡāl (mukarrar mī-kunam).* (*i'ūdat* or *takrār mī-kunam; bāz* or *ba takrār mī-goyam; ḡikr-i-ān suḡhan bāz* or *bāz muzākira mī-kunam.*)

REPENTANCE—Hereafter our repentance will be useless.—*dar 'uḡḡa tauba kardan fā, ida na khwāhad dād.* Or, *dar*

*ākhirat (tā,ib shudan) sūde na dārad. (nādim shudan ; nadāmat kashīdan.)*

REPENTED—Had I acted as they advised me, I should have repented of it very much.—*agar man ba ḥasbu-l-naṣīhat-i-eshān 'amal mī-kardam nādim mī-shudam. Or, agar maṣlihat-i-eshān ba 'amal mī-āwardam, pashemān mī-shudam. Or, agar ba mashwirat-i-eshān iktidā kardame ḥasrat khurdame.*

REPETITION—This is a repetition of what was said before.—*ānchi kabl az īn (taẓkara yāfta) ast i'ādat-i-ān īn ast. (gufta shuda.)*

REPLY—What reply do you make to my question?—*ba su'āl-i-man chi jawāb mī-dihed ?*

REPORT—I have made a report to Mr. — on this.—*man ba fulāne ṣāhib bar īn (i'lām namūda am). (ittilā' or khabar dāda am.) Or, man fulāne ṣāhib-rā dar bāb-i-īn amr (ba 'arṣ rasānīda am). (muttali' kardā am.)*

REPORTED—It is so reported.—*īn chunīn dar afwāh uftāda ast. Or, chunīn tarāḥ īn khabar ishtihār yāfta ast. Or, chunīn nau' zabān zad-i-'āmm shuda ast.*

REPRESENT—I will represent the subject to him.—*man badīn kaifiyat o-rā muttali' khwāham sākht. Or, man ṣūrat-i-ḥāl pesh-i-o khwāham nihād.*

REPROACHED—His conduct was reproached by many.—*base bar kirdār-ush (malāmat) kardand. (mu'atibat ; ta'n ; mazammāt ; taubīkh ; sarzanish ; zajr ; 'itāb ; ta'annut ; malām ; ṭanz ; iftirā ; ta'yūb ; tashnī' ; nikohish ; ta'yīb.) Or, base bar kirdār-ash ta'na zadand.*

REPROOF—Their conduct deserves reproof.—*af'āl-i-eshān lā,ik-i-'itāb ast. (mustaujīb ; farākhur ; shāyār ; darkhur ; sazāwar.)*

REPROVED—He reproved them very sharply.—*o bar eshān bāng zad. Or, o badeshān (ba ṣalābat) guft. (saḳt ; ba durushtī.) Or, o eshān-rā ba khūbī mu,ākhnat kard.*

REQUEST—What request did they make?—*eshān chi (istidā'a) namūdand ? (darkhwāst ; iddī'a ; iktizā ; ṭulab.)*

REQUEST—I request of you only this one favour.—*az shumā faḩaḩā in ('ināyat) mī-kh̄wāham. (rāfat; talattuf.)*

RESEMBLE—These two very much resemble each other.—*in har dū ba yak-dīgar bisiyār mī-mānand. Or, in har dū (mushābih),e yak-dīgar and. (mushtabih; imṣāl; miṣal; mumāṣil; mushābih.) Or, in har dū ba yak-dīgar tashbih dārand.*

RESERVE—You will reserve for me three copies of your book.—*si (nuskha),<sup>1</sup>e kitāb-i-kh̄ud barā,e man (niḡāh dāred)<sup>2</sup>. <sup>1</sup>(muntāsikh.) <sup>2</sup>(yak-taraf bi-nihed.)*

RESIDENCE—Is that the place of your residence?—*āyā in (maskīn)-i-shumā ast? (jā,e tawaḩḩuf; jā,e sukūnat; jā,e būd o bāsh; jā,e tamakkun; maḩām; makān.)*

RESIGNED—He has resigned his former office.—*az 'uhda,e peshīn-i-kh̄ud (istighfā girifta) ast. (dast bardār shuda; tark girifta; tark gufta.) Or, manṣab-i-sābiḩa-i-kh̄ud-rā (tark) kurda ast. ('itizāl.)*

RESIST—You cannot resist his claim.—*da'wā,e o-rū radd na mī-tawāned kard. Or, shumā-rū bā da'wā,e o imkān-i-muḩāwamat na tawānad mānd. Or, da'f'-i-da'wā,e o na mī-tawāned kard. Or, muḩāliba,e o az shumā munda'f' na tawānad shud. Or, bar muḩāliba,e o i'tirāz na mī-tawānad āward.*

RESISTANCE—The enemy fled without resistance.—*dushman muḩābila nā-karda (gurekht). (firār kard; mafrūr shud; rū ba firār nihād.)*

RESOLUTE—They are resolute in their purpose.—*eshān bar irāda,e kh̄ud (kā'im) and. (mustaḩīm; mustaḩkam; maḩkum; ṣābit-ḩadam; muṣbit; mutawassīk; rāsikh; mustaḩil.)*

RESOLUTION—To do this requires resolution.—*dar in kār (istiḩlāl-i-mizāj wājib) ast. ('azm-i-muṣammam lāzim; niyat-i-ustuwār zarūr; irāda,e mustaḩīm lā-bud.)*

RESOLVED—I am resolved to do so no more.—*ḩaṣd karda am ki in chunīn bāz na kh̄wāham kard.*

RESPECTED—He is everywhere respected.—*ba har jā ki mī-ravad ('izzat wa ḩurmat mī-bīnad). (ba kh̄idmat-ash*

*ikdām mī-namāyand ; ba ikrām-ash pesh mī-āyand ; o-rā takrīm wa ta'zīm wa ikrām mī-namāyand ; o-rā ba 'izzat wa ḥurmat sulūk mī-namāyand.*)

RESPECT—I pay great respect to what he says.—*ānchi mī-goyad man o-rā (waḳār) mī-diham. (waḳ'.)* Or, *man suḳhan-i-o-rā (tauḳīr) mī-kunam. (tauḳī'.)*

REST—I had no rest last night.—*dī shab (khwāb-am na girift). (yak laḥza na khwābīdam ; yak daḳīqa chashm-am barham na guzārdam ; dar chashm-am khwāb na gasht ; khwābam na burd.)* See SLEEP.

RESTORED—I have restored more than I took away.—*har ḳadar ki giriftam ziyāda az ān (bāz) dādam. (wāpas ; pas.)*

RESULT—What was the result of your deliberation?—*natīja, e mashwarat-i-shumā chi ṭaur (ba wuḳū' āmad)? (ba wuḳū' anjāmīd ; ba zuḥūr āmad ; ba zuḥūr paiwast ; sar ba 'arṣa, e shuhūd kashīd.)*

RESULT—From this measure many benefits will result.—*az īn tadbīr manfa'at-i-wafūr (dast khwāhad dād). (taḥṣīl or ḥāṣil khwāhad shud ; ba ḥuṣūl khwāhad anjāmīd ; ba dast khwāhad uftād.)*

RETAIN—Can you retain this in your memory?—*īn-rū ba yād-i-khud mī-tawāned dāsht?* Or, *īn-rā ba madrika, e khud ṣabt mī-tawāned kard.*

RETIRE—At ten o'clock the company began to retire.—*ba sā'at-i-dah maḥfil. (barkhwāst). mubā'idat or tab'īd kard ; bāz gasht.)*

RETURN—When do you propose to return.—*irāda, e (murāja'at) kai dāred? ('audat ; mu'āwadat.)* Or, *'inān-i-'azīmat kai mun'aṭīf khwāhed kard?*

REVISED—I have revised what I had written.—*ānchi nawishta būdam bar ān naẓar-i-ṣānī karda am.*

REVIVE—Trade is now beginning to revive.—*tijārat ilḥāl bāz raunaḳ giriftan aghāz mī-kunad.* Or, *bāzār-i-tijārat ilḥāl bāz garm mī-shavad.* Or, *saudāgarī aknūn rū ba taraḳḳī mī-nihad.*



- REWARDED—The General rewarded the soldiers.—*sipāh-sālār 'askariyān-rā in'ām bakhshīd.*
- RIBAND—Tie this with a riband.—*īn-rā ba (kūr) bi-band. (sharbad.)*
- RICH—That merchant is very rich.—*ān tājir khailī (tawāngar) ast. (ghanī; mustaghni; mun'im.)* Or, *ān saudāgar (ni'mat-i-begirān) dārad. (daulat-i-bekiyās; māl-i-firāwān.)* Or, *ān bayy' ṣāhib-i-dunyā* or *khudāwand-i-ni'mat ast.)*
- RICHES—What are riches to him who has no heart to make a right use of them?—*az daulat-ash chi fū,ida ki o īn chunīn himmat na dārad ki ān-rā ba ṣarf-i-jā,iz kharch namāyad.* Or, *shakhṣe-rā ki dil-ash ba kharch-i-jā,iz mā,il na būda bāshad, az dunyā chi fā,ida?*
- RIDDLE—Can you tell the meaning of this riddle?—*(ma'nī,e īn chīstān ḥall) mī-tawāned kard? ('uḳda,e mu'ammā ḥall; ma'nī,e īn mu'ammā-rā tashrīḥ.)*
- RIDES—He rides on horseback every morning.—*har roz ba waqt-i-ṣubḥ bar asp sawār mī-shavad.* Or, *roz-murra 'ala-ṣ-ṣabāḥ (rākib-i-asp) mī-shavad. (markub-i-markub.)*
- RIDICULE—They ridicule serious counsel.—*bar ṣalāh-i-nek (tamaskhur) mī-kunand. (taskhur; istihzā.)*
- RING—She has lost her diamond ring.—*ān ṣāḥiba angush-tarī ba nagīn-i-almās-i-khud (gum) karda ast. (fiḳdān.)*
- RINGS—The bell rings daily at twelve o'clock.—*har roz ba waqt-i-nof-roz (jaras nawākhṭa) mī-shavad. (zang zada; darū darū,ida.)*
- RIPEN—This fruit is beginning to ripen.—*īn mewa ba pukhtan āmada ast.*
- RISE—If you wish to be a good scholar, rise early every day.—*agar khwāhish-i-fāzil shudan dāred 'ala-ṣ-ṣabāḥ az (khwāb bedār shavad). (bistar-i-khwāb bar khezed.)*
- RISEN—The price of indigo has risen lately.—*az 'arṣa,e kalīb kīmat-i-nīl rū ba (afzūnī) nihāda ast. (tarāḳḳī, izdiyād kasrat; ziyādatī.)*
- ROARS—The sea roars loudly.—*baḥr mutamawwiḥ mī-*

*shavad.* Or, *baḥru-l-muḥīt* (*mutalātīm mī-shavad.*) (*mu'taliḡ mī-shavad*; *ba ifrāt mī-ghurad.*)

ROBBED—He has been robbed of all his plate.—*hama ṭasht-i-nuḡra,e o* (*ba duzdī rafta*) *ast.* (*duzd burda*; *dast-burd-i-duzd gardīda*; *ba sirḡat rafta*; *duzdīda shuda.*)

ROCK—The ship ran upon a rock, and was lost.—*jahāz ba koh khurd wa* (*ghark*) *shud.* (*pāra-pāra*; *mughrak*; *gharīk*; *mustaghrik*; *dar āb faro*; *shikasta.*)

ROOF—The roof of the house fell in.—(*sakf*)-*i-khāna ba zamīn uftād.* (*bām.*)

ROOTS—Those trees were dug up by the roots.—*āndarakhthā az bekḡ* (*bar āwarda*) *shuda būdand.* (*kanda.*)

ROPE—Make the boat fast with a rope.—*safīna-rū ba* (*mikwade*) *bi-band.* (*rassan*; *ḡabl.*)

RUB—Rub your hands with this leaf.—*dasthū,e khud-rā badīn barg-i-darakht bi-māled.*

RUDDER—The vessel ran upon a sand-bank, and lost her rudder.—*jahāz* (*bar tal-i-reg bar āmad wa sukān-ash shikast.* Or, *jahāz ba tauda,e reg nishast wa* (*dumbāl*)-*ash shikast.* (*khalla*; *khalūsha.*)

RUINED—By these deeds he will in the end be ruined.—*o ākhīru-l-amr az īn kārḡā* (*tabāḡ*) *khwāhad shud.* (*talaf o tārāj*; *khasta-ḡāl*; *shikasta bāl*; *be sar o sāmān*; *pareshān*; *pā,e māl.*)

RULE—What rule do you observe in study?—*dar ta'līm-i-'ilm-i-khud kudām ḡā,ida nigāḡ dāred?* Or, *dar tadrīs-i-'ilm-i-khud ba kudām dastūr* (*multafit mī-shaved*)? (*iltifāt* or *mail* or *tawajjuh mī-kuned*; *mā,il mī-shaved.*)

RULER—God is the ruler of the universe.—*afrīnanda,e jahān ḡākīm-i-jahān ast.* Or, *khālik-i-makhlūḡat dāwar-i-kā,īnāt ast.* Or, *ḡānī'-i-maḡnū'āt farmāndih-i-'ālam ast.* Or, *rabbu-l-'ālamāin khusrāu,e maujūdāt ast.*

RUN—Run after him and call him back.—*dar* (*'aḡab*)-*ash bi-dāwed wa o-rā bāz bi-khwāned.* (*pai*; *ḡafā,e.*)

RUST—This knife is covered with rust—*īn kārd ba zang ālūda ast.* Or, *īn chākū-rā morchāna khurda ast.*

## S.

- SAD**—This is indeed a sad misfortune.—*in fi-l-wāki'* (*muṣibat*)-i-'*azīm ast. (balīyat; zillat.)*
- SADDLE**—He is used to ride without a saddle.—(*'ādat-ash ast*) *ki baghair-i-zīn sawār mī-shavad. (o 'ādat dārad.)*
- SAFE**—I heard of his safe arrival in London.—*man shunīdam ki dar shahr-i-landan (ba khair o'āfiyat) wārid shud. (ba aman o āmān; ba ṣiḥḥat; ba salamat; sūlāman o ghāriman.)*
- SAFETY**—We may live here in safety.—*dar in jā ba (salūmat) bi-mānem. (amn; āmān; ārām; 'āfiyat; amniyat; ḥifāzat.)* Or, *dar in jā ba pā,e qarār jāda,e istiḳāmat bi-paimāyem.*
- SAIL**—This boat has neither mast nor sail.—*in kishti tīr na dārad na (bād-bān). (shurā'; kalā'a.)*
- SAILORS**—Sailors visit different parts of the globe.—*mal-lāhān sair-i-mulkhā,e (mukhtalif)-i-dunyā mī-kunand. (mutafarrik.)*
- SALARY**—His salary is 500 rupees a month.—*muwājib-ash panj ṣad rūpiya ast. Or, o mushāhira,e panj ṣad rūpiya dārad.*
- SALE**—There will be a sale of salt to-morrow.—*fardā ḥarrāj-i-namak khwāhad shud. Or, fardā namak ba ḥarrāj farokhta khwāhad shud.*
- SALEABLE**.—These articles are not saleable.—*in ajnās kābil-i-farokht nayand.*
- SAME**—Yours and mine are both the same.—*chīze ki az ān-i-man ast wa ān chīz ki az ān-i-shumā ast har dū (yak-sān) and. ('alā-s-sawīya; mutasawī.)* Or, *chīz-i-shumā wa chīz-i-man har dū yak ḳism ast. Or, āshiyā,e mā har dū az yak nau' mī-būshad.*
- SAMPLE**—Show me a sample of the rice.—*ba man namūna,e birinj bi-namāyed.*
- SAND**—This rice is full of sand.—*in birinj az reg pur ast.*
- SATISFACTION**—Your book has afforded me much satisfac-

tion.—*az muṭāla'a, e kitāb-i-shumā bisiyār khūshnūdi ḥāsil namūda am.*

SATIETY—He saw you to satiety.—*o az dīdan-i-tū ser gardīda ast. Or, az dīdan-i-tū serī bado rū āwarda ast.*

SAVE—Save this for to-morrow.—*īn-rā barā, e fardā nigāh bi-dāred.*

SAVED—I have saved my friend from a very great danger.—*dost-i-khūdam-rā az khaṭra, e muhlik (ba salāmat badar āwarda am). (najūt dādām ; mahfuz dāshta am.)*

SAW—Tell the carpenter to saw this board in two.—*dar-rūdgar-rā bi-go ki īn takhta-rā ba ārra do pāra bi-(kunad). (kun.)*

SAYING—This is an old saying.—*īn (maḳāl)-i-ḳadīm ast. (ḳaul ; guftār ; suḳhan.)*

SCARCE—These articles are now scarce.—*īn āshiyā (kam-yāb) and. (ghair-fā, iḟ ; ghair ḳaṣīr ; nū-yāb ; nādir ; ghārīb.)*

SCATTER—Scatter this seed on the ground.—*īn tukhm-rā ba zamīn (biyafshāned). (bi-pāshed ; bi-kāred.)*

SCORE—I have bought a score of sheep.—*(bīsta, e) gūsfand khārīda am. (bīst 'adad-i.)*

SCORN—He treated my advice with scorn.—*naṣīhat-i-marā (haḳārat kard). (haḳīr dānist ; ba istikrāh shinuft ; istikhfūf kard ; kirāhiyat kard.)*

SCRAPE—Scrape the ink off your pen.—*az ḳalam-i-khūd murakkab (pāk kun). (bi-kharāsh ; ḥakk kun.)*

SCRATCHED—I have scratched my finger with a nail.—*angusht-i-khūd-rā ba mekhe kharūshīda am.*

SCRAWL—Why do you scrawl on my paper?—*chirā bar kāghaz-i-man khatt-i-(khām) mī-ḳashed ? (nā ḥusn.)*

SCREAM—These children scream all day.—*īn aṭfāl tamām roz ghirew mī-zanand.*

SCREWS—This lock is fastened on with screws.—*īn ḳufl az pech (band) karda shud. (murattab ; mutarattab.)*

SCRIBE—This is the village scribe.—*īn kātib-i-ḳarya ast.*

SEA—The ship will go to sea to-morrow.—*fardā jāhāz (ba baḥr rawān khwāhad shud). (langar khwāhad bar dāsht.)*

- SEAL.—What did you give for that seal?—*az barū, e ān muhr chi dāded?*
- SEALED.—Have you sealed your letter?—*bar khatt-i-khud (muhr karda ed)? (khatm or muhr zada ed.)*
- SEAMS.—There are no seams in this cloth.—*in libās darz na dārad.* Or, *dar in jāma dozishe nīst.*
- SEARCH.—I had a long search to no purpose.—*man tā bu muddat-i-madīd just o jū, e be-fā, ida kardam.*
- SEARCHING.—I have been searching for this all day.—*man tamām roz (dar talāsh-i-in būda am). (tafaḥḥus-i-in karda am; tajassus-i-in dāshta am.)*
- SEASON.—This is a pleasant season of the year.—*in mausim-i-sāl khūsh ast.*
- SEA-SHORE.—We walked by the sea-shore.—*mā ba sāhil-i-baḥr pā-piyāda (sair) kardem. (tafaruj.)*
- SECRET.—They keep all things secret.—*hama chīz (nihān) dārand. (pinhān; poshīda; mukhfī; ikhfā; mastūr.)*  
Or, *sirre ki mī-dārand ba kase durmiyān na mī-(nihand). (ārānd goyand.)*
- SECTION.—You will find this in the fourth chapter, fifth section.—*dar faṣl-i-panjum-i-bāb-i-chahārum in-rā khwāhed yāft.*
- SECURE.—You may remain here secure.—*shumā dar in jā (aiman) bāshed. (ba amān; ba salāmat; ba khairiyat; musallam; sālim; ba'āfiyat.)*
- SEE.—I see, the trouble I take to teach you is useless.—*man mī-dānam ki miḥnate ki dar ta'līm-i-shumā mī-kunam be-sūd ast.*
- SEED.—Sow this seed in the garden.—*in (bāzr) dar bāgh bi-kār. (barz; barza; tukhm.)*
- SEEK.—If we seek for knowledge, we shall find it.—*agar ṭalab-i-'ilm bi-kunem fi-l-wāki' hāsil khwāhem namūd.*
- SEIZED.—The police officer seized him.—*shahna giriftār-ash namūd.* Or, *'asas akhṣ-ash namūd.* Or, *yake az ahl-i-iḥtisāb (mākhūz-ash namūd). (dar wai āwekht; dast dar girebān zad; o-rā girift.)*

- SELECT**—Select what things you choose.—*ān chizhā,e ki shumā mī-pasanded (bi-guzīned). (ikhtišāš bi-kuned; bi-chīned; istinbāt bi-kuned.)*
- SELL**—I intend to sell my old books and buy new ones.—*ḡaṣd-i-ān dāram ki kutub-i-kuhn bi-farosham wa kutub-i-nau bi-kharam.*
- SEND**—I send my servant to Tehran once a week.—*man (khādīm)<sup>1</sup>-i-khūd-rā ba ṭahrān ba haftu yak bār (mī-firistam)<sup>2</sup>. <sup>1</sup>(khidmatgār; muta'allik; ḡājib; mulāzim; naukar; chākar; rahī.) <sup>2</sup>(rawāna mī-kunam; irsāl or mursil dāram.)*
- SEND**—The king said, Send for the executioner.—*bādshāh farmūd ki jallād-rā bi-ṭalab. Or, khusrāu ḡukm dād tā ki jallād-rā bi-ṭalaband.*
- SENSE**—She possesses much sense and judgment.—*ān zan ('aḡl-i-firāwān)<sup>1</sup> dārad wa (rā,e durust)<sup>2</sup>. <sup>1</sup>(zamīr-i-munīr; firāsāt-i-mustaḡkam.) <sup>2</sup>(tamīz-i-ṣā,ib; dirāyat-i-farākh.)*
- SENSSES**—It behoves us to keep our senses under control.—*mārā bāyad ki ḡuwāss-i-khūd-rā dar ṣabṭ bi-dārem.*
- SENTIMENTS**—My sentiments agree with yours.—*dar īn amr rā,e man ba rā,e shumā (muttafiḡ ast). (muwāfiḡ ast; muwāfiḡat or ittifaḡ dārad.)*
- SEPARATION**—How long is it since their separation?—*chand muddat ast ki (judā,ī) darmiyān-i-eshān uftūd. (farāḡ; mufāriḡat; mahjūrī; hijrān; farḡat; tafraḡat; hijr; mubā'idat; ḡaṭ'i'at?)*
- SEPARATE**—They live in separate houses.—*eshān dar khāna,e (mukhtalif) sukūnat dārand. ('ulaḡ ḡida; muta-farriḡ; judā.)*
- SERENE**—The sky is serene and clear.—*āsmān (khūb ṣāf) ast wa nurūnī. (be saḡāb; nā tārik.)*
- SERIOUS**—Are you serious in what you say?—*ānchi mī-goyed sanjīda ast yā na.*
- SERVES**—Ivory serves for various purposes.—*'āj dar kārhā,e anwā' mī-āyad. Or, ('āj) ba kārhā,e anwā' mī-khūrad. (dandān-i-pīl.)*

- SERVICE**—I have been in his service ten years.—*man dar mulāzimat-ash tā ba dah sāl* (*hāzīr būda am*). (*miyān-i khidmat basta am*; *mulāzim būda am*.)
- SET**—I set off to-day for Khaiva.—*man imroz ba samt-i khaiva mī-ravam*. Or, *man rāh-i-khaiva imroz* (*tai mī-kunam*). (*kaṭa' mī-kunam*; *mī-paimāyam*.)
- SET**—I have set the trap in the place you told me.—*jā, e ki ba man nishān dāded dar ān jā dām* (*gustarda am*). (*nihāda am*; *naṣb karda am*.)
- SETTLE**—I will now settle my account.—*man ilhāl hisāb-i khud-rā* (*be bāk*) *khwāham kard*. (*faiṣal*; *rafa'*.)
- SEVERELY**—He was punished severely.—*o 'azāb-i-alīm yāft*. Or, *'aḳūbat-i-shadīd bado rasīd*. Or, *ba* (*ta'zīb*)<sup>1</sup> *i-sakht* (*giriftār*)<sup>2</sup> *āmad*. <sup>1</sup>(*ikūb*; *mu'ātabat*.) <sup>2</sup>(*giriftār* or *mubtalā* or *mākhūz* or *asīr* or *muḳaiyad shud*.)
- SEW**—Sew these two together.—*in har dū-rā bāham* (*bi-dozed*). (*talfīk bi-kuned*; *rafū bi-sāzed*; *gharzat bi-kuned*.)
- SHADE**—Sit in the shade of this tree.—*dar zer-i-(sāya), e in darakht bi-nishīned*. (*zill*.)
- SHADED**—My house is shaded with trees.—*khāna, e man ba darakhtān* (*sāyadār*) *ast*. (*muzallal shuda*.)
- SHAKE**—Shake the boughs of the tree.—(*shākhkhā*)<sup>1</sup> *darakht* (*bi-jumbāned*)<sup>2</sup>. <sup>1</sup>(*furū*; *afānīn*, sing. *fanān*; *aghṣā*, e, sing. *ghuṣun*.) <sup>2</sup>(*mutaḥarrīk bi-sāzed*; *-rā ḥarakat bi-dihed*.)
- SHAKE**—Shake off the dust on your clothes.—*jāmahā, e khud-rā az khāk bi-takāned*.
- SHAKE**—Shake hands.—*biyā ki mā bāham muṣāfiḥa bi-kunem*.
- SHAME**—What, have you no shame?—*āyā* (*sharm*) *na dāred?* (*khajlat*; *haiyā*; *nang*; *infi'āl*.) Or, *āyā khajālat na mī-(kashed)?* (*bared*.)
- SHAPE**—Do you know what shape the earth is?—*mī-dāned ki haikal-i-arz chi-sān ast?*
- SHARE**—He has received his own share out of the property.—*o ḥiṣṣa, e khud az imlāk yāfta ast*. Or, *o ḳismat-i-*

*khud* az māl huṣūl karda ast. Or, o-rū bahra,*e* az mil-kiyat ba huṣūl āmada ast.

SHAVE—I am just going to shave.—*hūlan* hajāmat kardan mī-*khwāham*.

SHED—The sun shed his beams over the earth.—(*shu'la, e mihr*) ba rū,*e* arz uftād. (*shu'ā'-i-shams*; *lawāmi'-i-khūrshed*.) Or, *āftāb tāb-i-khud-rū* ba rū,*e* zamān (*afgand*). (*gustard*; *rekht*; *pāshid*.)

SHEET—Give me a sheet of paper.—*yak* (*takhta*),*e* *kūghaz* ba man bi-dih. (*warak*; *fard*.)

SHELL—I have found a beautiful shell.—*man* (*ṣadafe khūsh-numā*) *yāfta am*. (*gosh-i-mūhī, e ḥasīn*.)

SHELTER—It rains fast, let us shelter ourselves.—*bārūn* (*sakht*) mī-bārad biyā ki panāh bi-gīrem. (*ba zūdī*; *ba ifrāt*; *tund*.)

SHINES—The sun shines with great power to-day.—*imroz* *tāb-i-āftāb bisiyār* (*ḥārr*) ast. (*maḥrūr*; *shadīd*; *sakht*; *tābandu*.)

SHOOT—Do you know how to shoot with arrows?—*shumā* *tīr* (*andākhtan*) mī-dāned? (*rihā kardan*; *zadan*; *andāzī*.)

SHORTEN—Can you shorten this?—*shumā* (*īn-rā khurd*) mī-tawāned kard? (In the case of a speech, *īn sukhān-rā takāsūr*.)

SHOULDER—He has an epaulet on his shoulder.—*o bar* (*dosh*)-*i-khud* *nishāne dārad*. (*shāna*; *kitf*.)

SHOW—Please show me the book you spoke of.—*kitābe* ki *shumā* *zīkr-ash* karded az rū,*e* 'ināyat ba man (*nishān bi-dihed*). (*bi-namāyed*.)

SICK—He has been sick (or ill) a long time.—*az muddat-i-darāz bīmār shuda ast*.

SIGH—Why do you sigh?—*chirā āh* mī-(*kuned*)? (*kashed*.) Or, *chirā nafs-i-sard* az dil bar mī-āred?

SIGN—This is a sign of rainy weather.—*īn 'alāmate* (*bārish*) ast. (*maṭar*.)

SIGN—Please to sign this paper.—*az rū, e talattuf* bar *īn kāghaz* (*dast-khatt*) bi-kuned. (*ṣaḥīḥ*.)



- SIGNIFIES**—It signifies little what they say.—*ānchi mī-goyand hech (muḡāyaka) na dārad. (zarar.)*
- SILK**—This is a silk manufactory.—*īn kār-khūna, e abresham ast.*
- SILLINESS**—What can be greater silliness than to think thus?—*az īn chunīn khayāl bastan kudām (hīmākat) ziyādatar ast? (sādagī; rakākat; fiyālat.)*
- SIMILAR**—My case is similar to yours.—*hāl-i-man (ba miḡal)-i-hālat-i-shumā ast. (mushtabih; mushābih.)*
- SINCERE**—His love towards us is sincere.—*muḡabbat-ash bā mā ba ikhlāḡ ast. Or, muwaddat-ash bā mā ba ṡadākat ast. Or, muwūlāt-ash bā mā khālīḡ ast.*
- SINCERITY**—He is a man of sincerity.—*o (rūst-bāz) ast. (pāk-bāz; pāk-rū; mukhlīḡ; yak-jihat; ikhlāḡ-mand; salīmu-l-ḡalb; khālīḡu-l-mukhlīḡ; ṡadākat-gustar; ṡadūkat pēsha; mashkūfu-l-ḡalb.) Or, o ṡāhib-i-(rūst bāzī) ast. (ikhlāḡ; ṡadākat; ṡidk.)*
- SINGS**—She sings very sweetly.—*ān zan khūb (mī-sarāyad). (sarod or taghannī or tarannum or zumzuma mī-kunad; sarod or tarannum mī-zanad.)*
- SINGULAR**—Their religious opinions are singular.—*khayālāt-i-mazhab-i-eshkān ('ajīb) ast. ('ajab, pl. 'ajā, ib; ḡharīb; nādir.)*
- SINKING**—The boat is sinking.—*kishtī dar āb faro mī-ravad. Or, kishṡī (mustaḡhrak) mī-shavad. (ḡharḡ; maghrūk; ḡharīk.)*
- SINS**—No man is so just that he sins not.—*kase īn chunīn (munṡif-mizāj) nīst ki gunāh na kunad. (pāk-bāz; khudā-tars; neko-kār.)*
- SIT**—Sit down, and see if you can understand this or not.—*(bi-nishīned) wa bi-bīned ki īn-rā fahmīdan mī-tawāned yā na. (tashrif bi-dāred; taḡā'id bi-kuned; bi-farmāyed.)*
- SIZE**—What size is the book you speak of?—*kitūbe ki ḡikr-ash mī-kuned chi ḡadar (hujūm dārad)? (kalān or ḡillat ast.)*
- SKY**—The sky is overcast.—*āsmān ba ḡulmat-i-ṡāḡūb poṡhīda*

*ast.* Or, *sipih* ba *abr-i-siyāh gashta ast.* Or, *gumbad-i-charkh* ba *megh tārīk shuda ast.*

SLEEP—I had no sleep all last night.—*dīshab khwābam na (girift).* (*burd.*) Or, *dīshab yak dam khwāb dar chashm-am na (gasht).* (*āmad.*) Or, *dīshab khwāb marū na rabūd.*  
See REST.

SMARTS—The cut in my hand smarts very much.—*zakhm-i-dast-am ba ifrāt dard mī-kunad.*

SMELL—Let me smell that flower.—*bi-guzār ki ān gul-rū (bi-boyam).* (*istishmām* or *ishtimām bi-kunam*; *bū,e bi-gīram*; *bū,e bi-bīnam.*)

SMELL—These flowers are without smell.—*īn gulhā (khūsh-bo) na dārand.* (*rā,iḥa*; *nashwat*; *'itr*; *tībat.*)

SMOKE—The house is full of smoke.—*khāna az dūd pūr ast.*

SMOOTH—This is smooth paper.—*īn kāghaz-i-muhra-dār ast.*

SNARL—These dogs snarl at one another.—*īn sagān ba yak-dīgar (khur-khur mī-zanand).* (*gharish* or *harīr mī-kunand.*)

SNATCHED—He snatched it out of my hand.—*az dast-am īn chīz (rabūd).* (*ghuṣbīd.*)

SNEEZE.—You sneeze, because you have got a cold.—*ba sabab-i-zukām ki dāred (mī-'aṭsed).* (*'aṭsa mī-zaned*; *'aṭsān mī-kuned*; *mī-safled*; *shinūsha mī-kuned.*)

SOLDIER—He is an experienced soldier.—*'askarī,e maṣāff āzmūda, jahān-dīda, safr-karda, kār-dīda, bark-i-shāmsher-i-jadal ba chashm dīda, ra'd-i-kos-i-dilāwarān ba gosh-i-o rasīda, ast.*

SOLICIT—May I solicit, sir, this one favour.—*ai ṣāhib agar ma'zūr dāred man ba khidmat (arṣ kunam).* (*iltimās kunam*; *multamis pardāz shavam.*)

SOMETHING—I wished to tell you something, but have forgot what.—*man mī-khwāstam ki ba shumā sukhanē bi-goyam wa lekin farāmosh kardam.*

SORROW—This occasions me much sorrow.—*īn ba man khailī alam mī-rasānad.*

- SORRY**—I am sorry for my offence.—*man ba sabab-i-takṣīr-i-khūd* (*khailī ranjīda am*). (*tu, assuf mī-khūram; malūl-am; dil-āzurda am; tang-dīl-am; andoh-zuda am; maghmūm-am; mahzūn-am; ba dām-i-gham giriftār-am; dast-i-taghābun bar zānū, e khūd mī-zanam.*)
- SORT**—Sort these papers.—*īn kawāghazāt-rā* ('*alā-ḥidda bi-namāyed*). <sup>1</sup>(*'alā ḥidda bi-chīned; kism wār bi-dāred; kismat bi-kuned.*)
- SORT**—Is this the sort you wanted?—*kisme ki mī-khūwāhed īn ast?*
- SOUL**—The soul must be happy or miserable.—*zarūr ast ki rūḥ ba asā, ish mānad yā ba ranj.*
- SOUND**—I hear the sound of music.—(*āwāz-i-soz o sāz*) *mī-shinavam.* (*shor or ghaughā, e musīkī.*)
- SOUR**—That fruit is sour, don't eat it.—*ān mewa turush ast, mā khur.*
- SPACE**—Leave more space between the lines.—*dar miyān-i-suṭūr* (*farḳe ziyāda*) *bi-guzāred.* (*tufūwate mazīd; fāsila, e afzūn.*)
- SPACE**—In the space of three months.—*dar* ('*arṣa*), *e si māh.* (*muddat.*)
- SPARE**—He besought them to spare his life.—*o az eshān istid'ā, e jān bakhshī, e khūd namūd.* Or, *o iltmās kard ki eshān az sar-i-jān-i-o dar guzarand.*
- SPARK**—A spark of fire may set in flames a whole village.—(*chūn ātash-i-andak dar ishti'al āyad*) *tamām dih bi-sozad.* *yak zarra, e sharrar; yak ātush para; yak izhak.*)
- SPEAKS**—He speaks the Persian language well.—*ba zabān-i-fārsī khūb ḥaraf mī-zunad.* Or, *dar zabān-i-'ajamī khūsh sukhan mī-goyud.*
- SPECIMEN**—Show me a specimen of your writing.—*namūna, e dast-khatt-i-khūd bi-namā.*
- SPECTACLES**—They wear spectacles.—*eshān 'ainak ba isti'māl mī-ārand.*
- SPENDS**—He spends his money as fast as he procures it.—*har ḳadar pūl-i-khūd zūd mī-yābad ān ḳadar zūd* (*kharch*

*mī-kunad*). (*mī-rezad*; *ba bād mī-dihad*; *şarf* or *işrāf* or *talaf* or *taşarruf* or *illāf mī-kunad*.)

SPICES—They trade in different kinds of spices.—*eshūn* (*asnāf-i*)—*maşālihā mī-faroshand*. (*ţarah-ţarah*; *aķ-şām-i*; *anwā'i*; *mukhtalif*.)

SPILL—Take care you don't spill the ink.—*khabardār* (*murakkab*)<sup>1</sup> (*na rezed*)<sup>2</sup>. <sup>1</sup>(*roshnā,ī*; *midād*; *siyāhī*.)  
<sup>2</sup>(*insibūb na kuned*; *na pūshed*.)

SPITE—He has done this merely out of spite.—*o īn kār ba sabab-i* (*khuşūmat*) *karda ast*. (*'adāwat*; *dushmanī*; *kīn*; *haķad*; *bad-khūwāhī*; *kīnūwarī*; *bughż*; *bad-andeshī*.)

SPLIT—Having split the cocoa-nut, his friend and himself drank the milk.—*jauz-i-hindī-rā* (*shaķķ karda*) *o khud wa dost-ash shīr-i-ān jauz khurdand*. (*shigūfta*; *tarkīda*; *chāk-zada*; *munsharij sākhta*; *shaklīda*; *saftīda*; *darīda*; *ta'tīţ karda*; *mufarrij sākhta*.)

SPOILED—You have spoiled my paper.—*shumū kāghaz-i-marā* (*kharāb*) *karda ed*. (*makhrūb*; *tabāh*.)

SPOT—There is a spot of ink on your clothes.—*jāmahū, e shumū dāghe siyāh dārad*. Or, *bar kiswat-i-shumū dūghe murakkab ast*.

SPREAD—Spread this mat upon the floor.—*īn haşīr bar zamīn* (*bi-gustared*). (*farsh bi-kuned*; *bi-khūwāled*.)

SPREAD—Having spread a net at night, he caught many birds.—*o ba shab* (*shabaka*), *e gustarda parandahū ba kaşrat ba dām āward*. (*shaşīrat*; *hibālat*.)

SPRING—The weeds spring up very fast here.—*dar īn jū kāhe nākāra ba zūdī mī-royad*. Or, *dar īn jū sabza, e begāna ba ta'jīl* (*wujūd mī-gīrad*). (*paidā mī-shavad*; *mī-damad*.)

STAG—That is a stag of twelve tine.—*ān gawazne ast ki dawāzda shākh dārad*.

STAIRS—He was sitting on the stairs.—*o bar* (*nirdbūn*) *nishashta būd*. (*zīna*; *sallam*; *marķāt*; *mī'raj*; *maşa'd*.)

STAMMERED—Perhaps he stammered.—*magar* (*luknate*) *andar zabān-ash būd*. (*lukūnate*.)

STAND—When you read stand in your proper place.—*wakte ki mī-kh̄wāned dar maḳām-i-kh̄ud* (*kā,im bāshed*). (*biyisted ; kiyām bi-kuned ; istiḳāmat warzed.*)

STARED—They all stared to see me.—*eshūn hama marū dīda* (*bā chashm-i-kushāda nigrīstand*). (*wū nigrīstand ; nigūh zadand ; lamak kardand ; naẓar-i-tez or naẓar-i-daḳīk kardand ; latā zadand.*)

STARVING—The people were nearly starving.—*nazdīk būd ki mardumān az* (*gursinagī*) *bi-mīrand*. (*jū'.*)

STATION—He is a person of high station.—*o ṣāḥibe* (*rutba*) *ast*. (*darja ; martaba ; maṣṣab ; sharaf ; manzilat ; jāh o jallāl ; taṃkīn ; 'izzat ; niṣāb ; maḳām-i-'ālī.*)

STAY—She intends to make a long stay there.—*ān zan ḳaṣd dārad ki dar ān jā tā ba* (*der*) *bi-mūnad*. (*muddat-i-madīd.*)

STEADY—He still continues steady to his purpose.—*ilā-hāl ba irāda,e kh̄ud* (*kā,im*) *ast*. (*muḳīrr ; musammim ; mustakīl ; ustawār ; pāyadār ; ṣābit-ḳadam.*)

STEALS—The jackal steals what he can lay hold of.—*shaghāl harchi mī-yābad ba duzdī bar dāshta mī-ravad*.

STEEP—The bank of this river is very steep.—*kināra,e in naḥr bisiyār* (*nashīb-dār ast*). (*sarāshīb ast ; garīwa dārad.*)

STEER—Can you steer a vessel?—*āyā jahāze* (*rāndan*) *mī-tawāned ?* (*sūḳ kardan ; ḳabt kardan.*)

STICK—He walks with a stick.—*o yak chūb-i-dastī dar dast girifta sair mī-kunad*.

STIFF—This paper is too stiff.—*īn kūghaz nihāyat* (*durusht*) *ast*. (*sakht.*)

STILL—Cannot you be still for one moment?—*āyā yak lahẓa* (*sākit na mī-tawāned mānd*). (*sukūt na mī-tawāned warzed.*)

STIR—I am now so weak I can scarcely stir.—*ilhāl īn chunīn kamzor-am ki ba dushwārī ḥarakat mī-kunam*. Or, *ilhāl īn chunīn ḳa'ifu-l-badan-am ki ba sakhtī taḥarruk mī-kunam*.

STORE—He has great store of learning.—o (*khazāna*),  
'*azīm-i-'ilm dārud*. (*makhzan*; *ma'dan*.)

STORY—I did not hear that story.—*man ān (kiṣṣa) na shunīdam*. (*sar-guzasht*; *dāstān*; *kaẓīya*; *hadīṣ*; *naql*; *afsāna*; *hikāyat*.)

STRAIGHT—Is this ruler straight?—*āyā īn mistār rāst ast?*

STRAIN—Strain this milk through a cloth.—*īn shīr az pārcha (bi-pālū,ed)*. (*biyafshard*; *bi-fishured*; *tarwīk bi-sāzed*; *bazl* or *ṣāf bi-kuned*.)

STRANGER—I am a stranger here.—*man dar īn jā (gharībe) am*. (*ghaire*; *ajnabī,e*; *begāna,e*; *shaṭīre*.)

STRAW—Where can we get straw?—*kāh az kujā ḥāṣil-i-mā mī-āyad?*

STRENGTH—I have but little strength.—*zor dar badan-am kam ast*. Or, *man dar jism takwīyat kam dāram*. Or, *ṭākat dar ajzā,e badan-i-man rū ba tukāsur nihāda ast*.

STRETCH—Stretch out your hand.—*dast-i-khud-rā darāz bi-kuned*.

STRIKES—I will go as soon as the clock strikes.—*ba mujarrad-i-navākhhtan-i-sā'at man khwāham raft*.

STRUCK—He struck him with a stick on the head.—*o bar sar-ash chūbe zad*.

STRIPPED—They stripped him and took away his clothes.—*eshān jūma az tan-i-o kashīda burdand*. Or, *eshān o-rā (barhna) karda libās-ash burdand*. (*uriyān*; *be poshāk*.)

STRONG—They are strong and healthy.—*eshān (kawī) wa tan-durust mī-bāshand*. (*kawī-jussa*; *mazbūtu-l-badan*; *tawānā*; *nairūmand*.)

STUCK—Getting into the boat, he stuck in the mud.—*o ba waqt-i-sawār-shudan-i-kishtī dar khilāb dar mānd*. Or, *dar hīne ki o dar kishṭī bar āmad dar wakhal (faro) shud*. (*naṣb*; *mulṣik*; *'alaq*.)

STUDY—They study all the day long.—*eshān tamām roz (tadrīs) mī-kunand*. (*taḥṣīl-i-'ulūm*; *muṭā'ala*.)

STUMBLED—I stumbled in running across the road.—*waḳte ki man az rāh 'ubūr mī-kardam (ṣadma ba man rasīd)*. (*sakūt kardam*; *sakṭat yāftam*; *sākiṭ shudam*.)

**SUBDUE**—We ought to subdue our passions.—*mārā bāyad ki khwāhishhā, e nafsānī, e khud-rā* (dar *kubza, e khud dārem*). (*zabt bi-kunem*.) Or, *bāyad ki mā nafs-i-khud-rā* (*taskhīr bi-sāzem*). (*maghlūb* or *zer* or *taghallub* or *tamalluk* or *istirākā* or *musakhkhar bi-kunem*.)

**SUBJECT**—What is your advice on this subject?—*dar īn amr* (*chi maṣlahat mī-bīned*)? (*chi ṣalāḥ dāred*; *rā, e shumā chīst*.) Or, *dar mashwarat-i-īn maṣāliḥ chi tadbīr mī-(kuned)*? (*dihed*.)

**SUBMITTED**—They submitted to the conquerors.—*eshān ba ghālibān muṭī' māndand*. Or, *eshān asīr-i-ḥukm-i-ghālibān āmadand*. Or, *dar taht-i-ḥukm-i-ghālibān āmadand*. Or, (*inḳiyād*)-*i-ḥukm-i-ghālibān kardand*. (*iṭ'at*.) Or, *khud-rā ba arbūb-i-taghallub* (*taslīm*) *kardand*. (*istislām*; *istislām*.)

**SUBSCRIBE**—Will you subscribe to this publication?—*īn taṣnīfu-rā dast-khatt khwāhed kard*? (i.e. subscribing to the principles of the publication.) Or, *az barā, e kharīd-i-īn taṣnīfa kīmat-i-ḥissa ki ba zinma, e shumā āyad adā, e khwāhed kard*? (i.e., subscribing for the purchase of the publication.)

**SUBSISTENCE**—He has a subsistence only.—*o kūt lā-yamūt dārad*.

**SUBSTITUTE**—Some people write on leaves as a substitute for paper.—*ba'ze mardumān ba 'iwaz-i-kāghaz bar barghā mī-nawīsand*.

**SUCCEEDED**—With your assistance I have succeeded.—*ba mu'āwanat-i-shumā* (*man kām-yāb shudam*). (*ba murād-i-khud rasīda am*; *bahra-mand shuda am*; *fīroz gashta am*.)

**SUCCESS**—We have had little success in our work.—*dar īn kūr mā kam* (*fath-yāb*) *shuda em*. (*bahra-mand*; *bakhtiyār*.)

**SUCCESSOR?**—Who is to be his successor?—(*kā, im maḳām*)-*ash ki khwāhad shud*. (*jā-nishīn*; *nā, īb-manāb*.)

**SUCK**—The squirrels suck this fruit.—*mūsh-i-paranda īn mewa-rā* (*makk mī-kashad*). (*tamaṣṣaṣ mī-sāzad*; *tamaz-zaz mī-kunad*.)

**SUFFER**—He did not suffer me to sell the goods.—*ijāzat-i-farokhtan-i-asbāb-am na dād.* Or, *o marā na guzāsht ki man asbāb-rā bi-farosham.*

**SUIT**—Will this kind suit you?—*in kism (pasand-i-shumā mī-āyad)?* (*ba shumā pasand mī-āyad.*)

**SUITABLE**—Your advice appears suitable.—*naṣīḥat-i-shumā (munāsib ma'lūm) mī-shavad.* (*shā,ista zūhir; lā,iḳ-i-mafhūm; sazāwār huwāida.*)

**SUITS**—I have but two suits of clothes.—*man faqaṭ do (dast)-i-jāma dāram.* Or, *ba juz az do rakht-i-poshāk libās-i-dīgar na dāram.*

**SUMMER**.—It is now the summer season.—*in mausim-i-(tābistan) ast.* (*tamūz; garmā; ṣaif.*)

**SUMMONS**—He has received a summons to attend the court to-morrow.—*hukm-nāma bado rasīda ast ki fardā dar 'adālat ḥāzīr gardad.* Or, *barā,e iḥzār-i-o ahl-i-'adālat i'lām-nāma firistāda ast.*

**SUPERINTENDS**—Who superintends this work?—(*muhtamim*)-*i-īn kār kīst?* (*muntazim; munṣirim; nāzim; kūr-kun; nāzīr; kār-furmā; kār-guzār; munāzīr.*) Or, (*ijra*), *e kār ki mī-kunad?* (*ihtimāl; intizām; inṣirūn; sar-barāhī.*)

**SUPPLICATE**—It will then be in vain to supplicate.—*ān waqt (tazarru') kardan mufīd na khwāhad shud.* (*iltimās; ibtihāl bā rijā; niyāz; lāba; iftikār tawajjuh.*)

**SUPPLY**—Can you supply me with these articles?—*shumā in chīzhā maujūd karda ba man mī-tawāned dād?*

**SUPPORT**—He has no means of support.—(*asbāb-i-ma'ishat*) *na dārad.* (*zarūriyāt-i-ma'āsh; rakht-i-rozī; idrūr-i-rizḳ.*)

**SUPPORT**—How does he support his family?—*o parwarish-i-(lawāhikān)-i-khud chi ṭaur mī-kunad?* (*muta'allikān; 'iyāl wa atfāl; kabā,il.*)

**SUPPOSE**—I should suppose you are mistaken.—*man (mī-dānam) ki ghalat karda ed.* (*gumān dāram; mī-fahmam.*)

**SURE**—I am not sure that it is so.—(*marā yaḳīn nīst*) *ki in chunīn ast.* (*yaḳīn na dāram; ba yaḳīnam na mī-āyad.*)



- SURETY**—I am his surety.—*man* (*zūmin*)-*ash mī-būsham*. (*kafīl*; *zamīn*; *zamndār*; *z'im*; *ṣabīr*.) Or, *zumānat-i-o ba zimma,e khud mī-gīram*.
- SURFACE**—We saw a dead body floating on the surface of the water.—*mā* (*lāshe*) *ba rū,e āb dīdem*. (*na'she*; *murda,e*; *jināza,e*; *maiyaate*.)
- SURPRISE**—I felt great surprise on hearing this.—*ba mujarrad-i-istimā' -i-īn sukhan* (*muta'ajjib shudam*). (*'ajab-nāk* or *ta'ajjub-nāk* or *ḥairat-āgīn* or *mutahaiyir* or *ḥairān shudam*; *ta'ajjub* or *'ajab kardam*.)
- SURPRISED**—He would have been greatly surprised had you told him this.—*agar īn sukhan bado mī-gufted o ta'ajjub-i-'azīm mī-kard*.
- SURROUNDED**—I am surrounded with difficulties.—*man ba mushkilāt* (*giriftār*) *shuda am*. (*maḥsūr*; *mubtalā*; *asīr*; *muḥīt*; *mustaḥṣir*; *maḥāt*; *ḥaṣīr karda*.)
- SUSPICION**—I have no suspicion that he has done this.—*man* (*gumān na dāram*) *ki īn chunīn karda ast*. (*shubha* or *zīnn* or *shakk* or *tawahhum na dāram*; *dar gumān nayam*; *wahm na mī-buram*.)
- SWARM**—Look! here is a swarm of bees.—*bi-bīn dar īn jā yak amboh-i-magasān-i-'asl jam' shuda ast*. Or, *bi-bīn dar īn jā magasān-i-'asl pūr shuda ast*.
- SWEEP**—Sweep away this litter.—*īn khas o khūshūk bi-rūbed*.
- SWEET**—The sugar-cane is very sweet.—*nai-shakar khūb shīrīn ast*.
- SWELLED**—My foot swelled greatly.—*pūyam bisiyār* (*āmās kard*). (*mutawarrim shud*; *waram kard*; *āmāsīd*; *manfūkh* or *shāk* or *muzmaghid gasht*.)
- SWIM**—Can you teach me to swim?—*shunū marā* (*shinā-warī*) *mī-tawāned āmokht*. (*shinā kardan*; *shināwish*; *shinā'*.)
- SWINGS**—This parrot swings upon a wire.—*īn tūtī bar tāre kafs nishasta khud-rā mī-jumbānad*.
- SWORD**—I will draw my sword.—*man* (*shamsher*)-*i-khud-rā az miyān berūn khwāham kashīd*. (*husām*; *ṣamṣām*.)

Or, *man tegh-i-khūd-rā az ghilāf berūn khwāham bar āward.*

SYSTEM—They teach without any system.—*eshān ta'līm-i-be-ḡā,ida mī-dihand.*

## T.

TAKE—Come in, and take off your cloak.—*andarūn biyāyed labāda az badan-i-khūd bar kashed.*

TAKES—He takes medicine usually once a month.—*o dar har māh yak bār dawā (ba 'ādat) mī-khūrad.* (*ḡasbu-l-mu'tād; ḡasbu-l-ma'mūl; ḡasbu-l-dastūr; ba ḡasbu-l-isti'māl.*)

TAKEN—Having taken the fort, they entered the city.—*eshān ḡila-rū (ba ḡabza,e khūd āwarda) dar shahr dākhil shudand.* (*taskhīr or akhḡ or fath or maftūḡ or musakh-khar karda; kushāda.*)

TALK—They talk incessantly.—*eshān ('ula-l-ittiḡāl) sukhan mī-goyand.* (*pai dar pai; mutawātir; mutawāli; mutarūdif.*)

TEACHER—The same teacher that taught you, taught me.—*mu'allime ki ba shumā ta'līm dād man nīz az o ta'līm giriftam.* Or, *mudarrise ki ba shumā dars dād o ba man nīz dars dād.*

TEAR—Mind you don't tear your new book.—*iḡtiyāt kun ki kitāb-i-nau-i-khūd-rā na darī.*

TELL—Tell me where I may meet with him.—*ba man bi-go ki man bā o kujā (mulāḡī khwāham shud).* (*mulāḡāt khwāham kard; mī-rasam.*)

TEND—This will tend to increase our knowledge.—*īn ba afzūnī,e taḡḡil-i-'ilm mārā (mā,il) khwāhad sakht.* (*mutawajjih; rūḡīb.*) Or, *az īn ḡū,ida 'ilm-i-mū rū ba afzūnī khwāhad nihād.*

TERM—It is now term time, the court is open.—*īn waḡt-i-darbār ast 'adālat (maftūḡ) ast.* (*makshūf; wāz; bāz.*)

TERMINATE—When do you expect this affair will ter-

minate?—*dar khayāl-i-shumā chigūna mī-āyad ki īn muḳaddama kai (anjām khwāhad yāft)? (ba itmām khwāhad rasīd; tamām or faīṣal or munfaṣil or munḳatu' or munḳazī khwāhad shud; inṣiṣūl or inkizū khwāhad yāft.)*

THANKS—Sir, I return you many thanks.—*ṣāhibā man bisiyār (shukr-guzār)-i-shumā mī-bāsham. (ihsānmand; miḥnat-pazīr; imtinān-pazīr; marhūn-i-minnat; murta-him-i-ihsān.) Or, ṣāhibā man az 'uhda, e īn 'ināyat berūn na mī-tawānam āmad. Or, ṣāhibā tauḳ-i-minnat-i-shumā dar gardan andākhṭa am. Or, bisiyār shukr-i-nīmat-i-shumā mī-goyam.*

THATCHED—This house must be thatched anew.—*īn khāna-rā az sar-i-nau bā kāhbin bāyad poṣhīd. Or, saḳf-i-īn khāna az sar-i-nau bā ḳashsh durust bāyad kard.*

THICK—Do you wish for thick paper or thin?—*kāghaz-i-(durush)<sup>1</sup> mī-khwāhed yā (bārīk)<sup>2</sup>? <sup>1</sup>(zaft; siṭabr.) <sup>2</sup>(nizār.)*

THOUGHT—They exercise no thought on the subject.—*dar īn amr (rā, e khud na mī-ārānd). ('aḳl-i-khud-rā dakhl na mī-dihand; aḳl-i-khud-rā dakhl-i-taṣarruf na mī-dihand; ḳiyās or fikr or tafakkur or khayāl na mī-kunand.)*

THREATENS—He threatens to punish them.—*o badeshān (tahdīd)-i-sazū mī-dihad. (takhwīf; ī'ād; tahadud; tawaḳkum; wa'īd.)*

TIDE—The tide has begun to flow.—*ilḥāl madd (dar aghāz) ast. (shurū' shuda.)*

TIGER—There is a tiger in that forest; also a tigress, together with two young ones.—*dar ān besha shere nar ast balki sher-i-māda bu ma do bachcha.*

TILLED—This ground has never been tilled.—*īn zamīn hargiz (shiyār karda) na shuda ast. (zirā'at karda; kāshta.)*

TIMBER—Where shall we procure timber?—*az kujā (shāh-tīr) khwāhem yāft. (khashab.)*

- TIME**—Youth is the time of learning.—(*shabāb*) *wakt-i-āmokhtan ast.* (*shabībat*; *shabb*; *'unfawān-i-shabāb.*)
- TIRED**—I am quite tired.—*man bisiyār (dar-mānda) shuda am.* (*ma'tūb*; *wā mānda.*) Or, (*takāssul*)-*i-bisiyār dar wujūd-i-man rūhe yāfta ast.* (*māndagī*; *takāsur*; *tasā-hiliyat.*)
- TITLE**—This is a title only.—*in faḳaṭ (khiṭābe) ast.* (*sar-nāma.*)
- TOBACCO**—They smoke tobacco.—*eshān tumbākū mī-kashand.*
- TOLERABLE**—This is tolerable writing.—*in khatt (mā-yukrū) mī-bāshad.* (*muḳārib.*)
- TORCHES**—We travelled by the light of torches.—*ba roshanī.e mash'alkū 'safr kardem.*
- TOSSED**—The boat was tossed with the waves.—*ba sabab-i-ṭalātum-i-amwāj kishtī (tah o bālā) mī-shud.* (*zer o bālā.*)
- TOUCH**—Touch this with your finger.—*ba angusht-i-khud in-rā (lams) bi-kuned.* (*mass*; *mumāsāt*; *imsās*; *mujtass.*)
- TOYS**—There are plenty of toys in the bāzār.—*āshiyā.e bāzīcha dar bāzār bisiyār mī-bāshand.*
- TRANSACT**—They transact different affairs there.—*eshān dar ān jā kār o bār az har ḳism (mī-kunand).* (*ba 'aml mī-ārānd.*)
- TRANSFERRED**—That money has been transferred to me.—*ān pūl ba man (sipurda) shuda ast.* (*ḥawāla karda*; *wad'iyat nihāda.*) Or, *ān pūl dar taḥwīl-i-man āmada ast.*
- TRANSGRESSED**—We have transgressed God's commands.—*ma az ḥadd-i-ḥukm-i-khudā (ḳadam berūn nihāda em).* (*berūn rafta em*; *guzashta em.*) Or, *mā az ḥukm-i-īzd (tajāwuz) karda em.* (*'adūl.*)
- TRANSLATE**—Translate this into Persian.—*in-rā dar zabān-i-fārs tarjuma bi-kun.*
- TRANSPORTED**—He has been transported for life.—*o ḳaid-i-dā, imu-l-ḥabs yāfta jilā-waṭān karda shud.* Or, *o ḥabs-i-da, imu-l-'umr yāfta naḳl-i-waṭān karda shud.*

- TRAVELLED**—We travelled all the way on foot.—*mū tamām rāh pā piyāda raftem.*
- TRAVELLING**—He is travelling in Persia.—*o (safr-i-fārs mī-kunad. (dar fārs siyāhat.)*
- TREADS**—He treads so softly, I don't hear the sound of his step.—*o īn chunīn ba āhistagī mī-ravad ki (āwāz-i-kadam-ash ba gosh-am) na mī-rasad. (šadā, e pāyash ba sama'-i-man.)*
- TREACHEROUS**—Their conduct is very treacherous.—*eshān dar kirdār-i-khūd bisiyār (dagha bāz) and. (khū, īn; ghaddār; ghadīr; bā khīyānat; fareb-bāz; hamlat; muḡhaddar; ghadūr; daghal-zan.)*
- TREMBLE**—I tremble with fear:—*man az khauf mī-larzam. Or, az khauf bar man (larza) mustaulī mī-sharad. (ra'sha; irtī'āsh; 'arwā; sa'fat.)*
- TRIAL**—His trial will take place to-day.—*imroz muḡad-dama, e o (dā, īr) khwāhad shud. (pesh; rujū'.)*
- TRIFLE**—Why do you thus trifle away your time?—*shumā chirū ba īn taur aukāt-i khūd-rā (rā, egān) az dast mī-dihed. (muft; be fū, ida.)*
- TRIVIAL**—This is but a trivial affair.—*īn amr-i-(khafīf) ast. (subuk; be-māya; be-wazn; be-mīkdār.)*
- TROUBLE**—He gives them much trouble.—*o badeshān (zahmat)-i-firāwān mī-dihad. (diḡḡat; takhlīf; taḡdī; ḡaklat; miḡnat; takalluf.)*
- TRUST**—I am not anyways afraid to trust him.—*man hech muḡāyaka na dāram ki (baro ī'timād) bi-kunam. (ī'tibār-i-o.)*
- TRUTH**—I am convinced what he says is the whole truth.—*yaḡīn mī-dānam harchi ki o mī-goyad kullī rūst ast.*
- TRYING**—It is of no use trying to do this.—*āzmā, ish-i-īn kār ba man be fū, ida ast.*
- TUMBLED**—They tumbled over one another.—*eshān bar yak dīgar (uftādand). (munhadim shudand; galatīd-and; inhidām kardand.)*

**TUNE**—Her voice is a little out of tune.—*āwāz-ash ḡadre* (*nā sāz*) *ast.* (*be rang*; *nā mauzūm.*)

**TURN**—'Turn over this leaf.—*īn waraḡ bi-gardāned.*

**TWIST**—Twist these cords together.—*īn rassanhā būham* (*bi-peched*). (*bi-tābed*; *fatal bi-sāzed*; *biyūred*; *charkh bi-kuned.*)

## U.

**UGLY**—This is an ugly shaped letter.—*īn ḡarf* (*nā zībū*) *ast.* (*zisht*; *bad-ḡūrat*; *bad-shakl*; *ḡabīḡ*; *makrūh.*)

**UMBRELLA**—I have left behind my umbrella.—(*chatr*)-*i-khūd-rā dar pas guzāshṭa ānada am.* (*sāyabūn*; *āftāb-gīr*; *āftāb-gardān*; *shamsī.*)

**UNANIMOUS**—They were unanimous in their opinion.—*eshān dar rā,e khūd* (*muttafiḡ*) *būdand.* (*yak-jīhat*; *yak-dil*; *hamsāz*; *yak-ḡaul*; *yak shaur.*)

**UNCERTAIN**—It is uncertain whether I shall go or not.—*mukarrar nīst ki man dar ān jā bi-ravām yā na.*

**UNBECOMING**—To act thus is unbecoming.—*īn chunīn kār kardan* (*nā munūsib*) *ast.* (*nā shā,ista*; *ḡhair-i-muwāfiḡ*; *nā lā,ik.*)

**UNCHANGEABLE**.—God only is unchangeable.—*maḡz khudā ta'ālā* (*bar ḡarār*) *ast.* (*lā yazāl*; *bilā tagḡaiyur*; *dā,im wa ḡā,im.*)

**UNDERGO**—Why do you needlessly undergo all this trouble.—*chirā be-ḡarūratan īn hama* (*taklīf mī-kashed*). (*mīḡnat mī-bardāred*; *zuḡmat mī-bared*; *taḡdī' or diḡḡat mī-kuned.*)

**UNDERSTAND**—I do not understand your meaning.—*maḡlab-i-shumā* (*nā mī-fahmam*). (*ba fahm-i-man na mī-āyad*; *maḡhūm-i-man na mī-gardad.*) Or, *mudda'ā-i-shumā dar fahm-am na mī-āyad.* Or, *fahm-i-faḡwā,e shumā na mī-kunam.*

**UNDERTAKE**—Will you undertake to manage this business? —*intiḡām-i-īn kār ba ḡimma,e khūd* (*khwāhed girift*)? (*ḡabūl khwāhed ḡard.*)

- UNEXPECTEDLY**—This letter came unexpectedly.—*in murāsala (nā gahāna) wārid shud. (be-khabar.)*
- UNFIT**—He is wholly unfit for the task assigned him.—*kāre ki bado hawāla shuda ast dar adā, e ān bi-l-kull (nā lā, ik ast). ('adm-i-liyākat dārad; nā kābil ast.)*
- UNFURNISHED**.—The house is unfurnished.—*ān khūna (ārasta nīst). (rakht or lawāzimāt or sāmān na dārad.)*
- UNHAPPY**—She is quite unhappy on this account.—*az in jihat ān zan (bisiyār ranjīda-khātīr) shuda ast. ('aish-ash munaghghīš; 'ishrat-ash talkh; ān zan dil-tang o magh-mūm o andoh-āgīn o ghamnāk.)*
- UNHURT**—Through God's mercy we escaped unhurt.—*ba fazl-i-khudā mā az (māzarat mahfūz) māndem. (zarrar mašūn; azīyat maḥrūs.)*
- UNITED**—Our sentiments are united.—*rā, e mā (muttafiḳ) ast. (muttaḥid; bā ittifāḳ; bā ittiḥād.)*
- UNJUST**—Do you conceive this to be unjust?—*āyā shumā khayāl mī-banded ki in (be inšāfi) ast? (nā ḥaḳḳ; be dādī; khilāf-i-ma'dilat; khilāf-i-shar'.)*
- UNKIND**—We should not be unkind to each other.—*bāyad ki mā ba yak-dīgar (be raḥm) na shavem. (be muruwat; be marḥamat; be shafkat; ghair-tarahḥum.)*
- UNGRATEFUL**—He is ungrateful.—*o (kāfir-i-ni'mat) ast. (nā sipās; nā ḥaḳḳ-shinās; nā shukr-guzār.) Or, o 'ādat-i-(kufrān-i-ni'mat) dārad. (kufr-i-ni'mat; kufrānu-na'm.)*
- UNLAWFUL**—To do so is unlawful.—*in chunīn kardan (khilāf-i-shar') ast. (nā mashrū'; nā ḥaḳḳ.)*
- UNLOCK**—Unlock the door.—*kufl-i-darwāza (wā kun). (bi-kushā; az or ba kalīd bi-kushā.)*
- UNREASONABLE**—Their demands are unreasonable.—*da'wā-hū, e eshān (be jā) ast. (be i'tidāl; mutajāwiz; nā ma'kūl; nā jā, iz.)*
- UNSEARCHABLE**—The ways of God are unsearchable.—

*ḥikmat-i-allāh-ta'ālā az (idrāk-i-mā berūn) mī-bāshad.*  
(*fahm-i-mā ba'id.*)

UNSPEAKABLE—Our joy is unspeakable.—*khūshī, e mā az ḥadd-i-baiyān berūn ast.*

UNSTEADY—His mind is very unsteady.—*dil-ash bisiyār (be ḥarār) ast. (nā ḳā,im; be ṣabāt; nā ustuwār; be istiḳlāl.)*

UNWILLING—I am altogether unwilling to go there.—*ba raftan-i-ān jā bisiyār (nā rāz) hastam. (nā khūshnūd; be dil; nā khwāh.) Or, az raftan-i-ān jā daregh (dāram). (mī-kunam; ba man mī-āyad.)*

UNWISE—It were unwise not to agree to this.—*az īn kār (īnkār kardan) nā dānī ast. (sar bāz zadan; ibā or daregh or istīnkāf or nakāf or iḳrū' kardan; bāz istādan.) Or, īn kār-rā nā ḳubūl kardan be wuḳūfī ast.*

UNWORTHY—He has proved himself unworthy of your protection.—*az kirdār-ash (ṣūbit shuda) ast ki o lā, iḳ-i-ḥimāyat-i-shumā nīst. (ba iṣbāt rasīda; maṣbūt or mubaiyin or huwaidā or wāziḥ or zāhir shuda; ba wuzūḥ paiwasta.)*

UPPER—Are there any upper rooms in this house?—*āyā īn khāna(-rā ṭabake fauḳānī mī-bāshad)? (ṭabake bālā dārud.)*

UPRIGHT—They are upright in their dealings.—*dar mu'-āmalāt-i-eshān (amānat-guzār) and. (ṣādīḳ; rāst-bāz; ṣadāḳatkār; diyūnat-dār.)*

URGED—No one urged him to do so.—*hech kas ba chunīn kār kardan o-rā (takāzā) na kard. (iḳṭirār; amāda; targḥīb; iḳṭiḳā; tāhrīs.)*

URGENT—This business is urgent.—*īn kār o bār (zarūrī) ast. (mutaḳāzī; mubram; muḥimm; bajjad.)*

USE—Of what use is this?—*īn ba chi kār mī-(āyad)? (ḳḥurad; bandad; paiwandad.) Or, īn ba chi sūd mī-baḳḥshad? Or, īn chi sūd dārad?*

UTTERED—I never uttered such a word.—*man īn chunīn*



*sukhan gāhe bar zabān nayāwardam.* Or, *man zikr-i-īn chunīn sukhan bar zabān na rāndam.* Or, *īn chunīn sukhan az dahan-i-man (bar) nayāmad.* (*berūn.*) Or, *man īn chunīn kalām gāhe takallum na kardam.*

## V.

**VAIN**—He exerts himself in vain.—*o be fā,ida koshish mī-kunad.* Or, *o ranj-i-behūda mī-barad wa sa'ī,e be fā,ida mī-kunad.*

**VALUE**—I value his friendship greatly.—*man ḡadar-i-dostīyash bisiyār mī-dānam.* Or, *man ulfat-i-o-rā 'azīz dāram.* Or, *muwaddat-i-o-rā sarmāya,e zindagūnī mī-shumāram.*

**VALUE**—What is the value of these precious pearls?—*ḡimat-i-(durrhā,e yatīm) chīst?* (*marwārīdhā,e shāhwār.*)

**VALUABLE**—These things are valuable.—*īn chīzhā bisiyār (ḡamīm) and.* (*girāmī; girān-māya; ḡimatī.*)

**VANITY**—He is full of vanity.—*o pur az ḡhurūr ast.* Or, *o dar-sar bisiyār khayāl-i-(khud faroshī) dārad.* (*khud-bīnī; khud-parastī; khud-pasandī; takabbur-i-'ujub'; kibr; istighnā,ī; za'm; zu'm.*)

**VARIOUS**—There are various opinions about it.—*dar bāb-i-īn amr (rā,ehā,e mukhtalīf) and.* (*ikhtilāf-i-aḡsām; maḡlahathā,e mutafarriḡ.*)

**VARNISHED**—This chair has not been varnished.—*bar īn kursī lak malīda na shuda ast.*

**VENTURED**—Confiding in his luck, he ventured all his property on this risk.—*bar naḡīb-i-khud i'timād karda hama māl-i-khud-rā dar makām-i-khatra (afḡand).* (*andākht.*)

**VERILY**—Verily I cannot believe you.—*fi-l-wāḡī' bar shumā i'timād na mī-tawānam kard.*

**VEXATION**—I meet with nothing but vexation in this business.—*dar īn amr ba juz az taḡdī' hech chīz (ḡaḡīl)-i-man na mī-āyad.* (*ḡīr; ba dast ba ḡaḡīl; ba ḡuḡūl.*)

**VICE**—They make no distinction between vice and virtue.—*(mā bain-i-khubṣ wa faẓl farḳ) na mī-kunand. (kubḥ az ḥusn tafriḳ; darmiyān-i-shan'at wa khūbī tafāwat; imtiyāz-i-badī wa neko,ī.)* Or, *mā bain-i-(aib wa hunar) tamīz na dārand. (kabāḥat wa ḥusnat; sharr wa khair; ma'siyat wa 'iffat; khubāṣat wa 'ishmat.)*

**VIGILANT**—We should be vigilant in avoiding evil.—*bāyad ki mā dar iḥtirāz kardan az badī (bedār) bāshem. (muntabih; hoshyār; āgāh; mustaikiz.)*

**VINDICATE**—He cannot vindicate his conduct.—*dar bāb-i-raftār-i-khud hech 'uzr na mī-tawānad āward. Or, ānchi ki dar raftār ast az ān bā 'uzr khud-rā khalāṣ na mī-tawānad kard.*

**VIOLATE**—I must not violate the orders of the government.—*bāyad ki man (nā-farmānī,e) ḥukm-i-daulat na kunam. ('adūl-; 'adm-i-iḥā'at; nā-farmā bardārī.)* Or, *bāyad ki man az farmān-i-riyāsāt (mukhālifāt) na kunam. (sarkashī; gardan-kashī; ta'aruz; i'rāz; ta'arruz.)*

**VIOLENT**—His temper is very violent.—*o mizāj-i-(khashm-nāk) dārad. (ghazūb; ghazab-nāk; arghand; arghada.)* Or, *o (āṭash)-mizāj ast. (tund; tez; sakht.)*

**VIRTUOUS**—Let us always maintain virtuous conduct.—*bihtar ast ki mā (raftār-i-nek madām ikhtiyār bi-namāyem). (ba khaṣālāt-i-'afif dā,imu-l-auḳāt 'ādat bi-givrem.)*

**VISIT**—I am going to visit him.—*man (barā,e) mulāḳāt-i-o mī-ravam. (ba sharaf-i-.)*

**VOICE**—She has a fine voice.—*āwāz-i-ān ṣāḥiba (khūsh) ast. (tibat-āmez; narm o ḥazīn; ṭaiyibu-l-adā; ṭaiyib-lahjat.)* Or, *ān zan zabān-i-shīrīn dārad.*

**VOLUMES**—Is the book in one or two volumes?—*īn kitāb yak jild dārad yā do?*

**VOYAGE**—He is now on a voyage to Bushīr.—*o ilhāl ba bushīr az (rāh-i-tarī) mī-ravad. (ṭarīḳ-i-baḥr.)*

## W.

WAFER—Please give me a wafer.—*'ināyat farmūda ba man (kulāje) bi-dihed. (chīze az barā,e chaspānīdan.)*

WAGES—What wages do you receive?—*shumā chand ('ujrat) mī-yābed? (mazdūrī; muzd; ṭalab; daily yaumiya; rozīna; rozāna; monthly mushāhurat; māhi-yāna.)*

WAIT—Tell him to wait in this room.—*ba o bi-goyed ki dar īn kamra (muntazir bāshed). (intizār bi-kuned; chande tawakkuf bi-kuned; andake bi-māned; mutawakkif bāshed.)*

WAITING—I have been waiting for you two hours.—*tū ba dū sā'at (intizār-i-shumā kashīda am). (barā,e shumā muntazir būda am; do chashm ba rāh-i-shumā dāshta am; chashm-i-khud-rā nargiswār ba shāh-rāh-i-shumā nigrān dāshta am; barā,e shumā mutawakkif būda am; ba jihat-i-shumā tawakkuf karda am.)*

WAKE—You must endeavour to wake early.—*shumā-rā 'ala-ṣ-ṣabāḥ az bistar bar khāstan bāyad.*

WALK—Do you mean to walk or ride?—*shumā pā piyāda rāh raftan mī-khwāhed yā (sawār)? (ba sawārī.)*

WALL—The garden wall has fallen.—*dīwār-i-bāgh (uftāda) ast. (manhadim shuda; inhidām yjfta; az pā dar āmada.)*

WANDERED—I have wandered in all directions over the country.—*ba hama ṭaraf-i-mulk (sair karda am). (siyāhat or tafarruj karda am; gashṭa am; gardīda am.)*  
Or, *man jawānib-i-diyūr ba ḳadam paimūda am.*

WANT—I want much to see him.—*man o-rā dīdan bisiyār mī-khwāham.*

WAREHOUSE—This is his warehouse.—*īn (khāna,e ajnās)-i-o ast. (asbāb-khāna; ambār-khāna; karbaj.)*

WARPED—This table is warped.—*īn mez (kaj) shuda ast. (khamīda; mu'awwij; kozh; munḥanī.)*

WARRANTED—The horse is warranted without blemish.—*(wa'da karda) shuda ast ki īn asp 'aibe na dārad. (karār dāda; ikrār karda; ḳamānat-i-īn ma'nī girifta.)*

- WASTE—Why do you waste your paper?—*chirū kāghaz-i-khud-rā (tazyī') mī-kuned?* (*zū,ī'*; *kharūb*; *makh-rūb*.)
- WATCH—I watch an opportunity of going there.—*man ba jihat-i-raftan-i-ān jā (mauka',e mī-bīnam).* (*kūbū mī-jūyam*; *muntazir-i-furṣat mī-bāsham*; *mutaraṣṣid-i-waqt-i-shā,ista mī-bāsham*.)
- WATCH—Your watch goes remarkably well.—*sū'at-i-shumū ba tarah-i-khūb mī-ravad.*
- WAX—These candles are of wax.—*īn sham'hā az mom sākhta shuda ast.*
- WEAR—I wear a suit of clean clothes every day.—*har roz daste jāma'e ṣūf (mī-posham).* (*dar bar mī-kunam*.)
- WEAVES—He weaves the kind of cloth we wear.—*kisime pārcha ki mā mī-poshem ān shakhṣ mī-bāfad.*
- WEEK—He will return in a week.—*dar 'arsa,e yak hafta (murāja'at) khwāhad kard.* (*mu'āwudat*; *'ūdat*.)
- WEEPS—He weeps because of the death of his son.—*ba sabab-i-riḥlat-i-pisar-ash (mī-nālad).* (*nāla o ūh* or *giriya o zūrī* or *shor o fighān* or *ashkbūrī mī-kunad*.)
- WEIGHED—Has this sugar been weighed?—*īn shakar (sanjīda) shuda ast.* (*wazn* or *tarṭīl kard*.)
- WEIGHT—What is the weight of this stone?—*īn sang chi (wazn) dārad?* (*sangīnī*; *sanj*; *bār*; *ṣaklat*.)
- WELCOME—You are welcome.—*shumū (khūsh) āmada ed!* (*ba-khair*.) Or, *marḥabā!* Or, *marḥabaṅ o sahlaṅ!*
- WELL—Tell them to dig a well here.—*badeshān bi-goyed ki dar īn jā chāhe bi-kanand.*
- WELL—I understand well what you say.—*ānchi ki shumū mī-goyed (dar fahm-i-man khūb mī-āyad).* (*man ba khūbī mī-fahman*.)
- WET—This paper is very wet.—*īn kāghaz bisiyār (nam) ast.* (*tar*; *namgīn*; *marṭūb*; *nam-nāk*.)
- WHISPERED—I whispered that to him.—*man ān sukhan dār gosh-ash (āhista) guftam:* (*ba āhistagī*; *ba khafiya*; *ba nihustagī*.)
- WHISTLING—I heard somebody whistling.—*shakhṣe-rū shunīdam ki (safīr mī-zanad).* (*safār mī-kunad*.)

- WHOLE—You are welcome to the whole.—*agar khwāhish-i-shumā bāshad hama bi-gīred.*
- WIDER—I want some cloth wider than this.—*man kādre pārcha az īn 'arīztaṛ mī-khwāham.*
- WINDOW—The bird flew out at the window.—*paranda az darīcha (parwāz kard). (parwāz kunān raft; parīd.)*
- WINTER—I like the winter season.—*marū (mausim-i-sarmū) pasand mī-āyad. (shitā; zamistān.)*
- WISDOM—She possesses much wisdom.—*ān zan ('aql)-i-kāmil dārad. (firūsat; fitrat; dirūyat; kiyāsāt.)*
- WISE—They only are wise who fear God.—*maḥz ān kasān ('aqlmand) mī-bāshand ki tars-i-khudā dārand. ('aql; dānā; zū-l-'aḳūl; šāhib-i-idrūk; muḥaḳḳaḳ.)*
- WISH—What is your wish?—*khwāhish-i-shumā chīst?*
- WISH—They wish to remain here.—*eshān (mī-khwāhand) ki dar īn jū bi-mānand. (tamannū or ārzū or irāda or shauḳ dārand.)*
- WITNESSES.—Has he any witnesses?—*o (gawāhe) dārad? (shāhide.)*
- WORLD—This world was created by the power of God.—*ba kudrat-i-ilāhī īn dunyā (ba wujūd āmad). (paidū or āfrīda shud.)*
- WONDER—Nobody can evince wonder at this.—*hech kas dar īn ('ajab) na mī-tawānad kard. (shiguft; ta'ajjub.)*
- WORKS—She works to support herself and family.—*ān zan ba jihat-i-parwarish-i-khud-ash wa atfāl-i-khud miḥnat mī-kunad.*
- WORSHIP—We worship one God only.—*mā (parastish)-i-khudā, e wāḥid mī-kunem. ('ibādat; tū'at; bandagī; namāz.) Or, mā mu'takif-i-tauḥīd mī-bāshem.*
- WORTHY—I am not worthy of so much kindness.—*man lā, ik-i-īn kādar-i-mihrbānī nīstam.*
- WOUND—Deadly venom was extracted from the wound.—*az zaḥm (zahr-i-ḳātil) bar āwarda shud. (samm-i-halhal; masāmm-i-halāhal.)*
- WOUNDED—Some of our sepoy's were wounded.—*ba'ze az lashkiriyān-i-mā (majrūḥ gashtand). (rā jarrāḥat rasīd.)*

WRECKED—That ship was wrecked.—*ān jahāz (tabāh) shud.* (*takhrīb; inhidām; zer-i-āb faro zada; shikasta; gharḳ; gharīk; mustaghrik.*)

WRITE—Let me see if I can write as well as you.—*bi-bīnam ki man ba miṣal-i-shumā khūsh khatt nawishtan mī-tawānam yā na.*

WRONG—You have bought the wrong kind of seed.—*shumā bazr āz kism-i-dīgar kharīda ed.*

## Y.

YARD—This stick is a yard long.—*īn chūb yak gaz darūz ast.*

YEARS—He is ten years old.—*o ba 'umr dah sāla mī-būshad.* Or, *'umr-ash dah sāl ast.* Or, *o dah sāl 'umr dārad.*

YELLOW—That appears yellow.—*ān zard (ma'lūm mī-shavad).* (*mī-namāyad.*)

YESTERDAY—Yesterday it rained much.—*dī roz bārān ba (shiddat) būrid.* (*ījrāt.*)

YOUNG—She is quite young.—*ān zan (nau-jawān) ast.* (*barnā.*) Or, *mewa,<sup>e</sup> 'unfawān-i-shabāb-ash nau rasīda ast.*

YOUTH—In the season of youth.—*dar (aiyūm)-i-jawānī.* (*'ahd; daur; mausim-i-bahār; zamān.*)

## Z.

ZEAL—He showed great zeal.—*o (sar-garmī),<sup>e</sup> firūwān zāhir kard.* (*ghabt; ghabta; ghairat; 'aṣabiyat; hamīyat.*)

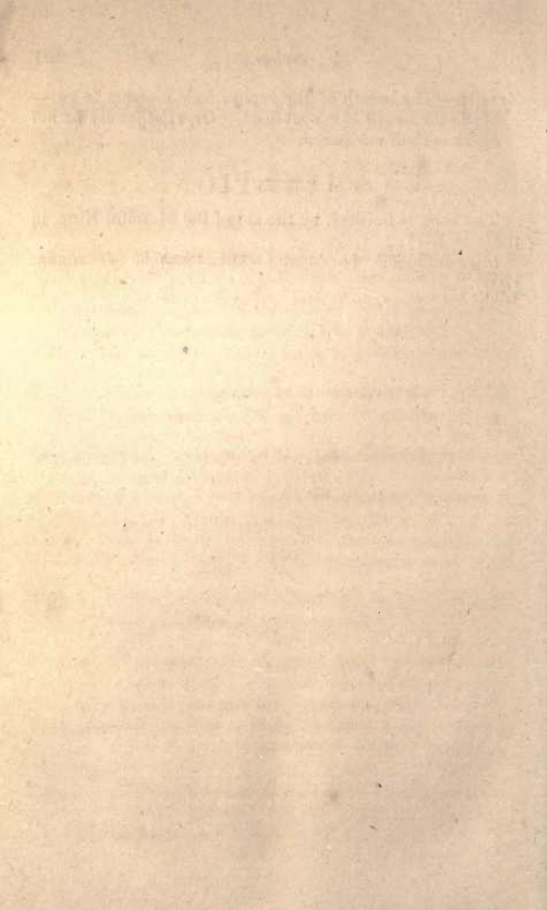
ZEALOUS—They are very zealous.—*eshān bisiyār (sar-garm) and.* (*ghā,ir; ghayūr; shū,ih; mudāwin; mudmin; mutahawir.*)

ZEPHYR—The breath of the zephyr feels pleasant to us.—  
*bād-i-ṣabā ba mā khūsh mī-āyad.* Or, *rīḥ-i-janūbī ba mā*  
*khūsh maḥsūs mī-shavad.*

---

The book is finished, by the aid of the Merciful King, in  
the year 1877.

*tammatu-l-kitāb ba 'aunu-l-maliku-l-wahhāb fī sannat*  
1877.





## EXAMINATIONS.



IN INDIA there are the following examinations in Persian and Arabic, at which persons other than members of the Indian Civil Service (*see note, page 160*) may present themselves:—

### 1.—*The Second or Higher Standard\* in Persian, or Arabic.*

(a) The books which have to be read are—

PERSIAN.		ARABIC.
<p>'<i>Ikd-i-gul.</i> (Selection of the Gulistan.)</p> <p>'<i>Ikd-i-manzūm.</i> (Selection of the Bostan.)</p>		<p>'<i>Ajabu-l-'ajā,ib.</i> <i>Nafhatu-l-yaman</i> (1st part).</p>

(b) Half of an ordinary octavo page of plain English has to be rendered into:—

Persian      or      Arabic.

(c) Manuscripts in Persian or Arabic have to be read fairly and translated readily.

The reward for passing is, in

PERSIAN.		ARABIC.
Rs. 500		Rs. 800

(d) Conversation with fluency, and with such correctness of pronunciation, grammar and idiom as to be at once intelligible, has to be carried on with a native.†

\* So called because it corresponds with the examination styled the Second, or Higher, Standard in Hindustani; there is no examination in Persian or Arabic by the First or Lower Standard.

† Except in Bombay, this portion of the test is, in Arabic, omitted.

2.—*Standard of High Proficiency.*

(a) The books which have to be read are:—

PERSIAN.	ARABIC.
<i>Gulistān.</i>	<i>Ikhwānu-ṣ-ṣafā.</i>
<i>Bostān.</i>	<i>Nafḥatu-l-yaman.</i>
<i>Anwār-i-Suhaili.</i>	

- (b) A passage of moderate difficulty, half of an octavo page in length, not taken from a text-book, has to be rendered into English.
- (c) An English paper of moderate difficulty has to be translated accurately and idiomatically.
- (d) Similarly, a paper of English sentences has to be rendered.

Reward for passing in

PERSIAN.	ARABIC.
Rs. 1500	Rs. 2000

3.—*Examination for a Degree of Honour.*

(a) The books which have to be read are:—

PERSIAN.	ARABIC.
<i>Akhlāk-i-jalāli.</i>	<i>Ḥammāsah.</i>
<i>Inshā, e Abū-l-faḥl.</i>	<i>Jaimur-nāmah.</i>
<i>Sikandar nāmah.</i>	<i>Maḳāmāt-i-Ḥarīri.</i>
<i>Diwān-i-Ḥāfiḻ.</i>	

- (b) Two octavo pages, one in prose, the other in verse, selected from some difficult work, not a text-book,—have to be translated with accuracy into English.
- (c) A difficult passage from English has to be rendered with accuracy, elegance and neatness of expression, and with perfect correctness of spelling and grammar.
- (d) Conversation has to be carried on with idiomatic accuracy and fluency.\*

Reward for passing in

PERSIAN.	ARABIC.
Rs. (4000)	Rs. (5000)

\* Except in Bombay, this portion of the test is, in Arabic, omitted.

4.—*In the Province of Sind, there is a Special Examination in Persian.*

The books which have to be read are:—

- (a) Gulistān.  
First Four Chapters of the Anwār-i-Suhailī.
  - (b) A passage, in an easy narrative style, not taken from the text-books has to be translated into English.
  - (c) An English paper of easy narrative style has to be rendered, intelligibly and with accuracy of grammar, into Persian.
  - (d) A paper of English sentences has, similarly, to be rendered.
  - (e) Conversation, with accuracy and fluency, has to be carried on with a native of Persia.
- Reward for passing —(1000) Rs.

*Remarks.*

Examinations 1, 2 and 3, are regulated by G. G. O. Military Department, No. 734 of 9th September, 1864; and No. 294 of 24th March, 1866. These orders of Government relate to the following languages:—

Hindustani, Sanskrit, Bengālī, Burmese, Assamese, Panjābī, Pushtū, Uriyā, Guzerāthī, Mahrathī, Canarese, Tamil, Telugū, Malayālam, Sindī.

As well as to Persian and Arabic.

In respect to Pushtū the following Government order specially applies:—

G. G. O. Military Department, No. 733 of 15th July, 1873.

*The Special Examination (4) in Persian for the Province of Sind is based on:—*

General Department, Bombay Castle, No. 2741 of 22nd September, 1874; and No. 1122 of 14th April, 1875.

A person, who intends to serve in India, would do well to apply to an Indian Agent, in London, for copies of these orders.

The Government of India and the Governments of Madras and Bombay may, in addition to the pecuniary rewards already noted, award a gold medal to any officer, who is reported to have passed an examination, in any language, with extraordinary merit.

No officer will obtain rewards for passing the tests of the Second Standard, or High Proficiency, whose period of actual residence in India, exceeds 10 years; nor will any officer receive any reward for passing the test for the Degree of Honour, whose period of actual residence in India exceeds 15 years.

Examinations for Degrees of Honour, Certificates of High Proficiency and for the Second or Higher Standard, will take place at Presidency Towns.

The special examination in Persian for the Province of Sind, will take place at Bombay; travelling allowance for the journey from Sind to Bombay and return will be given. Length of service is no bar to any one's appearing.

Rules for the examination, at Fort William, of Candidates other than Her Majesty's Indian Civil Servants.

1.—A general examination is held by the Board of Examiners monthly, usually the 1st Monday (not being the 1st or 2nd) of the month, to which military officers and all gentlemen,\* authorized by Government to be examined by the Board, are admitted.

2.—Applications for examination from Military Officers are to be made to the Adjutant-General of the Army, or the officer in charge of his office at the Presidency; and, from all other gentlemen in the public service to the Head of the Department, in which they may be serving at the Presidency.

Candidates, in their applications, are invariably to state their addresses.

\* Officers in the Public Works and Education Departments and officers of the Bengal Police Battalions. Other gentlemen by order of the Government of India, in the Home Department.

3.—All applications are to be forwarded, in sufficient time to reach the Secretary to the Board, on or before the 25th, or [if for the High Proficiency Examination, or for a Degree of Honour] on, or before the 20th of the month preceding that in which the examination is held.

4.—Examinations commence at 11 a.m. ; and all papers are to be delivered to the Secretary by 4.0 p.m. Candidates arriving after 11.15 a.m. are excluded from the examination.

5.—Candidates are to sign their names legibly on each of their exercises.

6.—No Candidate can present himself for examination by the same standard at two consecutive monthly examinations ; or, by the High Proficiency test, or for a Degree of Honour, until three monthly examinations, or four months, have intervened from the date of the examination at which such Candidates may have been examined and failed to pass.

7.—Special examinations are not granted except by the order of Government.

8.—Candidates are not to call on the Secretary to the Board, or any of the Examiners, for the purpose of ascertaining the result of their examinations.

A copy of the Board's report, embodying the remarks of the Examiners on his oral and written exercises is sent to each Candidate as soon after the examination as is practicable.

*Extract from the Proceedings of the Government of India in the Foreign Department.*

No. 1470 P, dated Fort William, 13th August, 1874.

*Observations.*—In the dispatch above quoted, Her Majesty's Secretary of State dwelt on the necessity for encouraging officers employed in the Political Department to study Persian and Arabic languages.

Probably such encouragement could most effectually be afforded by holding out some reasonable prospect of employment to officers

who devote themselves to the study of these languages. In the opinion of the Honourable the President in Council, however, it is impossible to give any definite promise of employment in the Political Department as a reward to officers who pass examinations or even high examinations in Arabic and Persian.

Other qualifications must necessarily be regarded as of even greater importance than linguistic attainments. At the same time a thorough knowledge of these languages should be allowed much weight in the selection of Candidates Civil or Military for employment in the Political Department.

2. The President in Council deems it necessary that officers who are hereafter appointed to the Political Service without having passed the High Proficiency or Honour tests in Persian or Arabic should, after their appointment pass a linguistic test of a higher standard than that now demanded.

Under Foreign Department Resolution No. 541 P, dated 17th March, 1871, officers in the Political Department are at present required to translate a passage of Persian into English and a passage of English into Persian. They are also required to hold with moderate fluency a conversation in Persian, and to read with fair facility a Persian manuscript.

In order both to raise the present standard of qualification and to bring it into accordance with the standards recognised under the Civil and Military Examination Rules, the President in Council considers it necessary to prescribe that in future officers appointed to the Political Department in and below the grade of 1st Class Political Assistant shall be required to pass either in Arabic, or in Persian, by the High Proficiency test; further that such officers if employed in Turkish Arabia, the Persian Gulf and Muscat shall be required to pass a colloquial examination in Arabic; and if employed at Zanzibar, a colloquial examination in Arabic or Swaheli, even though they may have already passed in Persian; and if employed in the Continent of India, a colloquial examination either in Hindī, or the local vernacular of the place where they are serving. If such officers be appointed to Burma, they will be required to pass the High Proficiency test in Burmese, but will not be required to pass in Arabic or Persian.

3. When the exigencies of the public service require the employ-

ment of an officer in any of the higher posts of the Political Department, Government reserves to itself the right of appointing any officer whom it considers to possess the best general qualifications even though he may not have passed in these languages.

But for the retention of appointments in and below the grade of 1st Class Political Assistant, it will be essential that officers hereafter appointed shall have passed or shall within three years from date of appointment pass the tests above prescribed, besides qualifying in the other subjects laid down for examination in the Political Department.

To officers above the grade of 1st Class Political Assistant neither these rules, nor the rules contained in the Resolution No. 541 P, dated 17th March, 1871, are applicable.

In August, 1874, the number of officers belonging to the Indian Service who had passed the tests for the Degree of Honour and High Proficiency was as set forth in the following Table:—

Designation of Officer.	Nature of Examination.				REMARKS.
	Degree of Honor.		High Proficiency.		
	Persian	Arabic	Persian	Arabic	
Indian Civil Service Men	nil	nil	14	2*	*These two officers also passed the test for High Proficiency in Persian.
Military Officer	6	nil	19	3†	†Two of these officers passed the test for High Proficiency in Persian.
Total in India .	6	nil	33	5	

Under Notification of the 24th March, 1870, by the Government of India, the rules for the examination of *members of the Civil Service of India* are as follows:—

A Civil Servant, attached to the Upper Provinces, may present himself for the High Proficiency Examination in Persian or Hindūstānī: if attached to the Lower Provinces, he must pass in Bangālī or Uryah before he can compete in Persian or Arabic.

Until he shall have obtained the certificate for High Proficiency in Persian or Hindūstānī (or Bangālī or Uryah, as the case may be) he is not permitted to present himself for distinction in other languages. He may compete for a Degree of Honour without obtaining a certificate of High Proficiency.

He is not allowed to present himself more than twice at any examination; but, if specially recommended by the Examiners, he may appear a third time.

He is not allowed to present himself for the High Proficiency Examination after the lapse of 7 years, nor for the Degree of Honour Examination after 10 years, from the date of his first arrival in India.

No exception will be made on account of leave of absence, &c.

Examinations will be held on the first Monday in

January

April

July

October

of each year, at the Presidency towns.

Application to be examined must be made 3 months before the date of the examination.

A Civil Servant desirous of attending examinations for prizes for the study of the Oriental languages, is allowed leave of absence on full pay for one month before the examination; if he passes the examination, he is allowed another month. This leave of 2 months counts as service and residence. The amount of leave is not to exceed 2 months at one time, nor 12 months in the aggregate.

The tests for High Proficiency and the Degree of Honour examinations are the same as those for Military Officers, or persons not belonging to the Indian Civil Service, but the rewards are different.



The reward for passing—

	PERSIAN.	ARABIC.
(a) The High Proficiency Examination is	Rs. 2,000	— 2,000
(b) The Degree of Honour ... ..	„ 4,000	— 4,000

There is no examination by the Second or Higher Standard for a member of the Indian Civil Service.

These rules affect particularly the members of the Civil Service of Bengal; in the Presidencies of Madras and Bombay they are modified by local regulations.

A member of the Indian Civil Service should obtain:—

Resolution, Financial Department, No. 2,749 of 24th September, 1864, by the Government of India; Letter, Home Department, No. 4,127, of 10th September, 1870, from the Government of India; Notification of 24th March, 1870, by the Government of India; Notification No. 49, of 4th September, 1874, by the Government of India.

## TABLES OF PERSIAN MONEY, MEASURES, AND WEIGHTS.

(The English Equivalents for the French Measures are taken from Professor Rankine's Useful Rules and Tables, page 110.)

### TABLE I.

PERSIAN MONEY.		French Equivalent.	English Equivalent.	
		Francs.	Pence.	Shillings.
1	Dinār . . . . .	=		
10	dinār † . . . . .	=	0·009516	
2½	ghāz . . . . .	=	0·095162	
2	pūl . . . . .	=	0·237906	
4	shāhī . . . . .	=	0·475812	
2½	'abāsī . . . . .	=	1·90324	0·158604
2	panā-bād § . . . . .	=	4·75812	0·39651
1½	karān    . . . . .	=	9·51624	0·79302
10	karān * . . . . .	=	11·8953	0·991275
		=	95·1624	7·9302

† Not coined.

‡ Often called *pūl-i-siyāh*.

§ " " *nīm karān* or *dah-shāhī*.

|| " " *yak hazār dinār*.

\* " " *ashrafī*; it is not often met

with in the *bāzār*.

Only five coins are in circulation :

COPPER—*nīm-pūl* and *pūl*.

SILVER—*nīm karān* and *karān*.

GOLD—*Tūmān*.

In accounts, the following coins are used :—

By Persians, *dinār*, *karān* and *tūmān*.

By Arabs, *ghāz*, *karān* and *tūmān*.

TABLE II.

PERSIAN MEASURES.—Distance.		French Equivalents.		English Equivalents.	
		Metres.		Feet.	
1 <i>bahr</i>	=	0.0325	0.106628		
2 <i>bahr</i>	= 1 <i>gira</i>	0.065	0.213256		
4 <i>gira</i>	= 1 <i>chārah</i>	0.26	0.853026		
4 <i>chārah</i>	= 1 <i>zar'</i>	1.04	3.412104		
6000 <i>zar'</i>	= 1 <i>farsakh</i>	6240.0	20472.624432		

These measures are general throughout the country of Persia; but the values differ according to locality. Thus at Yazd and Kirmān, the *zar'* is one *gira* less than that given in the table.

The Persians have no square measure.

TABLE III.

Table of Persian WEIGHTS current in Shiraz and the surrounding country.		French Equivalent.		English Equivalent.	
		Gr mmes.	Grains.	Pounds	Avoirdupois.
<i>gandum</i>	=	0·048 =	0·7407528		
4 <i>gandum</i>	= 1 <i>nakhūd</i>	0·192 =	2·9630112		
24 <i>nakhūd</i>	= 1 <i>miškāl</i>	4·608 =	71·1122688		
11½ <i>miškāl</i>	= 1 <i>sināh-mizār</i>	51·84 =	800·013024 =	0·1142875748	
2 <i>sināh-mizār</i>	= 1 <i>nīm miḥ</i>	103·68 =	1600·026048 =	0·228575149	
4 <i>nīm miḥ</i>	= 1 <i>wakī?</i>	414·72 =	6400·104192 =	0·914300599	
2 <i>wakī?</i>	= 1 <i>chārak</i>	829·44 =	12800·208384 =	1·828601197	
4 <i>chārak</i>	= 1 <i>man-i-shirāz</i> 720 <i>miškāl</i> =	3317·76 =	51200·833536 =	7·314404791	

TABLE IV.

TABLE OF GOLDSMITHS' & JEWELLERS' WEIGHTS current in Shiraz, Persia.		French Equivalent.		English Equivalent.	
		Grammes.	Pounds.	Grains.	Pounds Avoirdupois
1 <i>ūnā</i>	=	0·018090909	=	0·20202349	
16 <i>ūnā</i>	=	0·209454545	=	3·2323758	
22 <i>kīrāḡ</i>	=	4·608	=	71·1122688	
720 <i>miṣḡāl</i>	=	3317·76	=	51200·833536	7·314404791

TABLE V.

TABLE OF PIECE-GOODS' WEIGHTS current in Shiraz, Persia.		French Equivalent		English Equivalent.	
		Grammes.	Pounds.	Grains.	Pounds Avoirdupois
4½ <i>dartang</i>	=	4·608	=	71·1122688	
18 <i>miṣḡāl</i>	=	82·944	=	1280·0208384	0·1828601197
40 <i>sir</i>	=	3317·76	=	51200·833536	7·314404791

TABLE VI.

TABLE OF PERSIAN WEIGHTS current in Būshahr and the surrounding country.		French Equivalent.		English Equivalent.	
		Grammes.	Grains.	Grains.	Pounds Avoirdupois.
1 <i>gandum</i>	=	0.048 =	0.7407528		
4 <i>gandum</i>	= 1 <i>nakhūd</i>	0.192 =	2.9630112		
24 <i>nakhūd</i>	= 1 <i>miškāl</i>	4.608 =	71.1122688		
48 <i>miškāl</i>	= 1 <i>giyā</i>	221.184 =	3413.3889024		
4 <i>chārak</i>	= 1 <i>chārak</i>	884.736 =	13653.5556096 =		1.9505079442
4 <i>chārak</i>	= 1 <i>man-i-būshahr</i> 768 <i>miškāl</i>	3538.944 =	54614.2224384 =		7.8020317769
16 <i>man-i-būshahr</i>	= 1 <i>man-i-ḥasham</i>	56623.104 =	873827.5590144 =		124.8325084306
100 <i>man-i-ḥasham</i>	= 1 <i>kara</i>	5662310.4 =	87382755.90144 =		12483.25084306

TABLE VII.

TABLE OF PERSIAN WEIGHTS current in Isfahān and the surrounding country.		French Equivalent.		English Equivalent.	
		Grammes.	Grains.	Pounds	Avoirdupois.
1 <i>gandum</i>	=	0·048	=	0·7407528	
4 <i>gandum</i>	=	0·192	=	2·9630112	
24 <i>nakhūd</i>	=	4·608	=	71·1122688	
20 <i>miškāl</i>	=	92·16	=	1422·245376	
2 <i>pinār</i>	=	184·32	=	2844·490752	0·406355821
8 <i>danār</i>	=	1474·56	=	22755·926016	3·250846573
4 <i>ṣad dirham</i>	=	£898·24	=	91023·704064	13·0033886295
	=		=		

TABLE VIII.

TABLE OF PERSIAN WEIGHTS current in Tahrān and the surrounding country.		French Equivalent.		English Equivalent.	
		Grammes.		Grains.	Pounds Avoirdupois.
1 <i>gandum</i>	=	0.048	=	0.7407528	
4 <i>gandum</i>	=	0.192	=	2.9630112	
24 <i>nakhūd</i>	=	4.608	=	71.1122688	
16 <i>miškāl</i>	=	73.728	=	1137.7963008	0.1625423286
40 <i>sir</i>	=	2949.12	=	45511.852032	6.5016931474
100 <i>man-i-tabrīz</i>	=	294912.0	=	4551185.2032	650.16931474





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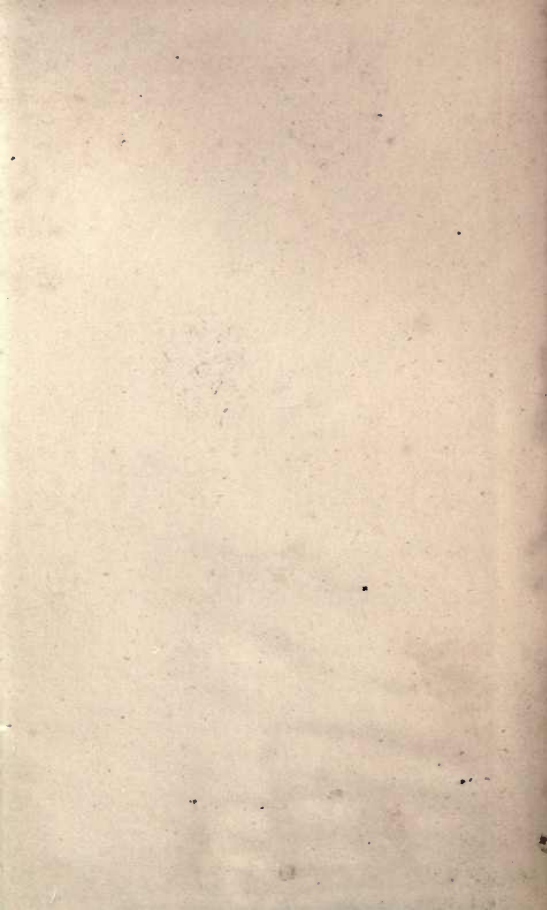
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