PREFACE.

This work is intended mainly as a book of reference, and for this purpose is printed with a copious index. It has been written chiefly for those students who have learnt, or are now studying, Persian in India. It should be borne in mind that considerable differences exist between the Persian of Afghanistan and of Persia, not only in pronunciation and diction but also in construction. Many of these differences are illustrated in this work. It is hoped that the notes on composition and rhetoric will prove especially interesting to Indian students, many of whom have to study Persian through the medium of English, and it is for their benefit that these subjects have been treated from an English point of view. These notes, however, are not intended to supplant the study of Arabic or Persian rhetoric, but merely to supplement it.

The author, not being a poet, has made no attempt to deal with Prosody.

In writing this grammar, the works of Platts, Ranking, Rosen, Chodzko, Haggard and Le Strange, Tisdale, Socin, Thacher, Wright, and others, including several works in Urdu and Persian, have been freely made use of. My acknowledgments are specially due to Āgha Muḥammad Kāzīm Shīrāzī, Persian Instructor to the Board of Examiners, who has assisted throughout in seeing the work through the Press, and also to his brother-in-law, the late Shams’l-ʿUlama’ Shaykh Maḥmūd Jilānī, and other Persian friends, for constant advice.

The addition of a large amount of Arabic (viz. portions of the Qurʾān, the Alīf Laylah and other Arabic works) to the Persian Course has necessitated a far larger amount of Arabic grammar than was anticipated, a task for which I felt myself by no means competent. This portion of the work has grown much beyond the limits originally set for it. In compiling it, my thanks are chiefly due to Shams’l-Ulamā’ Muḥammad Yūsuf Jaʿfarī, Khan Bahādur, Head Maulavi of the Board of Examiners, to Shams’l-Ulamā’ Shaykh Maḥmūd Jilānī, and to Maulavi Hīdāyat Ḥusayn of Presidency College, and others, who

---

1 In modern Persian, for instance, tamīz نمیز means “clean,” dimāgh دماغ “nose,” dil دل “stomach,” intiyyāz انتیواز “order, medal.”
helped me throughout its compilation; and also to Professor L. White-King, C.S.I., of Dublin, who assisted in revising the proofs and at whose suggestion numerous additions were made.

Owing to the War and the consequent loss of manuscript and proofs at sea and to other unfortunate causes, this work has been unduly long in issuing from the Press.

D. C. PHILLOTT, Lieut.-Colonel.

Cairo: March 1918.
TO

THE HON'BLE Mr. JUSTICE ASUTOSH MOOKERJEE,
C.S.I., D.L., D.Sc., F.A.S.B., F.R.S.E.,

VICE-CHANCELLOR OF THE CALCUTTA UNIVERSITY, CHAIRMAN OF THE
TRUSTEES OF THE INDIAN MUSEUM, VICE-PRESIDENT
OF THE ASIATIC SOCIETY OF BENGAL,
I DEDICATE THIS BOOK,
IN RECOGNITION BOTH OF PERSONAL FRIENDSHIP
AND OF THE SERVICES HE HAS
RENDERED TO ORIENTAL
SCHOLARSHIP.
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§ 1. The Alphabet. (حروف نطق).

(a) The Arabs and other Muslims write from right to left, and their printed books and manuscripts begin at what Europeans would call the end of the book. Their writing may be regarded as a species of shorthand, the short vowels being omitted.

In printing, each letter is not kept separate as in the Roman character; there are no capital letters, no stops, and no paragraphs; in short, not one of the devices valuable alike to the printers and readers of Europe; from cover to cover their books appear to contain but one long unbroken sentence, and many of the words are jumbled together, or, at the end of a line, written one on the top of the other. In some carefully written MSS., a line in coloured ink on the top of a word indicates a proper name or the commencement of a new paragraph, but even this aid is rarely given.

Of existing alphabets, the Arabic ranks next in importance to the Latin alphabet. It has supplanted the Greek alphabet in Asia Minor, Syria, Egypt, and Thrace, and has supplanted the Latin alphabet in North Africa. It is the sole alphabet of Arabia, Western Asia, Persia, Afghanistan, Tartary, Turkey; and of all the alphabets employed in India, it is the best known.1

"That the local alphabet of Mecca should have exterminated all other Semitic scripts, and have established itself as the dominant alphabet of Africa and Asia, is an illustration more striking than any other that can be adduced, of the power of religious influences in effecting a wide and rapid diffusion of alphabets. "

"It took no more than eighty years (632—712) for the Arab conquerors to found a dominion wider in extent than the widest empire of Rome, and to extend the alphabet of Mecca from the Indus to the Tagus."1

The Arabic and English Alphabets can, it is said, be traced back to the same primitive Phoenician source.

---

1 "The Alphabet," by Isaac Taylor.
The Arabs originally used the Syrian alphabet, in which the characters are in the same order as in the Hebrew. Remains of this former order are still preserved in the numerical value of the letters, which in their numerical order are arranged in a series of meaningless words that serve as a *memoria technica* and correspond with the order of the Hebrew or Phoenician alphabet.¹

The Arabic alphabet consists of twenty-eight letters, all consonants. The arrangement of the Arabic alphabet is morphological,² i.e. letters of similar form are brought into juxtaposition for the sake of comparison and as an aid to memory.

With the Qurʾān, the Persians ³ adopted and adapted the Arabic alphabet, though ill-suited to their requirements, adding to it the four ‘Ajami or Farsi letters چ, گ, ژ and گ. The Persian alphabet therefore consists of thirty-two letters, all consonants; four of these letters are pure Persian ⁴ and eight ⁵ are peculiar to Arabic, while the remaining twenty are

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1 So far as their alphabets extend, i.e. up to ۴۰۰.
2 From Gr. *morphê* "form" and "logia." Other methods of arrangement are (1) the Chronological, in which the letters are added according to the date of their adoption; (2) the Ideological, in which the characters are classed according to the meaning of their names (from Gr. ‘idea’ ‘idea’ + logia); as in the arrangement of the hieroglyphic signs by Egyptologists; (3) the Phonological, the scientific arrangement of which the Deva-nāgarī is the most perfect example; in this, the letters are arranged according to the organs of speech by which they are articulated, viz. gutturals, palatals, etc., each division being also scientifically arranged. *Vide* "The Alphabet" by Isaac Taylor.
3 For an account of the Ancient Persian Scripts, *vide* "The Alphabet" by Isaac Taylor. At the time of the Arab conquest the Persians used the Pahlavi character.
4 Also printed ۪. In MSS. and in books lithographed in the East, the diacritical bar that distinguishes گ from گ is generally omitted. This puzzles a beginner.
5 It will be noticed that the body of these four letters is identical with that of Arabic letters, and that the only distinction is by the diacritical marks. They are adaptations of ب - ژ and ه - گ. Persians do not always regard the peculiarly Persian sounds as new letters but occasionally represent them by the Arabic letters they resemble; thus اسپ "horse" is frequently written اسب.
6 The four letters purely Persian are enumerated in the school rhyme:

<table>
<thead>
<tr>
<th>حرف مخصوص فارسي هرچهار</th>
<th>پا و جا و گا و غای ای مختار</th>
</tr>
</thead>
<tbody>
<tr>
<td>نشود هیچ گا مستعمل</td>
<td>در کلام عرب پنجر بدل</td>
</tr>
</tbody>
</table>

6 These eight letters are enumerated in a school rhyme:

<table>
<thead>
<tr>
<th>مشت حرف اسپ آنکه اندرونی نادی مهین</th>
</tr>
</thead>
<tbody>
<tr>
<td>تا نیاپوزی ناشی اندرونی معنی میافد</td>
</tr>
<tr>
<td>بیشتر از تن کدام است آن حروف و پیدا گیر</td>
</tr>
<tr>
<td>تا و حا و ماه و زاد و طا و یا و وان و وان</td>
</tr>
</tbody>
</table>

The Urdu or Hindustani alphabet contains three more letters to correspond with three sounds, found in words of Hindi or Sanskrit origin; it thus consists of thirty-five letters.
common to both languages. The form of many of these letters varies somewhat according to their position in a group of letters.

In addition to the Alphabet, there are three vowel signs, which, if written, are placed directly above or below the consonants to which they belong, i.e. which they follow in enunciation: in practice they are omitted in writing, but are sometimes inserted in books printed specially for beginners.¹

There are also certain orthographical signs, a knowledge of which is necessary.

The following table should be studied, in conjunction with the remarks that follow and elucidate it. The greater number of the letters are by Persians² pronounced as in English:—

---

¹ Qur'āns are printed or lithographed with all the vowel-points and orthographical signs, as it is considered a sin by Muslims to mispronounce a syllable of the sacred text. Notwithstanding this, most, if not all, of the editions printed or lithographed in India have numerous orthographical errors. Inserting the vowels and signs adds considerably to the cost of production. The State edition of a Qur'ān printed and published in Turkey, and said to be letter perfect, is sold in Baghdad at the rate of thirty rupees, i.e. £2 a copy: a similar edition, but printed in the Roman character, would probably be sold for five shillings. The Arabic character, beautiful to look at, is an enemy to printing and an enemy to the diffusion of knowledge.

The written character of a language is merely a collection of conventional signs, a mere mechanical device used to give it expression. The Arabs have already changed their alphabet once.

Many Muslims object to printed or lithographed Qur'āns, which they do not consider mutabarrak. The Persian Shi'ahs however do not seem to share this objection.

² Vide (k) page 10.
### THE PERSIAN-ARABIC ALPHABET

<table>
<thead>
<tr>
<th>Order</th>
<th>Name</th>
<th>Isolated.</th>
<th>Transliteration</th>
<th>In Combination.</th>
<th>Examples.</th>
<th>Numerical value by Abjad.</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Initial or unconnected with prev. letter.</td>
<td>Final.</td>
<td>Medial.</td>
<td>Initial.</td>
</tr>
<tr>
<td>1</td>
<td>ال Aff</td>
<td>a, ā, etc.</td>
<td>a</td>
<td>1</td>
<td>با</td>
<td>ب</td>
<td>ب</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Final.</td>
<td>Medial.</td>
<td>Initial.</td>
</tr>
<tr>
<td>*2</td>
<td>ب Bā or Be</td>
<td>b</td>
<td></td>
<td></td>
<td>بب</td>
<td>ب</td>
<td>ب</td>
</tr>
<tr>
<td>3</td>
<td>پ Pe</td>
<td>p</td>
<td></td>
<td></td>
<td>پپ</td>
<td>پ</td>
<td>پ</td>
</tr>
<tr>
<td>4</td>
<td>ت Tā or Te</td>
<td>t</td>
<td></td>
<td></td>
<td>تت</td>
<td>ت</td>
<td>ت</td>
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<tr>
<td>Ar.</td>
<td>س Sa or Se</td>
<td>s</td>
<td></td>
<td></td>
<td>سس</td>
<td>س</td>
<td>س</td>
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<tr>
<td>5</td>
<td>ج Jim</td>
<td>ج</td>
<td></td>
<td></td>
<td>جج</td>
<td>ج</td>
<td>ج</td>
</tr>
</tbody>
</table>

* Bā ب - tā ت, etc., become in Persian, especially in teaching little boys, be, te, etc., by ḫāla, but the pure Persian letters pe, che, ğhe should never be pronounced pā, etc.; vide "Peculiarities of Arabic Words."
<table>
<thead>
<tr>
<th>Per.</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
<th>18</th>
<th>19</th>
<th>20</th>
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</thead>
<tbody>
<tr>
<td>Ar.</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
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<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>As in English word <em>church</em>.</td>
<td>8</td>
<td>A strong English aspirate.</td>
<td>600</td>
<td>As <em>ch</em> in Scotch <em>lock</em>.</td>
<td>4</td>
<td>As in English.</td>
<td>700</td>
<td>As <em>z</em> in <em>zeal</em>.</td>
<td>200</td>
<td>As <em>r</em> in Britain or as in the French <em>pardon</em>.</td>
<td>7</td>
<td>As <em>z</em> in English <em>zeal</em>.</td>
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<tr>
<td>60</td>
<td>As in <em>mason</em>.</td>
<td>300</td>
<td>As in <em>shine</em>.</td>
<td>90</td>
<td>As <em>s</em> in <em>mason</em>.</td>
<td>800</td>
<td>As <em>z</em> in <em>zeal</em>.</td>
<td>9</td>
<td>As an English <em>t</em>.</td>
<td>900</td>
<td>As <em>z</em> in <em>zeal</em>.</td>
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<tr>
<td>Order</td>
<td>Name</td>
<td>Isolated.</td>
<td>Transliteration</td>
<td>In Combination</td>
<td>Examples</td>
<td>Numerical value by</td>
<td>Remarks</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>Final.</td>
<td>Medical.</td>
<td>Initial.</td>
<td>Final.</td>
<td>Medical.</td>
<td>Initial (i.e. beginning a syllable).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ar. 21</td>
<td>'Ayn</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>ع</td>
<td>70 Transliterated by an inverted comma only, above the line.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ar. 22</td>
<td>Ghayn</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>غ</td>
<td>1000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ar. 23</td>
<td>Fā or Fe</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>ف</td>
<td>80 English f.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ar. 24</td>
<td>Qāf</td>
<td>ق</td>
<td>q</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
<td>ق</td>
<td>100 A guttural like ck in the English word stuck pronounced very gutturally.</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Ar. 25</td>
<td>Kāf</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>ك</td>
<td>20 An English k.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Per. 26</td>
<td>Ġaf</td>
<td>گ</td>
<td>گ</td>
<td>گ</td>
<td>گ</td>
<td>گ</td>
<td>گ</td>
<td>گ</td>
<td>گ</td>
<td>20 As in garden.</td>
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<tr>
<td>Ar. 28</td>
<td>Mīm</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>م</td>
<td>40 As in English.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ar. 29</td>
<td>Nūn</td>
<td>ن</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>50 As in English (not nasal).</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 But when ن is dropped for scansion, Indians pronounce the n as nasal and call it ن-ghunna.
At the beginning of words, as \( w \) in war: sometimes pronounced as \( v \), vide remarks on vowels.

A strong English aspirate, except when as a final letter it is transliterated by \( a \).

At the beginning of words, as \( y \) in yard: as a vowel, vide remarks later.

* This butterfly or spectacle \( ٨ \) is called *du-chashmi*.

In the Arabic alphabet, the order of the three last letters is by some given as \( ی \), \( ر \), \( ل \). \( Lām-alif \) or \( lā, \) composed of \( ل \ lām \) and \( alif, \) which is commonly added to the Arabic alphabet and inserted before \( ی \ y \), is an independent letter: it is merely the alif of prolongation, the letter \( lām \) pointed with jathāh being prefixed, as, unlike other letters, it cannot be pronounced at the beginning of its own name.
### THE SHORT VOWELS.

<table>
<thead>
<tr>
<th>Arabic name</th>
<th>Persian name</th>
<th>Examples</th>
<th>Transliteration</th>
<th>Pronunciation</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 فتح</td>
<td>زَبَر</td>
<td>بَد</td>
<td>a</td>
<td>As in the English word <em>sun</em> or as <em>a</em> in <em>axe</em> or in <em>fat</em>.</td>
<td></td>
</tr>
<tr>
<td>2 قارن</td>
<td>زَبَر</td>
<td>گِل</td>
<td>i</td>
<td>As in the English words <em>fin</em> and <em>fen</em>.</td>
<td></td>
</tr>
<tr>
<td>3 ضَمْه</td>
<td>پَش</td>
<td>پَل</td>
<td>u</td>
<td>As in the English words <em>put</em>.</td>
<td></td>
</tr>
</tbody>
</table>

The short vowel *a* (fatḥah) is more common than the other two. (At the beginning of words the short vowels require an *alif* as a prop to introduce them).

*Fathah and zāmmah, i.e. zabar and zir, are placed above the letter while the kasrah is placed below, as the above table shows.*
(d) It will be noticed that the letters  and  never alter their shape, and though they are joined to the letter that precedes them (on their right), they are not joined to the letter that follows them (on their left); hence if they occur in the middle of a word, a gap or interval is formed nearly similar to the interval between two adjacent words. Inaccurate spacing is one of the difficulties in reading the cheap lithographed books of the East.

(e) The letters  and  though they do not change in shape, yet unite with the letters on both sides of them.

(f) The eight letters peculiar to the Arabic are  and . The four letters peculiar to the Persian have been enumerated previously. In the Table of Consonants these two sets are distinguished by the abbreviations Ar. and Per. respectively.

Remark.—The letter  occurs generally in Arabic words, but is also found in Persian words, as "kid"; "comb of bees"; "shout"; "rouge."

(g) Those letters that resemble each other in shape and are merely distinguished by the position or number of the dots, ,  etc., are called  ( ), and sometimes  ( ). Sometimes also letters that have only an imperfect resemblance, such as  and , are included in this term.

(h) Those letters as  and  whose names are palindromes (and these are all formed by three consonants) are called  ( ).

If, however, the first and third letters of the anagram differ, as in  and  etc., the letters are styled  ( ).

Masrūrī ( ) is a term applied to letters whose names are formed by two consonants only, as  etc.

(i) Letters distinguished by dots are called  ( ) or  ( ).

1 Combined, these form the Arabic word  ( ) "sleep."

2 A palindrome is a word or sentence that, read either from right to left, or left to right, is exactly the same. Adam made the first palindrome when he introduced himself to Eve by, "Madam, I'm Adam." Letters transposed anyhow to make a new word or sentence are anagrams, thus 'rat' is an anagram of 'tar' and 'tare' of 'rate.' A palindrome is also called an anagram.

3 Nuqta Ar. "a dot";  to mark with diacritical points. The term  (for  or  ) is also applied to the alphabet irrespective of the order in which it is arranged. It is so called as containing dotted letters, in contradistinction to the ancient Arabic character called  ( ), in which there were no dots.
Dotted letters are further subdivided into fawqâni (فَوْقَانِی) those dotted above, and taḥtâni (تَحْتَانِی) those dotted below.

Dotted letters, whether fawqâni or taḥtâni, are further distinguished by the epithets muwâhâda (مَعَوْهَدَة) muṣānât (مُسَانَة), and muṣâllaqa (مُسَلَّلَقَة) according as they are marked by one, two, or by three dots.

(j) The system of transliteration in the present work is practically the Hunterian system. Modifications are q (instead of k) for ق, and m for w before a quiescent b or p: for the final Arabic vowels, a small a, i, and u, written above the line, and a small n for the nûn of the tanwin. In the rare cases where s-h and z-h are separate letters, a mark or comma is placed between them. Ex.—as, hal ܐܣْـل “more or most easy”, az, kâr ازَڪْر “blossoms.”

A final ی (or ݨ) pronounced like alif is ی. A silent َّ in خوَصَن is transliterated by ِ. In the few words where َّ is pronounced short, as in كُور “self” and نُو „thou”, it is transliterated ١.

The yâ or the hamza of the “yâ of unity”, etc., or of the izafat, are transliterated as pronounced.

Hamza in Arabic words is shown by a hamza, as in یَا.

Remark I.—In some Arabic words the alif of prolongation is omitted, but expressed by fatha written perpendicularly over it; thus hâzâ “this” is always written هِذا, and رحمٰن هِذا is usually in Arabic رحمٰن; vide also at end of ٢ and ی.

Remark II.—In Persian, an alif that is not mamduha or ‘prolonged’, as in اذِدْمُن is also by Indians incorrectly called maqsûra “abbreviated”, though this latter term is properly applicable only to a final ی and ی or ی: vide under letter ی.

(k) It will be seen in the table that there are two letters (ح and خ) transcribed by h, four letters (ظ - ز - ص - خ) by z, two (ط - ت) by t, and three (ص - ص - ث) by s. In Arabic all these represent different sounds, but the modern Persians make no distinction between the pronunciation of the various letters in each group. A few pedants and poets affect the Arabic pronunciation, generally that of Baghîdâd.

(l) Certain letters, especially at the beginning of words, are frequently placed, not alongside each other, but above one another: this is the case in combinations with ١ - ح.

(m) In the case of a change in letters as ﺭٰل “Ar., from ﺭل P., it will be found that a labial is changed into another labial, a dental into a dental, etc., etc.

1 There are five labials ب - ف - م - and بث. حروض tabaddul-i-ḥurûf.
Something similar occurs in the permutations of weak consonants, a vowel (English) being usually changed into a vowel.

Sometimes, however, a palatal becomes a lingual, as in صحین and کاج (m.c.) ‘squint-eyed.’

§ 2. Pronunciation (تلاقب) of Consonants.

Align. (a) The Persians, unlike the Arabs, look on alif as an original letter and not as born from ۱ or ۲. If it commences a word, it is to be regarded as having no sound of itself; it is merely a prop for the vowel (written or understood) that accompanies it: vide under § 4 (b).

If it occurs in the middle of a word, it is a prolongation of the short vowel fatb and is transiterated by a, irrespective of its modern pronunciation. In this position most Arabs, Indians, and Afghans pronounce it like a in ‘father’; Ex. کتاب kitâb ‘a book’: some Persians and some Afghans would pronounce this more broadly, like a in “ball.” This broad pronunciation is characteristic of the tent-people and of certain dialects in Persia.

In the Fârs dialect, a before n or m is nearly always pronounced like ۰; Ex. درکون “a shop” is dukün, and بام “roof” is bâm. This incorrect pronunciation is in certain common words, the colloquial pronunciation of many parts of Persia; for example نان “bread” and آ و “that” and its compounds are generally pronounced as though spelt nûn nokh, etc.

In many cases the alif is pronounced broad; thus باد “wind” is pronounced nearly like bâvd, the alif being given the sound of a in the English word fall. Some Afghans too have this broad pronunciation, but the Indians always pronounce the alif like a in the English word father. In Persia, however, if this last pronunciation be used, the word will be taken to mean بعد “after”, and even an educated Persian will be puzzled by it.

In Khurásán, on the other hand, the a is turned into alif; Ex. اندران for اختران “the women’s apartments”; and خان for خون “blood.”

For the pronunciation of alif with a hamza (f) in the middle of a word, vide under ع in this section.

Remark I.—

Align in arithmetic represents the number one; and in astronomical tables and almanacs, Taurus and Sunday. It also signifies an unmarried man.

1 In this case it is usually called hamza, to distinguish it from alif as a letter of prolongation.
2 There are two kinds of almanacs, تقویم فارسی in which the days, etc., are written in full, and تقویم رومی in which signs and the letters of the Azjad are used to represent the days of the week, etc., etc.
In Arabic it is a particle of interrogation; Ex. A-lastu bi-rabbi-kum, "Am I not Your Lord?" Quran VII. 168, whence the Persian اَلْيُسَى or روْز اَلْيُسَى, 'the day of the original covenant between God and Man at the creation.'

Poets frequently compare an erect stature,\(^1\) or the straight nose of a beauty, or sighs, to alif. Also الْيُسَى = "from the creation of Adam to the birth of the Messiah"; "the equinoctial line": alif, بَا "the alphabet," etc., etc. Alif is also a sign of the Unity of God.

**Remark II.**—Indian Grammarians assign various names to the letter alif according to its use:—

**Kinds of alif.**

1. **Alif-i rabiṭa** (الْيُسَى رَبِّي) "binding or copulative alif" joins two words that are identical; as, دَسْتُ دَسْتُ "from hand to hand; (a ready-money bargain)." This alif is also called **alif-i ittiṣāl** (الْيُسَى اِتْتِسَال) "the alif of junction", or **alif-i inhiṣār** (الْيُسَى اِنْحِيْسَار) "the alif of covenants". Some Grammarians style this **alif-i vasīl** (الْيُسَى وَسِيل) but vide (10).

Similar to the above is the **alif-i 'atf** (الْيُسَى عَطْف) "the conjunctive alif," which conjoins two dissimilar words; as, شَبَبُ-رُزَب (شَبَبُ رُزَب) "night and day; always": تَكَبُّ-پُ (تَكَبُّ پُ) (or takāpūy) "diligent search; bustling."

2. **Alif-i fā-iliyyat** (الْيُسَى فَاعِليّت) "the alif of agency"; as the alif in the adj. بِنَأ (بِنَأ) "seeing", which word has the force of a present participle.

3. **Alif-i mafʿiliyyat** (الْيُسَى مَفْعُولِيّت) that gives the force of the past participle; as, زَبَأ (زَبَأ) "adorned" (= زَبَأ).

4. **Alif-i maṣdar** (الْيُسَى مُصْدَر) which forms abstract nouns from adjectives; as, غِرَأ (مَصْدَر) "warmth", يُنَأ (مَصْدَر) "breadth", from garm and pahn adjectives.

5. **Alif-i tanwin** (الْيُسَى تَنْوِين) the alif of the Arabic accusative case; as, in the adverb دَاَّمًا دَاَّمًا "continually, for ever."

6. **Alif-i- qasamiyya** (الْيُسَى كَسَامِيّة) the alif of the Persian vocative when expressing an oath; as, حَقَّا حَقَّا "O, or by, God!"

When this vocative alif is not used in an oath, but as a simple vocative, it is called **Alif-i niḍāṣ** (الْيُسَى نِدَاّ) ; as, لا دِلَّا "O heart!" bulbula "oh bulbul!"

If however it is used in words expressing grief, etc., as in درَنَا "alas," وَفَرْنَا "oh help! or oh distress!" it is called **Alif-i nūdha** (الْيُسَى نُدْحَة) "the alif of plaint" or **alif-i madd-i sawt** (الْيُسَى مُدّة صوت).

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\(^1\) An erect stature is also compared to a cypress tree.
(7) *Alif-i dwâ'atamanna* ( alf دعاء و تامنْنَ ) "the precative alif in verbs"; as, *mabûdâ* مبود "may it not be"; *kunâd* كناد "may he do."

(8) *Alif-i tâhsîn-i kalâm* ( alf تحسين كلام ) "the alif of embellishment"; as, in *ânâ* "he said." This is also, and more properly, called *âlif-zâ'id* or "superfluous alif"; vide (12).

(9) *Alif-i mubâlagha* ( alf مبالغة ) "the alif of exaggeration" or *alif-i kâsrat* ( alf كسر ) "the alif of excess" is found at the end of some adjectives; as, in *khwâsha* "Blessed! How happy!"

This is also called the *âlif-i firâwanâ* ( alf فراون ).

(10) *Alif-i waslî* ( alf وسلي ) is said to be the superfluous alif at the beginning of certain Persian words; as, in *ushtar* (or *shutur") "camel" and also the alif in Arabic marked with a *wasl* وصل; ( م ), but vide (1).

This is really *âlif-i zâ'id.*

(11) In certain cases the *âlif-i ni'dâ* ب, vide (6), is also called *âlif-i mutakallim* ( alf متكلم ) "oh my respected kind friend."

(12) *Alif-i zâ'id* ( alf زائد ) "superfluous alif" is sometimes, in poetry, added for the sake of metre:

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ai saba br begaie ghanie pe amsheh ne
pê saisanâna kalam ma'ali wa dast
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Verses written on the tomb of *Mîrzâ Sâ'îb.*

In *râstâ,* *châpâ,* *sabzâ rang,* *sabzâ râng,* the *alif* is *zâ'id.*

**Vide** also 'Derivation of Words' for 'Formative Alif.'

(13) *Alif-i liyâqat* ( alf لياقت ) expresses fitness or capability; as, *khvâna* خوانا legible.

\[ B \] in Persian words is sometimes interchangeable with \( \hat{b} \); as, *zafân* زفان (for *P. zabân* زبان ) "tongue"; with *m;* as, *ghuzhm* غزم[ for *ghuzhû* غزب (old)] "a single grape"; with *v;* as, *vas* وس (for *bas* بس ) "enough"; *khvâv* and *khâv* (for *khvâb*) "sleep"; with *wor* *v;* as, *âw* (for *âb*) "water"; *nah vô* نهوب (for the Persian *nahûb* نهوب ) "fear." 2 Pronounced as in English.

Remark.—*Bâ-yi zâ'id* ( بای زائد ) "superfluous ب as in بروم: vide under 'Verb Transitive and Intransitive' and 'Prepositions.'

This letter is often called *bâ-yi muwâhîda* 'the single-dotted *b* ' to distinguish it from \( \hat{b} \).

\[ P \] is called *bâ-yi fârsî* بای فارسی or *bâ-yi *ajami* بای عجمی. There being no *p* in the Arabic alphabet, it is frequently interchangeable

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1 Still used in speaking by Zardushtis.

2 The letter that has been changed, i.e. substituted, is called *mubdal* مبدل, and the original letter from which the change was made is called *mubdal mínâ* مند ***(.***
with /ف/ as /fil/ (for /pil/) "elephant"; /safīd/ (for /sapīd/) "white"; /fīrūzī/ (for /pirūzī/) "victory."

The Arabic ٧ is generally written in Persian ۷ and so pronounced: vide under ٧.

٧ by the Arabs is pronounced like ٧h in Cuthbert, and sometimes as ٧; in Egypt it is pronounced ٧.

Among the Persians and Indians, it is an English ٧.

Some Afghans and some educated Indians give it the sound of ٧h.

J called یم-یا تازی, جیم تازی, جیم عربی, جیم عربی, or یم-یا’ارابی, to distinguish it from چ. It is the contraction for the two Muslim months Jamāda’l-Ūla and Jumāda’l-Ākhir. It is sometimes interchangeable with zh; as, kazh /کژ/ (old) (for kaj /کژ/) "crooked"; with چ and ژ; as, chuza /چوزا/ (old) for یژا /یژا/ "a chicken, and the young of a bird"; with گ; as, Jīlān for Gilān a province S.W. of the Caspian; with گ /گ/; as, kāj /کژ/ (old) for kāsh /کش/ "would that."

Ch called یم-یا فرآیند, جیم فرابیند, or یم-یا’اجامی, جیم اجامی. It is sometimes confounded with چ. It is sometimes interchangeable with sh /ش/; as, lalaksha /الشخا/ (for lakhshe /لخشخ/) "flame"; with ژ as, puchushk /پوششک/ (old) (for pizzishk /پیشیشک/) "a physician." In Arabicized words it changes to ص; as, ٧٠ (for ٧٠) "China"; صانج, Ar. (for ٧٠) "cymbals."

Called ہا-ی ہاتی, ہا-ی ہالقی, and ہا-ی مولما. The Arabs, some educated Indians, and some Afghans, make this a strong aspirate, something like the ہ in "haul" if this word be pronounced in the throat. To catch this sound, the beginner should copy an Arab or an Afghan many times when he says the word مامع صاحب /ساحب/ (he should also note the sound of ص in this word).

By the Persians this letter is pronounced like ٧, q.v.

Remark.—Children in Indian schools are taught to make a distinction in pronunciation when reading between چ and ٧, and between ص and ٧, but in practice, no such distinction is made.

Kh called ہا-ی ہاتی, ہا-ی مانگیا, خا-ی مانگیا, and ہا-ی موجیم. Great care must be taken to make this a guttural and not a ہ. (There is a story of a doctor who seriously alarmed a patient by mispronouncing the word خون /خون/ "blood.") It is sometimes interchangeable with ق; as, chaqmah /چقماخ/ (for chaqmag /چقماخ/) "flint or cock of a gun"; and with ہ; as, حاک /حاک/ (old) (for ہاک /ہاک/) "earth."

1 Ir. Abjad, it has the same value as ج, viz. 3.
D called ḏāl-i 'abjad; ḏāl-i ghayr manqūṭa, or ḏāl-i muhmala. It is sometimes interchangeable with t $; as, turrahī (for duhrāfādā') (for black partridge); with ūḏ; as, ustūz 1 āsāfā (for uthādāś) "master"; sāzāj Ar. form of sūda "a kind of plant"; with ū; as, dīzārī (for didārī) (also dīzārī).  

Z called zālī manqūṭa, or zālī mu'jama. It is sometimes interchanged with ā ā; as, ūnūtī. By the Arabs it is sounded like the th in "though," if, when pronouncing it, the tip of the tongue be thrust well forward between the front teeth of both jaws and slightly compressed: compare with b and s. 

By the Persians like ž; or as z in "zeal." It is a contraction for the month Zu'l-hijjah, while ū is the contraction for Zu'l-qadāh. 

R is always rolled and never as r in "are." Called rā-ye ghajrī manqūṭa, or rā-ye muhmala. It is a contraction for either of the months Rabī́. It is sometimes interchanged with l as nilafal (for nilafar) (ουλοφάλ*) "a convolvulus; also "a waterlily"; chanāl (m.c.) (for chanār) "plane-tree."  

Z called za-ye havaz, za-ye manqūṭa, and za-ye mu'jama. It is sometimes interchangeable with ž; as, sūj 8 sūrā (for sūzā); with ñ, as, gurāgh (for gurīzāf); with s, as, Ayās (for Ayāz); with ž q.v. Ži (ž) is a poetical contraction of the preposition žā.  

Zh called za-ye farsi, or za-ye 'ajamī. It interchanges with ž. It is pronounced as j in French jour or as s in "measure."  

S called sin-ye ghajrī manqūṭa, and sin-ye muhmala. It interchanges sometimes with ū; as, kustī (for kushī) (κυστί) "wrestling"; also the Zardushthī belt 4 worn under the clothing, and ẓūf, ẓūfī "musk." Also sometimes with ẓ; as, ẓafī for ẓafī.  

Sh called shin-ye manqūṭa, and shin-ye mu'jama. It is an abbreviation for Shamāl "the North." It interchanges with ž; as, pāchān (for pāshān) "scattering"; with ž; as, kāj (for kāshī) "a pine"; also with s q.v.  

S called sādī ghajrī manqūṭa, and sādī muhmala. It is the abbreviation for the month of Safar. And 1 Pathāns say ustūţ in Pushtoo.  

2 Ṣ and ū are sometimes interchangeable. Ex. ẓūfī * ẓafī.  

3 Still used in speaking by Zardushtīs.  

4 The Bombay Parsees call this belt kūṣṭī, but the Persian Zardushtīs call it kushti.
also for the word ُسَدِيق standing for "genuine" which shows that an account has been audited; hence ُسَد كرَدان (old) to so mark an account, etc. By the Persians it is pronounced like س. In Arabic a stronger and harder sibilant than in English. Educated Indians and Afghans affect the Arab pronunciation: vide remark to ج. ُسَد

ض ُزَد لى منْقَعْتا, or ُزَد لى مُعْجَمَاء. Pronounced by the Persians like ز, i.e. like ز in zeal. In بَغْدَاد like the th in though if pronounced with the tip of the tongue behind the root of the front teeth of the upper jaws. (In Egypt a hard palatal d).

ط ُتَي called ُتَيُحُلُّي, طَي حَي حَيّ, تَيُ ꜗ هِرْي ꜗ مَانْقُعْتا, and ُتَيُ مَعْمَالا. By the Persians pronounced like ت. By the Arabs a hard palatal t. Educated Indians and Afghans imitate the Arab pronunciation. It interchanges with ت; as, جخطه.

ظ ُو called ُو يِمْلَعْتا طَي مُنْفَوْطَا, or ُو يِ مُشْالَا. By the Persians, like ع. In بَغْدَاد like the th in though pronounced naturally.

ع ُعِنَى ꜗ هِرْي ꜗ مَانْقُعْتا عَسَى عَنِ ꜗ وْطَا, or ُعِنَى مُعْمَالا عَسَى عَبْلَا. It is often in Persian not distinguishable as a separate letter (as prosody proves). In some words it is interchangeable with ع h. It is transliterated by an inverted comma.

In Arabic the ع is a strong guttural. Few Persians can imitate the Arab pronunciation.

At the beginning of a word, it is by the Persians treated as though it were the prop for a vowel. Ex. جُعْبَاد "adoration" (as though spelt ج.ع.ب.د). 1

At the end of a word it is, in Persian, either quite silent as جم jam', 2 or else more properly there is a slight vowel sound like a half a or half e as in ُجَمَّم طُمْع. The Persians never say ُجَمَّم 'like the Indians. 2 Many words like جم jam' and من man' are often pronounced with a drawl, and a peculiar intonation that sounds affected to English ears; such words are not pronounced in the least like جم jam or من man: If so pronounced they will often be unintelligible.

In the middle of a word this letter has a half-bleating sound like

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1 By the Persians ع is pronounced as though spelt عَرْف, but the Arabs would give a distinct and peculiar sound to the consonant ع before pronouncing its vowel ع - ُع.  
2 This at least is the case in Southern Persia with some words of three letters ending in ع. In the more accurate pronunciation of the better classes in Tehran the final ع is perhaps always pronounced though slightly.  
3 The Arabs fully enunciate this final ع, though not quite like the Indians.
a double $a$; Ex. سع $sa’d$ is pronounced $sā-ād$.$^1$ Words like are pronounced $i-i-tibār$ and transliterated, of course, $i’$titār. [An Arabic word with a mute hamza in the middle, has, in Arabic, and should have in correctly-spoken Persian, this same half-bleating sound; Ex. مأمَر $ma’mūr$ "ordered; a commissary" (pronounced $ma’amūr$)].

When $ع$ begins a middle syllable of a word, there is a very perceptible pause in the enunciation; Ex. تلُمة $qal’a$ “a fort”: care must be taken to make this pause in the correct place, as the pronunciation $qal’$a or $qal’a$ is generally unintelligible. The Arabs do not make this pause.

$ع$ $Gh$ called $ghayn-i$ $manqūṭa$, or $ghayn-i$ $mu’jamah$ فِين مُعْجَم. A hard guttural something between $gh$ and $r$, the $r$ being sounded much like the $r$ in $Parisienne$, by a "Parisienne." It represents 1000 in arithmetic and hence is with Persian poets a symbol for the $bulbul-i$ $hazar$ $dāstān$ بلبل هزار دستان. It interchanges with $ق$ as $ayāq$ (old for $ayāq$) "a cup."

$ق$ $F$ called $fā-yi$ $sa’fōs$ فَأَيْ صَعْفَس: sometimes interchanges with $ب$ $q.v.$

$ق$ $Q$ called $qāf-i$ $qarshat$ قَاقُ شَرْشَت. Sometimes interchanges with $ع$ $q.v.$

In Baghdad and by Persian Turks often pronounced like a hard English $g$.

A guttural like $q$ pronounced from the depth of the throat as if undergoing suffocation, or like $ck$ in stuck when pronounced at the back of the throat. It must not be pronounced like $k$, a common English mistake.

By the uneducated it is confused with $ع$, and even educated Turks give it this pronunciation in certain common words: Ex. $غدر$ $ghadr$ instead of $qadr$ $قَدَر$. In Turkish words used in Persian, the two letters seem interchangeable: a Turk of Persia will often spell the same word with either letter indifferently.

The distinction in spelling is generally observed between لَُف $"a$ eunuch” and لَا $"a$ master”, but both are colloquially $āghā$.

$ک$ $K$ called $kāf-i$ $tāzi$, or $kāf-i$ ‘arabi $کاف عربی$ کاف تازی. It is in Persian frequently confounded with $gāf$.

$ک$ $G$ called $kāf-i$ $jārsī$, or $kāf-i$ ‘ajamī $کاف عجمی$ کاف جارسی or $کاف أمی. It is sometimes interchangeable with $ج$ as $lijām$ لجیم لِجِم for $lagām$ لَگم $لکم $"bridle; halter” (Persia).

$L$ is an abbreviation of the month $shavvāl$ شهرال. Poets compare it to a ringlet.

$م$ $M$ is an abbreviation for the month $Muḥarram$ مُحَرَّم. It sometimes interchanges with $ن$ $n$; as, $bān$ پان (m.c.) (for $bām$, پام $بام$ (m.c.).

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$^1$ Vide Haggard and Le Stranges’ $Vazir-i$ $Lankurān$. In $ba’d$ بعد the double sound is less perceptible.

$^2$ Pronounced $būn$ and $būm$. 

2
There is no nasal $n$ in Persia. In India, however, $n$ is in some words almost nasal or is imperfectly pronounced, as in *chunān*, *jahān*; it is then called *nīn-i gḥunna*; 2 but before a vowel (and consequently before an *iẓājal*) the nasal sound disappears. It has usually the sound of $m$ when it immediately precedes $b$ (or $p$ ẓ). Ex. تدبُل (tanbal) "lazy" is pronounced tambal: note that this is transliterated $m$. Nasal $n$ always follows a long vowel.

At the beginning of a word, or in such words as *javāb* "an answer", *sāvāb* "rectitude", *nāb* *sāvāb* "a reward" or "a good work," it is amongst Persians a consonant like $v$; but amongst Arabs, Afghans and Indians it is a $w$, like the $w$ in *we* or *went*. In Persian it is pronounced like a $v$, or between a $v$ and a $w$. The $v$ sound is common in Isfahan and Kirman.

Before an *alif* and after خ, و has, in pure Persian words, no sound; Ex. خواهر - خواهر, etc., are pronounced *khāhar, khāhish*, etc.; there is, therefore, no difference in pronunciation between *khwāstan* "to wish" and *khwāstan* "to rise up": this silent $w$ is transliterated $v$. *Khwāsh* and its compounds are pronounced *khish* (transl. *khwish*). In Arabic words, however, خ is pronounced, and after *alif* is pronounced; Ex. خ خوراک: In خوراک "to eat" and its derivatives, خ is pronounced like *pisḥ* and is transliterated $u$; also $dū"two",tū "thou", $khud"self", khūsh "pleasant", $khurs̄̃d"the sun",$ khursan "happy". خ and خ are often pronounced chi and hamchi.

A few Arabic words like حیة "life", صلَا "prayer", are generally in Persian phonetically written حیاة and صلا, respectively.

V is sometimes interchangeable with ف, as *yājā* *yana* (old) [for *yāvā* (m.c.]) "vain, foolish". The $vāv$ that occurs before an *alif* and is not pronounced, as in *khvāstan* "to wish", is called *vāv-i ma’dūla* تاذَّ "distorted $vāv$, or $vāv-i ishmāmi-zama" تاذَّ "the $vāv$ that gives a smell of $v$": this is maktūb-i ghayr-i malţūf (مكتوب غير مملوَك) "written but not pronounced." A $vāv-i malţūf-i ghayr-i-maktūb (مكتوب غير مكتوب) تاذَّ "a peacock," but the more correct form تاذَّ تاذَّ is also found. In Ar. both the $vāw$s have the sound of $w$ in this word.

Remark.—A letter that is written, but not pronounced, is also called *harf-i masrūq* (حرف مسروق) "a stolen letter." For further remarks on د, vide under vowels § 3 (b) and (d).

1 In Arabic the nasal $nīn$ occurs before the letters $s$, $th$, $d$, $j$, $w$, $t$, as in the words *ṭalāk* "from thee", *ṭāth* "thou"—Azoo.

2 *Nīn-i gḥunna* only occurs after the weak consonants $s$ - $w$. 1. 1
H called hā-yi havvaz (های هَوْز) or hā-yi mudawwara (های مدوَّر) (round hā). A decided aspirate like h in hope, except when it ends a Persian word 1 or a feminine Arabic word (which is always preceded by a fatḥa 2). In this case it is called the "obscure," "imperceptible" or "silent h", and is transliterated a; Ex. یکَانَہ "a house", سَیَف gufta "said" (Past Participle). This 'obscure' h is in India pronounced like fatḥa, but in Persia it is pronounced like a short e, or ē as khānē or gufte. (If the silent h precedes an alif, as in مَعَ "I have said", there may, it is said, be a slight breathing sound of the h, as guftah-am, but the writer is of opinion that this sound is imaginary and that the h generally remains silent.

In the first case, i.e. when aspirated, the sh is called hā-yi mafsūzī (های مفسوظ), hā-i mužhar or zāhir (های مظهر or ظاهر), or hā-yi jahī (های جابی) "manifest," i.e. sounded; in the second case it is (مخفی) hā-yi mukhtafī or makhfī "concealed", i.e. mute.

The h is distinctly but not too markedly sounded in کُنَ "nine", کُنَ "place" (Imper.), یک bih "good" (but یک ba or bi, the preposition "to" or "for"), یک یک bah bah (m.c.) "well done, excellent," and in such like words. 3

In یک si "three", یک chi "what?", یک ki the interrogative pronoun "who?" and the conjunction "that", there is no aspirate, and the final sh is pronounced like short i.

In یک na and یک ma "not", it is silent according to rule; but یک mih "great", also "a mist, fog", and یک mah moon.

Final sh after یک or یک is fully sounded; Ex. یک padīshāh "a king", یک guh "human excrement", etc., etc. In یک shah "king", یک mah "the moon" or "a month", یک rah "a road", where the fatḥa stands for alif, the final h is aspirated.

It must be distinctly pronounced in words like مهر mahr, مِهْر mihr and مَهْر muhr and in similar words, and in the proper names مَهْر Tih-rān 6 and مشهد Mash-had.

A final silent h will sometimes become ق in Arabic, as fustaq قسق: Ar.

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1 Some grammarians consider the Persian silent sh to be a vowel.
2 Except when changed into ہ. The sh is not silent in Arabic. This final sh can only be silent (in Persian) when not an original letter.
3 Note that when final sh is sounded, it is transliterated by h and not by a. Ex. یک dah "ten."
4 Three distinct syllables, not two as in India.
5 Two syllables, not three. In 1908 Persian newspapers changed the spelling to تهران.
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(for pista پسته P. "a pista-nut"; also, ج، as nākāj ناکاج (said to be Arabic) (for nāgāh ناغاه P.) "suddenly."

In Arabic, final ی is in certain cases written ی and is then called by the Arabs tā marbūtaٽ and by some Indians hā-lā, and is in classical Arabic pronounced like ی except in pause or before a vowel. In Persian this is often pronounced and written ت; Ex. حالت instead of حالة. In English dictionaries this is generally treated as the fourth letter of the alphabet, i.e. as ت.

Sometimes the same word is written both with ی and ت, but with different significations. Ex. ال alā is generally so written when it has the signification of an instrument or apparatus,١ but ال alat (pl. الات) when it signifies "penis." این نوشته صحت دارد "is this paper correct?", but این نوشته صحیح دارد "is this paper signed?"

This distinction is, however, seldom observed and is considered pedantic, thus jihat "cause" and qimat "price" may be written both جهت and جیم or قیمت and قیمت.

Vide also remarks on حيات and صالف at the end of ع.

ي Y, ی-ی tahlāniyya ي نعتانیه. At the beginning of a word is the English consonant ی; also in the middle of a word after an initial long vowel; Ex. يا aya "whether." When, for the sake of euphony, the initial аліf of a verb is changed into ی، this letter is pronounced ی as it retains its original short vowel; Ex. from امتداد āmadan "to come", میا mayā "don't come"; نیفتاد nīftād "he did not fall", etc.

In the middle of words، ی also represents the long vowel ی (pronounced as i in pique) or a diphthong ای: vide § 3 (d).

At the end of a word it is a long ی، but at the end of the words بالی and خیلی it is sometimes shortened; thus bāle or bāli and khayle (for khaylī or khailī). It is long in the verbal prefix می، thus می-غیلت: but is sometimes in careless talking pronounced short. (The Afghans and Indians pronounce this prefix می).

In Persia, as in India, the dots are never written under the ی where final: in some printed books, however, the dots are inserted. In Arabic the dots should be omitted in the alif-ی maqṣūra.٢

A ی at the end of a word, and preceded by a fathā, is pronounced like alif، and is transliterated ج: thus دعوری (also in India written دوئری) is pronounced da'wa. This ی، is in Arabic called ال ف متروکة alif-ی maqṣūra "the abreviated alif", as opposed to alif-ی mamdūda (ال م مدردة) "the

1 Colloquially in Indian schools te-gird.
2 In modern Persian, often incorrectly spelt باقله; it is pronounced bāqile.
3 In Persian this ی is often written as alif.
prolonged *ali’* [vide § 4 (d)], and is not sounded when in contact with *ali’-i wāṣl; thus دعو м in ام to ‘ث ‘the contention of the moderns’’ is pronounced ḍa’va‘l-muṭa‘akkhirin.

Note that in the Persian-Arabic compound *ālānder* or *ālānder* the ی is in reality a final letter, and the comparative suffix ن in can be written separately, as اولی ثر.

**Remark I.**—In Urdu or in Indian writing *yā-e ma’kūs* or “reversed *yā*” (ـ) is written at the end of a word to show that the ی has a majhūl sound. In modern Persian the ‘reversed *yā*’ has the same sound as the ordinary ی.

In the Turkish suyursat “supplies levied in kind”, the ی is frequently omitted, both in writing and pronunciation; it is however better to omit it in both cases: this word has no singular.

For further remarks on ی, vide § 4.

**Remark II.**—Even when quoting Arabic or reading the Qur’an, the Persians do not try to give the Arabic pronunciation to all the Arabic letters. Indians and Afghans, on the contrary, not only attempt but greatly exaggerate the Arab pronunciation of certain letters.

For the Arabic and the Persian pronunciation of the alphabet and the form of certain letters before the *izafat*, vide ‘Peculiarity of Arabic Words.’

In Indian dictionaries a letter preceding another is termed وما قبل, and one following another is styled ما بعد: thus in the word رب, the letter *rā* is ما قبل با mā qabl-i bā.

§ 3. The Short and Long and Diphthong Vowels (in the middle of words).

(a) There are no regular vowels in the Arabic written language, but the Arabs make use of the three signs َ ََ َّ [vide table, § 1 (c)] which they call al-ḥarākāt “the movers” (lit. “motions”), and one of these signs placed above or below a consonant determines its vowel sound. When a consonant is accompanied by one of these “movers”, it is called متحرک muta‘harrik or “moving.” The short vowels were originally quite unrepresented. As the “movers” only give the vowel sound essential to a consonant, it is obvious that they cannot stand alone at the beginning of a word: vide § 4 (c).

For pronunciation, vide Table.

(b) The letter having kasra or zir below it, is called *maṣūr* (مکسور), that having fatha or zabar above it, *maṣlūh* (مفترگ), and that having *zamma* or *pish*, *muzāmūm* (مضرم).

(c) In Arabic, the vowels, as terminal signs of inflection, are called *raf*,
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(وُنِعّ) or nominative ۲, jar (جُرّ) or genitive (ـٓ)، and nasb (نصب) or accusative (ـَ)， and the words, not the letters, so marked, are styled marfū‘ (مَرْفُوع) and mansūb (منصوب)：vide § 8.

Remark.—The short vowel i is in Persian oftener pronounced like e in ‘fen’ than like i in ‘fin.’ Also fatha is locally so pronounced, as kerd for kard.

(d) Long vowels (in the middle of words).

Alif، و and ى are weak or infirm consonants١ or semi-vowels and correspond respectively with the ‘movers’, i.e. the short vowels a، u، i.٢ In Arabic writing the long vowels are formed by a combination of two of these affinities; (Ex. ُبُ، ُدُ، ُبُ and ُبُ) and pronounced like a in father، u in prude and i in police or pique.٣

Remark I.—In ظ، the alif is written to indicate that the fatha belonging to the ؤ is prolonged in sound：vide § 2 (a).

Remark II.—The و and ى of prolongation and الف المقصورة، (ؤِي or ئِي) are before (vide § 2، p. 21) a wasla shortened in pronunciation، thus ئِي الفور is pronounced fi’l-fawr (فِی الفَؤْر).

(e) Diphthongs (in the middle of words).

By combining fatha with ى and with ؤ، the diphthongs ai or ay، and au or aw، are formed، and pronounced like ai in aisle (rare in Persian) or ey in they، and ou in stout；Ex. یَلِ mail* or mayl ‘inclination’، صومُ 9 saum or saum ا‘ fasting.’

In modern Persian the ay is most often pronounced like ey in they；Ex. عِلَيْه is pronounced both khaili and kheyli (also khailé، etc.، etc.) (vide under letter ى)؛ also the au sound، characteristic of the Arabic، Afghan، or Indian accent، tends towards the sound of o in hose.

(f) The original Persian vowel system was that of the Sanskrit، with the semi-vowel ri peculiar to the latter excluded.

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١ حروف علة “weak letters” is the term applied to و - ى - ا١ as opposed to حروف صوتية the ‘real consonants.’ These are included in the school rhyme:

حروف علة نام باشد و اف و باي را
هرکا دردي رسد ناجار گویه وای "را

٢ Hence alif is called ukẖ-i fatha ‘sister of fatha’؛ vau is called ukẖ-i zamma ‘sister of zamma’؛ and yā is called ukẖ-i kasra ‘sister of kasra.’

٣ When ى and ى - و - ى - ي form vowels they are called حروف المِلّ huruf-‘l-madd ‘letters of prolongation’، or huruf-‘l ishhāb حروف الإشبع “letters of filling up or impregnating with a sufficiency of colour.”

٤ In modern Persian pronounced more like meyl and 9om.
When  and  follow a consonant unmarked by a short vowel or by jazm, they were said to have an open sound called 

\[ \text{majhūl}, \]

or "unknown" (i.e. unknown to the Arab invaders); Ex.  mor an ant,  sheer "a lion"!; but when  was preceded by a consonant pointed with  或  with  , the sound was called  

\[ \text{ma'rūf} \text{ or "known"}; \]

Ex.  mūsh "a mouse":  sheer "milk."

The majhūl sounds  and  are still preserved in the Persian spoken by Afghans and Indians, but they are now unknown in Persia: in modern Persian "an ant" is called  mūr, and there is nothing in pronunciation to distinguish the word for "lion" from  sheer "milk."

Remark I.—There are thus, exclusive of the majhūl sounds, at least nine vowel sounds in Persian,  a,  ā,  ī,  ū,  ā, and diphthongs  ai,  ay, and  au. The last takes the place of the au sound characteristic of Indians.

Remark II.—To sum up the remarks on the weak consonants,  و -  (حروف علّت), when  and  are initial, or are movable in the middle of a word, they are real consonants and are pronounced with their proper vowels; when they follow a jazm they are consonants, as in  juzv; and when they follow a consonant that has neither a vowel nor a jazm they were in classical, and are in Indian Persian majhūl. When the consonant preceding  has a pish or zamma (٢) the sound is  u; when the consonant preceding  has a zīr or kasra (١) the sound is  ī.

When  and  follow a consonant that has a zabar or  falāh— they may be called diphthongs.

§ 4. Hamza  (١) and the short vowels at the beginning of words.

(a) In endeavouring to pronounce a vowel without a consonant, a distinct though slight effort is made with the muscles of the throat; this jerked sound or hiatus is by the Arabs called  hamzah, which signifies "prick, impulse", and is represented by  ب, the form of which has arisen from the

1/In Persia lion is  sheer "shīr" and a tiger  babr. In India the tiger is called  sheer and the lion  babar: the word  sheer is also loosely applied to the leopard, panther, etc.

2 i.e. in Persia. Dr. Rosen justly remarks in his grammar: "The Persian of India may be looked upon as a petrification of the old classical language. It has also preserved the "majhūl" vowels  and  for  ā and  ā, and many other differences of pronunciation. The Persian-speaking Indians, whose studies are mostly confined to the classics and poetic exercises, have followed none of the developments of the modern language." The Persian of India, therefore, though far purer both in idiom and pronunciation than the language of Persia, sounds pedantic, and is almost unintelligible to ordinary Persians.

Denotes "pressure" or "puncture." Among Arab grammarians the first letter of the alphabet is more generally called  hamzah.
letter £ of the word َتَطْلَعُ. In other words hamza represents the cutting off of the stream of breath preceding or following a vowel.

In Arabic, hamza is placed over or under alif, or over ِ and ى, but when final is written by itself, and may follow any of the letters. The letter so marked is called ُمُهَمِّذ or ُhamzated", a term also applied to a word having hamza for one of its radicals.

Remark.—Alif when it is merely a letter of prolongation is not hamza.

(b) Short vowels at the beginning of words. In most cases alif occurs as the bearer of hamza and then performs a function essentially different from that in the Remark to § 13 (d); Ex. ُابُ, ُأَعْبُ. When an ى sound follows, then the sign £ is placed under the bearer ی, as ۱.

For the pronunciation of a silent hamza in the middle of a word, vide under letter £ § 2. In the word ُمَاذْرُونَ mażûn "permitted", the hamza is silent, and, having no vowel to give it life, it represents the jerked sound mentioned in the beginning of the paragraph; and, as the first letter, viz: ُ is pointed with ـ، the two together in Persian give the half-breating sound mentioned in the remarks on the letter £ § 2.¹ In the word رَلْيِسُ ra'is "a head", "a chief", the hamza is not silent, but is marked with ـ and is consequently pronounced like ١ at the beginning of a word. In the words أُكَرَاءَ - صَرَعُ أُكَرَاءَ، the final £ has no vowel and also follows a letter without a vowel. The Arabs would pronounce the final £ in these words something like shay-۱، sū-۱ umarâ-۱، but the Persians ignore the £ in such Arabic words²: they do however pronounce the £ at the end of ضَرَعُ، probably to distinguish it from the Persian word ضَرَعُ "direction, towards."

In the pronunciation of an Arab, the hamza is an articulation very perceptible, especially when it begins a syllable that is in the middle of a word, as in قُرَآنٝ- ُقُرَآنٕ ۳ which are not pronounced qur-۱َانٞ and jur-۱َاتٞ.

¹ Note that though the £ is marked with ـ the 'hamzated' alif does not serve to prolong the sound of the ـ as would be the case if hamza were absent from the ی; thus to all intents and purposes alif+hamza (or hamza) and alif are two separate letters.

² This final £ in Arabic must not be confused with the Persian £ following a silent ِ (or a ی) as a sign of the genitive case. That the Persians do ignore the Arabic £ in such words as أَمِرَاءُ and شُهَدَاءُ (Arabic broken plurals of أَمِيرٞ and شَرِفٞ), is shown by their manner of writing these words in a state of construction, thus: أَمِرَاءُ وَيْتُ or أمِرَاءُ وَيْتُ "the nobles of the time".

³ When hamza is found at the end of syllable, it is in Urdu changed into the letter of prolongation corresponding to the short vowel that precedes; thus مُرْسَمٞ and مُرْسَمٞ نُذِّیرٞ and مُرْسَمٞ مُمِینٞ.
(c) The latest Arabic Dictionaries treat alif-hamza as the first letter of the alphabet, and alif alone as а, or ی; for example, if it be desired to look out the Arabic root ُسَدَلَ "he asked", the I must be looked for at the beginning of the alphabet; if however it be desired to look out ُسَدَل "it flowed", the alif must be treated as ی, and the searcher must look for a word spelt یس، یل، یل (instead of یس، alif، یل), while for ُسَرَ "he scaled a wall", he should look for یس، یاء، را. The reason is, that, in Arabic, alif is not considered an original letter, but is supposed to be the offspring of one of the two weak consonants یه، ی،¹ and according to certain laws of euphony a weak consonant undergoes certain changes or permutations when it comes together in a 'measure' or 'form' with a vowel that is not analogous to it: accordingly, in the last two examples, an original یه or ی has by permutation been changed into an alif. Similarly ی "a prophet" is from یبٍ "البیاعی"، and the letter after ی must be treated as the first letter of "the alphabet."
The second letter of ُسَلَ is hamza, because it is mutaharrik or movable, while the second letter of ُسَل is called alif, because it is a letter of prolongation. Hamza, however, may be یسکین, as in یاس.

(d) Long vowels at the beginning of words. As already stated, the long vowels are formed by a combination of a short vowel and the weak consonant that is its affinity; and the manner of writing the long vowels in the middle of words has been demonstrated in § 3 (d). It follows by rule [vide short vowels at beginning of words (b)], that the long vowels at the beginning of a word are introduced by a hamza, thus یبَ=یب، and یبَ=یب. Similarly ی should =یبَ; but to avoid this awkward form the second alif is written over the first, thus ی: this alif on the top is called madda "the mark of madd or prolongation."

(e) By the same rule the "diphthongs" at the beginning of words are written یبَ aib (or ayb), and یبَ aub for aub); for pronunciation, vide § 3 (e).

¹ It will be noticed that the three weak letters or semi-vowels are alif، وَب and یا. The hamza is a strong letter, although in certain cases it is liable to modification or change like any of the weak letters. While وَب and یا are sometimes real consonants, the alif is not regarded as such at all; but only as a prop for hamza, or as a letter of prolongation, as in the word ُسَل.

² An alif so marked is by some Grammarians called alif-i mamduwa، as یاكهن Pr. some." Alif-i mamduwa can only occur at the beginning of a syllable: یفران. In Arabic the term alif mamduwa is restricted to a final alif followed by as in سما، یطا، یحا. It should be noted, however, that the term alif mamduwa is not used in the sense of a word in which the alif is not pronounced, as in یعوه، یعوه، یعوه and یعوه.
As in Arabic, *hamza* following a long |ā| is written on the line,\(^1\) the *alif* that precedes such a *hamza* is generally marked with a *madda*, but this *madda* has no effect on the pronunciation; thus in Arabic ٍ جاء, for ٍ جاء, "he came." This is also the case when ٠ or ١ act as bearers of *hamza*, e.g. ٠ نآيلل ض٠١٤١٤٠.*\(^3\)

Final *hamza* in Arabic words (as مَبَعَج) is rarely written in Persian, and always disappears in writing before the ی of the *izāfat*; as، إطبای دووچی "medical officers of the Military Department": were the ٠ retained, the ی might be mistaken for the ی of unity: vide Remark to (g); vide also § 26 (f) (2).

(!) In Persian the sign ٠ over ی at the beginning of words is omitted, even in words fully pointed with the vowels, etc.; and in the dictionaries, Persian and Urdu, no distinction is made between *alif* and *hamza*; i.e. both are at the beginning of the alphabet.

*Hamza* corresponds to an English hyphen in such words as re-open,\(^4\) and is then written over a ی (٠) without the dots: in other words, *hamza* is thus written, instead of over the prop *alif* in those cases when (according to Englishmen) one syllable ends in a vowel and the next begins with one; Ex. ١٠ یدافا "benefit" instead of ٠نادف or ٠نادف.\(^5\)

When two ی come together, it is more correct to omit the dots in the first and place the sign ٠ over it, as: ٠پادیان "to stand firm." This word may also be written ٠پادیدان یپاییدن، but in this case the ی must be treated as a consonant and transliterated ی. Similarly ٠گنیش "gunjāish" or ٠گنیش گنیش.

Strictly speaking a *hamza* in Persian ought to be used whenever a

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\(^1\) As a rule *hamza* has in Arabic no bearer when it is movable by a *fa'ha* and follows a long vowel, or when it is final and preceded by *sukūn*. In words like ٢، ٢٢٢٢, i.e. in words where the long vowel preceding the *hamza* is ی، the *hamza* is placed on or above the line, or is written over a ی (without dots): thus ٠ or ٢، ٢.

\(^2\) In Modern Persian usually pronounced *qāyil*.

\(^3\) In Persian, it is optional to write or omit the final ٠ in such words.

\(^4\) In Urdu a *hamza* does duty for a hyphen, e.g. ٠جا٠ ی ٠جا٠ "may I go?", ٠جا٠ "go."

It will be seen that the Persians and Indians have extended the use of the Arabic orthographical sign *hamza*.

\(^5\) In Persian pronounced *fāyida*. A *hamza* is not correct in such Persian words as ٠گَوَن cow, though Indians do write ٠گَوَن (gāwō). In مَفَدَت ٠قَؤَیدا and such words no *hamza* can be written, as ٠ is a strong ٠ and cannot take ٠.
syllable beginning with a vowel is added to a root, thus: ۱ (for بد-ی‘ایبد-ی‘) 
and دیده‌ایم (for دید ایم دیده‌ایم), but this rule is only observed in certain cases when it 
is necessary for distinction [vide Remark I (g)]. For the Persian "hamza" 
as a sign of the genitive case, etc., after an obscure ی or after a final ی, vide 
§ 26 (f); as substitute for the ی of unity, vide § 41 (c) (d).

(g) Hamza in the middle or at the end of an Arabic word used in Persian, 
is often omitted, both in pronunciation and in writing; as, قائم qāyim for قائم 
gā‘īm, but generally سأیل سائل, rarely سأیل سائل.

Remark I.—The practical uses of hamza, and its omission in modern 
Persian, are best illustrated by the following examples: گداگ "beggar"; 
گداگی "begging"; گگ "a beggar"; گداگی کرمان "the beggar of Kerman."

It will be noticed that the distinction between the words for "begging" 
and "a beggar (with ی of unity)" lies in the accent only.

Mاهی "fish"; ماهی ماهی māhi t 3 (class) "a fish" [yak māhi in 
m.c.] ی ماهی دیگر: یک ماهی دیگر yak māhi-i dīgar (m.c.) "one month more"; 
yak māhi-yi dīgar (m.c.) "one fish more"; also in m.c. ماهی دیگر māhi-yi 
dīgar and classically ماهی دیگر numāyam "I show 
but نمایم numāyim "we show."

Remark II.—Note the division of syllables when ئ occurs in the middle 
of a word: جره ی occurs ئ in jur-at (not ju-rat). In the same way قرآن Qur-ān: or مسأله mas-ala.

§ 5. The letter ی (at the beginning of words).

In Persian (but not in Arabic) the consonant ی at the beginning of a 
word is pronounced like the consonant hamza, thus ئ کی is pronounced like 
ی، and ئ "defects, vices," as though spelt ی، vide § 20. In the Roman character, ی is transliterated by a 
reversed comma above the line.

1 دئی would in modern Persian be taken to be بذئی "a badness," but in 
جدئی the hamza is necessary. When a syllable begins with a vowel, the 
mark hamza is used to introduce it. But this hamza being written above the 
line requires "a prop"; and this in the case of a is ی, in the case of ی it is ی 
(with or without ی), and in the case of ی it is ی (with or without ی), only that in the 
initial form this last is [often] distinguished from the ordinary ی by losing its dots: e.g. 
، ی a question," مسأله mas-ul "inquired of," لفیدا fā-īda "advantage."

Palmer's Concise Eng.-Per. Dict.

2 Note the different position of the accents in the two words.

3 For ماهی.
§ 6. Jazm or Sukūn.

(a) In Arabic and Persian, the first letter of a word is always accompanied by a vowel, hence in the mouth of an Arab or Persian a word like Smith becomes Ismith (or Ismit).\(^1\)

When a consonant in the middle or at the end of a word is followed by no vowel sound, it is said to be sākin، ساکن，i.e. "quiescent, inert, or mute," and the symbol called جزم jazm "cutting off, or amputation," or موكون sukūn "rest" \([\underline{\text{A}} \underline{\text{O}} \underline{\text{O}}]\) is placed over it. In the word مَرِدْم mardum "men," the first letter (ᵐ) is "moved" by fāthā, but the second letter (ᵢ) is "quiescent, inert, mute, or silent," having the sign jazm (ᵣ) over it; while the third letter (ᵰ) is 'moved' by ẓamma or pish; and finally the last letter (ᵐ) is "quiescent."

A letter so marked is called sākin "quiescent" or majzūm; it has none of the حركات تلألآإ. When two or more quiescent letters occur together, the first only is termed sākin, the others being termed mawqūf موقوف "dependent on" or "supported"; thus in دوست dost "friend" the ئ is sākin and the س and ٹ are mawqūf.

In Persian (but not in classical Arabic), the last letter of all words is quiescent; this being a rule, the sign jazm is omitted in the case of final letters. Jazm therefore signifies that (in the Roman character) two consonants in the middle or end of a word have no vowel between them.\(^2\)

(b) In such words as ننام - ننام, great care must be taken in Persian to avoid even the suspicion of a vowel between the two last letters; many Persians pronounce these words almost like tīfā, naqlā, nagdā, and in the two last words slightly dwell on the fāthā. The Arabs and Indians pronounce these words less affectedly; the Indians as though they were tīfel, naqel, naged.\(^3\)

Remark.—The presence or absence of a jazm in a word of three letters, sometimes completely alters the meaning, e.g. نفس nafs means "passion"; "the penis"; but نفس nafas means "breath"; جرح "a fissure and the privities of a woman;"" but جراح jaraḥ "freedom from grief or sorrow."

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\(^1\) Few illiterate Indians can pronounce two consonants at the beginning.

\(^2\) In Hindustani a few words begin with two consonants with no vowel between them. In such cases a jazm is not written over the first letter as theoretically a quiescent consonant cannot occur at the beginning of a word. It is for this reason that a vowel is often inserted; thus Brahmān is often pronounced Brāhman.

\(^3\) Barf "snow" is in India pronounced baraf; this pronunciation renders the word unintelligible to many Persians.

\(^4\) In Arabic the privities of either sex. Uneducated Persians pronounce both words jaraḥ.
§ 7. Tashdīd and Idghām.

(a) A doubled letter in the middle of a word is written only once, but the sign (ـ), called تاشدید tashdīd “corroboration” or “strenthening”, is placed above it to indicate that it should be pronounced twice.

A letter so marked is called mushaddad مشدود “strengthened”, “corroborated.” The first of the doubled letters ends one syllable, and the second begins the following syllable.

(b) In practice, the Persians strongly emphasize the letter that is marked with the sign of duplication; Ex. خرم khurram “joyful”; الملة albatla “certainly.” The Arabs however pronounce the doubled letter twice, unless it ends the word, when it can only be emphasized.

(c) Arabic words of only two letters are rare; consequently words like شات shatt and داقث daqq are three lettered, even if the sign (ـ) be omitted. For further remarks on (ـ) vide under “solar letters”, § 10.

Remark I.—Without the tashdīd, there is nothing to show whether a word spelt like وح is غذ “food” or قوط “strength.”

In Arabic words a euphonic tashdīd occurs when the article al precedes a word beginning with a solar letter: vide § 10.

Remark II.—Tashdīd is said not to be found over any of the four letters that are purely Persian. The word خش Bachcha is an exception; if the (ـ) be omitted there is nothing to distinguish it from خب bi-chi, “for what”; vide also “Peculiarities of Persian words.” In compounds, the tashdīd over Bachcha is dropped, as sag-bacha, bacha-khar, bacha-Turk, etc., and also in the expression: Bacha'ir mār-bi-żanad (a curse). Other exceptions are ذل “hillock”, and ذگ “thick, dense.”

(d) Idghām اَذْعَم signifies inserting one letter into another, coalescence, as ب وهناك (from shabb para ب ل ب). As a letter so assimilated (مذغم Madgham) is marked with tashdīd, the two words are practically synonymous.

Remark I.—Removing a tashdīd from a word, as چاد چا for چاد “path”, is called takhfīf “lightening”, and a word so “lightened” is mukhaffaf مخفف.

Remark II.—‘Doubled’ Arabic substantives in which the last two radical letters are the same,2 in order to avoid two quiescent letters coming

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1 Khari'ibā tashdīd خربایتشدید (m.c.) “most emphatically an ass.”
2 In Arabic ف. مزذ af a reduplicate verb, i.e. one whose second and third radicals are the same. The term مزذ is also applied to a quadrilateral verb of two equal syllables, as زلال “zazal.”
together, lose the *tashdīd* before the Persian plural termination *ḥā*; thus *fīn* جَنٌّ "a spirit, a Jinn" has for its Persian plural *jīnahā*. Similarly from *saff* صَفَ "a line" comes the Persian compound *saf-dar* صَفْدَار "rank breaking" (an epithet of ‘Ali). Such Arabic words frequently lose the *tashdīd* in Persian, as *کافِٰ* kaffān, Ar., "palm of the hand," kaf کافِٰ, 1 P.; *ḥabbūn*, حَبّ "a berry, grain, pill" becomes in Persian *ḥab*. Sometimes the *tashdīd* is again restored before the ى of unity, thus *ḥab*, P. (m.c.) becomes *ḥabb-يَ* حَبّ (m.c.) "a pill"; *fan* فَنّ "art", *fann-يَ* فَنّ; but kaf کافِٰ "palm of the hand", kaf کافِٰ (m.c.) (not kaffِٰ کافِٰ).

Remark III.—A mushaddad letter is rarely found in a pure Persian word; arra (S. ārā "a saw"; *farrukh* (or *farukh*) "happy, etc." are exceptions.

§ 8. Tanwin (تَنوِينُ)

In classical Arabic the short vowels are used as terminations to express the three cases of nouns:

- ْ is the nominative
- َُ is the genitive
- َ is the accusative

If the noun is indefinite, these terminations are doubled and written tanwīn "giving the nūn." 2

Arabic nouns in the accusative case are in Arabic used as adverbs; Ex. ُلاسماَق "by chance" the accusative of افْتَاق. Note that the final *alīf* is not sounded.

If the word ends in َ or ِ, there is no final *alīf*; Ex. بِناءُ علیه bināsan- "accordingly", حِكْمَةُ hikmat-ان "skilfully"; similarly if the word ends in ى- (in such words the tanwīn is written over the letter preceding the ى, and the ى is unsounded), thus *هوٰ* َ hawqa- "lovingly."

In modern Persian the tendency is to omit the َ and prolong the final َ.

1 Such words are considered by Lexicographers to be Persian.
2 There is practically only one declension in Arabic.
3 In modern colloquial Arabic the final vowels and tanwīn are with a few exceptions omitted: a noun in the accusative case, used as an Adverb, is given the tanwīn. Colloquial Arabic has, therefore, no distinction of case as found in the classical language.
4 The *alīf* over the ى is now seldom written, the word being spelt ُهَوٰ: the ى is silent. Words like عَقَدٍ *uqda* are generally written عَقَدٌ (without *alīf*). In the Roman character, a final ى pronounced like َ is transliterated َ.
in the pronunciation of these Arabic adverbs; Ex. حَالَةُ hāl-ṣna “now, at present”, is in modern Persian always pronounced hālā, while صَلَى “in reality” is pronounced both with and without the n. In some words the n is always retained; Ex. فُقَالَةُ ghaflat-ṣna “suddenly” or “by accident”, جَبْرُ jabr “by force.”

§ 9. واشل.

This word signifies “a conjunction or joining” and is only found over the alif of the Arabic definite article جَلَّ “the”: it signifies that the alif is suppressed in pronunciation and the ج joined by the previous vowel; thus مَأَمَرُ الْمُؤْمِنِينَ Commander of the Faithful: vide Remark II to § 3 (d).

If a word before a واشل ends in a long vowel or in an alif-letters, the final vowel is shortened in pronunciation before the alif with واشل, thus is pronounced fi’l-jumla and not fi’l-jumla.


(a) In Arabic the dental, liquid and sibilant letters, fourteen in all, are called الحُرُوفُ الْشَّمْسِيَّةُ or “solar letters” for the by no means obvious reason that the word شَمْس “sun” begins with one of them. They are ل-ظ-ط-ض-س-ش-ث-ث-ر-ذ-س. If an Arabic word with the article ج begins with one of these letters, then, for euphonic reasons, the ج of the article is not sounded, but to compensate for its loss, the first letter of the word itself is doubled and marked with an، thus: صَلَاحُ الدِّينِ Salāh-d-dīn “the Peace of Religion” (Saladin). The dentals سَنْنِيَّةَ, those that are enunciated by the aid of the teeth, are ذ-ظ-ط-ش-ث-ث-ث-ث-ث. The lingual asaliyya (الأَسْلِيْةُ) are those that are pronounced by the aid of the tip of the tongue, and are ض-ص-ش-ش-ز-ر.

(b) The lunar letters حُرُوفُ الْقَمَارِيَّةُ hurūf-i qamariyya are said to be so called because the moon begins with one of them. With them no such change takes place in the ج of the article.

The lunar letters are subdivided into the labials شَفَاحِيَّةٌ or شَفَائِيَّةٌ and the palatals لَا حَاوَيْيَةٌ or لَا حَاوَيْيَةٌ). ب-ق-م-ن-ن (لَهَوَيْيَةٌ or لَهَوَيْيَةٌ)
and the gutturals, *halqiyya* (حلقية) or *hanjariyya* (حنجرية) 1

Remark.—Arab grammarians have themselves fallen into confusion over these ill-defined divisions.

(c) The Arabs further term certain letters حروف الفُلْقَة *'l-laqlaqah* "clacking letters"; حروف الزَّالق *z-zalq* or حروف العِلْقية *al-huruf* "zaflaqiyah* letters articulated with the tip of the tongue and the lips; they are the liquids رُ-ِلِ-نُ-مُ-ل: *huruf*-*l-lin* "soft letters"; مُبْقَاقِىَة *mutbaqah* "arched", viz. ط-ظ-ض letters pronounced by the tongue and the fore part of the palate (viz. ط-ظ-ض): *mustafila* "depressed (letters)" are those in which the tongue does not rise.

§ 11. Abjad. 8

(a) The following meaningless words give the letters in their numerical order 4:

<table>
<thead>
<tr>
<th>1000</th>
<th>900</th>
<th>800</th>
<th>700</th>
<th>600</th>
<th>500</th>
<th>400</th>
<th>300</th>
<th>200</th>
<th>100</th>
<th>50</th>
<th>40</th>
<th>30</th>
<th>20</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>ب</td>
<td>ج</td>
<td>ح</td>
<td>خ</td>
<td>د</td>
<td>س</td>
<td>烈</td>
<td>م</td>
<td>د</td>
<td>ف</td>
<td>ك</td>
<td>م</td>
<td>د</td>
<td>ف</td>
</tr>
</tbody>
</table>

The use of letters as numerals is confined to mathematical works, almanacs, and chronograms. 5

The sum of the letters in the name of a work, or of a brief sentence or verse recording an historical event, gives the year of the Hijra in which the event took place. This practice of commemorating events by chronograms is common in all Muslim countries.

This system is called abjad 8 حاسب جمل and hisāb-i-jummal حساب جمل جمل signifying "cable; addition." A letter marked with *tashdīd* is reckoned as a single letter.

(b) Examples:—When Nadir Shah proclaimed himself sovereign of Persia, he struck coins with the Arabic inscription as a chronogram الدَّيْرُ إلى ما وَلَعَ alkhayrā fi mā waqaṣ 8 "the best is in what happened." The sum of these letters = 1148 (A.H.) = A.D. 1735-6.

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1 Letters formed in the uvula.
2 Also حروف العلائق.
3 Vulgarly abujad.
4 The Arabs of Morocco in the above words substitute س. ص. غ for ص. غ for ش. ش for غ.
5 As regards the four Persian letters، پ may have the value of ب - ج of ز - ک of ک, i.e. they may have the same value as their corresponding Arabic letters.
The date of Taymūr Lang’s death is in the dramatic words وداع شهروایی 

\textit{Vidā-i Shahryārī} “Farewell to Royalty,”’ this = 807 (H.) = A.D. 1404-5.

A new gate \(^1\) to the mosque at Kūzīmâyın was constructed by Farhād Mirzā, an uncle of Nāṣīr\(^a\)’d-dīn, Shah of Persia, in A.H. 1300 (=A.D. 1882), and an Afghan poet of Bagdad, who wrote under the \textit{takhallus} تخلص or ‘nom de plume’ of Shihāb, immortalised (as his son says) the event in a poem, the chronogram of which, according to custom, occurs in the last, or the last two \textit{misra}’ (a line of verse):

\begin{quote}
"Shihāb in a happy frame of mind fixes its date—"\textit{May your road to Paradise be by this gate.}” The sum of the letters in the second \textit{misra}’ is 1299, but the writer says at the end of the first line "\textit{bā dil-i-shād} بدل السّاد” and these words may also be translated "\textit{with the heart of shād}”: now the heart of \textit{shād} is \textit{alif} which = ‘one,’ so this makes the total 1300. Persians love obscurities.
\end{quote}

The letters of \textit{abjad} can also be used to represent figures, thus \texttt{b} for 12, \texttt{s} for 21, etc.\(^2\)

\(c\) In a certain style of almanac called \textit{taqvīm-i ruqūmi} (تقويم رومني), the letters of the alphabet are used with special significations; thus the letter \texttt{s} denotes Thursday, the sign Virgo, the planet Venus, and the moon when bright. Few Persians nowadays know these signs, and the almanacs never contain a key. The \textit{taqvīm-i Fārsī} تقويم فارسي is preferred.

\section*{§ 12. Numerical Figures.}

\(a\) The usual signs for the numerals (borrowed from the Hindus by the Arabs) are :

\begin{center}
\begin{tabular}{cccccccccc}
\texttt{b} & \texttt{s} & \texttt{t} & \texttt{u} & \texttt{k} & \texttt{j} & \texttt{w} & \texttt{y} & \texttt{a} & \texttt{y} \\
0 & 1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9
\end{tabular}
\end{center}

In combination these are written from left to right as in English thus, \texttt{1901} = 1901.

\(^1\) Called by the Arabs the \textit{Bāb-i-Farhādiyya} and by the Persians \textit{Bāb-i-Farhādiyya}.

\(^2\) The \textit{abjad} system is also used as a species of Morse alphabet for visual and auditory signalling, in a manner that will readily be understood by Military Officers. Double raps or long sounds, such as sighing or sucking a pipe, indicate the number of the word in the \textit{abjad} system, while single raps or short sounds indicate the position of the letter in that word. Similarly, signs made by the right eye or eyebrow, or by the tongue in the right cheek, or by the right hand or foot, indicate the word, while those on the left, the letter. \textit{Vide} also § 16.
§ 13.

To find the year A.D. corresponding to the year of the Hijra:

Let $M =$ the Muslim date in years and decimals.

Let $E =$ the required English date in years:

Then $E = M \times 0.970225 + 621.54$. The answer is the date A.D. of the end of the year A.H.

The year A.D. 1900 (1st May) = 1318 H.


Mustawfis (مصونی) or Revenue Accountants, and Munshis keep their accounts in a system of figures called سیاق siyāq1 or دیوانی dīwānī which is nearly the same رقم raqam of India.

For a detailed account of this system, vide Appendix to Woolaston's English-Persian Dictionary. The system is a complicated one.

Shop-keepers and merchants keep their accounts in a form of سیاق siyāq: they do not understand the دیوانی dīwānī or سیاق siyāq of the Mustawfī (مصونی).

Ruqūmī (روکومی) is applied to a system of writing a sum in a receipt: the sum is first written in سیاق siyāq and then in words underneath it; under this again, half the sum is written in siyāq.

§ 15. Letters in Poetry.

Persian poets delight in discovering fanciful resemblances in the form of letters. As already stated, an upright stature is likened to the letter الیب,2 but bent by grief or age it is a ی: a bent neck is like ى, while a drooping head is like ی. The Persian poet Jāmī in his beautiful but

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1 The revenue accounts being kept in siyāq none but a mustawfī مصونی or revenue accountant can interpret them. Persian officials are in the hands of their accountants.

2 Sighs are also compared to الیب.
somewhat lengthy poem "Yūsuf and Zulaykhā" compares the heroine's teeth to "šīn ( зубы), her mouth to "mīm ( улыбка), and her eyes to "sad ( глаза) or 'ayn ( глаз); "zulf is again compared to 'lām and 'jīm.

§ 16. Handwritings.

The two most important varieties of Arabic writing are the Kūfī and the Naskh, and all the other varieties, national or calligraphic, may be referred to one of these two styles.

The Kūfī took its name from the town Kūfā on the Euphrates, a town that at one time was a seat of Muslim learning, and famous for a school of Arabic copyists.

From authentic Kūfī inscriptions, it is now no longer doubtful that the Arab employed the Kūfī style at the time of the conquest of Syria, before the foundation of Kūfā. It is now supposed that the naskh did not originate in the second or third century after the Prophet but was used simultaneously with the Kūfī in the time of the earliest Khalīfās, and possibly in the time of the Prophet himself.

The Tā'līq ( تعليق ), 'hanging' hand, is an elegant court hand that was, and still is, much admired in Persia.

1 According to the Eastern romance Zulaykhā saw and loved Yūsuf in a dream. Many suitors hearing of her beauty vainly sought her hand. At length she agreed to espouse the Azīz of Egypt, Qīṭfīr (Potaphar of the Bible) believing him to be the Yūsuf (or Joseph) of her vision. Her marriage was a rude awakening and her respect for her husband was doubtless lessened by the fact that he was, for some reason or other, a eunuch. Joseph is recognized and bought in the slave market by Zulaykhā and adopted by her husband. Zulaykhā makes furious love to the unwilling youth. The ladies of Memphis discover her secret and talk scandal. Zulaykhā bears the gossip, and faces the difficulty by giving a banquet to all the ladies of her acquaintance. While sending for Yūsuf she gives each lady an orange to peel, with directions to observe Yūsuf covertly the while. The ladies are so agitated at the sight of the slave-boy's unexpected beauty that they absently cut their fingers instead of the orange. They have to confess that Zulaykhā has an excuse for her passion, the temptation being so great. The Qur'ān says: "—and she shut the doors and said 'come hither!' He said 'God keep me! Verily my lord hath given me a good home and the injurious shall not prosper.' But she longed for him; and he had longed for her, had he not seen a token from his Lord." Qīṭfīr dies and Zulaykhā becomes a beggar, old, blind, decrepit, but Joseph retains his youth. Zulaykhā builds a reed-hut on the way by which the man she so faithfully loves has to pass. Joseph fails to recognize in the blind beggar-woman his former mistress. She has however expiated her sin by suffering. Her youth is restored to her, and Yūsuf is directed to make her his wife. Yūsuf is a type of male beauty, the Adonis of the Muslims.

common eṣḥāz نَح "writing of transcribers." qira'ī is in m.ritten, lithographed, or printed, in what is commonly styled khatt-i e. naskh with all the points.
The *nastaʿlīq* (ناستعلیق) is a combination of the *naskh* (نسخ) or ordinary hand and the *taʿlīq* (تعلیق): it is a beautiful hand, chiefly used by the Persians for well-written manuscripts; but the modern Arabs call the Persian writing generally *taʿlīq*.

Some old Arabic manuscripts written in Persia are in this style.

The *shikasta* شکسته or "broken" hand is the term generally applied to the cursive or running hand used by the Persians and Indians. In it the dots are omitted and all the letters are joined together. It is very illegible and puzzling even to natives.

The *ruqʻah* رقعه is used by Arabs and Turks in ordinary correspondence. The *diwānī دیوانی, tughrā طغرلا, sulṣā ثلثی* (or *nastāʾil* نستعلیل) are the names of other ornamental hands used in the titles of books, headings of diplomas or edicts, etc., and correspond to flourished letters and monograms amongst Europeans.

These several scripts are little more than calligraphic styles.

In Persia, even at the present day, calligraphy is one of the fine arts. One or two lines written by certain old Calligraphists sell for many pounds sterling.

The *Khatt-i shajari* خات شجرا (or "tree-writing", a species of enigmatical writing, is merely another application of *abjad* ابنجاز; in it an upright stroke represents as it were the trunk of a fir-tree in which the number of branches on the right indicates the number of the word in *abjad ابنجاز*, and the number on the left the letter in that word. Thus in علي Aḥ, the first letter occurs in the fifth word of the *abjad* system, namely in مصنع مقصص, and it is the second letter in that word. Aḥ would therefore be written:—

![Diagram](image)

* Vide also § 11 (b) footnote 2.

**Remark.**—In writing and in printing, Persian and Arabic words should not be written half at the end of one line and half at the beginning of the next; also dual words connected by چ should not be separated. Only inferior copyists make mistakes in 'spacing' and resort to the practice of dividing words.

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1 The Arabs have a vile *shikasta* شکسته of their own.

2 The *diwānī* دیوانی, a bold round hand, is the official character, in Turkish passports, etc.

3 The *Sulṣ* ثلثی is a fanciful character with calligraphic flourishes.

4 Called also *khatt-i sūrī* خط سری or "cypress writing." There is a resort to the practice of dividing words. Vide Brownie’s "A Year Among the Persians."
A greeting at the beginning of a letter is contained in one line: if there is not sufficient room, instead of crowding in the last few words, they are written above the line in one or more lines decreasing in length.

Two words are often written in one, as: آنور "that man."
Two words separated by an izafát are sometimes incorrectly joined in one as کتابی marā (kitab-i marā), which ought to stand for kitab-am-rā.

§ 17. Punctuation.

In Qurān or ornamental verses, punctuation is represented by various marks such as, :—:.—.: etc., etc., but in manuscripts, as already stated, neither are the short vowels written nor the other symbols. Even in printed works an occasional tashdīd or short vowel is the only assistance given to the reader. This is one of the reasons that the Persians and Indians mispronounce so many common Arabic words.

The following punctuation marks (علامات ونفقة) are occasionally used:

<table>
<thead>
<tr>
<th>Comma</th>
<th>'alāmat-i waqfya</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Colon</td>
<td>'alāmat-i muṭlaq</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Full stop</td>
<td>'alāmat-i āyat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mark of interrogation</td>
<td>'alāmat-i istifḥām</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(f)</td>
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<td></td>
</tr>
</tbody>
</table>

In manuscripts, a dash (—), called lakht لخت, is sometimes used to introduce the words of a speaker and consequently takes the place of inverted commas. The modern sign → over a word signifies either that it is a proper noun or that it begins a sentence. These signs, if used, are frequently in red ink.

1 In classical Arabic the short vowels are the most valuable part of a word: the final short vowel distinguished the person in a tense, the case of a noun, or the gender of a pronoun; a short vowel makes the difference between the active and passive voice, and frequently between a transitive and intransitive verb, and the presence or absence of tashdīd may entirely alter the sense: in the absence of "marks," a triliteral root may be pronounced in twelve different ways.

2 The vowels of even Persian words are misplaced; the Ispahanis say amrūs for imrūs, and in most parts of Persia pādshāh is the pronunciation of pād-shāh. A common example is 'awaz of the Persians, instead of 'iważ (یوش). The Persian word girya گریه is in m.c. gariya.
§ 18. Abbreviations, Contractions, and Imála.

(a) An abbreviation of a word is strictly a part of it, as: A.D. for Anno Domini; dict., for dictionary.

A contraction is the elision of letters or syllables from the body of a word, made in such a manner that the whole word is indicated, as: rec’d pay’t for "received payment."

The term مكشوفات mukhaffafát is applied to both abbreviations and contractions.1

(a) Some of the most common abbreviations are:—

1. علیه السلام, salāmٌ "Peace be upon him." 
   (1) صلى الله عليه  وسلم = Salā Salāmٌ "God be gracious to him and give him prosperity" (of the Prophet only).

For Christ or other Prophets the Muslim says:—

4. صلى الله عليه وسلم = Salāmٌ-llāhٌ 'alay-hi or alayhim. "The Peace of God be on him (or them)."

5. رضي الله عنه = رضية رضية. راضیا-للہ رضیٌ "May God be pleased with him."

6. رحمته الله عليه = رحمه. رحمة اللہ رحمیٌ "The mercy of God be on him."

7. لعنة الله عليه = لعن. لعنة اللہ لعنتیٌ "The curse of God be on him."

8. سلامه الله تعالى = سلام. سلام الله سالما-اللهٌ (for ordinary persons, in letter writing).

Nos. 2 and 3 are used for the Prophet only.

No. 1 is generally used for Saints, but not for the Prophet.

No. 4 is used for the Prophet or for Saints.

Nos. 5 and 6 are used for anyone.

No. 7 for Satan; for Yazid,2 the assassin of the Prophet’s grandson; or for anyone specially obnoxious to the writer.

No. 8 for Mujtahids, etc., when alive.

The form of writing the above Arabic abbreviations varies slightly.

9. etc., in the sense of "and so on." (when the first few words only of a quotation are quoted).

1 Also اختصار and إيجاز.
2 By Shi‘ahs
ABBREVIATIONS, CONTRACTIONS, AND IMĀLĀ.

(10) ج for جم plural (also in the Qurʾān for جام a lawful pause):
    ج for جم plural of plural.

(11) د for بـلله "name of town" (in geographical works).

(12) ئ for موضع "name of a place" (geographical works).

(13) ئ for بـلده "name of a small town" (geographical works).

"Christian era."

"Muslim era."

(15) نا دل "note," and نا "subject" (gram.).

(16) نا = "note." Vide § 17, line 13.

(17) كُذلِك "and so on."

(18) م and مَوْكَر "first," and "last," i.e. 'reverse
    the order' (read the word with م over it first and with خ
    over it last).

also stands for "subject," and خ for "predicate": vide
also (23).

(19) ﷲ "object" (gram.).

(20) مَصنّف "author."

(21) ق = قامرس (a well-known dictionary).

(22) ﷲ تَفْتَلِ الى الغة = غ (a well-known dictionary).

(23) ﷲ مَنْتَخِب الى الغة = م (a well-known dictionary): vide also (18).

(24) ﷲ ﷲ "a town.

(b) The following common contractions occur in words purely Persian in origin:

(1) An initial alif followed by a quiescent consonant is frequently elided,
and the jazm being removed, the consonant is then pointed by the same short
vowel that occurs in the second syllable of the original word, as:

اکنون akūn, "now," کونون kunūn; رفوردان rsurdan "to freeze, be dejected," رفوردان;
رسِدِداج (obs.) "a paint used by women," رسِدِداج (m.c.).

If the initial alif is pointed with kasra, the short vowel of the first letter
of the contraction becomes kasra, as: رفوردان یسِرِدان or رفوردان یسِرِدان
"to take," رسِدِداج یسِرِدان or رسِدِداج یسِرِدان.

If the initial alif is pointed with پیش and the second vowel is یاها, the
first vowel of the contraction can sometimes be either زير or پیش, as:
رفوردان وندان "to fall"; رسِدِداج or رسِدِداج یسِرِدان or رسِدِداج یسِرِدان. [Another form by امالا
is رسِدِداج]. Ishkastan (m.c.) for shikastan یشکستن.

(2) Long vowels are sometimes converted into short vowels as:

نیگَه، شهَد، دیگَر، شکِیح، بُدان بَس، for نیگَه، شهَد، دیگَر،
بُدان بَس، etc.

(3) Examples of other contractions not subject to rule are:

مَار, مَار for بَیمار "sick," for مادر "mother", and for مَار "bring
not"; چَی, چَی (vulg. and m.c.) for چَیز, چَیز "thing"; مَرَم, مَرَم (vulg.
SUMMARY.

and m.c. for mi-ravam \(\text{میرام} \); mi-khay (vulg. and m.c.) for mi-khwāhī \(\text{میخوای} \), sham \(\text{شام} \) for shavam \(\text{شدام} \), [shūm, for Ar. shūm]; nūsha \(\text{نوشّه} \), "happy" for navash; anūsha (old); chunū, for \(\text{چون می} \) chūn \(\text{و} \); ū for tīhī (tahī or tuhī (mod.) "empty"; shāndan, shāndan \(\text{شابشنان} \) for nishāndan; \(\text{نیششنناد} \) (mod.) for "āqa \(\text{اکا} \); mi-rad, mi-shad and mi-dad are vulgarisms for mi-ravad, mi-shavad and mi-dihad; ustā for ustād (vulg.); shāzda for shāhzāda. Tū ṣandūq and rū mīz are contractions for tū- yi ṣundūq, rū- yi mīz.

§ 19. Summary.

From the preceding remarks it will be seen that the learner must take special care:

(1) to discriminate between \(\text{k} \) an English \(k \) and \(\text{kh} \) (latter pronounced like \(ch \) in loch);

(2) to make \(\text{q} \) a guttural (like \(ck \) in stuck when pronounced in the throat);

(3) to pronounce \(\text{q} \) with the half-bleating sound when it occurs in the middle of a word: and when it begins a middle syllable, to make a pause before pronouncing that syllable: and when it ends a word to omit it or half omit it, and to pronounce the word with a peculiar drawing intonation.

In such words as ḍūdū, the \(\text{q} \) must be slightly pronounced after the alif;

(4) to avoid the suspicion of a vowel between the two last letters of words like ṭālīf ṭifl;

(5) to aspirate the \(s \) (or \(h \)), particularly in words like \(\text{میهر} \) mihr, ẓ̣ahr- \(\text{تهران} \) Tīhrān, and ẓ̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣̣
There is also the rarer 

majhūl vowel-sound a.1

(c) Except as a sign of the izāfat [vide § 26 (f)], hamza, in Persian, usually occurs between two vowels (i.e. vowels according to English ideas) and thus corresponds to a hyphen.

(d) A peculiar stress must be given on a double letter, i.e. a letter with a tashdīd on it.

(e) In printing and writing, all short vowels and orthographical aids are generally omitted.

§ 20. Exercise in Transliteration.

(a) The following meaningless words are merely an exercise in reading to teach the vowels:

| Short—ān an | in an | ūn un |
| —ān | ān in | ūn un |
| Long—āl (for āl) | āl | āl ul |
| —āl | āl | āl ul |
| Diphthong—ayl ayl | ayl awl or ol | ayl awl |

Remark.—All Arabs, and many educated Indians and Afghans, make a distinction in pronunciation between āb, but not the Persians.

(b) The following is also an exercise in reading, but all the words have meanings. Special attention is directed to words that are apparently spelt the same.

The learner is recommended first to cover up the right-hand column and then by the meanings test his pronunciation:

1 As in āwā, o-ā, oh!
2 There are many words in Persian pronounced differently though to the eye spelt the same; these have different significations.
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TRANSLITERATION.

blood
khūn
the anus
kūn
a squire, a gentleman
khān
a 'table' with the meat on it
khvān
face
rū
go (imperative)
raw
self
khud
a helmet
khūd
honor
ābrū

gutter (for water)
āb-raw

become or go (Imperative of the verb
shaw
shudan)
wash (Imperative of the verb shustan)
shū
for him, to him (for ərə)
bi-dū
run (Imperative of the verb davīdan)
bi-daw
barley
jaw [jav-i one grain].
jū
rivulet
jū
seek (Impera. of the verb justan)
jū
a follower, attendant
pas-raw
a little son
pisarū
a pledge
giraw
if he (poetical contraction)
garū (for agar ü ərə)
a defect, vice
‘ayb
Ar. broken pl. of above
‘uuyūb
a day, Ar.
yawm
Ar., pl. of above
ayyān
a day, P.
rūz
hope
ummūd or ummīd
mīz

1 In modern Persian ābarū.
2 Or bi-shaw "become." In modern Persian the Imperative bi-shūr is used instead of the obsolete shū.
3 Also a "husband" (a word much used by the tent-folk).
4 In modern Persian bi-jū "seek" instead of jū.
5 The Indians and Afghans preserve the "unknown" sound of the vowel (ə) in these words.
lion
milk
with
without
a blow or puff (with the mouth)
a blowpipe (for killing birds)
month; moon
a fish
a name
sleep

mean, low, pl. of. 
the breast, nipple
strangers (Ar. pl.)

wretched, miserable

boldness

a knocking at the door
Civil Code in Muslim law

an eye

(A. head) a cape

chief

a leaf

a slave

a Major

an Arab

time

pl. of above

food

pleasant

custom

shîr
shîr
bā
bī
puj
pufak
māh
māhī
ism
khwāb

pastān
pistān
khawārij (sing. خارج)
khwāhar
khvār
jurrat
daqqūl-bāb

urj
‘āyn
raś
rašīs
varaq
banda (pron. bande)
yāvar
‘Arab
vaqt

Note the half-bleating sound of hamza, vide § 2 under َ.

This Arabic phrase is common with professional story-tellers.

The is pronounced like short i'; vide § 2 under َ. 

The Indians and Afghans preserve the "unknown" sound of the vowel (e) in these words.

The is not pronounced in these Persian words, vide § 2 (و).

The is pronounced in this Arabic word. vide § 2 (و).

The is not pronounced in Persian. The Afghans, however, generally pronounce it in this particular word.

This Arabic phrase is common with professional story-tellers.

Note the half-bleating sound of hamza, vide § 2 under َ.
Adam
ţar
qā'im

(c) The following difficult examples of transliteration should be studied:—

khurd
khwāstan
fi'l-Jumla
ma'na
atibba-and
jamā'a-dār
na'ūz bi'llāh
bismi'llāh
zā'im
daf'a
hay'at
Salāh u 'd Dīn
banda-yi ā
khūbī-yi ā
mash, had
az hār
insāniyyat

(d) As already stated in § 1 (a), the Arabic character is a species of shorthand. The following Persian puzzles are exercises in inserting the diacritical points, the solutions being given below:—

(1) رَجُب رَحْمَ اَن هَبَت رَحْمَ نَو كَرَوٰب و بِوْد

(2) Рَجُب رَحْمَ اَن هَبَت رَحْمَ نَو كَرَوٰب و بِوْد من حَكْم

*Remark.*—The solution to No. 1 is: رَجُب رَحْمَ اَن هَبَت رَحْمَ نَو كَرَوٰب و بِوْد.

No. 2 begins buz-i nar and ends with man chi-kunam من چَکْم.

(3) What is the word حَرْم? The guesser says hāram, jazm, jurm, jirm, khurram, etc., till at last he says, khar-am ("I am an ass"). The reply then is ānchī gusfī hastī valī in ništ "what you have said you are, you are; but it is not the answer to this."

(4) The key to the answer depends on the various significations of ja'far. The first Ja'far جعفر is man's name, the second signifies "donkey," 2 the third "parsley" and the fourth "a bridge." 2

1 Practically * equals a hyphen in this Arabic word, but in m.c. the word is generally pronounced y, as qā'im.

2 Ja'far is a local word in Kirman for a "donkey" and also for a bridge: one of the Arabic significations of ja'far is "river."
(5) A man named Badri went to the Sadr-i A'zam or Prime Minister and asked for money, but got nothing. He said:

دومصر جهانی و مسیر درم اگر بدرم همچیه تو صدرم

The first is Badrī-yaμ; the second bad riyaμ (for ri-dam a crude word); the last word is sad riyaμ.

§ 21. Accent.

(a) The general rule in Persian is that the primary accent falls on the last syllable. Ex.: pashá "a mosquito," pisará "a boy"; dast káš "a led horse (old)"; "a glove (m.c.)." [In India this word means "an assistant to a falconer"]; درخانان "trees": hanáz "yet"; کردان "to do": kardá" "done" (Past Part.); کردانت "that has to be done"; پیشور bihtár "better" خوب ترین khub-tarin "the best, most beautiful," etc., etc.

Remark.—The accent does not fall on the izfāt nor on the affix ا. Ex.: darakhtán-i bāgh درخانان باغ "the trees in the garden"; darakhtán-rr درخانارا or darakhtí-RR درخانارا "to the trees."

(b) Exceptions are:

(1) For the sake of emphasis the accent falls strongly on the first syllable of all imperatives, negative or otherwise, (frequently with special stress). Ex.: bár-dár "take away"; پیکنی bi-kun "do thou"; پیکنی bi-kun "do ye"; مکنی má-kun "don't do"; برون bi-ravand "let them go"; پکنی bi kunam "let me do."

(2) The accent falls on the first syllable of the Aorist (or Present Subjunctive), of the Present, and of the Imperfect tenses, whether negative or affirmative. Ex.: کنم kúnam, پکنی bi-kunam "I may do, shall I do," etc.: میکنی mí-kunam "I am doing, I will do, etc."; میرکنی mí-kardam "I was doing, etc."; نمیرکنی námi-kunam; نمیرکنی námi-kardam.

In the phrase تا نا-گوئی—تا Nagouī, the accent seems to fall on the û, rather than on the negative: in تا نا-بینی it seems to fall either on the negative or on the first syllable of the verb (bi). Afghans and Indians say گوئی goe.

Should these tenses be preceded by a preposition that is part of the verb, the accent still falls on the first syllable, i.e. on the preposition. Ex.: بار bi-daram "I will take it away": بار نمی‌دادرام; بار نمی‌دارم bár namí-daram; دور نمی‌رارام dár namí-ravam.

(3) In the Preterite (except when it is negative), the accent is on the penultimate of all persons except the third person singular, when it is on the

1 آماد "prepared" has the accent on the second syllable: the infinitive آمادان is obsolete; آمادا کردان is used instead.
Last syllable. Ex.: پرستم purstdam "I asked"; دومودید farmūdīd "you ordered"; دادند dádand "they gave"; گفتیم gūtīm "we said, etc."; but پرست "he asked"; دومود farmūd "he ordered," etc.

(4) In negative Prets., the accent falls on the negative unless preceded by a preposition, as mentioned in (b) (2); in the latter case the accent falls on the preposition. Ex.: انگاد ultād "he fell," نیفتاد nāyūftād "he did not fall," but در نیفتاد dār na-yūftād.

(5) The affixed pronouns do not take the accent. Ex.: درخنهاش darakhš-hā-yāsh "his trees": کتاب‌ها یاانت kītāb-hā-yīān "your books": مداک-کیل-یشān "their income": بسانت است bás-i-tān ast "it is sufficient for you."

(6) The accent never falls on the ی of unity! [but it may fall on the demonstrative ی].

Remark.—Abstract nouns ending in ی and formed from adjectives and nouns, as also adjectives ending in ی that are formed from nouns, follow the rule and take the accent on the last syllable, i.e. on the ی. Ex.: نیکی nikī 'goodness': دوستی dūstī 'friendship' (from nik نیک "good" and dūst دوست "a friend"), etc. It therefore frequently happens that there is nothing but the accent to distinguish between two words which are spelt the same; thus may stand for dūstī 'a friend' or dūstī 'friendship', عروسی (arūsī)'may mean 'a bride' or 'nuptials' (arūsā).

(7) The following indeclinable particles have the accent on the first syllable:—

لاکین ی لیکن "but"; بای "but"; bāle (or bālī) "yes"; يام "or" or ṣānī "that is to say"; یا "or" or ṣānī "that is to say"; bālī "but yet, however"; آیا "an interrogative particle" "whether or not," etc. "آی "yes, very well"; انک "here is, behold"; بک "perhaps, moreover, on the contrary"; لبب "here I am." In the preposition برای "for the sake of" the accent is on the second syllable. Ex.: barā-yī Khudā "for God's sake."

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1 This rule applies equally to a hamza that stands for this ی, vide § 4 (g).
2 Afghans and Indians say nek, dost, etc.
3 In m.c. عروس is a bride (not a bridegroom).
4 The Afghans and Indians say lekin, the Arabs lākin (لکین).
5 Afghans and Indians wale, or wa-lekin.
6 "Here I am, yes" for Arabic لبب lābbayka. Lābbay is common amongst women.
7 Pronounce the ی slightly as a consonant. The Afghans and Indians say barā, e. Bar ی بر اکندر Impera. of
(8) The following infinitives have the accent on the first syllable:

- کوردان "to eat": کوردند
- استامیدان "to drink": استامیدند
- خوابیدان "to sleep": خوابیدند
- آمدان "to come": آمدند

(9) The simple prepositions take no accent, neither do the particles یک and یک or the conjunction ی. As pronouns, یک and یک may take the accent.

The particle چون is accented, except when it forms compounds, as in چون

(c) A correct accent, pronunciation, and intonation can only be acquired by ear, i.e. they must be caught orally. The rules given above have, however, few exceptions, and if carefully studied will prove a great aid to the learner.

It must, however, be remembered that there are dialectical differences in accent, as well as in pronunciation: of two well-educated Persians, one may say پدار-ی man and another پدار-ی man.

According to Dr. Rosen the only Persian noun with the accent on the first syllable is صنار "a penny," a contraction of صد دینار صد دینار. This remark probably refers to the more correct modern Persian spoken at Teheran. In Shiraz, however, and some parts of southern Persia, the accent falls on the first syllable of the following common Persian and Arabic nouns:

- پدار "father": مادر مادر: خواهر خواهر
- نماین (a coin, in value about three rupees or about four shillings): دینار دینار (an imaginary and infinitessimal coin, 50 of which go to one شاهی شاهی, 200 to one ‘اباسی and 1000 to one قرآن): عباسی عباسی "(the fifth of a قرآن): فاصاب فاصاب "a butcher."

In بردار "a brother," the accent is on the second syllable.

There are probably other exceptions to the rules in (a) and (b).

(d) In the old-fashioned classical Persian of India and Afghanistan, the accent does not follow the above rules.

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1 In the Past Part, the accent falls according to rule, as, "آماده, to be distinguished from "آماده "prepared "; vide note 1 to § 21 (a).

2 In Arabic nouns of intensity of the form نعال the accent is on the second syllable, as مر نیبل مشارق نیبل: "a drill-master Colonel."
CHAPTER II.

§ 22. Persian and Arabic Grammar is divided into Sarf¹ Etymology and Nahw Syntax. The Arabs say "accidence is the mother of knowledge and syntax is its father."

§ 23. Etymology

PARTS OF SPEECH Aqsām-i kalima² (اسم کلمه).

There are according to Arab and Persian Grammarians three parts of speech: (1) اسم ism,² which includes substantives, adjectives, numerals, pronouns, and participles; (2) فعل fi'l, the verb; (3) حرف harf the particle, which includes the remaining parts of speech, viz. adverbs, prepositions, conjunctions, and interjections.

The harf is divided into mufrad "single, simple" and murakkab "compound." The former consists of letters of the alphabet that are used singly as particles, as ɭ and ٶ for the prepositions ɭ and ٶ: these are said to be twelve:

اب-ث-ج-ح-خ-ش-ص-ض-ط-ق-ک-م-

§ 24. The Article.

It is customary to say that there is no article in Persian. There is, however, a means of rendering a substantive both definite and indefinite: vide § 40 and § 41.

In the absence of any article a substantive like شراب sharāb signifies either "wine" or "the wine," according to the context.

§ 25. The Substantive³ (اسم موصوف).

(a) 'Alam علم a proper name includes not only names, as Ahmad احمد, etc., but titles (khīšāb خطاب, and laqab لقب); 'noms de plume' (takhallus),

1 Sarf "accidence or etymology (gram.)"; ishtiqaq "derivation of Arabic words; deriving words from an Arabic root"; vajh-i tāsmiyya (lit.) "cause of naming" is "derivation."

2 Not to be confused with kalām (کلام) sentence; proposition, etc. Kalima also means the 'Muslim profession of faith.' The distinction between (کلمه) kalima and lāf (لفظ) is that the former is a word with meaning whereas the latter may be a word (of two or more letters) without meaning.

3 The term 'noun' in English formerly included 'adjective': noun-substantive and noun-adjective were the terms used.

Ism-i tāmm (اسم عام) "common noun" or 'الام علم' (اسم خاص) "proper noun." Ism-i ma'naq اسم معنی "an abstract noun."
surnames or nick-names or epithets (laqab) of famous people, as Rāzīn-lan “brazen-body,” i.e. “invulnerable” (name of Isfandiyār); any common contraction by which a person is commonly known, alias (’urj); as Kallān (Indian) for Kālā Khīn, Ma’rāfī (Persian) for Muḥammad Raʾfī, Mīrzā; and the filionymics and patronymics (kunya) of Arabs (which preceede the name) as Abuʾl-Qāsim Muḥammad bin Yūsuf.

(1) Definite nouns (اسم معرف) include ʿalam (mentioned above); nouns ordinarily indefinite that become definite by construction, as ghulām-i Zayd “the servant of Zayd”; any common noun given as a secret epithet (maḥd-i zilnī,1 as dūst “the (our) friend,” dushman “the (our) enemy”; any common noun used as an epithet and commonly known (maḥd-i khāriji, as Ghulām-i Misr “the slave of Egypt (Joseph), Khaṭīl “līā, “the Friend of God” (Abraham); the muẓāf of a pronoun; and the personal and demonstrative pronouns: vide § 40 (b) Remark.

(2) Indefinite nouns (اسم كسرة); yaʿnī ism-i har chūz-i ghayr-i muʿayyyan

Remark.—In kas-t rā shunīdam كسرة شيندم the object is considered indefinite though marked by the postposition rā.

(b) Grammatically speaking it may be said that there is no gender in Persian. Males and females2 are either expressed by different words, as: div “man” and pari “woman”; zan na-dida ʿalam and dūshīza “female,” etc., added, as: nargāv (Indian) or gāv-i nar (m.c.) “a cow”; shīr “lion”; bīva bīva however generally means “widow,” and bīva bīva bīva “widower” (m.c.) is “widower.”

Remark.—Tāzāi نَذْكُر تأثیت the masculine gender; taʿnīs تأثیت the feminine gender: muzakkar مَعْذَكَر and muʿannas مْعَانَس (adjec.) masculine and feminine. Tamyūz-ī jīn نِمْدُ عَجَس “distinction of gender.”

1 Asp rā fārakhī “did you sell the horse?”; asp rā is مَعْذَر ذَهَنِي. Vide § 26 (h) Rem. II.
2 Arabic nouns are either masculine or feminine, and when in Persian qualified by Arabic adjectives, distinction of gender is sometimes observed, as will be shown later.
3 Pronounced vulgarly gāb. The Afghans and Indians say gā,ū, writing the word with a hamza, گَأَبَ. گَأَب
4 Nar-shīr نَر شَیر and mādā shīr مَدَة شَیر are not used by Persians. Nar-i asb in vulg. m.c. means “the yard of a house”; nar-khar “a great fat blockhead,” but nar-shīr in m.c. means “the yard of a jack-ass.” Narīyān and mādīyān “stallion” and “mate” in m.c.
(c) Many Arabic nouns form the feminine by adding *ah (in Persian the imperceptible ی) to the masculine, as malik "a king"; *malika P. "a queen"; سلطان sulīān; سلطانة sulīāna 1 P. (class.).

Remark.—In Arabic this feminine termination is called *lā marbūṭah (ناء مربعة) and by Indians *hātā (ห) . It is, however, only in certain words pronounced and written t in Persian: vide remarks on ی. This termination is also called *lā-yi *ta*nīs (ناب تانث). Ex. بزوجه

(d) *Khānum خانم "a lady" is the feminine of خان khan "a squire" (at present a title given to almost every officer), and *begum بیگم is the feminine of *beg بیگ. Grammarians call this ـم, *mī-ta*nīs.

(e) The Persian word بانو bānu "a lady, a princess," (a word sometimes also added to female names) is not the feminine of بان, a word only used in compounds, as باغ بان bāgh-bān "a gardener," etc.: thus كد بانو kad-bānu "a neat house-wite"; بانو-یی هرام bānu-yi ḥaram "female guardian of the harem" (specially for the Shah). Vāv must not, however, be considered a Persian feminine termination: زانو zānu "the knee"; and دارو dāru "medicine, gunpowder, wine" and such words are neither masculine nor feminine.

In words like پسر pisarū and دختر dakhlarū the ـو is diminutive: these words are distinctly vulgar and should be avoided.

The word خالو khatū "a maternal uncle" is from the Arabic خال and has for its feminine خلا a.*

Remark.—By the uneducated, ـو is sometimes added in familiar talk, as ماهار bi-gir "take hold of the camel's mahār (nose-string)"; پشپ فارس va guft "the fellow came and said"; (yārū is here used in a half-joking sense). ـو

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1 In Arabic the ی is not silent. In modern Persian haram-i shāh "wife of Shah.”
2 Turks, also Afghans and Indians, give the e the broad majhūl sound; but in modern Persian the e is pronounced short as in the English verb "to beg."
3 Also kad-bānu *shud كد بانو شد "the girl is married, i.e. became a mistress of a house."
4 In Kirman a vāv (و), and in Teheran a yā (ی), is often vulgarly added to proper names, as Ahmadī and Ahmadi for Ahmag. أحمد
5 *Khāla خال is properly the feminine of khāl خال Ar. "a maternal uncle" which is not used in Persian.
6 In India *yāru بار is often vulgarly used as the vocative of yār بار.
(f) Kam-tarin کامترین, the superlative of کام، "little in quantity," has in modern Persian for its feminine کامینة kamīna, which in modern Persian is used as a substantive by women instead of the pronoun "I" or "me," when writing to a superior. Ex. کامینه عرض میکند kamīna 'arz mī-kunad (or mī-kunam) "I (your slave) make petition"; بابین کامینه جواب bi-in kamīna javāb ilīfajat bi-farmāyād "kindly inform me (i.e. your slave-girl the writer)." Kamīna کامینه is apparently the feminine of the contracted superlative kamīn.

(g) Arabic past participles, used as substantives, make their feminines in the imperceptible 8 [vide (c)]. Ex. محبوب من مهربابا یک "my friend (male)," محبوبة یک "my friend (female)"; مرحوم "the deceased (male)"; مرحومة (female): م remot, م remot 2 ma'shūq and ma'shūqa "beloved": م محل ma'shūqa "a divorcee" (set free). Vide also § 43 (t).

(h) Real feminines, i.e. nouns expressing living things that are feminine, are called مروئین or مروئین حقیقی, as opposed to مروئین غير حقیقی or مروئین تصویری, "grammatical or irregular (lit. 'heard') feminines," such as shams "the sun," arz "the earth," which are feminine in Arabic.

Remark.—مروئین لفظی are Arabic words that are feminine by form, as jannatun; کبیر [fem. of کبیر] is a feminine by necessity.

§ 26. Declension, Taṣrīf or Gardān (تشریف or گردان). 4

There is only one declension.

(a) When indefinite, the accusative case is usually the same as the nominative: when definite 1 ra is affixed to the nominative.

(b) The dative is formed by prefixing the preposition 6 bi to the nominative, or by affixing 1 ra. 5

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1 In classical or modern Persian kamīna is used as a positive adjective signifying 'mean, vile.' In the Panjab it is used in the plural or qualifying a collective noun to signify "camp followers."

2 In classical Persian عاشق 'āshīq is generally used for the male lover, while محبوب 'the beloved' is generally considered to be feminine of necessity, and is not therefore distinguished by the feminine termination: vide also § 43 (t) (5).

3 In Arabic خاطیه is more usual for divorcee.

4 These, especially gardān گردان, also signify "conjugating a verb."

5 Seldom written separately in its full form unless the word following it begins with a b. The dative with 6 bi is generally used in m.c. in preference to 1 ra.
Remark.—The rā ُ of the dative case is sometimes considered the equivalent of the izāfat: in yak-i rā khar-i dar gil uthāda būd (class.), the same meaning could be expressed by khar-i yak-i.

(c) The vocative is formed by prefixing ی or ی ِ ‘oh’, or one of the interjections calling attention. For the vocative in alif in poetical or rhetorical language vide § 27 (e) and § 118.

(d) The Ablative, Instrumental, and Locative cases are formed by prepositions.

(e) There is no proper Genitive in Persian. This case is expressed by coupling two nouns together by a short i (or kasra كسار) called by grammarians the kasra-yi izāfat (‘the i of annexation’ or ‘the i of joining’), or more commonly izāfa or izāfat. The thing possessed is placed first. Ex.: pisar-i malik ‘the son of the king’; pisar-i malik ‘the book of the son of the king’.

Remark—

Grammarians enumerate many kinds of izāfat:—

(1) The izāfat-i tashbihī (ضافت تشبیه) ‘the similitudinary izāfat,’ and izāfat-i isti‘iṣara (ضافت استعارة) ‘the metaphorical izāfat,’ vide (12) and (2) (iv).

(2) The izāfat-i tawṣifī (ضافت توصیفی) ‘the izāfat of qualification,’ as مارد حوب. Here mard is termed ‘the (noun) qualified.’

The qualifying izāfat is subdivided into:—

(i) The izāfat توصیفی مجزا the simple qualifying izāfat, as mard-i khūb مارد خوب.

(ii) The izāfat توصیفی نفی where the substantive is qualified by a privative adjective, as darkht-i bī barg ‘a leafless tree’; mard-i kam-aqil ‘a man deficient in sense.’

(iii) The izāfat توصیفی ترکیبی where the substantive is qualified by a compound agential adjective, as mard-i sukhān-chīn ‘a criticizing (fault-finding) man.’ Vide (vii).

(iv) The izāfat توصیفی تشبیه جزی where the substantive is qualified by a metaphorical adjective, as mard-i sang-dil مارد سنگ دل ‘the stony-hearted man.’

(v) The izāfat توصیفی نفی ترکیبی where the substantive is qualified by a compound privative agential adjective, as pisar-i nā-su‘ādat-mand پسر نا سعادت مند ‘undutiful son.’

1 In modern Persian this i is often pronounced like the e in bed. The second noun is in construction and is called مضفان الیه. In modern colloquial Arabic the two nouns are placed in juxtaposition without any sign of the genitive case, as, ِب malik ‘a son of a king’; ِبت malik ‘the son of the king,’ etc.
(vi) The substantive is where the substantive is qualified by two adjectives.

(vii) links a substantive to a compound adjective the first part of which qualifies the second part, as asp-i šīra-rāfīr (as = asp-i šīr = asp-i šīr-e czaf). Vide (iīi).

3. The izafat-i zarfi (the adverbial izafat,) as šaspa-yi gulab = "bottle of rose water," or conversely āb-i šīsha = "bottle water," āb-i birka "tank water."

4. The izafat-i jā'īli (the agential izafat,) as faru-shanda-yi kitāb = "seller of books."

5. The izafat-i mafrūli (sentential izafat,) as sükta-yi āstāb = "burnt by the sun."

6. The izafat-i tamliki (the possessive or property izafat,) or the izafat-i ḥaqīqī (the true izafat,) as ganj-i hakim = "the sage’s treasure (i.e. the 1st chapter of the Qur'an); Shah-i Irān = "the Shah of Persia." Vide also No. (8).

7. Izafat-i taksīsi (the descriptive izafat,) as dukān-i gasāb = "the butcher’s shop."

8. Izafat-i tabyīni (the descriptive izafat,) or izafat-i bayān = "the descriptive izafat," as sāvat-i ṣilī = "a watch of gold."

The descriptive izafat includes the substantive, which shows possession of the 1st person singular, as, kitāb-i man = "my book;" the substantive, which shows possession of the speaker and his friends (i.e. 1st person plural), as kitāb-i mā = "our book;" the substantive, which shows possession of the person addressed; the substantive, which shows possession of the third person, as kitāb-i ā = "his book."

These might also all be included under the "possessive izafat" (No. 6).

9. The izafat-i tawzīhī (the substantive of manifestation,) which is nearly identical with the izafat of specification (No. 7), as, kitāb-i Gulistān = "the book Gulistan;" rūz-shāb = "Saturday."

Remark.—The difference between the two is that the members of the second compound can be reversed, as Shahr-i Mash,had or Mash,had Shahr; but in the first they cannot be reversed.

izafat bi-l-jins (the cognate izafat,) as bād-i (the morning breeze.)

izafat-i ibni (the izafat of filiation,) as 'Abbās-i Ali has son of Ali.

izafat-i tasbīhi (the izafat of simile,) as nargis-i chashm = "the narcissus of the eye (i.e. the eye like a narcissus.)"
The izāfat-i ʾistīʿāra, "the izafat of metaphor" or the izāfat-i maqāla, "the figurative izafat," as dast-i aql, "the hand of wisdom" and daftar-i shikāyat. The distinction between the two is that in the former there is an implied simile, in the latter there is not.

(13) For jākk-i izāfat and izāfat-i maqlūba, "the inverted izafat" vide § 117.

If the first substantive terminates in a semi-vowel (ﯿ-و- 1), or in a silent h, the izafat is pronounced yi and is then no longer written ـ but as follows:

(1) After silent h it is written ـ or ـ as, خانية مرد khāna-yi mard "the house of the man."

For the pronunciation of hamza when it stands for the ی of unity, etc., vide § 41 (c).

Remark.—After aspirated ـ it is written ـ; as, بیست نوزده اموالش bīst nūzdah-i amvāl-ash "nineteen-twentieths of his wealth."

(2) After alif or wāw it is in modern Persian written ی without ـ, as, پا-ی مرد "the foot of the man"; بی-گل bū-γul "the scent of the rose (or flower)." It used also to be written ـ or ـ, as, رود پادک ـ, صداه بلند sadā-yi buland; but modern Persians maintain that ـ is incorrect in such cases as also after ی: in the latter case they maintain that kasra is correct.

Should however the final alif stand for ۲ at the end of Arabic words the izafat is, or should be, written in the ordinary way, as, سکف دماء زیادة لحد السفک دمای زیاده az hadd "shredding blood to excess"; مساب مامک samā-i buland "the lofty sky." In these two examples دماء دماء stands for دم "血液," pl. of دم "blood," and for دم سمن (pl. سمن) sman "for" سمن سمن; vide also § 4 (e). As however the final ـ of Arabic words is often disregarded in Persian, such forms as فنیاتی من فنیاتی commonly occur for فنیاتی من فنیاتی.

1 But not after an aspirated h as in ماه, "a month;" yet ماه دیگر yak-māh-i digar "another month," but yak māh-i digar یک ماه دیگر "another fish."

2 The hamza-yi izafat is Persian and has nothing to do with the Arabic hamza.

3 After a final ی ۲, the izafat is also written in the ordinary way, as, ماهی دیگر maheh digar; but ـ, though perhaps more correct, is not used for ـ after ی in modern Persian though so used in India.

4 In order to distinguish it from the ی of unity vide § 41 (b). This ی ۲, یا, یا گی izafat.

5 Persians never write زاو etc. They also state that ماهی دریا ماهی دریا incorrect.
(3) After final ی it is usually written in the ordinary way ی, as, ماهی دریا māhī-yi daryā "the fish of the sea"; but according to some grammarians it should be written ی or ی (or ی), as, ماهی دریا. As however, final ی with ی is liable to be mistaken for the ی of unity following a weak consonant (vide § 4 (g)), the former method is preferable.

After a silent ی preceded by fathah (i.e. alif-i maqṣūra) or by tamīn fathah at the end of Arabic words, the final ی is changed to alif and the izāfat expressed by ی, as, ma'nā-yi ān "its meaning." The Arabic ممنون is also pronounced in Persian ma'nū and may therefore optionally in the genitive be written (or, as above ممنون (معني) آن (معنی آن). Similarly da'vā-yi یشان may be written دعوی یشان, or دعوی یشان though it has the same meaning would be pronounced دعوی یشان.

Proper names, however, should not be, but often are, changed; thus موسی پیغمبار or incorrectly موسی پیغمبر, مسیح a Mosse Payyjmbar or incorrectly Moos Payyjmbar "Moses the Prophet." مسیح a "Moses the Prophet"; مسیح a "mose," or یسی-yi Maryam or یسی-yi Maryam.

With the exception of case (2), the sign of the izāfat is omitted in writing and printing, it being a short vowel.

(4) In modern Persian an absolute genitive is expressed by prefixing the word مال "property." مال زمان "of or belonging to the earth:" مال chiz مال daryā ast "this is imported" (belonging to, or coming from the sea): to the question, "whose son is this?" the answer might be مال man "mine," or مال برادرم مال man "my brother's."

In m.c. this word مال مال is frequently inserted unnecessarily, especially by the vulgar. Ex.: قنسول مال سیستان "the Seistan Consul (i.e. not the Kerman Consul)" مال قدیم است "it is ancient, or of ancient days."

(g) The Indians and Afghans do not pronounce the izāfat like ی [vide (f) (1) and (2)], but whether expressed by ی or ی they give it the classical pronunciation of ی-م مئحیل, as : خانه مئحیل, دریا ماهیه daryā.

(h) After the semi-vowels and silent ی, the izāfat is by them generally written, if written at all, as explained in (f) (1) and (2). A kasra كسر may however a company ی or ی, as, band-e یخود "the servant of God," جاپ "the place of the father"; or instead of a ی, ی hamza

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1 معنی ی is the correct Arabic form.
2 The broken Arabic plural اموال amwāl is only used in the sense of "possessions, y, wealth, etc."
3 In modern Persian پدر پدر.
and kasra may be written as, جااپد ور، گل، bū-e gul. This form is common in the Punjab.

In practice the ا with أ of the izāfat is suppressed for the reason mentioned in § 41 (d).

Remark I.—In دیو “a demon,” خدیو “Khedive,” گهریو “clamour, lamentation” and such words the أ is treated as an ordinary consonant and not as a weak consonant or semi-vowel, i.e. it takes the kasra (ز) for the izāfat.

Remark II.—Nouns are called proper ism-i-khāṣ (اسم خاص); common ism-i-ām (اسم عام); collective ism-i 'am (اسم جمع); generic ism-i jami (اسم جنس) (متعلق or اسم صف). A concrete noun (ism-i zāl) is the name of something that has a concrete existence as opposed to an abstract noun ism-i šifat or ma'nā (معنى or اسم صف). The term abstract is specially applied to that class of nouns which is formed from adjectives and denotes character, as, “goodness” ذکر, and more generally to all nouns that do not name concrete things, as, پرکششی, “kingdom.”

Nouns are also “primitive” (اسم شناخته), and “derived” (اسم مشتق).

A noun is ‘definite’ ma'rija (معلومة) or ‘indefinite’ nakira (نكرة).

For definite and indefinite articles vide § 40-2. When a common noun is made definite, and, by an allusion that is understood, is used to supply the place of a proper noun, it is called مهور دینی ma'hūd-i zihni, thus ān dūst اندوست meaning “So-and-so, our friend about whom we’re talking.” When a common noun is used as an epithet or nickname, i.e. as a proper and definite noun, it is called مهور خارجی مهور خارجی Khālit خلیل “The Friend (of God),” an epithet for Abraham. Vide also § 25 (a) (1).

§ 27. Examples of Declension.

(a) Singular Number

عدد واحد ہالات (حالت) “case” مارد man or the man.

N.² حالات فعلی
dast-i mard the hand of the man.

G.³ حالات اضافت
khāna-yi mard the house of the man.

pā-yi mard the foot of the man.

¹ The izāfat گل is occasionally expressed in these manners in old M. S. written in India. Note that, modern Persians would say banda-yi khuda, گل, بندگی, جای گرد, etc.
² Fa'īl (فاعل) “subject.” Maf'ūl (مفعول) “object” is applied to any case governed by a preposition.
³ Of two words coupled by the izāfat گل the first is called the mužāf (مضان) and the second the mužāf selayh (مضان الصیح).
⁴ In India and Afghanistan pronounced خانه مارد and پا مارد. For another form of the genitive in m.c. vide § 26 (f) (4).
EXAMPLES OF DECLENSION.

D.  
{ mard-rā مرد را to the man.  
{ bi-mard بمرد to the man.

Acc.  
حالت مفعولی 
{ mard-rā مرد را the man.  
{ mard مرد man.

V. 
حالت نداه 
{ ay mard ای مرد oh man.  
or  
نداه و منادی 
{ mardā مرد 

Ab.  
حالت جوی 
{ az mard از مرد from the man.

The remaining cases are formed by adding the prepositions.

Remark.—The accusative case is also called مفعول به the accusative and the ablative is sometimes called مفعول مده and the locative مفعول مده.

The dative in را is considered the accusative.

(b) The plural jam' جمع is declined in precisely the same manner.

(c) In classical Persian and in modern poetry the particle مر mar is sometimes added to some of the cases. It is generally redundant but occasionally restricts the meaning to the case in point.

With the nominative it is emphatic; as مرجان mar jān "the life itself" مرکان mar ān "that very."

(d) Vulgarly the accusative sign را را is supplanted by one of the short vowels, thus mardā, mardu or mardi for mard rā. This is said to be a survival of a Pahlavi termination.

In asbū را biyār اسپورا پیار, the را is a vulgar diminutive.

(e) A form of the vocative chiefly found in poetry is formed by affixing س to the nominative, as بالبلbulā "O nightingale" ; دستا dūsta "O friend." This form is found in the singular only. If the nominative ends in س or in a long vowel, the euphonic rule in § 28 (c) is applied. داریغا Darīgha "alas" and خدا Khudāyā "O God" are still used colloquially. The vocative in س cannot be followed by the izāfat, thus, bulbulā (or ay bulbul) 

1 This preposition & is seldom written separately except before ب.
2 Fā'il (نائل "subject."
3 Maftūl (مفعول "object") is applied to any case governed by a preposition.

The bulbul of Persia (Sylvia luscínia) is a real nightingale and must not be with the bulbuls of India and Turkish Arabia: its song in the writer's opinion prior to that of the English nightingale.
"oh bulbul," but bulbul-i bāgh-i mā "oh bulbul of our garden."

For this vocative qualified by an adjective, vide § 118.

Nouns ending in silent ə do not admit of this form of the vocative.1

§ 28. Formation of the Plural (جمع)—Classical Persian.

There are two numbers, singular and plural. Old Persian (پهلوی قدیم) had a dual: later Persian had none.

The following are the rules for formation of the plural in classical Persian:

(a) Rational beings and animate nouns form the plural by adding ən. Ex.: pādshāh "a king," pl. pādshāh-ən; asp "a horse," pl. aspān.

Remark I.—If the noun end in ə, as haščak "a narrator" it follows the general rule, the final ə becoming a consonant, as: haščak-ən, haščak-ən.

Similarly kāy ən "king" has kāy-ən, etc.

Remark II.—The origin of this plural termination is stated to be a repetition of the demonstrative pronoun ən, i.e. "that and that," or in other words "more than one."

(b) Inanimate objects and sometimes irrational animals form the plural by adding ə. Ex.: kitab "a book," pl. kitab-ən; asp "a horse," pl. asp-ən (as well as asp-ən).

Remark I.—There are exceptions to this rule. Sa'di uses the plurals drakh-mān and ərāz-ən. This is perhaps done to confer dignity on these nouns, the plural in ən being more noble than the plural in ə. Still under this supposition it is not easy to account for such plurals, as əraž-ən and ərāz-ən. The plural in ən ən is frequently used both in prose and poetry for the sake of rhyme.

Remark II.—Rarely in classical Persian the plural in ə is used for living creatures, as: nām-burdahā "the (people) mentioned above":


Remark III.—In a few words a distinction is made, as: sarān ən (m.c.) "chiefs," but sar-ən "heads."

Rukh "cheek" has in modern Persian either rukhān or rukh-ən; similarly angushēn "fingers"; akhtarān "stars"; abrū-ən and abruvān "eye-brows."

1 If they did there would be no distinction between the plural and this form of the vocative.

2 The word Yazdān "God" (also Izād and Yazd) is said to corruption of a Pehlevi pl. and to have been originally used in a plural sense.
(c) In forming the plural in ān, if the noun ends in alif ٰ, or else in a و, ū from which a ت is apocopated, a ي is inserted for the sake of euphony. Ex.: dānā "a sage," pl. dānā-yān; prī-ru pritī رو parī-rū (for پریٰ) "fairy-faced," pl. parī-rūyān.

After a final ح, when radically final, the ی is omitted. Ex.: bāzū "the arm, the upper part of the arm," pl. bāzuwān, abrū ٰ "the eyebrow," pl. abrūyān.

Remark I.—The plural of لیا niyā "grandfather, ancestor" is niyāgān.

Remark II.—The plurals سلیمان sāliyān and ماهیان ماهیān are occasionally met with as plurals of سال sal and ماه ماه. These are exceptions and rare. The regular plurals of these words are to be preferred.

(d) If the word ends in an obscure ك, this is, before م, generally changed into ج, as مرد ج "dead" (past partic.), pl. مردگان murdagān.

Sometimes, but rarely, the ك is retained in writing, as مرد "this is incorrect.

In poetry the plural termination گان is employed contrary to rule:—

بی دلبر کانده بهر بور و بهتر

In modern Persian the ك is generally retained.

1 Must be distinguished from the word میب "honor." 2 The plural of میب and similar words is میب and similar words is میب, or (mod.) میب : vide § 26 (h) Remark. Modern Persians often pronounce these میب and abri- میب, میب.

3 As میب may stand for either میب "names" or میب "letters," it is usual in modern Persian to write the latter میب "names" and میب, میب. For the same reason the plural میب is preferred. Similarly other words, میب "houses," for instance, might in modern Persian be mistaken for میب میب, میب. If the orthographical sign میب be written this ambiguity disappears. To avoid such ambiguity the spurious plural میب is used even in colloquial.

4 The final ك of Arabic words ought logically to be retained.
Remark.—Nouns ending in ُ preceding a long vowel follow the general rules in (a) and (b), thus<br>thus, plural ُ. Both the letters ُ should be pronounced, i.e. the word should be pronounced as written.<br>

(f) Arabic words take the Persian plural or the Arabic broken plurals:

Ex.: kitāb “a book,” Pers. pl. kitāb-hā, Arabic broken pl. kutub; āmil “a labourer,” pl. āmilān and āmāla.<br>

Remark.—The broken (or irregular) plurals jam‘-i mukassar (جمع مكسّر) are commoner in Arabic than the regular masculine plurals, and are applicable to both rational and irrational beings. Some words in Arabic take the regular as well as one or more broken plurals.

There are two kinds of broken plurals recognized by Arabic grammarians, the plural of paucity and the plural of multitude, vide Arabic Grammar; but the distinction is not observed in Persian except by a few pedants.

In the rhetorical style, almost any Arabic word and its broken or inner plural can be used. Sometimes a word has several broken plurals: if such a word be used in different meanings in the singular, it will generally take one plural in one sense and another in another. Ex.: from bayt “a house or tent, a verse in poetry,” we get baytā “houses,” and abyāt “verses”; āmil “a labourer,” pl. āmilān “labourers” and ummāl “agents.”

(g) The regular feminine plural in Arabic ends in ُ, which is an expansion of the regular feminine affix ُ; thus, masc. كرم karīm “kind,” fem. كريمة karīmat and fem. pl. كريمات karīmat; in Persian karīm, karīma, karīmā.

1 This ُ is of course not ‘silent’ nor ‘obscure,’ but aspirated.
2 Called also inner plurals because they are formed, not by affixed terminations, but by internal change. They are really collective forms, and in Arabic are treated grammatically as feminine singular, even when they apply specially to males.
3 These broken plurals are a difficulty in Arabic and only a less difficulty in Persian: they are so irregular and various that no rules really help the student. Arabic grammars give long tables of the various ‘measures’ of these plurals which however only bewilder the beginner. The broken plurals of all words met with in reading should be written down and committed to memory. If this be done, the learner will be surprised to find that in a short time they cease to be a serious difficulty.
4 Compare the English plurals ‘pennies’ denoting a number of penny-pieces and ‘pence’ so much value; ‘fishes’ and ‘fish’; ‘cows’ and ‘kine’; ‘brothers’ and ‘brethren.’
This regular feminine plural is frequently used for nouns with a neuter sense, as ُحمّامُهُّ حمّامٌ "a bath," pl. حمّاماتُ حمّاماتٌ; ُحَالُ حَالٌ "condition," pl. حَالَاتُ حَالَاتٌ; ُسمَاءُ سمَاءٌ "heaven," pl. سمَائاتُ سمَائاتٌ.

The regular feminine plural of Arabic nouns with a neuter sense is of common occurrence in Persian, but the regular feminine plural of rational beings is rare; thus, عدد الدُبِّ "an enemy" (masc.) takes in Arabic the regular feminine terminations, singular and plural, but in Persian the word is both masculine and feminine. 8

Remark.—The Arabic noun of relation or relative adjective is formed by affixing the syllable ي- and rejecting all such inflections as the s of the feminine, or the dual and plural signs. Ex. مكة "Mecca"; مُكِّي "a person of Mecca." In Persian this final ي has no tashdid. In Arabic, from the relative adjective a collective plural may be formed by simply adding the feminine termination s; as دَهْرَى dahiryyān (in Persian دَهْرَى) "one who asserts the eternity of matter and denies the resurrection or the world to come, atheistic"; المَدْرِسَة ad-dahriyyatā "the sect who hold this belief." This collective plural in Persian (without the Arabic article) is دَهْرَى dahriyya. Only a few plurals of this description are used in Persian, principally those of various religious sects. قاجاریّه Qajāriyya "the Qajars" (the tribe of the reigning Shah) is used in m.c.

(h) Plurals of plurals (جمع الجمع). An additional broken plural is in

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1 This plural is rare in modern Persian: حمّام-ه حمّام is preferred both in speaking and writing.
2 In classical Arabic the alif with madda would be given the ordinary sound, then the hamza would be pronounced and finally the tanwin; vide § 4 (e) Remark. The modern Arabs have simplified the word into samo, while the modern Persians say samā, slightly prolonging the final alif. In Arabic also written سمَائاتُ.
3 In modern Persian the feminine may occur in writing. العدَد "enemy" عدَد دُو دُو signifies "deadly enemy" (lit. enemy of enemies); دushman-دushmanان دشمن دشمنان has a different signification, viz. the enemy of (my) enemies, i.e. my friend, but دushmanدار-دushmanان دشمن تَرِب دشمن دشمن, دushman دشمن is used in this sense of "the greatest enemy." In Arabic العدَد is the idiom and not عدَد أعداء, though the latter is grammatically correct.

Words like ناقليّاتُ ناقليّاتُ and وهميّاتُ wahmiyyāt meaning "things narrated," and "things imagined," are the regular feminine pl. of the Arabic adjectives ناقلي وهم wahm the substantive "conjecture, imagination" has for its broken plural أوهام wahām.
Arabic sometimes formed from the broken plural, as ُيُدَّ يدٌ “a hand,” *(for ُيُدَّ يدُ), pl. ُيُدَّ يداٍ ayāt “hands,” pl. of pl. ُيُدَّ يداٍ ayāt “hands; benefits.”

Sometimes the regular feminine plural is added to the broken plural, as بيت “a house,” pl. بيتَ buyūt “houses”; pl. of pl. بيتَ buyūt “a cluster of houses”; جوهر “a gem, jewel,” broken pl. جوهر jawāhir “jewels,” pl. of pl. جوهر jawāhir “jewels of various kinds”; جوهر is the Arabic form of the Persian gawhar کوهر.

The shade of difference in meaning between a plural and a plural of a plural is not always observed, thus there is apparently no difference in meaning between طریق “a road” and the double plural طریقات turqāt (class. and rare), though the latter ought to signify “many roads and ways.”

(i) A barbarous plural is sometimes made by affixing to an Arabic broken plural the Persian plural termination ِه, thus ُزُرْفُشُهَا from ُزُرْفَ فه “vessels” the broken plural of ُجِرْفَ; ُعِطَهَا “many kindnesses” from اَلْتَِي “hands,” broken plural of ُجِرْفَ.

These double Persian-Arabic plurals occur only in nouns with a neuter sense.

(j) A few words purely Persian have been adopted by the Arabs and given an Arabic broken plural, and the Persians have in turn borrowed the broken plural of their own Persian word; thus the Persian word فرمان farmer becomes ُفَرْمَٰئنُ in the plural, and in Persian without the final vowel of the classical Arabic, ُفَرْمَٰئن.

The word anāqūr انگیر “grapes” is vulgarly used by Persians as the plural of the Persian word انگیر. There are probably one or two other Persian words, vulgarly arabicized in this manner by the Persians.

Dastūr دستیر a Zardushtī priest, pl. dasātār; خان Khan, Persian, a title like squire, Arabic pl. خوشن khavānin (m.c.), used only in Persian.

(k) In imitation of the regular feminine plural in Arabic, the termination آت is sometimes added to Persian words, thus نوزشات navāzishāt “favours” and فرمایشات farmāyishāt “orders, commands.”

1 جوهر and بیوتات are used in m.c. Persian, but ایادي and ایدی only occur in high-flown Persian.

2 In Urdu the same broken plural may be a plural in one part of India but a singular in another.

3 Zarif “witty, ingenious” has for its common plural ُزرَفَ.

4 Such a word is said to be مَعَرب ُمُعَرَب “made Arabic” or “Arabicized” : this term is applied to any foreign word adopted into Arabic. Similarly a word is said to be ُمَعَرَب ُمُعَرَب “made Farsi,” i.e. adopted into Farsi or Persian.

5 Anāqūr is of course an imitation broken plural: the correct form would be انگیر.

For the Arabic dual with a purely Persian word vide § 29 (i).
When the word ends in a silent h, the affix of this bastard Arabic plural becomes جات and the h (ه) disappears,¹ thus navishta "a written communication" (past participle of the pure Persian verb navishlan "to write") becomes نوشتهات, and the Arabic word قلة qal’a² "a fort" becomes قلعات qal’ajat. This plural occurs only in nouns with a neuter sense. An exception: مللات: vide p. 60, note 3.

These imitations were considered vulgar and were rarely used in classical Persian.

Remark.—Sometimes the broken Arabic plural and the imitation plural have different significations, thus from دَوْا dawā Ar. "medicine," the broken pl. إدویة adviya signifies in Arabic "medicines," but in modern Persian "spices," while the Persian plural دواجت dawajat signifies in modern Persian "medicines."

(l) Regular masculine plural Arabic, جامِ-ی sahīh or جامِ-ی sālim (جمع صدیم or جمع سالم). The regular plural masculine in classical Arabic has two cases and is formed by affixing to the singular عون ānī for the nominative, and لین ino for the remaining cases: these are an expansion of the singular Arabic terminations. Thus in classical Arabic, the regular nominative pl. of عامون āmilūn "workers."

In modern colloquial Arabic the second affix only is used with the omission of the final vowel, thus عاملين āmilīn (for all cases) "workers."

In Persian, Arabic plurals in ānī ون occur only in quotations from the classical Arabic. The modern plural however is occasionally used. Ex.: معاصرین muwāsirīn (in writing and speaking) "contemporaries."

(m) Arabic Dual تاغییا (تاغينه). The dual in classical Arabic is formed by adding to the singular عَنānī in the nominative, and عَن aynī in the other cases. In construction, or when followed by the affixed Arabic pronouns, the ع drops out.

The classical dual occurs only in quotations from the Arabic.

In modern Arabic the dual is very rarely used: it is formed by adding عَن ayn for all cases.

¹ The Persian tendency would be to transform ی into گ, but the suffix being Arabic, the Arabic-Persian letter چ is substituted for the pure Persian.

² Qal’a قلة; the final ہ has no sound whatever. The Indians and Afghans say گلی. The Arabic broken plurals are غلی and گلو.
In Persian this termination "byn only is used. Ex.:  ذر الاقیم су’l-garnayn ۱ "bi-cornous" (an epithet of Alexander the Great); سلطان برین و بحرین Sultan-i barrayn o bahrayn "Sovereign of the two continents and the two seas"; حرمین haramayn "the two ħarams," i.e. the shrines of Mecca and Medina. Vide § 29 (i).

(n) Akh آخ Ar. "brother"; akhu آخف Ar. "my brother." The Persians instead of akh-i generally say akhavi ۸ "brother" as: akhavi Husayn mi-guyad "my brother Husayn says." Hence akhavi has come to be regarded as one word, as: akhavi-yi man vulg. "my brother" and akhavi-yi mukarram (polite, in letters). The broken plural "akhvan" is used in the sense of brethren (religious), as: "akhvan-i safā, i.e. ham-dinān.

The plural of ukht عخت sister is akhavāt اکھواد: akhavāt-i mukarrama is an address in preaching.


In the modern language, spoken or written, the plural in ħa is by far the most used: it is applied to nearly every substantive, animate or inanimate, Arabic or Persian. ۸ In official documents or in rhetorical writing, the plurals in ی are still used, as well as the Arabic broken plurals and the Arabic regular feminine plurals of inanimate substantives: Mulas, and travelled or educated Persians, frequently use these plurals in speaking, when ordinary people use the plural in ħa.

Remark.—In the vulgar form of the spoken plural the ی of ħa is dropped. Thus instead of bachcha-hā بچکه پیا the vulgar say bachchā. Khudāmān for khudhā-mān خودهامان is a double vulgarism.

(a) The plurals Īsān "horses," ħarowān "arms," gīsūvan "curls" ۶ ۷ are called زلف zulf and the fore locks چاچار chatar.
or long back hair,' 'بندگان' 'slaves or servants,' 'درختان' 'trees' and others are still used by the professional story-tellers.1

Much 'eyelash' is in m.c. muzha مذکر and the common plural is muzhāhα مذکر. The old plurals muzhangān مذکر and mizhān مذکر came to be regarded as singulars; hence the modern form muzhangān-hα مذکر or mizhān-hα مذکر.

(b) The rule for writing the plural in hα of substantives ending in silent b (vide § 28 (e) and Remark) is often neglected in modern Persian, thus خانه hα may be written for خانه and راه hα for راه.2

(c) A few Arabic broken plurals are used in speaking even by the vulgar; thus اشیاء 'things' اَيَّام 'days' (plurals of شیء 'thing and يوم 'day) are never used in the Persian plural: the word حضرات 'sirs, gentlemen' (a word common in speeches) has no Persian plural. Fugārāب فقیر 'poor')، Philadelphia اهلی ahāf (pl. of اهل 'people'), سلطانین (pl. of Sultan) زوار zāvār (pl. of zār 'pilgrim'), مسجد masājid (pl. of masjid 'mosque'), and a good many others are in common use even by the uneducated.

Remark.—In the m.c. a few broken plurals are incorrectly used as

Persian words with the imitation feminine Arabic plural [vide § 28 (b)] are also used in speaking (as well as in writing), as: عکبات bāqhat (rare) 'gardens', دهات dīhāt 'villages', خواعشات khwāhishāt (m.c.) 'wishes, desires'.

1 

2 The correct plural hα is preferred in modern Persian.

3 

4 For ulū (= zawū pl. of zū) vide under Zu.

5 In Persian generally (but incorrectly) zawār. In Arabic zārīr has also the regular masculine pl. زاری.
fārmāyishāt “orders.” When however the termination is 1 the silent h of the singular is often retained in writing, thus میوه جات (instead of میوه جات) “fruits.”

(c) A few plurals of plurals with the feminine termination [vide § 28 (b)] are also used in speaking (as well as in writing), as: اوراوات - خواهرات; امور umûr broken pl. of امر amr).

The double plurals, one Arabic, one Persian, mentioned in § 28 (i) are also used in speaking.

Remark.—In m.c. the double plural عمل‌جات “workers” occurs, though عمل is not a ‘noun’ with a neuter sense: vide § 28 (b).

(f) The plural of the Turkish word أول “a wandering or nomad tribe” is لیثات (and incorrectly sometimes لیثات). 4

(g) The substantive بیسیمیات “biscuits”, and the Turkish word سویرسات or سیرسات “rations, requisitions”, are either singular or plural. The termination ات is not the plural termination.

(h) The regular Arabic plural, masculine, is occasionally used by educated Persians in speaking (as well as in writing). Ex.: حاضرین مجلس hâzîrin-i majlis “gentlemen” (addressing an assembly; lit. those present in the meeting); جمع ملت‌های م بودند jâmî-i multazimîn-i mû beadand (Shah’s Diary) “all our retinue were present.”

(i) The dual is also occasionally used in speaking (as well as in writing). Ex.: طرفین راه both sides of the road; Hasanayn “the two Hasans,”

1 Sometimes an Arabic word is used in Persian with its correct Arabic pl. termination and sometimes with the Persian imitation; thus حوارات جات “a transfer consignment” is in the plural حوانات: in Persian حوانات (rare) is used as well as حوانات.

Fāl “state, condition”; احوال احوال ahrâl and ahrâlât, an Ar. double pl., but only used in Pers.; raqîm “letter; tablet” (in Persian raqîma with the of unity) Ar. pl. aqâm, and Pers. raqimajât.

2 In modern Persian the of unity is generally retained in this word as well as in عمل‌جات (also عمل‌جات).

3 عمل has thus several plurals used in Persian—(1) عمله “workmen,” (2) عمله “agents,” (3 and 4) عمل‌های عمل‌های “workmen” (bastard double plurals): (5) the regular Arabic masculine plural عاملین عاملین (m.c.) “Collectors of revenue”), which is occasionally used as well as the classical form عاملین; the latter however is only used in classical Arabic or in a quotation from the classical Arabic.

4 ایلیات, adj., signifies “a man of the ایلیات ” and has a plural ایلیات.

5 The word بیکوئت is also used in Persian as singular and plural.

6 Hâzîr has also a broken plural huzzâr حصار.
i.e. Hasan and Husayn, the two martyred sons of 'Alî: daulatayn "the two kingdoms," etc.: vide § 28 (m).

In imitation of the Arabic, the dual is even occasionally added to Persian words,¹ as:

بعس‌ب لب چولمل و چولمی چومشک

Bisyâr lab-i chu la'îl u zulfayn-i ² chu mushk;

"and many a ruby lip and musky tress." (O. K. 137 Whin).

(j) A few words are found with the Turkish plural lar, لر or لاّر, as, بیکار بیگی.

¹ For an imitation broken plural of a purely Persian word vide § 28 (j).
² i.e., one curl on each side of the head behind the ear.
CHAPTER III.
PRONOUNS.

§ 30. Personal Pronouns—Ism-i Zamir (اسم ضمير 1

There is no distinction between the personal and possessive pronouns: they are of two kinds, separate and affixed.

The separate personal pronouns are less used in Persian than the personal pronouns in English, as, except when emphasis is required, the verb terminations sufficiently indicate the persons.

(a) The following are the separate (زامیر-i münfasil منفصل ضمير منفصل) pronouns:—

N. من man 2 I mā, or mā ma māhā we (also māyān Afg.).
Dat. مرا marā 3 me, to me
Acc. ن تو tu 4 thou
Dat. ترا turā thee, to thee
Acc. ن tu 5 or tu 6 or vay he (also vay 6

Vulgarly, mā ma is used instead of man من; as, Mā raftām ما رفتم. Compare the English vulgarism, 'Give us a penny' for 'give me a penny.'

The vocatives of the 2nd personal pronoun are ay tu ki 1, and ay shūmā ki shāna: such forms however are unchaste (ghayr-i faṣīh). In classical Persian however ay ānki ای آنکه occurs as:—

ای آنکه باید البال تودر عالم نبست گریم که غم نبست غم ما هم نبست
Ay ānki bi-iqbal-i tu dar ʿālam nist گرام که گرام-ا mā ham nist?
Giram ki gham-at nist gham-i mā ham nist?

(Gul. chap. I, st. 13).

1 Pl. ضمائر. It must be recollected that all pronouns come under the head of "ism اسمت.
2 For the vocative of man من as a possessive pronoun vide § 32 (b).
3 Sometimes vulgarly in m.c. man-ra من را; but with the form of unity man-ɾā مان-را is correct: vide § 41 (y).
4 Note that the j is pronounced short like ENCHMARK pish. 6

The Afghans often say o.
6 The Afghans say esḥān, esḥān; and esḥānān; majhūl sounds.
The preposition اب with ار and وی is generally written اب and ابی; but also, especially in poetry, بی-دی and بیدی. In m.c. بیدی is very occasionally used: بیدی is classical, and rarely, if ever, used in m.c.1 The preposition بی when used for the dative case is called بی-یی مالفال. بای مفعول بی. بی-یی is used for بی ار, for the sake of euphony, in the following sentence: بی-یی or بی-یی بیف (m.c. and classical). To avoid the repetition of the second pronoun بی ار, the vulgar also say بی-ی بیف گفت “he said to him.” It may be said that بی-یی is not used in m.c.

Remark I.—The first personal pronoun is called متكلم mutakallim “speaker”; the second مکاتب mukhāṭab “addressed” or حاضر هازیر “present”; and the third غائب غایب ghāyiḥ “absent.”

(b) For the third persons, the demonstrative pronouns ابن “this” and أن “that” with their plurals انحاس (m.c.) and انها (m.c.) [or انان انان class. and انان انان class., vide § 34 (b)] are sometimes used. Also ان is sometimes substituted for the demonstrative pronoun ابن. Ex.:—

Andarūn az تاابن کهابن دار
Tā dar-ی نیر-ی مرفیتبین—(Sa’di);
here ی is used for ابن: vide also § 34 (n) No. 10.

Remark.—ابن ابن که ابن یک (classical and in modern writing) is “he who”; notی کی یک.

(c) Instead of the first and third persons singular، بنته banda “the slave”; مکالم mukhlis “the (your) devoted”; هلاش کبش ikhlāṣ-kash2 “the (your) most devoted;” کمیون کمتریn “the least”; and for the feminine کبش کنیز kanīz3 “the (your) handmaiden or female slave,” etc., are often used when addressing superiors, and sometimes to equals out of respect.

In classical Persian (and in India and Afghanistan) these words are always followed by the third person of the verb, both in speaking and writing, as: ذی بندہ عرض میکتند banda ‘ارز میکناد “I beg leave to represent’ (lit. the slave makes petition), but in modern Persian (except in official documents) the first person is more usual even in writing, as: بندہ عرض میکتند “I the slave make petition’; ابن بندہ جه تقصییر دارم؟ in banda chi تاغیردیرام؟ (m.c.) “what fault has this slave (l) committed?”

1 With فر bar “on,” در dar “in,” از az “from,” etc., ار and میکان ابن! are generally contracted into one word, as: در برشان, ار azū. Chunū چندن is poetical.

2 Kish (classically kesh) is a subs. signifying “faith, religion”: in compounds “practising, addicted to.” Ex.: علم کش ulm kish “oppressive.”

3 Also کنیز Kaniz, properly the diminutive of kaniz کنیز.
Haqîr (m.c.) "the mean"; dâ era (in writing); qâl (in writing) "the least" are also used as substitutes for the first person. With the exception of Haqîr, these are all followed by the third person singular of the verb: Haqîr 'arz mi-kunam (m.c.) "I this humble individual make petition"; chi dakhîb bi-haqîr dârad (m.c.) "what has this got to do with poor me?"

Remark.—In Persia, a friend writing to an equal would use banda, etc., with the first person; to use the third person would be too abasing.

In addressing the Shah, banda and Haqîr do not express sufficient humility; such phrases as fâdavi, fân-nisâr, khâna-zâd Xâhaneh Zâd "house-born (slave)", khâk-sâr, etc., are used. A common signature is qâll l-sibâd (fulâm) "the least of the slaves (so-and-so)"; Sayyids sign "qâll s-Sâdât" and Rawza-khâns xâll dârâ Isâl. 4 agall l-Hâtij. 4

(d) After Haqzat "Highness," and similar respectful terms, the third person plural is used (even when addressing people present), both in classical and modern Persian. In m.c., however, after 4 Janâb-i 'âli "Your Excellency" the second person plural is preferred (but not in formal letters).

(e) As the plural is used instead of the singular in addressing people of standing, its place is frequently taken in m.c. by the double plural. The double plural in âl of all three persons is used by the Afghans. In the m.c. of Persian Shaia and Shabians are common; maâa is less common, while the plural of âl shabians is unknown.

(f) The following is an example of the use of these polite forms of speech:—

Chand gûrz ki bad-ândish u hasid
'Abâ-yûn kî man-i miskin-and?—(Sa'âdi).

"How long wilt thou say that the malignant envious seek to find fault with poor helpless me?"

1 qibla, the direction of the face in prayer, especially the direction of the Ka'bah.

2 Janâb signifies "margin," etc.; "threshold" and hence "a place of refuge," and hence "your honour, etc."; 'âli signifies "high." Even a Governor-General in attracting attention would say to a Consul, Janâb-i Quensal.

3 Haqzat is from the same Arabic root as Haqzur "presence," and etc.
The affixed Pronouns (pronominal affixes).
(3) In pronunciation these affixes should be, but seldom are, preceded by a slight pause; in other words they do not affect the syllabic accent of their words, thus: دریغ آمدم بغیر تسلیم و آلبیه داوی در مدعی کوران darīgh āmad-am bi-tarbiyat-i suturān va ā'īnā-dārī dar mahfil-i kūrān (Sa'dī) — "I felt a disinclination to teach beasts and to hold up a looking-glass in this quarter of the blind"; āmadam would be "I came", but āmad-am "it came to me" as in the example.

(4) In words terminating in the vowel ی, the final letter becomes a consonant, as: ہیں "nose"; بادئی ہیں "his nose" or poetically ہیش. Sometimes the affix is written separately, as: بادئی ایش but it is not so written by modern Persians.

(5) Words terminating in alif-i maqsura ی the affix ی change the ی to alif and then insert the euphonical ی, as: دعا، دعا یash "his claim or quarrel, etc."; in m.c. often دعا: ma'nā-yash and ma'nī-yash معلیش are both correct.

Remark.—By poetical license the vowel of the affix can be omitted, as ہیش "his father."

(6) After Arabic words ending in آ, as کبریا, the alif of the affix should be retained, thus کبریاس... کبریاس is poetical or modern colloquial.

(b) In classical Persian the full forms of the singular are written in full, only after a word terminating in silent ی. Ex.: خانه ام یک یا-ام: in other cases the alif is omitted, as مادرام یا "my mother."

Remark.—Shaykh Sa'dī writes —

بہ از وصیت کت مسکنزند

Here at could not be joined to ی، but for the license of poetry.

(c) After ی or ی، ی is inserted for euphony, as پا یام "my foot"; می یت "thy hair"; بزی یت "thy arm"; داشت ییم یا "our hands."

In m.c. and in poetry, however, this euphonic ی is often omitted, as داشت-مین; پاش "his place": بزی-ش "his magic," also داشت-یاش; داشت-یاش (better دشماش درمیرش yādsh "his magic," also دشماش)

(d) Examples of the affixed pronouns are:—

1. نام به "give (to) me bread."
2. کوئ گنیمش "I told him."
3. ہیش پیار "bring him forward."

1 So written (probably) to indicate that the ی is not sounded.
2 In the m.c. ہیں "there were two of them," the ی is omitted or inserted indifferently: ہیش پیار, or ہیش "bring both of them," the ی is omitted or inserted indifferently: ہزاریدیشان or ہزاریدیشان.
THE AFFIXED PRONOUNS.

(4) digar bi-zabdn-ash nayavarad. "she will not again mention him" (lit. bring him on her tongue); ash here is the object "him" (and is not 'her', possessive).

(5) صدات نشیدم (m.c.) sadā-‘t1 na-shanīdom "I did not hear you."

(6) صدات ای کروم (m.c.) sadā-at kardam "I called you."

(7) padar-i mān (m.c.) "our father."

(8) سرهاشان sarhā-yishān "their heads" (but خانه ایشان sarhā-yi īshān). Also colloquially sarhā-šān.

(e) In classical Persian the plural affixed pronouns are not much used: the separate pronouns are used instead.

In classical Persian the affixed pronouns may be joined to almost any word in the sentence except to the simple prepositions and to some of the conjunctions [vide (h)]: ḵak-e rā az ānān ki ghadr kardand bā man-ash dūstī būd (Sa’dī) "one of those who mutinied had a friendship with me."

(f) It will be noticed that the plural affixed pronouns are preceded by a kasra (or in the case of (c) by a ی). If, however, the noun end in silent ħ, the izābat is in modern colloquial often omitted, as خانه شان khāna-šān "their house," or خانه شان khāna-yi shān. In classical Persian this would be خانه ایشان khāna-yi īshān or خانه ایشان khāna-yi shān; also in modern Persian it would be better to say خانه ایشان khāna-yi īshān than khāna-yi shān or khāna-šān.

The kasra is omitted in the following:—

لیا خوچی لر دیستان خند: شیان چون پار شروستان
(Nizāmi).

Examples of both:—

زیندرزمان کس نه پیدا دوی که اندوز آفرین کنند آبوا
Zi-andarz-i mān kas na-pichid rūy
Ki andarz afzūn kunad ābrūy

(Shāh-Nāma, Book I, sending message from Salm and Tur to Faridūn, p. 21).

"None turned his face from our advice. Because advice—"

1 m.c. for 着手yat.
2 In m.c. generally pidar.
3 گرم زدست برایند چو نخل را کریم ورت ز دست نیاید چو سرو بانش آزاد Gar-at zī-dast bar-āyad chu nakhū bāsh karīm
Var-at zī-dast na-āyad chu sār bāsh āzād—(Sa’dī)—

"If thou canst, be generous like the date palm. But if thou canst not, then be free like the cypress": the epithets karīm and āzād are frequently applied by poets to these two trees. Note the affixed pronoun at is joined to the conjunctions gar and vagar "if" and "and if."

* Final silent 8 is considered a vowel by some Grammarians. There is no final silent 8 in Arabic.
5 In modern Persian sometimes written خانه ایشان (without the 8).
Remark I.—In modern Persian the plural affixed pronouns, when affixed to verbs, retain their kasra, as گفت-ی-شدن "he told them"; گفتام-ی-شدن "I told them."

Remark II.—It will be noticed that the affixed pronouns, when the direct or indirect object of the verb, i.e. when personal pronouns in the Accusative or Dative case, are not followed by ل: vide § 32 (a) for ل in m.c.

(g) Sometimes there is ambiguity which even the context does not make clear. Ex.: بدم گفت, بد-ام گفت in m.c. would mean "you spoke ill to me", but it might also mean "you said that I was bad": in دربان-ام راه نا-کرد "the porter did not let me go (or let me in)", 'داربان-ام' might mean "my porter": دکه، نو از خسیس مثل تاجر های اصفهانی یئیدرآ نوی خیمه که شکر را، پشت شیشه می-کرده Isfahanī panir-rā tu-yi shīsha karda nān-ash rā¹ pusht-i shīsha mi-mālad (m.c.) "your sister who in miserliness is the equal of the Isfahan merchants, putting her cheese into a bottle and rubbing her ² (or its?) bread on the outside of the glass"; here نین-اش instead of "her bread" might mean "the bread of it."

1 In classical Persian a noun in the accusative to which a possessive affixed pronoun is attached often omits ی.

2 Here the اش would probably not refer to 'cheese' as the cheese is inside the bottle and therefore does not belong to the bread. Otherwise the اش could easily mean either 'her' or 'its.'
Possessive Pronouns.

(h) In m.c. [vide also (e)] the singular affixed pronouns can be, and frequently are, affixed to some of the simple prepositions, as:  
bra⁴shṭ baraỵsḥ “for him, her, it”;  
laš “from him, etc.”;  
др̣sḥ “in him, etc.”;  
and colloquially  
“to him, etc.”:  
zir-aṣ̌ “under it”:  
bi-am  
dād (m.c.) “he gave it to me”;
bi-at  
dād or (m.c.) “he gave it to thee”;
az-am;  
az-at “from me; from thee”;  
ān ḳar az-ṣ̌ān?  
(m.c.) “they are not capable of doing this.” (Such expressions are still considered vulgar, but will probably soon be recognized as correct).

They are never affixed to  
bār “on”,  
bā “with”,  
bāl “without”,  
tā “up to”,  
jūz “except”,  
zāb “above”, and some others.

When the affixed pronouns are possessive, the pronoun of the first person is called  
mim-i izāfat, the second tā-yi izāfat, and the third shīn-i izāfat.

When used for the dative or accusative of a personal pronoun, the first is called  
mim-i  
māf’ul,  
and the third shīn-i māf’ul  
Shin affixed to māf’ul or shīn-izār māf’ul.

(i) The following are modern vulgarisms that are creeping into writing:—
Mā gurisna-mān ast  
“we are hungry”;  
shūmā tishnātān  
ast  
“you are thirsty”;  
ṣ̌ān garm-i ṣ̌ān ast  
“they feel warm”;  
mān sarmā-m ast  
“of Seram, I feel cold.”

(j) In modern Persian the affixed pronouns can take the place of the reflexive pronouns when the latter are used as possessive pronouns, vide §33(h).

(k) Īn kitāb-hā hama-yi šān khūb ast  
“the whole of these books are good” = īn kitāb-hā hama khūb ast  
“these books, the lot taken as whole, are good”, but in the sentence mikh-hā az zamīn chahār vajab buland būd va sar-i šān (or sarhā-yi-šān) tīz (m.c.)  
“Zeman needs four legs and a border” the singular ash  
ash could not be substituted as the various pegs give a scattered idea.

Remark.—Possessive Pronouns.

Possessive Pronouns.

(a) It will be seen from §31 (a), and (f), Examples 5, 7, and 8, that the affixed pronouns are possessive as well as personal. In the m.c., the affixed pronouns when possessive are properly followed by  
ra when their noun is in the accusative case.  
Ex.:  

dāst-am ra būgir “take my hand”
or  
dāst-am būgir.

1 Afghans and Indians say  
be.

2 In classical Persian  
(1) is only used after the affixed possessive pronoun, third person.

Ex.:  
Yak-i az hukamā  
pisar-asḥ-ra nahi kard az bisyār khurdan ki  
“a philosopher warned his son against over-eating saying that—’
The dative and other cases are usually formed by prepositions, both in classical and modern Persian (and seldom by یا). Ex.: بی‌گوشت رسته است "have you heard?"; پیسار‌اش رو گفت (Sa‘di).

Remark.—If the possessive affixed pronoun refers to more than one substantive, it is affixed to the last only. Ex.: پیشک و خوارم پاشک و خوارم "my clothing and feeding." If the substantive is followed by qualifying adjectives, the pronoun comes last. Ex.: عمر عزیزت "thy dear life!": vide also Remark to (b).

(b) The possessive pronouns can also be expressed by the personal separate pronouns coupled by the ازافات, to the thing possessed. Ex.: پدر من پیدار-ی مان "my father (lit. the father of me)"; خانه-ی ایشان khâna-ی ishân "their house."

(Pidar-ی shân پدر شان and khâna-shân خانه-شان (m.c.) would have the same meaning).

In the accusative, the separate pronoun is put in its accusative form with یا. Ex.: دست مرا گرفت یا دستی مرا گرفت "he caught me by the hand."

The dative can be formed with یا, but preferably with به. Ex.: پدر او را دادم پیدار-ی آر-ی را دادم "I gave it to his father (m.c.)"; more commonly به پیدار-ی آر-ی دادم به پدر او دادم.

Remark.—In a continuous sentence, etc., the separate pronouns also come last [vide Remark to (a)]. Ex.: طبیعت پر شور و شور و مورت زشت بددار از دیو او هر کس را می‌ترسانید "his evil nature and ugly appearance—worse than that of a demon—used to terrify all."

The vocative of مان ص as a possessive (not as a personal pronoun), does exist, as پیدار-ی مان "oh my father!"

(c) In m.c. the affixed pronouns are preferred, but in writing and correct speech the separate.

(d) The separate pronouns can also be used in the ablative to express possession. Ex.: این مال از من است این مال از من است in ‘imârat na az shumâ va na az ù mi-bâshad (m.c. or class.) "this building belongs neither to you nor to him"; in mâl az man ast این مال از من است "this belongs to me."

(c) In certain cases the reflexive pronouns denote possession, vide §33 (a).

(f) "Mine", "thine", "his", etc., are expressed by the demonstrative

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1 Afghans and Indians saykhâna-e eshân.
2 In m.c. دست-ام را (affixed pronoun) would be more commonly used.
3 Also in m.c. in mâl-ی man ast این مال ص من است.
Reflexive and Reciprocal Pronouns.

(A) There are three reflexive pronouns in the classical language, **khud** (self), **khwīsh**, and **khwīshtan**, meaning "self": they are indeclinable and as a rule can refer only to the subject of the sentence: they take the place of the personal and possessive pronouns when they refer to the subject. *Khud* is applicable to either animate or inanimate nouns, and of the three is the most common. The following examples will explain their use:

1. *ū bi khāna-yī khud raft* "he went to his own house";
2. *ū bi khāna-yī ā raft* "he went to his (somebody else’s) house".

1 Note plural verb after *har*.
2 Note that plural *mal* need not be repeated before *tawfīr*, A. "increasing, etc." in modern Persian has come to signify "difference."
3 Broken pl. *Barāhima*.
4 Note that the *u* is short, vide remarks on § on 2: *khud* signifies "a helmet." From *khud" self" is derived the Persian word *Khudā "God" (the self-existing).
5 Note that the *ā* is not pronounced, vide Remarks on § 2. In modern Persian *khwīsh* means also "a plough." The Afghans and Indians say *khwēsh* for "self."
MA BI-KHĀNA-YI KHUD RAFĪM "we went to our own house";
man Zayd rā dar khāna-yi khud-ash didam "I saw Zayd in his own house," but man Zayd rā dar khāna-yi khud didam "I saw Zayd in my own house." Khud-ash is used in classical as well as in modern Persian, as:—

"A stag that enters the haunt of lions,
In its home will make a death-vacancy"

(Anv. Suh., Chap. IV, St. 7): in the preceding examples खुद is for the possessive pronoun.

"I went myself," or more forcibly कोड राप्ता "I went myself," or more forcibly कोद राप्ता "they went themselves", or more forcibly कोद बुर "he took it away with himself"; कोद राक "he killed himself": in these instances कोद is reflexive.

Note the meanings of कोद in the following two lines from 'Umar-i Khayyám 2:—

Iknun ki tu bā khud-ī na-dānisā hičh
Pardā ki zī khud ravi chi khwāhī dānist?
Thou who whilst in possession of thyself knowest naught
To-morrow (i.e. the day of Judgment) when thou leavest thyself
(by death), what more wilt thou know?
"But, if you know naught here, while still yourself,
To-morrow, stripped of self, what can you know?"

(O. K. Rub. 52 Whin.)

1 कोद कुशि "suicide."
2 Khayyám "tent-sewer," the takhallus (poetical 'nom de plume') or possibly the profession of 'Umar; in either case the ṭāfāt.
3 Past tense with present meaning.
4 For ی; poetical license.
Remark I.—*Khud* is largely used in compounds, both classically and colloquially, as: *khud-bin* “proud, self-conceited”; *khud-rāy* “self-opinionated”; *khud-dāri* (m.c.) “self-possession, composure”; *khudī* (rare) “egotism.”

Remark II.—In the speech of the vulgar, *khud* has a plural *khud-hā* before the affixed pronouns, which is contracted as follows:—

*Khudhāyimān* (*khudhāhā mān*), and *khudāmān* (vulg.); and so on for the other persons.

(b) For emphasis, the Arabic phrase بنفسي hi signifying in proprio personā (or in the name *bi-nafsī*) can follow *khud,* etc., for all persons, both in speaking and writing. Ex.: *khurūsh rā bi-nafsīh* or *khurūsh rā bi-nafsī* (or *bi-nafṣ*) *didam* “I saw him in his own person”; *išān khud bi-nafsīh rafītand* “they themselves, personally, went.”

(c) *Khwīsh* خویش can be substituted for *khurūsh* خویش in places where the latter signifies possession, but *khwīsh* خویش rarely like *khurūsh* خویش stands alone without a substantive. It is also classically used in compounds, as: *khwīsh-bin* خویش-بین. As a reflexive pronoun *khwīsh* خویش is not used in m.c., vide (f).

Example of *khwīsh* خویش standing alone:—

*Chu* dil *bi-dūstī-yash khwīsh rā ‘alam sāzad Chirā bi-dūshmāni-yi man ‘alam bar afrāzad?

(Anvār-i Suh., Chap. I, St. 15.)

“My heart affection’s flag for him displays Why should he then a hostile banner raise?”

(East. Trans.)

1 But *khud-rā* خویش رائی’s *sub.s.*

2 The Persians usually follow the modern Arabic pronunciation and say *bi-nafsī* بنفسی in the first instance and *bin-nafs* بالنفس in the second. As already stated, the final short vowels are omitted in modern Arabic. For the doubling of the *n* in the second instance, vide § 10. In *bin-nafs* the final *hi* is the third person masc. affixed pronoun “ he, it”; in Arabic this final pronoun would be changed to agree with the subject or object, in number and gender, etc., but the Persians often neglect this point of Arabic syntax. In writing they, however, also do use the Arabic dual and plural forms *bi-nafsighthā* and *bi-nafsighthum.*

3 *Chu* چرو is in speaking always *chi.*
Khwísh خوئش is applied to persons only, but cannot be employed to emphasize a noun or a pronoun: man khwísh raftam من خوئش رفتم could not be said.

(d) Khwíshtan خوئشتن is compounded of khwísh and tan تن "body"; it is both possessive and reflexive, and unlike khwísh it can stand alone and can emphasize a noun or pronoun. Ex.: Khwíshtan rá kusht "he killed himself"; hrískis sálaáz-i har kas awläd-i khwíshtan rá dúst mí-dárad (m.c.) "every one loves his own offspring"; khwíshtan rá ján-i shuhrán ast (class.) "man holds his own life dear", or "his own life is dear to man.'

The forms khud-am خوئم, khud-at خوئت, etc., are also classical, as:

khud-i man guftam (m.c. only), or
khud-i shuma guftíd (m.c. only), or
khud-i tān guftíd (m.c. only), or
khud-i an mará raft (m.c. only) "that man went himself"; dar khud-i shahr (m.c. only) "in the city itself."

The forms khud-am خوئم, khud-at خوئت, etc., are also classical, as:

khud-i man guftam (m.c. only), or
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khud-i tān guftíd (m.c. only), or
khud-i an mará raft (m.c. only) "that man went himself"; dar khud-i shahr (m.c. only) "in the city itself."

Note that adám "man" has three syllables and not two as in Hindustani, but adám "a man": also that khwíshtan خوئشتن does not here refer to the grammatical subject of the sentence. However in sentences of this kind where no ambiguity can arise, "his own, etc." must be rendered by a reflexive and not by a separate personal pronoun.

Note the m.c. position of khud خوئم and the izafat إضافت: classically, man khud guftam.
Remark I.—In ordinary conversation the rule that the reflexive pronoun should be used when the pronoun refers to the subject, is frequently broken if no ambiguity can arise from the violation of the rule, thus: میکخوام دستام را بی‌شمرم "I wish to wash my hands," instead of میکخوام دست خودم را بی‌شمرم. میکخوام دستام را بی‌شمرم (m.c.) کhudam bi-chashm-i khud-am didam (m.c. and emphatic) "I, I myself, with my very own eyes saw (it)" : vide last two examples in (a) (1).

Remark II.—Though khud is indeclinable, such (incorrect) expressions as ایشان بخانه خود ها رنگد are occasionally met with.

The advantage of using the affixed pronouns with khud خود as possessives is shown in the last two examples of (a) (1).

Remark III.—In m.c., the phrase بی‌خود means "I am myself again," while بی‌خود means "foolish, useless; also in a faint": vide lines in (a) (6).

(f) In the m.c. خوش is usually used as a substantive only, signifying "a relation" ; خوششان و دوستان "relations and friends"; خویش و قومی ندارد khvish u gawmi na-da-rad "he has no kith or kin."

و حکم‌های گفته‌اند برادر که در بند خویش است نه برادر است و نه خویش است va hukamam gufta and baradar ki dar band-i khvish ast na baradar ast va na khvish ast (Sa’di) "and the sages have said that a brother who is wrapped up in self is neither brother nor kinsman": in this extract from the Gulistān there is a play on the two meanings of خوشش: [another reading is baradar-i ki باردارکه without the second ast].

Khvishawand خویشوارد subs. "a relation, kinsman," is classical and modern.

(g) Khvishtan خویشتن is used in m.c. for the reflexive pronoun (in the acc.) : for its use, vide (d).

(h) In modern Persian, spoken or written, the affixed pronouns can take the place of the reflexives when the latter are used as possessives, as: میکخوام دستام را بی‌شمرم "I want to wash my hands" (for دست خودم را or دست-i khudam-rā) : āyā shumā āya-tān rā khvānda id? "آیا شما آیا خواندید "have you read your verse?"

The separate pronouns cannot be so used. It should be noticed that where may stand either for دستام را or دست-i marā, but دست-i marā represents only دست-i marā.

(i) Yak-dīgar یکدیگر and ham-dīgar هم‌دیگر "one another; each other" are reciprocal pronouns: yak-dīgar را می‌زندند یکدیگر را می‌زندند "they are striking each other; fighting together." Hama tawdī-i yak-dīgar bi-kunūd همه تودی یکدیگر بکنید (Gul., St. IX, Chap. I) "do you all bid farewell to each

1 Plural āyā-tān rā.
other.' For *mišl-i ham* मूल हम 'alike (like each other), etc.', *vide* under Adverbs of Comparison.

§ 34. Simple Demonstrative Pronouns (*Ism-i ishāra* اسم إشارة).

(a) The demonstrative pronouns are این *in* "this" (*ism-i ishāra-yi qarib اسم اشارة قريب*) and ین *ān* "that" (*ism-i ishāra-yi baʿīd اسم اشارة بعيد*); they refer either to persons or things,2 and precede the noun they qualify. When qualifying a noun they are indeclinable. Ex.: این یاَب "this man"; *in marād* "this man"; این زان "this woman"; *in kitāb-hā* "these books"; این یند "these men."

Remark.—The noun demonstrated is called مشار إليه. "to-day"; امس "this (current) year"; *imsāl* "to-night"; and in modern *imbār* "this time" (old). *Imsubḥ* ام صبح "this morning" also occurs, but is not chaste.

In classical Persian the plurals *iñān* اینان and *ānān* "these" and "those" are used for rational beings (*zi-rūḥ* ذیروح)—sometimes as a separate substitute for and in the sense of این "they"—and ایناِ and اینها for things *ghayr-i zi-rūḥ* غیر ذیروح. These plurals are used only when the pronouns stand alone as a separate substitute for a substantive. Ex.: اینا *نیکه* "those who existed before us." Note the relative این [*vide* § 42 (g)] after این. In modern Persian these plurals in این *of* are rarely used even in writing and then only if followed by the relative *ki* کی. اینها کی کی, or *anhās* کی کی = "they who" (*ishān* کی cannot be used).

*Anhā (ki)* is however classically used for "they": —

*آنها کی جهان زیر قدم فرسودند واندَر طلبش هر در جهان پیمودند آنها کی جهان زیر قدم فرسودند V’andar talab-ash har du jahān paymūdand "The sages who have compassed sea and land, Their secret to search out and understand, —"

*(O. K. Rub. 151 Whin.)*

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1 In conjunction with the preposition لِ frequently in classical and in m.c. *بِدْن* and *بِدْن*؛ *bi-dān sabab, bi-dān sabab* or *-jihat* are used in m.c.; but not *bi-dān marād bi-dān zan*. The demonstrative pronoun for "that" must not be confounded with the Arabic word *ān* "time." The *w* of these pronouns must not be pronounced nasally—a common fault amongst English that are accustomed to speak Hindustani. In m.c. *ān* is frequently pronounced *ān*.

2 *Gutlam ba-juz ān ki tu hamāzgā-yi uti (Sa’di), ‘I said except this that thou art its (of the house) neighbour’; here *w* is used for *ān*: *vide* also § 30 (b) and § 34 (m) (10).

3 In modern Persian *būdand* پیدا would be used.

4 *Har du jahān* هر در جهان, i.e., this world and the next.
(c) In modern Persian the plural in ḥā 1 only, is used. Ex. : inā hā safīd va anāhā siyāh and 'these (things or persons) are white and those black'; bi-anāhā in'am dād va ba-anāhā dushnām (m.c.) 'he gave rewards to those (or to the former) and abuse to these (or to the latter)."

(d) For phrases 2 'mine,' etc., vide § 32 (f). 

(e) In bi also means 'the latter' (i.e. the nearer of two), and an 'the former': vide Example second in (c), and Syntax.

(f) An 3 means 'for that reason, for that purpose,' classical. Ex.:

Humāy bar hama 4 murghān az an sharaf dārard
Ki ustukhwān khurād va fān-war nayāzārad

'The Huma 4 is exalted above all birds because
It lives on bones and injures no living thing.'

Remark.—Compare, vide Compound Conjunctions.

(g) Note the employment of an in the following examples which are both classical and modern:—

Hājat man an ast ki marā dil-shād gardānī "my need is this, that thou shouldst make me happy";
Bīm 5 an bud ki az zakām ḥālāk sholvām "I nearly died of the wound (lit. there was a fear of that, that I might die of the wound)."

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1 In modern Persian ḥān is used in writing, but seldom or never inān. Einan.
2 After the prepositions in, dar - in - az, the alif of these demonstrative pronouns may be omitted, and they may be joined to their preposition in one word. Ex. در حیوان: an, 7 dar - از, در
3 No īzāfat after: m.c. requires the īzāfat.
4 The humā or humāy is the bearded vulture or lammergeir and is not a fabulous bird as translators have supposed: vide Jl. As. Soc. Beng., Dec. 1906. There are however fables attached to it; one is that the person on whom its shadow falls will rise to sovereignty; another that if one kills it, his death will occur within forty days: from this word is derived the adjective humāyūn "auspicious," etc.
5 The īzāfat cannot be omitted after bīm.
In classical and modern Persian the phrase \textit{ba'zi bar an-and} "some are of opinion," etc., is of common occurrence.

(h) In mystic poetry \textit{an} is often a substantive and signifies something that can be felt rather than defined, grace, individuality. The following two examples, which the writer does not attempt to translate, exemplify this obscure meaning:

\begin{verbatim}

(Whin. Trans. Rub. 251.)

1 Var is poetical for \textit{am} at the end of the lines stands for "I am" and is not the affixed pronoun.
2 Tashdid on the \textit{ye} by poetical license: "one hair."
3 \textit{Tal'at} "aspect or face."
4 "Sang \textit{khwurdan} also means "to be stoned"; there is a double meaning.
5 Inak \textit{man-am} or \textit{injā-yam} m.c. "here I am."
In the following m.c. sentence

\[ kār bi-kun va ʾilla ʾān ast ki man rasīdad \]

"work or else I shall be down on you," in ast is used in a dramatic sense and signifies "here I am," i.e. I'll be with you;' ʾilla could be substituted for in ast ki in this sense, but not in in ast ki bā shumā guftam which means "this is the reason that I spoke to you."

The modern colloquial and classical phrase

\[ in kuja va ʾān kuja \]

"where is this and where is that," signifies "you can't even compare the two—one is so much the superior to the other."

The following idiom is old, but still in use amongst the Afghans:

\[ chūn az in ki dar inam jārigk shawam marā yād bīdh \]

"when I am at leisure from this (work) that I am engaged in, remind me (of that)."

SIMPLE DEMONSTRATIVE PRONOUNS.

(4) chord-\(\text{a}\) ba'd az-\(\text{in}\) (classical and m.c.) "a little after this"; ba'd-az chord-\(\text{a}\) "a few days passed after this."

(5) 'adathā-yi bad na-\(\text{dārad}\) misl-i ān-ki angusht bi-bīnī-yi khud-ash bi-kunad "she (a little girl) has no bad habits such as picking her nose."

Remark.—Angusht is used in a general sense and does not requireafter it.

(6) īn-ham panjāh dāna tilā 'st "and here are fifty pieces of gold."

Remark.—Note that there is no izāfāt after dāna; also for dāna ast: īn-dāna tilā could also be said.

(7) barā-yi ān-ki "because-.

(8) hayrān māndam ki dirakht-\(\text{a}\) bi-dān buzurgī chi taur uftād (m.c.) "I remained lost in astonishment as to how a tree of such size (or in spite of its size) could have fallen": vide also No. (1).

Remark.—The clause after ān is in the direct narration.

Zibā khānum zūd ān darb-i uṭāq rā sakht du-dastī bāz karda—"Ziba Khanum suddenly and violently with both hands bursts open the other door of the room—."

Pish-i man chīz-\(\text{a}\) rūpiya būd; ā rā girīfta (Afghan) "I had a few rupees by me; taking it—."

Remark.—Note ārā for ān ra: the latter would be more correct. This idiom is common amongst the Afghans.\(^4\)

(11) dar īn vagt man īn kār mī-kardam va dar ān vagt ān kār (Afghan) "at one (special) time I did one thing and at another fixed time another."

(12) misl-i īn ast ki na-bāshad "it is as if it were not," i.e. "not worth speaking of, contemptible."

1 Classically chande, "an indefinite quantity; some; a little while."

2 Panjāh ashrafi (now a two-tūmān piece) or panjāh līra or some such phrase would ordinarily be used instead of panjāh dāna tilā.

3 Chīz-\(\text{a}\) m.c. and classical for qadr-\(\text{a}\) "a little." In m.c. nāz-dī man chand rūpiya-\(\text{a}\) or chand dāna rūpiya būd.

4 Īr and khān are strictly applicable to rational beings only—except in the case of personification. This rule is however frequently neglected.

For classical examples of substitution of ār for ān, vide § 30 (b) and footnote 2 to 34 (a).
In m.c. often pronounced hamūn; for hemān and hemān are the emphatic of haemān, etc.

2 Or bir'in āmadan-i khūn va murgan-i baradar-am yakh-i būd (m.c.) "I am that very person, I am he"; mā hamīshā hamūn-im ki būdīm (m.c.) "we are always just as we have been, we are always the same."
§ 36. Compound Demonstrative Pronouns.

(a) Compounds with the adverb *chūn* 'like, manner, etc.', are:—

1. *chūn* (for *چونَ* = like this) and *ham chūn* ‘such as this’; also adverb ‘in this manner.’

2. *chūnān* (for *چونَان* = like that) and *ham-chūnān* ‘such as that’; also adverb ‘in that manner’:

* chūnān kāra ‘you did so and so’
* surat-i hāl chūnān va chūnān būd ‘the matter was so-and-so’

here *chūnān* va *chūn* are contemporaneous, ‘Oh So-and-so.’

Remark.—*ān* *chūn* and *ān* *chūnān* are rather more emphatic forms.

(b) *bā* *chūn* shakh-ba-sūhbat na-bāyad kard (m.c.) ‘one should not converse with such a person’; *chūn* ast? *chūn* is an adverb.

(c) *Chūn* and *chūnān* can be combined with *ān* as, *ān* *chūn* “I had no such thing with me that I could give in exchange’; *ān* *chūnān* ‘in this manner we travelled a farsakh’; *ān* *chūn* is an adverb.

1 *Chūn* also means ‘how?, because and when.’
2 *Tu kaun hai ay aise taise?’ (Urdu).
3 Dar talāsh-i *chūn* yā-i būdam.
4 *Or bā* *chūn* ash-khāqā (without *iy* of unity).
5 *Chūn* and *chūnān* are asmā-yi kinnāyat.
6 Similarly *chūnān* with *ān*. Ex.: va lāw-r-i *ān* *chūn* gāh būdam *chūn* 
7 The *iy* of unity can be added to *chūn* and *ham-chūnān* (but rarely if ever to *chūn* or *ham-chūn*): vide page 89, note 2.
Remark.—In the second example in *tawr* would be more usual.

(d) *Chunan u chunin kardan* (or *guftan*) “to procrastinate, evade, have recourse to subterfuge.”

(e) *Chuninhuk* and *chuninahu* “such like things” are not used.

(f) *ham-chunin* is merely a more emphatic form of *chunin.*

Ex.: *ham-chunin shakhe-i inja amad* (m.c.) “a person exactly like this came here”; *ham-chunin kâr bi-kun* (m.c.) “act like this”; in the latter example *ham-chunin* is an adverb: *ham-chunin* ْki tu zã rári man ham-dãram* (m.c.) “just as you are strong, so am I too strong.”

(g) Similarly *hamchin* is merely a more emphatic form of *chunin.* Ex.: *ham-chunin ādam-i rá inja didam* “I saw a man there just like him”; *ham-chunin shakhe-i* man dar ‘umr-i khud na-didam* (m.c.) “I have never in my life seen a man like him”.

(h) There are three other words that may be considered as demonstrative pronouns and deserve notice, viz. *hamchu* “so (in m.c. pronounced *hamchi*), such,” and *chand* and *chandan* “so much.” Their use is best illustrated by examples.

1. *hamchu* or *hamchin.* Ex.: *Kîr-râ hamchu bâyad kard* (m.c.) “the work must be done like this”;

   The *m. of unity added to* *hamchun* or *chunun* *ki* by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: *hamchunika* (chununika) (or) *hamchun (Afghans)* “I was entangled (or imprisoned) there exactly as he was”; *vide* Adverbs and Conjunctions.

Remark.—*Hamchin* is also occasionally used in m.c. The following vulgar saying is an illustration of these two words: *hamchin va hamchin, hamchin-ash khusha* (vulgar) “he does it like that and this, but this is the way that pleases him.”

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1 For *chunamki* and *chunanki,* vide under Conjunctions.
2 *Arza dashtam* (m.c.) “I made a petition in writing.”
3 The *m. of unity added to* *hamchun* or *chunun* *ki* by the Afghans and occasionally by Persians is perhaps incorrect. Ex.: *hamchunika* (chununika) (or) *hamchun (Afghans)* “I was entangled (or imprisoned) there exactly as he was”; *vide* Adverbs and Conjunctions.
4 For *chand* *chand* “a few, etc.” vide § 39 (g).
5 Instead of *hamchu* *he* the words *hamchun* or *hamchunin* *could be used here.
6 In (m.c.) *misl* would be used instead of *hamchu* *misl*.
Khusha is vulgar for *khush* ast. Instead of *ham-chân* and *hamchîn*, the words *chûnân* and *chûnîn* would be better.

(2) *Chandân* 1 "so much as that; so many; that amount; all that time," and *chandin* "all this; this long time," etc., are used with or without a substantive. Ex.: *chandân* sharâb bi-man dâd ki na-tavanistam bi-khuram (m.c.) "he gave me so much wine that I couldn’t drink it (all)"; *chandân* mîsl-i û nâmây-dânâm (m.c.) "I don’t know such a lot as he does"; *chandân dakhîl-i* 2 bi-zaban-i *Fârsî* na-dâram (class.) "Chandân dakhîlî bîzân Farsîî Nîdârîm." *(chandân)*

To *chandân* the indefinite *ye* can be fixed as:—*Chandân*-i az tâ‘în murdand ki — "such a one died of plague that—.

*Chandân*-i az in mâlikhûlyâ firû guftî 3 ki bîsh tâqat-i guftan-ash na-mând Chânâdi az in mâlikhûlyâ firû guftî (Gul., Chap. III, St. 21) "so much did he rave like this that he ceased from mere exhaustion."

"Umr chandân*-î* ki kam bâshad parîshânî kam ast — "the shorter one’s life the less one’s worry.""

Chandan also means "fold" and *chandin* is used with the oppression I underwent there, my ease was a hundredfold (lit. as much as I was oppressed there, a hundredfold more than that was ease obtained)."

(3) *Chandîn* 4: *chandîn* sâl ast ki shûmâ râ na âda am (m.c.) "it is so many (i.e. many) years since I have seen you": bi-chandîn jîhat (m.c.) "for several reasons."

Remark.—Note that *chandân* and *chandin* precede their nouns which are in the singular.

(i) For *chandânchi* and *chandânki* "howmuchsoever, notwithstanding" and *chandân*: "as oft as, as many as, insomuch, although, as soon as, etc., vide Adverbs and Conjunctions.

(j) For bi-*chandin* martaba *afzûn* (class.) "how much the more," vide Adverbs and Conjunctions.

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1 With the of unity *chandân*-i "of any amount, however much"; vide (3).
2 In modern Persian *rabt-i* would be used instead of *dakhl-i*.
3 *Chandân*-i *chandân* means "such a quantity" and not "such a long time." *firû" may be redundant, but I think it is meant to emphasize the fact that he raved in a low voice like one in delirium.
§ 37. Interrogative Pronouns Ism-i Istifām (اسم استفهام).

There are four interrogative pronouns or adjectives: کدام $kudām$; کی $ki$; چند chand "how many?"; and چی $chi$. They are strongly accented in speaking, and for emphasis immediately precede the verb or come close to it.

(a) کدام $kudām$ or کدامین $kudāmīn$ "which?"; both forms are used in m.c. as well as in the classical language; they are applied to substantives, animate or inanimate, singular or plural. Ex.: کدام شخص $kudām shakhs$ (m.c.) "which person?"; کدام راه $kudām rāh$ (m.c.) "which road?";

(b) هیچ $hīch$ کدام $kudām$, "none, not one of them," has the same meaning, as هیچ چگونه $hīch چگونه$; but هیچ کس $hīch kās$ means "nobody (at all)."

(c) In the modern language $yak-4$ is generally added, as: کدام یکی $kudām یکی$ "which one is it?"; کدام چگونه $kudām چگونه$ "how is it?"

Remark.—Kudām کدام can also be used instead of the accusative plural of کی $ki" who?": vide Remark to (h).

(d) For هر کدام $he rā kudām$, "each" or "every," vide § 39 (j) and (k).

(e) The Afghans wrongly use کدام $kudām$ in the sense of the Hindustanی $ko.ī$. Ex.: کدام زن چون گفت $kudām zan ān ān گفت" some woman told me": کدام کسی $kudām kāsi$ را دید $ra dādi" have you seen anybody?"; از روز کسی $roz چون یکی$ "from the day of my arrival till to-day I had...."
never seen any man in the island"': kudâme-râ bi-tâlab 'call some one' (for kas-râ bi-tâlab).

(l) Ki ū 'who?' acc. kî or kiâ 'whom?'; dat. kirâ or bi-ki

Ex.: māl-i ki 'whose (property)?'; kirâ zâdî 'whom didst thou strike?' dâdi 'to whom didst thou give it?': ki kî kard 'who did it?'.

Remark I.—This interrogative pronoun ('noun' or tâmi) is called kâf-i istifhâm (kāf khâsh) or kâf-i kudâmiyya (kāf khâsh).

When used (interrogatively) to imply a negative it is called kâf-i

istifhâm-i nafa (kāf khâsh). Ex.: -

که ازدست نهایتی اگر جهف پشه بشقابی (Sa'dl).

The particle (حرف) kî is also a conjunction: for its various significations, etc., vide Conjunctions.

Remark II.—In the accusative, kî is generally used in the singular only, but vide Remark to (k).

(g) Before ām 'I am' and all its persons, the s of ki is changed into y for euphony. Ex.: tu kî-i 'who are thou?' but kî-i is also found: kist 'who is it, who is he?'

A similar change may take place before hastam 'I am, I exist' and all its persons. Ex.: kistand (or kî hastand) 'who are they?' In the third person singular kî is not used. [The contraction stands for kî.]

(k) The plural kîyân is rare in classical Persian, but is still in

1 The remaining cases are of course formed as usual by the simple prepositions. The dative and accusative is also written lâ râ, but in this case care must be taken to distinguish it from the dative or accusative of kî kîh 'small' or of kuh kî poetical for kûh kîh 'a hill.'

2 It will be noticed that kî is applicable to persons only, and to both singular and plural. The plural kî-hâ is also used in m.c.

3 Also pronounced vel to rhyme with the English 'bell.'

4 Vulgarly, kîya is also used: final s is vulgar for ast. Kist kîst is the contraction of kîst rather than of kîst kîst.

5 Or kâf-i in d. kî or kâf-i in e. kî.

6 In modern Persian kîyân is used as the plural of the old Persian word kî kay (=Shâhîn-shâh), the term applied to the ancient kings of Persia before Islam.
interrogative pronouns.

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colloquial use amongst the Afghans. Ex. : "a dor in fikr u khiyul bud ki ishan az kujah bidin makân ämadand va kiyun and (class. Persian, and m.c. Afghan) "he was wondering whence they came and who they were."

In the m.c. of Persia the plural kihâ or ki-hâ is of frequent use. Ex. : kehâ ämadand va chi-hâ guftand? (m.c.) "what people came and what things did they say?"

Remark.—The accusative plural kihâ râ zade "what people did you strike?" though correct is by some avoided in talking, as in quick speech it might sound like kir "the penis." Instead čhe kasân râ zade (m.c.) might be used, or kudâm ädamhâ-râ—.

In classical Persian the construction would probably be āshkhâs
di zadi k bundand?

(i) In m.c. the phrase ki bi-kist "who is with whom?" signifies disorder (amongst people).

Anjâ ki raftâd shumâ râ navâzish kardand? Na khahr ki bi-kist (m.c.) "Anda kâ kif vaqid shâ mân borsân kerdâh? Ñe kif hâ kî kîist? "when you went there did they treat you well? No they were all in a bustle."

(ii) a saq-i kist "whose dog is he?" in m.c. signifies "he is nobody, of no account." The idea is that a dog has no respect on its own account, but has merely some respect on account of its master, and saq kist consequently means 'he is the dog of no one of any account.'

Similarly sak ki hastam?; ma sak kisistim?

(k) čhe ci "what, which? what! how great! in what manner or kind? why?, etc.'

Čhe čhe is used for the singular or plural, generally for inanimate objects. Ex. : čhe kitalâst ki mî-khuvâhî "what book do you want?", or better, čhe kitalâst ki mî-khuvâhî kist? : čhe kitalâst in chi kitâbahâ-st "what books are these?" kost kitalâst ki mî-khuvâstî chi bûand? (m.c.) "what books did you want?" : bray čhe az čhe jiht "for what reason?" : čhe nishînî (m.c.) "why I wonder are you sitting here?" : čhe nishasta? čhe nishastâ ditto.

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1 Note that this first ak ki is really a conjunction and not the interrogative pronoun. For this connecting kâ, vide Relative Pronouns.

2 Or kudâm kitalâst-râ mî-khuvâstî? kadam kitalâst mî-khuvâstî vide (m).
Remark I.—Chi & like ki & often combines with the word following it, as, chiṣt "what is it? how?": chisān "in what manner?": chigūna "how?"

Remark II.—In m.c. az chi & az sometimes means "for what reason?" It usually means "of what substance or material?"

(l) The dative ḫa dīdī "for what?" is only used as an interrogative, "why? wherefore?" or as a causal conjunction (ki ḫa dīdī-ki) "because that."

The dative formed by the preposition can however be used. Ex.: ḫa dīdī bi-chi jihāt "for what reason?"

Remark.—In m.c., ḫa dīdī is commonly used in the sense of "certainly, of course" (i.e. why not?).

(m) An accusative with rā after chi is rarely used: its place is taken by kudām, as, ḫudāt bi-gū kudām kār rā 1 bi-anjām rasānīda-i (m.c.) "tell me yourself what work you have completed," or chi kār rā bi-anjām rasānīda-i (rare).

Chi kitāb mī-khuwāhī (m.c.) "which book do you want?" also "what sort of book do you want?", but kudām kitāb rā 2 mī-khuwāhī? "which book do you want?"

Remark.—Chi kār karda-i could also be used, but might also be taken to mean "what fault have you committed?"

(n) In m.c., & is generally followed by ḫiz "thing", kār "work", or ḫarf "word, matter." Ex.: & ā u chi ḫiz ast "what is he then?" (i.e. "nothing"): & ḫiz-īm "what are we?" (i.e. & ēm hīch-īm "we are nothing").

(o) The following are common colloquialisms: & ḫa bi-man chi "what business" is it of mine? what have I to do with it?": & yāni ḫi "what do you mean?", also & ē ast "is it possible?": & ḫa ḫa "what remedy?"; & & ḫa jān dārad "what is he able to do? what can he do?" (nothing): & & ḫa kūlt mī-khaṣad "what a state he is suffering," i.e. how miserable is he!?: & guft ki chi "he said what?": & & ēm u ḫa sag-

1 The rā necessary after kudām &.
2 Plural acc. kudām kitābhā rā &.
3 Vulgarly & & & & &: & ḫi & ḫi "what?" or "what thing?" is a common vulgarism.
4 Mā ra az ēm & kār̄vānā khvāshtan bi-khaṣad f—(Sa’di, verse) "what care I that the moth kills itself?"
5 Also & ēm iṣm u jān dārad? & ēm & ēm jān dārad.
6 Also & & baḥā-asghar mī-gūsarān.
**Interrogative Pronouns.**

ast ki sar-i bātā-yam bi-nişānād ‘who is he then (lit. what a dog is he?) to sit (at table, etc.) above me?’

(p) چه؟ What? Ex.: چه کد؟ ولگا بود! “how fearful, terrifying it was!”

(q) چه؟ How! “what!” Ex.: چه کد؟ ولگا بود! “how unfortunate am I!”

Remark.—It will be noticed that چه is used in indirect as well as in direct questions.

But namā-dānam cīsh shud (vulg.) ‘I don’t know what (sickness) has come to it.’

Also gadar ‘quantity’; etc.

But če būdī agar or čīhām īnjā mi-āmād ‘would to God the Governor had come here (or were to come here)!’

This idiom is still in use amongst the Afghans.

1 For bātā-yam sar-am; better bātātār as man.

2 But namā-dānam češ shud (vulg.) ‘I don’t know what (sickness) has come to it.’

3 če būdī agar or čīhām īnjā mi-āmād ‘would to God the Governor had come here (or were to come here)!’

4 če būdī agar or či is used instead of či būdī.
(l) The plural of چہ is چہا: it is rare in classical Persian. In modern Persian the plural is also written چہا. Ex.: چہا چہا migryand "what do they say, or what are they saying?" چہا کے نکر روپ چہا کہ نکنت چیہا کی na-kard va chiha ki na-guft (m.c.) "there was nothing he didn't do or say."

(u) Chi-chi چہ-چہ signifies "what does it matter one way or the other?"; also "whether—whether—." Ex. چہ چہ بر نخست مردین چہ برونی خاک chi bar takht murdan chi bar rū-yi khāk "what matters it to die on a throne or on the bare ground?; it is the same thing to die on a throne as on the bare ground": چہ امیر چہ faqir (m.c.) "whether gentle or simple" چہ shāh چہ gādā (m.c.); چہ dur چہ sadaf "whether a pearl or an oyster shell": چہ شرف چہ وضیع chi sharīf u chi wasīt "as well high as low."

Remark.—خواه چہوایا repeated could be substituted for چہ in these examples.

This chi is called chi-i (not chi-yi) musavvāt (چہ مسارات) "the چہ of comparison or equality."

(v) It was stated above, in (k), that چہ is generally used for inanimate things. It is however also occasionally used for animate beings, as: شاه پر سید کے ایہ چہ آگمدہ می باشد Shāh pursēd ki in chi ādamhā mī-bāshand "(m.c.) the Shah asked 'who are these men?'"; (instead of —in ādamhā kistand? ان آگمہ کیسند) In the former case, however, چہ has rather the sense of "what sort of," whereas چہ merely asks 'who are they?' این مرد چہ کس است in mard chi kas ast (m.c.) "what sort of man is this?" [in mard chi kāra ast این مرد چہ کارا است (m.c.) "what sort of man is this, or what is his profession?" tu chi kāra-ā (m.c.) "what is your work?"; also—bi-tu chi? چہ کسی تر چہ در حق من این احسان فرمودی: بنو چہ چہ کسی تر چہ کی padar hagg-i man in īhsān farmūdā (class.) "who art thou who hast acted so kindly towards me?"

(w) Chand چھند "how many" is applicable to things animate or inanimate, with or without, a substantive. The substantive, if used, must be in the singular.

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1 Note that the final letter is doubled durr در and must therefore in prose be pronounced with a stress on it. Here by poetical license the word is dur.
2 The distinction that exists between خواه and کیا (vide "Hindustani Stepping-Stones") in Urdu does not exist in Persian between چہ and چہ.
3 In m.c. this chi kas-i tu کسی تو چہ would be too familiar an address to be followed by īhsān farmūdā احسان فرصمودی.
Chand جند is also an interrogative signifying “how much? how many? how long? to what length? etc.” Ex.: نمیداند که جند از شاب گذشته “he knows not how much of the night has passed (i.e. how near morning it is)” — (Sa’di).

"For how far can the weary foot-man go
Tara مشاهده جند است؟ گفته هیچ ترا مشاهده جند است؟ گفته هیچ (Sa’di) "how much is your pay? ” He said “nothing” bi-chand girifti (m.c.) "how much did you pay for (this)?
‘how often? ’: tā-chand “for how long?”

Like chi چی, chand جند is occasionally used in exclamation.

Remark I.—In composition: جند سالا, adj., signifies “of few years” or “of how many years?” according to the intonation of the voice.

Remark II.—Chand جند is only used of things that can be counted.

For quantity that can be measured تعداد تعداد means, “how many parterres of ground each measuring five درع ïm will this stream water in twelve hours?” A plot of the size mentioned is called by villagers تَنسَب.

(x) Grammarians distinguish the particle حرف (حرف) chi چی by various names:

(1) Chi چی as a simple interrogative, as چی میخواهی chi-mi-khwā'ī?, is called chīm-i istifām (چیدم استفهام).

(2) Chīm-i istifām-i naffi (چیدم استفهام نفی) implies negative interrogation, as: ān kas chi mi dānad "what does he know? nothing": vide also (6).

(3) Chīm-i naffi (چیدم نفی) implies prohibition, as: in sādā chi mī-kunī این سادا چه میکنی (m.c.) “why do you make such a noise? = don’t do it.”

(4) Chīm-i mubālaqta (چیدم مبالغت) the چی of amplification precedes an adjective and intensifies it, as: چی میخواهی chi-zībā mi-khwānād (m.c.) “how nicely he reads.”

(5) Chīm-i a'ẓīm (چیدم تعظیم) the چی of honouring precedes a noun, as in chi mard-e st این چه مرد است “what a man (brave) he is!”

(6) Chīm-i tahqīr (چیدم تکریک) “the چی of disdain” implies negative interrogation combined with contempt, as: in chi gābil ast (m.c.) “how can he do this; how is he fit for this business?” This chi چی is practically identical with chīm-i istifām-i naffi (2) q.v.

(7) Chīm-i tahayyur (چیدم تهیه) “the چی expressing astonishment,” as: چی میگویی chi-mi-gūyi? (m.c.) “what is this you’re saying! what do you mean!”

1 A strong breed of camel with two humps.
2 Also in m.c. dar chand girifta در جند گرفتنی or elliptically chand girifti.
(8) Chīm-i taḥassur (چیم تهاش) "the of regret" as in darāghā āy Falak bā man chi tārdi. "Alas! 0 wheel of the sky, how has thou dealt with me!"

(9) For chīm-i musāvāt vide (u).

(10) For chīm-i tasghīr or "the of diminutiveness", vide

Diminutives.

§ 38. Substitutes for Interrogative Pronouns.

Connected with چیم, are the interrogatives چگونه chigūna "how? in what state?", from چی chī and گونه gūna "colour, manner"; and چونه chūn apparently derived from چی and the demonstrative pronoun آن.

(a) Chigūna. چگونه چگونه ādam-i 'st (classical and m.c.) (or چگونه) "what sort of a man is he?"

For the m.c. phrase چگونه کارا است یا mard chīkūra ast? vide example at end of (v) § 37.

Remark. — In the above example, chigūna چگونه qualifies the noun ādam Ādam. 

In the phrase چگونه chigūna-ی "how are you?", chigūna چگونه is an adverb.5

(b) Chun.4 Ex.: tu bi-mā chūn-i "away from us, how do you find yourself?" (lit. "how art thou? what art thou?") (Sa'dī) "don't enquire from the poor darvīsh during a famine year how he is, unless—."

§ 39. Indefinite Pronouns (اسم مجهول).6

(a) There are very few indefinite pronouns properly so called. The defect is supplied by the چی of unity or by substitutes, as will be seen from the following list of examples:

1 Gūna گونه, also گون; be careful to pronounce the ی long and the final ی like e, چگونه chigūna "of different kinds, various"; also گوگون gūnā-gūn "of different colours or sorts."

2 Chigūna چگونه here equals چی or چی gīm or چی gīm. Note that the چی is that of 'unity' (and is not that of ādamī 'man'), as in chigūna zan-i 'st "what sort of a woman is she?"

3 Note the difference of meaning of چگونه in the following two sentences: Man ū-rā dar Baṣra ādam; hāfī chigūna būshad; "I saw him in Basra; how can he then be a pilgrim from Mecca?"; chigūna hāfī ast "what sort of a pilgrim is he?" 'Gustam-ash chigūna-i dar īn ḥalāt? گفنیش "where?" (Sa'dī) "I asked him how he was feeling."

4 Chun چون is also in some districts vulgarly used for kūn "the anus."

5 Another reading is khusk-sūl خسک سالم which is certainly a commoner word.

6 Chunin چنین, chūnān, čudān, ķudān, čušān, čudān, čudān and čudān are called kināyāt کنی‌ایت.
(1) "Other, another," digar, precedes or follows its noun, as: digar rūz, or rūz-e digar "the next day" also "another day"; digar rāh, or rāh-i digar "another road"; digar bār, or bār-i digar "another time; a second time, again"; digar-gūn "in another state, altered"; namzā-i digar (Afghan idiom) "the afternoon prayer"; digārān, or digār-hā "others, other people"; digar kas (class.), kas-i, digar kās (class.), or better with the of unity kas-i digar "another person, some one else"; digar rash-i, or rash-i digar "another person, another"; digar azvāhā "the other (remaining) limbs"; digar barādarān-ash "his other brothers" (Gul., Book I, St. 3).

The expression nikē Rūt digar-i mānd "one went, the other remained" is classical as well as m.c.3

Yak digar and ham digar هم‌دیگر and are reciprocal pronouns 'each other,' 'one another.'

Remark I.—In classical and m.c., digar دیگر is frequently used as an adverb signifying "otherwise, again, any more, why then," etc., as: va digar kas nām va nishān-ash na-shinavād (Gul., Book 3, St. of the Boxer, No. 68) "and no one ever hears of him again"; here digar دیگر is an adverb "again," and does not qualify kas: digar pāyāntar دیگر پایان‌تار (m.c.) "further down.'

Remark II.—In compounds and in poetry دیگر, as: digar-gūn دیگر-گون "changed, altered, otherwise.'

Bāzārcha-yi qaṣab-jarūshān digar ast "no store of Cairene cloth or silk have we." (O. K. Rub. 58 Whin.); lit. "the mart of the muslin-sellers is another place.'

Remark III.—For the of unity with digar دیگر, vide § 41 (p).

1 For 'the one—the other', vide yak-i (a) (1).
2 For yak-i digar "one other, another"; note position of ي of unity in these two words; also in chiz-i digar: دیگری دیگری means "another person," so chiz-i digar-i should mean "the thing of some one else"; in m.c. however it often incorrectly means "another thing." These expressions are exceptions to rule. Instead of chiz-i digar دیگری دیگر, yak chiz-i digar دیگری دیگر could be used; vide also Remark to (b).
3 دو کس رنگ بیهوره بردند و سعی بی فائدة کردند یک آئش که ایکه مال ان پوری و نخور و دیگر. Here دیگری could have been used.
4 Bāzārcha قصب fine linen of Egypt (word not used in modern Persian).
(2) *ghayr* is properly a substantive (pl. *aghayr* “strangers”). Ex.: 
māl-i *ghayr*1 “some one else’s property”; *shakhs-i ghayr-i* 
*ghayr-i guft* 2 “a stranger, some one else said this.”

To the question “are you a relation of theirs?” the answer might be 
man *ghayr* hadam (m.c.). “I am an outsider.”

Dar umūr-i zāṭi va kāṛhā-yi *ghayr* bā man kunkāš namūdī 
(Tr. H. B. Chap. V) “he used to consult me on his own affairs and those of the community”; *ghayr-i* *ghayr* “another person, a 
stranger.”

Remark.—*ghayr* is prefixed to substantives and adjectives, and Arabic 
participles, with the privative sense “un-, im-,” etc., to form adjectives. 
Ex.: *ghayr-i aḥād* “uncultivated” or “uninhabited”; *ghayr-i insāf* 
“unjust” (but if the compound is a substantive the izāfat is 
 omitted, as *ghayr insāfi* (class.) “injustice”); *ghayr-i* 
*manqūla* “immovable (property)” ; *ghayr-i mankūha* “unmarried, 
i.e. illegitimate (wife)”; *ghayr-i nāfis* “inoperative, of no effect”; 
*ghayr* mawrūsi “not inherited” (also *ghayr* mawrūs; 
mod. Per.).

Va-*ghayr*, dīra, P. (for va-*ghayr*-hū, dīra, Ar.), and *wa ghayr-i* 
zālik (for Ar. *wa ghayr*, and *ghayr-i ān* = “et cetera”; but *ghayr* az ū 
*ghayr az ū* = “with the exception of him.”

The izāfat 3 in modern Persian after ghayr in compounds is 
perhaps a corruption of the final vowel of the Ar. noun, thus: 
*ghayr*-khālis, Ar., and *ghayr*-i khālis, Mod. Pers., “impure.”

(b) “One another” :—

(1) *yakdígar* (one word) classical compound of *yak* “one” 
(numeral) and *dígar* “another.” Ex.: *yakdígar rā 
dūst mi-dārim* “we are fond of each other”; *raṣīm 
bi-khāna-yi yakdígar* “we went to each other’s houses.”

*Yakdígar* is used in colloquial only by educated people: *ham-dígar 
mod. Pers. is used only by the vulgar.

Remark I.—This reciprocal pronoun must not be confounded with 

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1 māl-i *dígar-i* “the property of some one else.”
2 The expression *ghayr shakhs* is used, though correct, is not used in modern 
Persian; *shakhs-i ghayr-i* is used instead.
3 In modern Persian the izāfat is used after *ghayr* in compound 
adjectives.

In old classical Persian, however, the izāfat appears to have been omitted 
after *ghayr*. It is omitted in India and Afghanistan.
Remark II.—Note that in the second example the form is used collectively. It would also be correct, but less usual, to use the plural.

(2) ham dîgar (m.c.): bā ham-dîgar nishasta and (m.c.) "they are seated together": az "agab-i ham-dîgar mī-āmadand (Shah's Diary) "they (the ships) followed one behind the other."

(c) "One," "some one," "any one" and "a person."

(1) yak-i (the numeral yak "one" with the ی of unity). Ex.: Suxhun bar in muqarrar shud ki yak-i rā bi-tajassus-i ishān bar gīmāstānd va—(Sa'd1) "it was decided to appoint some one to spy on them": yak-i az mulūk (Sa'd1) "one of the kings": yak-i dar zāl (m.c.) "some one knocked at the door."

The following are colloquialisms:—ān yak-i ۲ (m.c.) "that one," and in yak-i ۲ (m.c.) "this one." Ex.: Push-ī ān yak-i dar qā'im shudm (m.c.) "I hid behind that there door."

"The one—the other" is yak-i dīgar-i, or in yak-i, yak-i ۲ dīgar-i, yak-i ۲ dīgar, yak-i ۲ dīgar. In classical Persian dīgar "the other" also occurs for dīgar. Vide foot note 2.

Remark.—Yak-i ۲ یکی is also a numeral; thus, to the question, "what is your average?", the answer might be yak-i dar dāh ۲ "one in ten" (cartridges, etc.)."

Note the following idioms:—Hama bā-ham yak-i būdand "they were all of one mind, unanimous (= yak-dīl būdand) (Shah's Diary)"; Tasam yak-i am "I am one, alone," but yak-i man-am az in mīyān "I am the one who—"

For yak-i, adv., "in the first place," vide Adverbs. Yak-i یکی is also a subs. (note accent) "unity, oneness, concord."

For yak-

Note the Preterite tense is used to signify that not only was the decision arrived at, but that it was carried out.

(2) aḥādī (the Arabic numeral "one" with the Persian ی of unity), though practically the same as yak-i, is only used in m.c. with the verb in the negative, vide "No one" (d) (6).
Remark.—The broken plural of aḥad is aḥād, "units, individuals." Ex.: gūft bar pisarān-i aḥād-i ra’iyyat chandān jafā u taubikhī rava namā-dārī ki pisar-i marā (Sa’di) "he said you do not treat the sons of any one of my subjects with the severity you use to my son." Ėdāhī Az aḥād rā na-didam ki chunīn kār-bi-kunad (m.c.) "I never saw any one else do such a (disgraceful) thing as you have done."

(3) or κσ in Greek, kas or kas-i.1 Ex.: κσ gūfti (in f/o) kas-i gūft ki—"some body said that—" Sa’di says:

Rāstī mujīb-i raż-ā-yī Khūdā-st
Kas na-dīdam ki gum shud az rah-i rūst
"Rectitude (or truth) is the means of pleasing God. Never have I seen an upright man forsaken."

Gar bi-jā-yyī nūn-ash andar sufra būdī āflāb
Tā qiyāmat rūz-i rūshān kas na-dīdā dar jahān—(Sa’di).

Remark.—Kas is also used in the sense of "noble" (i.e. a 'somebody') as opposed to nā-kas "ignoble, mean"; thus Sa’di says:

1 In m.c. kas-i "some one," but in kas "this person." Care must be taken to pronounce this word kas is κσ and not kus (whence the Arabic kuss). Kas is properly a substantive, "a person, a body"; chunīn kāsān "such persons."

2 In m.c. and in prose kas-i rā would be used for kas κσ in the example.

3 An kas "that person." Ex.: dast-ash bi-girijt tā bi-manzil-i an kas dar āvarat "he took him by the hand and led him to that person’s house."

4 Bi-ranjūjī "in affliction" and ēnd "are," or else bi-ranjandūjī the 3rd person pl. of the Aorist of ranjidan rēnjūjī; both correct.
The following classical sentence, *Mi-tārām mabādā bi-dust-i ādam-i jangalī bi-yuštām va in ham-chunān ast ki bi-panja-yi shir girīrtār shudan* (class.), would in modern Persian be rendered—*Va in Chunān ast ki gūyā īnsān bi-panja-yi shir girīrtār shavād*. This means "A man (a man) fought with ten men."
Remark II.—The indefinite pronoun “one” in English, or “a man,” may often be rendered in Persian by هرکه harki ‘whoever’—پرپیشان تر است har-ki nazdik-tar ast parishán-tar ast ‘the nearer one is, the more one is in anxiety,’ lit. whoever is nearer is in great anxiety, vide § 45 (v) هر که در زندگی نشان نگذارد harki dar zindagi nān-ash na-khurand chūn bi-mirad nām-ash na-barand—(Sa’di) "when a man’s bread is not eaten 1 in his lifetime, his name is not mentioned after death." The following is often quoted by dervishes and Sūfīs:—

هر که در دریا بزم مقتت تر است * جام نلا بیشترس میدهند

(6) The indefinite pronoun “one” can only be expressed by putting the verb, Aorist or Past Habitual, into the second person singular, as, گوئی gowie "you would say" izdībām-i yan u mard chunān-ki agar sar-i sūzān-i-āndākhī bi-zāmin na-rasādī (H. B. Chap. XI) "such a crowd of men and women that one to throw (or had you thrown) a needle’s point amongst them it wouldn’t have reached the ground."

(d) "‘No one, none, nobody, nothing, 2 no, some.’

(1) هیچ کس hich kas, or کس kas, with the verb in the negative. Ex.: Sa’di says: هیچ کس چنین افکت نکرده تا hich kas bi-man iltifāt na-kard tā—‘no one paid any attention to me—’; (m.c.) هیچ که از شماها ایاق این کار نیستی hich ke az shumā-hā lā’ī-yi in kār nistīd (m.c.) ‘none of you are fit for this business’; هیچ یک az shumā-hā lā비-یک in kār nistūd 4 (m.c.) ‘none of you is deserving of my kindness’; هیچ یک ماجرا ra Qalīm bard kīrin nām-astān hich yak mājāra rā qalam-band kardān na-tawānīstām 5 (Afghan) ‘I was unable to commit to writing any one of the adventures’: چشم مور یا پیا مار u pā-yi mār u nān-i mulla kas na-tīd (modern saw) ‘none has ever seen ant’s eye, snake’s foot, or Mulla’s bread.’

هیچ یک نفت hich na-guft "he said nothing": hich kas nayāmad "no one came": vide also (f) (2) and § 116 (m).

1 Note this method of forming the passive.
2 ‘Nothing’ is in English a noun.
3 Or hich yak hich یک یک.
4 Grammatically, of course, this should be nist نیست; this 2nd person plural is an example of the slovenly thought so noticeable in modern Persian.
5 In m.c. this sentence would be hich yak az mājārākhā rā nami-tawānīstām gayl bi-kunām hich یک az ماجراها ra نمی‌توانستند قید بکفم.
6 Mullas ‘bleed’ people and are not bled. In m.c., mulla-zāda مالل زاده is almost the equivalent of ‘stingy,’ etc.
Remark.—*Hich* هیچ, which is used adjectively and substantively, is applicable to substantives, animate or inanimate. As an adjective, it precedes its substantive.1

(2) "Some, any." In composition, هیچ without a negative sometimes implies "some," and with a negative "none," etc.

Example:

Gar Faridun shavad bi-nimat u māl  
Bi-hunar-rā bi-hich kas ma-shumār—(Sa’dī).

"Even should he become a Faridun in wealth and possessions,  
Do not consider the ignorant (mean) person anybody."

Some, any.

Example:

٣٠٤ صندوق هیچ چیز هست؟ bū-yī sandūq hīch chīz hast “is there anything in the box?”;

Hich ādam-i īnjā āmad “did any man come here?”;

Hīch mardi nāyāmad “no man came”;

Hich kas ānjā hast “is there any one there? 2”;

Hīch vaqāt marā yād mī-kunī “do you ever remember me?”;

Hīch gāh ānjā ṭafī-t (class.) “have you ever gone there?”;

Hīch bī-hich vajh mī-tavbānī in kār-rā ānjām  
bidhī (m.c.) “can you by any means complete this work?”

(3) In answer to a question, hīch هیچ and its compounds signify a negative. Ex.: Q. چیه میکنی “what are you doing?”  
A. هیچ “nothing.” To the question, چیه کیست “who is there?” the answer might be هیچ کس “no one.”

Similarly in hama hīch ast این همه هیچ است signifies “this is all nothing”;

hīch chīz nist لست (chīzī چیزی) هیچ چیز "it is nothing":—

ابن همه هیچ است جون می گذرد بخت و نخت و امر و نمی و گیر و دارد

In hama hīch ast chūn mī-bugzarad  
Bakht u takht u amr u nāhī u gīr u dār.

"This is all naught, since it passes away, (viz.) fortune and sovereignty, ordering and counter-ordering, empire and dominion."—(Sa’dī.)

1 Hīch vaqt هیچ وقت “ever”; hīch vaqt-na هیچ وقت نا “never.” Ex.: ghulām hīch vaqt daryā na-dōdavā būd  
غلام هیچ وقت دریا ندیده بود (Sa’dī) “the slave had never seen (or experienced) the sea.”

2 The m.c. phrase hīch kās-i nist هیچ کسی نیست, or hīch mard nist (not mard-i مردی), signifies "he is of no account, a poor creature": the latter sometimes also signifies hīch mardī na-dārad هیچ مردی ندارد (politely translated "he has no manhood").


Dunya dilli va har chi dilli hich ast
V'an niz ki gufti va shunudi hich ast.
"You see the world, but all you see is naught,
And all you say, and all you hear is naught."

(O. K., Rub. 50, Whin.)

"He is less than nothing" az hich chiz kamtar ast (m.c.), or az hich hich-tar ast.

Remark.—It must, however, be borne in mind that hich properly means "anything," and hich-na hich "nothing"; thus, "eating nothing is better than eating bad food" would be rendered by hich na-khwurdan bihtar az ta'am-i bad khwurdan ast; while hich kharuk khurdan hich kharuk khorun (Indian) would mean, if it meant anything at all, "eating anything (or something) is better than—."

(4) "At all, ever?" In interrogative phrases hich implies "ever, at all; in the least." Example:

اي کہ ہر گزشتہ نکنام هیچ از بندہ یاد می ہے
Ay ki hargiz farāmūsh-at na-kunam
Hich-at az banda yād mi-āyad?—(Sa’dī).
"Oh Thou whom I never forget,
Dost thou at all remember thy servant?"—(Sa’dī).

ہر ہیچ نار میڑی hich tār mi-zanī (m.c.) "do you play the guitar at all?":
ہر ہیچ میشود اروا به بینیم hich mi-shavad ā-rā bi-bīnim (m.c.) "would it be (or is it) at all possible for us to see him?"

Remark.—Hich u pūch signifies "contemptible, anything silly or futile."

(5) Hich (like har) can be joined with kudām, as, hich kudām hich "either (of two); anyone (of three or more)." With the negative, it signifies "neither" and "none."

Remark.—Hich and har are called حرف عوض or حرف گمشہم. Ism-i mubham (اسم ممہم) is Indefinite Pronoun.

(6) "No one" (m.c.) ahad-i (i.e. ahad-ī with the verb in the negative): vide (c) (2). Example: āhāl-i ahad-i barham na-khurd.—(Shah’s Diary) "no one was upset (sea-sick)."

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1 For Va ān.
2 Also ā juz-i havā ast (m.c.).
3 Poetical for farāmūsh-at.
4 Could also be written بیدنیم (rare).
The feminine is ُفَلَانَ زَنَ، but more often ُفَلَانَ زَن. ُفَلَانَ زَن، etc., is used.

Remark I.—The demonstrative pronouns are sometimes used with ُفَلَانَ ْفَلَانَ, as: ُفَلَانَ ‘this So-and-So’ and ُفَلَانَ ُفَلَانَ ‘that So-and-So’.

Remark II.—In vulg. m.c., ُيَارُ is used for men or women and sometimes for things, as: ُيَارُ ُامَد ُياَرُ ْمَد ‘So-and-so (man or woman) came’; ُيَارُ ُبَيْعَار ‘bring the wine’ (or the goblet or gaming things: for anything forbidden).

ُفَلَانِي refers to persons only, whether present or absent. An exception is ُفَلَانِي-ْبَيْعَار (Tehran) ‘bring it (wine).’

A caller, to avoid the mention of his own name, might say to the servant at the door, ُبَيْعَار ُفَلَانِي-ْمَد ُشَمَانَ ُتَشَشَىْ ُتَا-ْدِسْتَىْ, etc., to specify the person addressed.

In poetry ُفَلَانِsometimes signifies ‘a mistress.’ ُفَلَانَ وَ بَهْمَان and vulgarly ُفَلَانَ وَ بَهْمَانَ and ُفَلَانَ وَ بَهْمَانَ are also used for persons or actions when there are more than one, as: ُفَلَانَ وَ بَهْمَانَ ُمَدَم ‘So-and-So with So-and-So came’; ُفَلَانَ وَ بَهْمَانَ ُمَدَم (m.c.) ‘they said such and such things.’

1 In m.c. ُجَهَادَ (نَكَدَان). ُكَذَان (م.)
2 The two words ُپَأْسَا and ُتَبَيْدَ عَادَ عَادَ have much the same signification; the former is Persian, the latter Arabic; ُتَبَيْدَ عَادَ signifies properly ‘worshipping (God).’
3 Note the عَادَ of unity.
4 The m.c. abuse ُفَلَانِمَلَ ُفَلَانَتَ (or ُفَلَانِنَنْ) has an indecent signification.
Fulān can be used as an adjective, but fulānī cannot. Also the former is indefinite (nakira نکرہ) and the latter definite (maʾriṯa معرفه); that is, if referring to a person known to the speaker and his listener, fulānī فلاني would be used, otherwise fulān فلان.

Fulān u bistār (or bistār بیستار) is also used in modern Persian, generally for things, rarely for persons.

Remark.—In the following sentences:

(3) "What's his name"; chi chīz, or chi chīz-ī (m.c.). Ex.: بیستار بیستار بیستار بیستار
bečeh chīz. "go and tell what's his name, I mean Haji Agha." In, āy ṣabā nakhat-ī az kū-yi fulānī بیستار بیستار بیستار بیستار bi-man ār, fulānī = maʾshūq.

(4) Bistār u bistār باستار و بیستار "So-and-So," are obsolete.

(f) "Both," and "neither of two."

Examples: 
har du linga rā bār-i shutur karda mahār-i shutur rā girift (m.c.) "he loaded the camel with both its loads and took hold of the nose-string";
har bi-🥇har du dost dar dumbāl-i kishē  WARRANT.—(Saʿdī) "for this disease there is no cure, but the gall of a human being who has such and such qualities," the word fulān could be substituted for chand in without materially altering the sense.

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1 Note the demonstrative or relative ی.
2 For har "every", vide (f).
3 Linga نگار is "one out of a pair; the load of one side of a beast of burden," etc.
4 Mahār مهر is the camel leading-string attached to a wooden key in the nose. In certain districts (Khurāsān for instance) the mahār مهر is not used, the leading-string being merely attached to a rope halter. The classical expression shutur-i bi mahār (camel without a nose-string) signifies "refractory" and sometimes "wandering aimlessly"; commonly used in India.
5 Formerly a coin of value. At the present day a dinār is an imaginary coin of infinitesimal value; fifty go to one shāhī or to a half penny of English money. Note یا for "and" : ی would be unidiomatic.
In m.c., هردو is also placed before the separate and affixed pronouns as shown in the following examples: هردو ما اکمیدم har du-yi mā ʿamadīm1 "we both came"; هردو هردو هر هو دوشن har du-yišān, or har du-shān, or har du-yišān1 "both of them"; هردو ایش را یبار har du-ash rā biyār (m.c.), or har du shān rā biyār هردوش را یبار "bring both of them": the last however is for living things only.

Remark.—In m.c., hama si shahr همد سه شهر, etc., might be used for har si shahr هرده شهر "all three cities."

(2) "Neither (of two)"2 is expressed by هردو with a negative. Ex.: va turā in har du nīst—"and both these (qualities) are wanting in you, (you have neither of these two)"3 va sarv rā hāʿez az in har du nīst "and the cypress has nothing of these two qualities mentioned"—(Saʿdī). Vide also (d) (1).

(3) "Both." The Arabic dual اثنين ʿithnayn "both", pronounced in Persian ʿisnayn, is occasionally used by Mulas, or in legal documents.

(4) Indirect ways of expressing "both" are given in the following examples:

ما و گنها man u tu bi-rāvim "let us both (you and me) go"; شما با او بروید: va turā in har du nīst—"and both these (qualities) are wanting in you, (you have neither of these two)" va sarv rā hāʿez az in har du nīst "and the cypress has nothing of these two qualities mentioned"—(Saʿdī). Vide also (d) (1).

(5) "Both sides" هردو طرف har du taraf: also expressed by the Arabic dual جانبین jānībīn or طرفین tarafīn "the two sides, both sides; the contending parties, both parties."

Remark.—Similar to هردو har du "both," are هرده har si "all three," etc. Ex.: هرده کتاب و فروختم har pānī kitāb-i khud-rā farūkhtam "I sold all five of my books."

(6) "Some, several, sundry, few." Chand چند, or chandī چندی "a few," signifies an indefinite quantity; it precedes or follows its substantive, which should be in the singular, and may or may not have the این of unity.

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1 Or har du tā mān ʿamadīm هردو تا مان اکمیدم (m.c.); or har du tā shān هردو تا شان (m.c.).
2 "Neither—nor" are expressed by نا na—نا na.
3 Lit. "You have not these both."
4 Note that the order of the persons is the reverse to that in English: the Persians say "I and thou (or you)" and the English "you and I."
Ex. Chand ghüta khurd (Sa'di) "in short he sunk a few times"; chand rūz bar in bar āmad—(Sa'di) "a few days after this"; kalima-i chand—(Sa'di) "a few words"; chand-i chand bīraftāmī—(Sadi) "I went a few steps"; sāli chand—(Sa'di) "a few years."

Chand چند is an adjective. If it follows its noun, the noun requires the indefinite ی.

Remark.—Chand چند a few properly indicates a number less than ten.

Khurūsh-i bar āward Bizhan chu shir
Zi Turkān bi-raftand chand-i dīlīr.


(2) In modern Persian, chand چند precedes its substantive, which is in the singular with or without the ی of unity, and the verb is generally in the plural. Ex.: چند سر باز رانند chand sarbāz raftand "a few soldiers went"; چند خدمگزار chand-i murdand (Afghan) "a few died"; چند که چند که chand khidmatgār "some serving men," but چند که چند که chand-i az khidmatgār hā "a few from amongst the serving men."

(3) Colloquially and vulgarly the verb is frequently put in the singular. Ex.: چند نفر اصفهانی نشسته بوند chand nafar Isfahānī nishasta būd "there were some Isfahaniis seated (there)"; the verb should be in the plural (budand) budand.

In the m.c. sentence درميان دريا چند کوهان دیگر هم بووند dar miyān-i daryā chand kūhā-yi dīghā ham būndon, "in the midst of the sea there were some other rocks," kūh the singular should be used with the verb in the singular. Chand kasān چند کسان though sometimes used in m.c., is incorrect.


1 Or chand rūz (class.); also چند روز (m.c.) "a few days." Ex.: تسلیحات یک است که چند روز بهش در آنی maṣlahat ān ast ki chand rūz-i bi-shahr dar-ānī (m.c.) "it is proper for you to come and stay in the city for a while."

2 The hamza is for the ی of unity.

3 Colloquially, raft the singular is used; but incorrectly.

4 Chand nafar-i murdand چند نفر مردن a vulgarism and incorrect.

5 Or būd. Also kūh should be in singular after chand چند.

6 In m.c. chand nafar tājurān چند نفر ناجر or chand nafar tājurān چند نفر ناجر, but the singular is the commoner.

7 This is the Hindi word kōthī.
owners of warehouses were sitting (there)’; चंड उक्तविद्रहाय तला chand angushtarkh-ya1 tila “a few finger-rings of gold”’; चंड अतसम 2 दिु चंड chand aqsa-im ‘araq būd (m.c.) “there were several kinds of spirits.”

(5) In m.c., chand-ā, or yak-chand-ā, चंड चंड, means ‘a little while,’” several times. Ex. इक फएचंड-ए मामालक ki chand-ā būd injā būd dīda shud—(Shah’s Diary) “the Hakim-ā-l Mamālik, who had been here for some time, was interviewed by us’; चंड चंड chand-ā hast injā hastam (m.c.) “I have been here for some time”;

Remark I.—It will be noticed that in m.c. chand-ā is used for chand-gāh (classical), chand waqt (classical and m.c.), chand bār (classical and m.c.), and chand daf’a चंड दफ्त्र (m.c.).

The Afghan use chānd gāh in speaking.

Remark II.—Yak chand येक चंड is used in the sense of “a few”; येक चंड नफ़्री योन्दे yak chand nafar būd (m.c.) “a few persons were present.”

(6) नती चंड दें चंड tan-ī chand (class.) signifies “sundry persons”; नती चंड दें चंड tan-ī chand dar suhbat-ī man būdand—(Sa’dī) “certain individuals were friends of mine”; नती चंड दें चंड tan-ī chand az mardān-ī väq’i’a dīda va jang azmāda ra bi-firistādand tā dar shi’b-i jabal pinjān shudand (Sa’dī) “certain experienced veterans were sent to hide in a ravine in the mountains.”

In m.c., instead of the classical नती चंड चंड नफ़र chand nafar chand is used.

(7) For chand चंड as an interrogative, vide § 37 (w).

(8) Yak-chand येक चंड and chand tā चंड ता “a few, a little, somewhat.”

Yak chand येक चंड takes a singular noun, but a plural verb: vide (5) Remark II.

If tā ता is added, however, the verb is in the singular, as: yak chand tā mard būd. Yak-chand-ā, adv., is “a short while”; vide (5).

(9) Compounded with the demonstrative pronouns, चंड चंड chandān “so much as this,” etc., and chandān चंड चंड “so much as that,” etc.: vide § 36 (b).

For chandān ki चंड चंड “however much, as soon as, as long as,” etc., vide § 92 (d) (13).

Remark I.—Chand चंड is connected with and एंड, and andak अंडक.

1 Or singular.

2 In the m.c. of Persia, aqsa-im असौम the broken plural of qism वीम might occasionally be used under the impression that it was a singular word.

3 Title of the Shah’s physician.

4 i.e. days, weeks, or months (not portion of one day).

5 Similarly for things चंड chand tā (m.c.) is used.
**Remark II.**—Chand چند is only used for things that can be counted.

For quantity that can be measured چقدر and چدیر are used: vide (h).

For پورا "some, a few," etc., vide (p) (2).

(h) (1) "Somewhat, a little quantity," چدیر آب بدهه. Ex.: چدیر آب بدهه vide گادری دیب دیك "give (me) a little water"; چدیر جو گادری jaw biyāر "bring a little barley." Vide گاردکی-پرخی, etc., "a little."

(2) "So much, this quantity" is چدیر ان قدر in qadr.

(3) "That much, that quantity" is چدیر آن قدر.

(4) "How much, what quantity" چچو چدیر؟

**Remark.**—چدیر, etc., is only used for quantity, for things that can be measured: vide Remark II (g) (10).

(i) "All, every, the whole":

| (1) همه hama the whole, etc.; also means "every" (har). In classical Persian, همه precedes or follows its substantive. Ex.: همه مردمان hama mardumān (class.), or مردمان همه mardumān-i hama (Indian) "all the men"; مردم همه or مردمān mardum (class.) hama چند "all the men went" (class. and modern). |
| In the Gulistan, hama generally precedes its substantive (without an izāfāt), and the substantive and the verb are in the singular or plural according to the idea conveyed. Ex.: همه شب hama šab (Sa'di) "the whole night"; همه عمر hama 'umr "the whole of one's life" |
| نمی بینی چو گاوی در علف زار بیلافاید همه گوارند دا را Nami-bini či gāv-i dar 'alaf-zār Biyālāyad hama gavan-i dih-rā?—(Sa'di). "Dost thou not see that one ox in a meadow Can contaminate all the oxen of a village?"

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1 Qadr-ی; qadr, A. and P., signifies "quantity, value" and qadar, P. (in Arabic qadr) signifies "fate, preordained destiny." Hence چدیر qadarī (note accent) "a person who maintains the doctrine of free will" as opposed to چابری jabrī "one who believes in predestination, a fatalist."

2 To be distinguished from جو jū or جو jūy (also jūf) "a running brook" and the Imperative of جیستان jūyīdan "to seek"; جو jau-i "a single grain of barley."

3 No izāfāt.

4 Mardum مردم is a collective noun always treated as a plural, though it has also a plural mardumān مردمان.

5 A singular noun is often used in a collective sense and with a plural verb.

6 M.c. hama-yi چابپا همه عبدا.

7 Similarly مددت-ها "ages, long times" is stronger than مددتی muddat-i "a long time": مددتی ناخوش چاخد "he was ill for a long time," but مددتی ناخوش چاخد "he was ill for ages."
It is difficult to say whether hama is a substantive or an adjective. In classical Persian it either precedes its substantive without an izā'fat or follows it in apposition (of corroboration (تاكيد) without an izā'fat, as: گویند چه غم گر همه عالم مردند. (Sa'di) "they say 'what concern of ours is it, if the rest of the world perish?"; here ‘ālam is a collective noun signifying ‘all the people of the world’:

گرچه ی سیم و زر زنگ گیشد همی در همه سا سگی نباید زرّ و سیم.

Garchi sim u zar zi sang ayad hami
Dar hama sang-i nabāshad zarr u sim—(Sa'di).

"Though silver and gold come from stone
Not in every stone is found gold and silver;"

چودست از همه حیلتی در گست حالات بدوین بهمیسرد دست
Chu dast az hama hilat-i dar guisist
Hālab ast burdan bi-shamshīr dast—(Sa'di).

"When every (single) stratagem has failed
Then only is it lawful to resort to force."

In modern Persian, though the same constructions are used, it is usual for hama to precede its substantive and be coupled to it by an izā'fat: in this case it is obviously a noun.

In Indian Persian, hama is treated like an ordinary adjective, i.e. it precedes its substantive without an izā'fat or follows it with one: it can also follow in apposition.

(2) In modern Persian, hama generally precedes the substantive with the izā'fat. Ex.: hama-yi zanhā āmadand (or zanhā hama āmadand) "all the women came." However, hama zanhā āmadand is correct (though

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1 Poetical for agar-chi.
2 For zar; ta-shid poetic license.
3 Or mānd (Past tense) and jumīnd.
4 Or "the whole of the city (sing.) was burnt," but hama-yi shahr sūkht "the whole of the city (sing.) was burnt," but hama-y shahr mi-guyand "all the people of the city say." (Sūkhtā shuḍ could be said instead of sūkht).
5 Tamām and jamī are always followed by the izā'fat.
rare) even in m.c.; همّة روز همّة شبّ hama-yi shab “the whole of the night” and همّة روز همّة شبّ hama-yi rüz “the whole of the day”; but hama shab (or hama-yi shabhā) and hama rüz (or hama-yi rūzhā) mean “every night” and “every day”; dar hama shahr-ī gassāb ast (modern vulgar and incorrect) “in every city there are butchers” (collective noun).

Remark.—In modern Persian, hama همّة with a singular noun is equivalent to har هر, and should be followed by a singular verb, but vide end of (4).

(3) Before the affixed pronoun شّ there is no izāfat. Ex.: Julga hama-ash bā şafā u zabz u ūbād ast (m.c.) “the valley, the whole of it, is pleasant, green, and fertile.”

Before the affixed plural pronouns, the izāfat is either omitted or inserted after hama همّة in speaking. Ex.: همّة شان بدنغ hama-yi shān or hama-shān (or hama-yi ánīḥa همّة همّة) 6 bad-and “all of them are bad.”

Remark.—Even in m.c. it is considered better to omit this izāfat after hama همّة: the omission is, however, rarely made even by the educated. Hama-yi ین mardum همّة این مردم (m.c.) is “all these people”; but ین hama mardum همّة مردم (m.c.) is ambiguous, as it may mean either “all these people” or “so many people.” În hama mardum jam’ shuda būdand ki dīgār já na-būd این مردم جمع شدّه بودند کو دیگر جا نبود (m.c.) “so many people had collected that there was no room for more” is ambiguous; but in ین hama-yi mardum این مردم “all these people” there is no ambiguity. However, it would be better to say hama-yi ین.

(4) Hama chūz همّه چیز “everything,” hama-yā ہمّه یا “everywhere,” hama-kas همّه کس “everybody,” and hama vaqt همّه وقت “always” are classical as well as m.c. În hama makhārij این مختار صحیح “all this expense” appears to be modern.

Hama kas همّه کس is followed either by a singular or plural7 verb according to the idea in the writer’s mind; hama kas āmad همّه کس آماد (m.c.)

1 Also همّة روزه hama-rūza “every day.”
2 ِز of or dar hama-yi shahrhā دار همّة شهره.
3 Sa’dī, however, uses dar hama sang-ī در همّه سنگی.
4 Julga ِژ a valley, or plain, as opposed to hill.
5 Ābad means “cultivated” and hence “populous”; اینجا آباد ی نیست ینف ابادی نیست means “there is no cultivation here,” or “there is no human habitation here.”
6 For neuter things hama-yi ánīḥa bad ast همّه آنیحا باد است.
7 Perhaps the only instance in the Gulistan where hama kas همّه کس occurs as a nominative to a verb, is in the verse دَر همّه کس شکری برد durr-i yatîm-rā hama kas mushtari buwad.
INDEFINITE PRONOUNS.

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"everybody came"; hama kas āmadand (m.c.) "all the people came," vide (i) (2) Remark.

(5) The Afghans in speaking also say hama kāsān hama kasān (m.c.) "all the people, indiscriminately" ( = hama dar-ham bar-ham); bā in hama (classical and modern) "with all this, nevertheless, in spite of all this"; in hama nist "this is not all, something remains."

Remark.—It will be noticed that in classical Persian, hama is considered an adjective, while in modern Persian it is generally treated as a substantive.

(6) The m.c. expression hama tū-ya ham means "all together, indiscriminately" hama dar-ham bar-ham; bā in hama (classical and modern) "with all this, nevertheless, in spite of all this."

(7) The regular plural of hama, hamagān is old and not used in m.c. Hamginān is generally used as the plural of hama, and signifies the whole collection regarded as individuals.

As the diacritical bar of kān is omitted in Persian, there is nothing in writing to distinguish the plural of ham-kun hama, "fellow-worker, companion" from hamginān hama. (8) hama, a substantive, signifying "all, the whole, entirety," derived from hama, as jamla, from jamla (vide 9). Ex.: hama, az hamagāi zanān "out of all the women" (m.c.); hama, az buzurg u kūchak nami-tavānand khud-dārī bi-kumband (m.c.) "all, great or small, lose their self-control; hama chizha-yi khud rā āvardam "I brought all my things." Hamagāi hama also, like hama, can follow the substantive in apposition.

Hamagāi hama, followed by a plural verb, unlike hamginān hama, does not refer to the whole regarded as individuals, but to the whole regarded as a collection. It is generally followed by a plural verb, as: hama nist "all went," but hama nist "all of it is good." Hamagāi is rarely used.

(9) Jamla "sum, whole, total, aggregate" is a substantive, and is usually followed by the īzāfat. Ex.: jamla-yi wujud-i ū (Sa’di) "the whole of his body;" gult du’ā-yi khayr 2 ast turā u jamla-yi Musalmānān rā (Sa’di) "he said, it is a prayer of welfare for you and the whole of the Muslim people;" jumla-yi lashkar "the whole of the army (Sa’di)"; jumla-yi kāmarāt "the whole of the things that be, all creation;" agar man az Khudāy ta’āla chunin gurmānsaz xādīsānī Čudrīsānī; Khudāy az Jamla-e Sultān Čudrīsānī agar man az Khudāy ta’āla chunin.

1 Hama is Persian, but jumla is Arabic. Jamla is of course a Persian noun.

2 Khayr is here an adjective: du’ā-yi khayr, opposed to du’ā-yi bad du’ā-yi bad.

3 There should be no īzāfat after Khudāy though colloquially it is usually inserted.
INDEFINITE PRONOUNS.

tarzadami ki tu az Sultan az jumla-yi siddiqan budami (Sa'di) "had I feared my God as you do the King, I would have been one of the Faithful Testifiers"; va az jumla-i ki dar firag-i u guftam in ast (Sa'di) "and the following is an extract from all that I composed on our separation (his separation from me)"; jumla khata kardand (Sa'di) "the whole missed the mark"; jumla talaf shud "the whole was destroyed."

Jumla جملة occasionally follows its substantive in apposition.

Remark.—az an jumla signifies "out of the whole, as an example"; bi-l-jumla "in substance, in short"; ala-l-jumla "on the whole"; fi-l-jumla "in short"; min jumla "out of the whole."

(10) Jumlagi جملگی (also jumlaki, rare) "universality, totality." There is properly a shade of difference in meaning between jumla جمله and jumlagi جملگی. Ex.: jumla-yi zanân âmadand "the whole or nearly of the whole of the women came," but jumlagi-yi zanân âmadand جملگی امامان "the totality of the women came, none was left."

Ra'iyat-i an taraf bi-jumlagi multi-i farman gashtand رعیت آن طرف بی جملگی متعلق فرمان گشتند (Sa'di) "the people (peasantry, etc.) of that district became subject to him in a body (at once and without exception)." Jumlagi-yi lashkar "the whole of the army"; جملگی اسما "the whole body of the horses."

Remark.—"All came," can be expressed by hamagi (or jumlagi, tamami hama, or jumla جمله) âmadand. Hamagi, (etc.) yi-khurak sharf shud همگی خورک صرب شد "all the food was eaten."

Some Persians maintain that these uses of hamagi همگی and jumlagi جملگی are vulgar, and that the two words should be considered adverbs, as: zanân jumlagi âmadand "the women came in a body."

(11) Jamî جامی "all, the whole, universal," is always followed by an izâfat. Ex.: Jamî-i mardum "all men, or all the men"; Jamî-i zanhâ "all women, or all the women"; Jamî-i lashkar "the whole of the army"; but in mardum Jamî'san âmadand "the whole of the people came," جامی is an adverb in the Arabic Accusative. Majmû, مجموع is occasionally used for جامی, as: majmû-i banî Adam "all the sons of Adam, mankind."

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1 Siddig صدیق "a faithful witness," an epithet of Joseph, Abu Bakr and Abraham. Siddiq "sincere, true."
2 Note the of ي is pronounced short fi.
3 Or zanân bi-jumlagi âmadand (m.c.)
(12) Sā'īr properly signifies "the remainder, the rest," but is frequently employed in Persian to express "the whole": it is always followed by an izāfat. Ex.: "in the whole jumla chiz-i na-mānd az sa'īr-i marāzi va munkar-i ki na-kard va muskīr-i ki na-khurd (Sa'dī) ‘in short there was no sin nor forbidden thing that he had not committed, nor intoxicant that he had not tasted.’"

(13) کافّا "all, universal’; and قابثا "altogether, all.” کافّا anām ‘the whole human race’; کافّا-yi ulūm ‘all the sciences’: کافّا anām az Khawāṣṣ u ‘awāmm.—(Sa'dī) ‘everybody, high and low.’ These two words are not in common use.

Remark.—کافّا kaffata” and قابثا qafiBAT” are adverbs, ‘all of them, in totality.’

(14) Tamām نام "complete, entire, the whole, all” is both a substantive and an adjective, and has the same izāfat-constructions as hama: it is also used, like hama, in apposition. Ex.: tamām-i rūz (m.c.) ‘the whole day,’ and tamām-i rūzhā (m.c.) ‘every day’; tamām-i shahr (m.c.) ‘all the city’; tamām-i makhliq (m.c.) ‘all the people’; tamām-i chizhā (or chīz) hāgīr shud (m.c.) ‘every thing was ready’; tamām chīz tāvar shd; qamar-i tamām (rare), (in m.c. māh-i tamām) ‘the full moon.’

Asbāb-i tamām nā-tamāmān dārand

‘And clumsiest workmen own the finest tools.’

(O. K. 141 Whin.).

In classical (and in Indian) Persian tamām نام does not take an izāfat when it precedes its substantive.

Remark I.—The phrase har-chi tamām-tar هر چه نامم تنام means ‘as much as possible,” as: bi zūd-yi har chii tamām-tar بزود چه نامم تنام ‘as quickly as possible.’

Remark II.—Tamām shudan تنام شدیn "to be completed’ or ‘to be ended, finished”; tamām kardan تنام کردیn ‘to complete, finish off.”

(15) Instead of tamām نام, the adjective تامم tamm (class.) is sometimes

1 The demonstrative ی.
2 راست راستی راستی نامم است rāst rāzīrat-i rāstī tamām ast—(Sa'dī) ‘to the right (hand), the fact of its being the right hand is complete and sufficient ornament in itself.’
3 In India tamām rāz نامم راز (without izāfat).
used in writing. *Tamm u tamām* (emphatic) "perfect and complete"; *istigna yi tāmm* (emphatic) "a complete exception."

(16) *Tamām* ṭamām (m.c.), substantive, is also sometimes used: *tamāmī-yi mardūm* "all the men."

(17) *Tamāmat* ṭamāmat (class.) is a substantive, old, but is still used by Afghans and Indians in writing. Ex.: *tamāmat-i pilān* (Indian) "all the elephants."

Remark.—*tamāma* is an adverb, "wholly," "in toto."

(18) *Kull* kull substantive "all, universal, the whole, each": it is common in Arabic phrases. Ex.: *kull-i 'n-nās* "all the people," *kull* ahad in Ar. "every one."

*Kull* kull is also used in m.c. and in writing, as: *kull-i zānān* "all the women"; *kull-i shahr* "all the city"; *kull-i 'ālam* "all the world."

*Kull* kull, like *hama* hām, can be used in apposition. Classically (and in Indian Persian) *kull* kull precedes its substantive without the *izāfat*. Possibly the *izāfat* after *kull* in modern Persian is a corruption of the final vowel of the Arabic nominative case *kull*.

(19) From the Arabic *kull* kull, the Persian abstract noun and the Arabic adjective *kulli* kullī are formed. Ex.: *mardūm bi-kullī rastānd* P., "the whole of the men went"; *ištīmāl-i kullī* "every probability"; Arabic adjective.

Remark I.—*bi-kullī* bi-kullī, adv., "altogether, generally." *Kulliyat* kullī and *kull* kullī are also two adverbs with different meanings, as: *Mardūm kullān* (not *kulliyat* kullī) "amandand* Mardūm kullān (m.c.) "all the men came"; but *ū kulliyat* kullī *rāzi nist* (m.c.) "he is quite dissatisfied."

Remark II.—*kulluhum* (Ar.) "the whole of them" is used by the Afghans in speaking; it is also occasionally used in m.c.

(20) *kulluhum* (Ar.) "the whole of them" is used by the Afghans in speaking; it is also occasionally used in m.c.

From the Arabic root *ʿamma* "to be general, comprehensive" is derived the adjective *ʿamām* (m.c.) "common, universal" (as opposed to *khāṣṣ*, m.c., "special"); *al-ʿāmma* (class. and rare) "the common people,

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1 Emphatic, like the English saying "most complete."

2 In m.c. tamāmī-yi pilān.
or the people in general”; 

دومَم ام (m.c.) adj. “vulgar”; ُدومَم (m.c.) “universality”; ُدومَم, adj. (m.c.) and ُدومَم (class.) “universal”; دومس عملاً or بَس سبيلاً “his universal liberality.”

Hence in Persian، ُدومَم-i ناس (class.), and ُدومَم-i ناس (class.) “the whole of the people”; ُدومَم-i ناس (class.), and ُدومَم-i ناس (class.) “the whole of the people”; ُدومَم-i ناس (class.), and ُدومَم-i ناس (class.) “the whole of the people.”

Remark.—From the same root comes the adjective ُدومَم-i مَورَد “in general, i.e. as a rule”: ُدومَم-i مَورَد “it is commonly said.”

(24) ُدومَم-i مَورَد “all together, in one body; suddenly”; also “without a break, and direct.”

(25) ُدومَم-i مَورَد “the people generally, very nearly all the people” (but in ام ُدومَم-i مَورَد “a common matter,” ُدومَم-i مَورَد is an adjective; but in ام ُدومَم-i مَورَد “this man is common, uneducated.”)

2 Not to be confused with the word ام ام (Ar.) “illiterate” derived from ام “people, nation, sect, etc.”

3 هو احد ُدومَم is not used in modern Persian, and is rarely if ever used in classical Persian.

4 For ُدومَم-c-kdam ُدومَم-c-kdam with or without negative, vide (d) (5).

5 Note the absence of the ام of unity (?), which could, of course, be inserted.
punishment you may command’’; *har* is properly a distributive and precedes its noun. It is emphasized by the *of unity,* as *har mulk-i zabān-i dārad* ‘‘each separate country has its own language.’’ *Har* ‘‘is sometimes used instead of *hama* ‘‘all,’’ just as *hama* ‘‘all’’ is sometimes used for *har* ‘‘every.’’ [This confusion has probably arisen from the fact that ‘‘every man says’’ = ‘‘all men say’’].

**Remark.**—*Har* an, and *har* an ki, the more emphatic forms of *har,* are used in relative sentences, *vide* (k) and (l).

1. It is perhaps this *in* and not the demonstrative *which* that is found in the antecedent to a relative clause when the antecedent is preceded by *har,* vide § 42.
2. Or *همه* *کس,* *vide* (i) (4).
3. Or grammatically *داستن باشند.*
4. *Bāyist* پایست, past, for future action.

(2) *Har* (or *har yak*) ‘‘every one’’; *har yak* (or *har yak-i*) ‘‘every one’’; *har kas,* *har kudām* ‘‘everybody’’; *har yak* (or *har yak*) and *har kudām* take the singular or plural verb according to the idea in the speaker’s mind, but the singular is the more correct. Ex.: *har* (or *har kas*) *chīz-i mi-gūyad* or *mi-gūyand* (m.c.) ‘‘every one says something different’’; *har yak-i bazlā-ī wa latīja-i chunān ki rasm-i zarjān bāshad ham-i guftand* (Sa’dī) ‘‘every one told some good story or pleasant jest after the manner of witty people’’; (here the plural is used as the writer had in his mind, a number of people in the assembly concerning which he was writing); and *har yak* (or *har kas*) *bar vīq-i dānish-i khud rāy mi-zad* (Sa’dī) ‘‘and each one, according to his knowledge, gave his opinion’’; (here the verb could not be in the plural).

(3) *Har* ‘‘also means ‘whatever.’’ Ex.: *har nahv-i* *ki gufta* and *bāyist* ‘‘amal kard* (m.c.) ‘‘we must act in whatever way we have been directed; (lit. in every way they have directed, in that way it must be done).’’
(k) “Whoever, whosoever” har kudām ki, har ān ki, har-ki, har kasi ki, hama kasi ki.

(1) Examples:

Har ān-ki tukht-i badī kisht u chashm-i niki dāsht,
Dimāgh-i bīhūda pukht u khayāl-i bājīl bast—(Sa‘dī).

‘Whosoever sowed evil seed and expected (to reap) good, imagined a vain and foolish thing.’

Remark.—In, “take whichever you please” har kudām rā ki mī khwāhīd bi-girīd (m.c.) “whoever has a horse, will get a prize.”

(2) Har kudām ki asp-i dārand in’tām-i mi-girād (m.c.) “whoever comes (or every one who comes) will get a reward”;

Mar-i tu ki har kirā bi-binī bi-zanī?
Yā būm ki har kujā nishīnī bikanī?—(Sa‘dī).

“Art thou a snake that whosoever thou seest thou strikest?
Or an owl that wherever thou sittest thou destroyest?”

Remark I.—In the following har is understood:

ka pāī̄ khāṭer drā ḍūk bi sīnīf
naftāśī bi shīshāt nām wa nīnī (Bustān).

Remark II.—Har ān ki is in classical language applicable to things, also vide (l) (3).

Remark III.—Har-ki būshad “whoever he may be.”

(l) “Whatsoever, whosoever, whatsoever thing” har-chi, har-chi, har-chi, har kudām, ān ki, ān ki, ān ki, ān ki, ān ki, ān ki.

(1) har chi (classical and m.c.). Ex.: har ki dast az jān bi-shūyad har-chi dar dīl darād bi-gūyad

1 Note ān or ān is not used; it does not exist in Persian. Ān ki hama kisik e is though old is not obsolete. It is more emphatic than har ki ān.
2 Har kasi ki is better and more common in modern Persian.
3 Har kasi ki would be preferred in m.c.
(Sa'di) ‘‘whoever abandons hope of life, says whatever is in his mind (without fear).’’

Har-chi can also be used for living beings (in classical and modern Persian), as: 

Ref: [Relevant text from the image]

The following uses of har chi should also be noticed: 

(2) Har-chiz (classical and m.c.); 

Ref: [Relevant text from the image]

(3) Har an ki 

Ref: [Relevant text from the image]

(4) Har kudam 

Ref: [Relevant text from the image]

Note the plural of the adjective: the plural here makes the adjective definite; 

harchi darvish ast would mean ‘‘all the poor of the world.’’

Instead of har chiz-i ki har-chi mara zarurat bud or har chi ki m-i-khvaristam (m.c.)—(kinar mi-guzashtam—kendar Migazhastam).

In modern Persian, har dawari qadam-i ki.

Or har dushman ki or har dushman-i ki.

Or har kudam kiri or bi-har kiri ki.

1 Note the plural of the adjective: the plural here makes the adjective definite; harchi darvish ast would mean ‘‘all the poor of the world.’’

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3 In modern Persian, har dawari qadam-i ki.

4 Or har dushman ki or har dushman-i ki.

5 Or har kudam kiri or bi-har kiri ki.
Indefinite Pronouns.

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ke dast mizani xarab mikini bi-har kudam karr-ki dast mi-zani kharab mi-kunin (Afghan) "whatever you put your hand to you spoil": Har kudam az in kitabba bi-giri khub ast (m.c.) "whichever one of these books you select, it will be a good business for you."

(5) Har an chi (classical or used in writing only); har an-chi (classical and m.c.) Ex.: har an-chi (or har-chi) guftam gabul na-kard "in spite of all I said, no matter how much I said, he did not agree (lit. whatever I said—)."

And whatever I could lay hands on I brought (the whole of it)"; an-ke "he proceeded" mikind an-ke ki 3 mi-khyawad mi-kunad (m.c.) "he does whatever he wishes"; an-ke "he does whatever he wishes" an-ke ghulam u asp dashtam farukhtam (m.c.) "whatever slaves and horses I had, I sold"; An-ke "he proceeds" safar kerdun mukhâ 4 râ dida bidam bi-jârâda bid (m.c.) "I got no benefit from all the travelling and visiting of countries I had done = in spite of the fact that I had travelled and seen many countries I got no advantage."

(m) (1) "A great number, many, enough"; bas bâ (vide § 45):


"Many a famed one have they buried beneath the ground, Of whose existence not a trace has remained on this earth."

beis gursona khuf hok neznaast ke kast bas jân lab amad ke bro kove norkost Bas gursoâ khujî va kas na-dânist ki kist Bas jän bi-lab âmad ke barû kas na-girist — (Sa’di).

"Many a man has slept hungry and none knew who he was, Many a man has been in death’s agony over whom none wept."

Bas-î "a many," and basî bâsa with the "alif of excess"; (vide § 45):——

va bas-î dilhâ az ü shaydâ (Sa’di) "and a number of hearts (were) fascinated by him"; bas-î mardum mi-gyand basî mardom mi-gyand

1 Or better harchi hâr, or har qaâr guftam (Afghan).
2 In m.c. dast-gir dast giri.
3 Note ki 4 after an-ke; also the a could be omitted; or harchi hâr, substituted for an-ke.
4 Note the plural is necessary here.
5 Poetical for az 4 ki az.
6 Also gursina, gurna, etc., etc., but nigarist (Afghan) "he looked."
7 This is perhaps the only instance in the Gulistan where bas-î (vide §) occurs in the prose portion; and it is followed by the plural as in modern Persian.
(m.c.) "many people say’; bas-i zanān (m.c.) "many women,"
(bas zan or bas zanān not used); az bas-i farsang1 (Sa’dī: verse)
"from many a farsang."

Oh how many a swift courser has flagged and failed,
When the wretched ass has reached the stage’s end.’’

Basā is also an adverb. Ex. : basā bar na-yāmad ki— ‘a long time did not elapse before—’; basā bi-gardid (Sa’dī)
"he wandered about backwards and forwards a great deal (or a great while)’’

Basā is old and rarely used even in writing: basā buzurg
(classical old) ‘very big,’ vide § 88 (1) (3).

(1) From the adjective and adverb bisyār ‘much, many’ comes
the substantive bisyār (modern Persian), and bisyār-ī ‘a many’
(with ی of unity). Ex. : bisyār-ī mī-guyand (m.c.) ‘many
say,’ or bisyār-ī az mardum mī-guyand (m.c.); but az
bisyār-ī-yi4 mardum rāh na-būd (m.c.) ‘from the excess
of the crowd there was no room to pass.’’

(2) Gurūh ‘a troop, band, class.’ Ex. : gurūhī mardum, or gurūh-ī az-mardum (m.c.) ‘a body, a
number of men’; gurūhī mī-guyand5 (class.) ‘a class, a
certain number (of people) say.’

Remark.—Gurūh gurūhī gurūh ‘troops’; gurūh gurūh mī-guyand ‘they are coming in crowds.’

1 In the clause va bas-i shukr guftam—(Sa’dī), it is not clear
whether bas-i qualifies the substantive shukr, or whether it qualifies the verb shukr
guftam, and means ‘a great deal, a good while.’
2 This is not the alif of the vocative: basā bāshad ki ی—(m.c.) ‘probably—.’
3 In m.c. basā ihsān.
4 Ki-az bisyār-ī-yi du’ā wa zāri-yi bandā sharm hami-dāram (Sa’dī) ‘because from the excess of the beseeching and lamentation
of my servant, I feel ashamed.’ Note accents.
5 Gurūhī mardumān rā did (Sa’dī) ‘he saw a collection of
people’; note absence of izāfat after gurūhī on account of ی of unity.
(o) "Most of them" aksar-ash "most of it" etc.

(1) aksar-i-shān (or aksar-i ʾishān) "most of them" aksar-ash (m.c.) "most of it." Aksar-i-māl (or better amvāl), "most of the property" aksar-i-zanāh "most of the women" aksar-i-kasān (m.c.) "most persons" (aksar kās not used).

Remark.—Aksar also means "for the most part."

(2) aghlab 2 used like aksar.

(3) bīshtar or bīshtarīn, used as aksar.

(p) "Something, a little, nothing" chiz-i kārim i.e. "a crumb, a speck" (H. B. Chap. XXIII) "I used to see some women in the court of the Hakim, but—"

Comment on the negative signifies "not a thing." Ex.:

va chiz-i na-khavānda am (Sa’dī) "I have read nothing, I am unlettered"; az in sabab chiz-i kār na-kardam (m.c.) "for this reason I did no work." 3 hāwā chiz-i kam shud (Afghan) "the wind abated somewhat."

(2) Pāra-i dar subs. "a piece, bit, patch" is usually followed by the plural. In m.c. only, it signifies "a little." Ex.:

pāra-i harfā dāṣhtam bi-guyām-ash (Shah’s Diary) "I had a few words to say to him"; pāra-i sarbāz-hā raftand, or pāra-i sarbāz raft (Tr. H. B. Chap. XIV) "concerning some small arrangements of the harem"; pāra-i tafsīl-i andarānī (H. B. Chap. XXIII) "I used to see some women in the court of the Hakim, but—"

(3) Khurda-i (m.c.) (lit. "a crumb, a speck") also yakk-

1 Aksar aksar-ash 2 aghlab according to the regular rule of the superlative are followed by a genitive. The ʾīfāfāt is, however, sometimes incorrectly omitted after these two words in m.c.

2 In m.c., here qadr-i.

3 Or sarbāz-i chiz-i raft? sarbāz (m.c.).

4 In m.c. bād would be used, ḥāwā Signs "air." Indians and Afghans use ḥāwā for "wind" as well as "air."

5 Or better būṭī harfāhā, and būṭī az sarbāz-hā būṭī az sarbāz-hā.
INDEFINITE PRONOUNS.

khurda (m.c.) "a little" (m.c.). Ex.: khurda-i jaw (or āb) bidīh "give me a little barley (or water)."

(4) Kam-i "a little" (classical and m.c.), from kam, adjective "few, little." Kam-i could be substituted for khurda in the above examples.

(5) Andak-i (classical) "a little," or "a little time." Ex.: tā andak-i quwwat yāft (Sa’dī) "till he gained a little strength"; Andak-i jamāl bih az bisyār-yi māl (Sādī).

Andak "little, few"; and andak-i "a little." Andak is an adjective, pure and simple: it is according to some Grammarians the diminutive of and; but according to others and is a contraction of andak: vide also "Approximate Numerals."

Remark I.—Andak also means (classically) "a few," vide first example in (r).

Remark II.—Qātīl, Ar., "little, few"; and qaṭīl-i "a few" are equivalents of the Persian andak and andak-i.

(6) Taraj-i (or andak-i) a portion (old classical). Ex.: malik rā taraj-i az zamā‘im-i akhlāq-i ū ma‘lūm shud (Sa’dī) "a portion of his crimes became known to the king"; Taraj-i anzānī ma’ulama borgūsh (Sa’dī) "something of the matter had reached his ears."

(7) Barkh-i (classical and rare modern). Ex.: va barkh-i az bīlad az qabz-yi tasarruf-i ū badar raft (Sa’dī); andark-i āmadand (mod.) "a few came"; Barkh-i az znāhā (modern) "a few women"; agar dar ādā-yi ān barkh-i tahāvan u takāsul ravā dārānd (Sa’dī) "if they show even a little slackness or neglect in performing (the duty)"

Barkh-i is lit. "a portion, a share." It is not followed by an izāfat, as an izāfat cannot follow the of indefiniteness or the of unity. This is perhaps the reason that it is more often followed by az. Compare ba’zīm bāzīm.

1 of unity; also kamī subs. "deficiency."
2 qadrī could also be substituted.
3 Andak, adj. Ex.: ātash-i andak rā (Sa’dī); bi-andak muddat, bi (Sa’dī) "in a little time."
4 Not bisyār-i bispāri as might logically be expected. As jamāl has two syllables and māl one, euphony requires bisyār-yi māl to balance andak-i jamāl.
5 This first az omitted in some copies: the two propositions az close together are uneuphonious.
(8) Juzv-i (Persian): juzv = Ar. جزر, "part, portion, section of a book"; and juzv-i is either juzv-i for جزر, "a little," or else = juzvi, Pers. adj. for Ar. adj., جزر, "partial." Ex.: جوزvi پیل داشت (m.c.) "I had a little money"; bi-gimati juzvi (m.c.) "at trifling cost"; 2 juzvi birinj girijtam (m.c.) "I took a little rice"; bi-juzvi harfi (m.c.) "at the least word, at a partial word"; bi-juzvi nasim (m.c.) "at the least wind, at a partial wind."

Remark.—Kull u juz, or kulli u juz-i, or az kulli u juz-i is "in whole and in part, entirely." [There is also the adjective جزر جوزvi "petty, trivial," "a little." جوزvi قیمت جوزvi "at a trifling cost." ]

(9) Lakh-i (old classical, and rare modern) from lakh "a piece, a portion," etc., etc. Ex.: Lakh-i anhideš Šarīf Rafa (Sa'di) "he considered a little"; andar in Lakh-i andashīd—(Sa'di) "he considered a little about this."

(10) Shamma-i (rarely used, Ar.) "an atom, particle, a pinch (of snuff), etc.": رزیار شامّة را برده vazir shamma-i rūh burd (Būst.) "the vazir got an inkling of the matter"; باری رزیار شامّة and خلاص ابر حضرت ملک شامّة میگفت vagir az shama'il va akhlāq-i ā dar hazrat-i malik shamma-i mi-gift ki (Sa'di) "well (or so) the vazir was mentioning a few of the good qualities of the boy in the presence of the King, saying—"

Remark.—Nabza Ar. "small portion," has much the same signific-action, but is rarely used.

(11) From زرا zarra "an atom, a mote in a sunbeam," comes yak zarra "one atom, the least part." Ex.: yak zarra ăb bi-dīh (m.c.) "give me just a drop of water."

(12) Bi-gadār-i yak par-i kāhi (m.c.) "a very little." Ex.: bi-gadār-i yak par-i kāhi gimati na-dāshī (m.c.) "it was not worth a straw" (lit. a chip of straw).

(g) "Some"; بعضاً, Per. and بعضًا, Ar. (lit. "a portion"). Ex.: بعضًا میگوندن baţâ-ē mi-guṣand "some say"; بعضًا از زنانہ baţâ-ē az zanīhā "some of the women"; بعضًا چیزها baţâ-ē chizhā (m.c.) "some things"; بعضًا از رخساخت خون وادام baţâ-ē az rakhtā-yi khud rā dādām (m.c.) "I gave some

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1 Juzv-i (m.c.) ی of unity: in writing also جوزvi juzv-i.
2 But جوزvi پیل جوزvi را گرفتم yak juzv-i birinj rā girijtam (m.c.) "I took a portion of the rice."
3 Lakh-i jigar (or dil دل) "a corner of one's liver (or heart)"; metaphorically "a beloved child."
4 Par-i gul گل پر is a "petal of a flower"); کاهی has the ی of unity.
of my clothes’; بعضاَ بعضاَ اشخاص ميگونند ba‘z-i ashkhâs mi-gûyand (m.c.) “some persons say”; بعضاَ خوانين ba‘z-i khavânîn “some Khans”; ba‘zî az khavânîn “some of the Khans.”

Ba‘zی بعضاَ Ar. substantive “portion” is not used in m.c.; it is followed by the izâfat, and by a plural noun or by a collective noun, vide bakhshî-î براکشی. Ba‘zی is an adjective 1 and therefore does not take the izâfat, but ba‘zی is a substantive and is correctly followed by the izâfat, as: ba‘zî awqâf بعضی اوقات. The plural of Ba‘zی is بعضی which is the plural is better with ba‘zی. بعضی بعضاَ بعضاَ ميدم “I saw some birds (indefinite).” Ba‘zî az râkht-î râ dádam بعضی از وختها را دادم = ba‘zi râkht râ dádam “I gave some of the clothes.” The plural is better with ba‘zی بعضاَ. بعضی بعضاَ دیدم “I saw some birds (indefinite).”

(r) “Much, many,” بسیار bisyar adj. and adv. Ex.: آورد़ة 伊ن که سیاوت دشمن avardà and ki sipâh-i dushman bisyar bud va innan andak (Sa’dî) “it is related that the soldiery of the enemy was much while the latter (were) few” shikâyat-i ruzâr-i nâm-musâ’id bi-nazdik-i man áward ki kafaf-i andak dâram va iyâl-i bisyar (Sa’dî) “complained to me of my wretched state (saying) that I have small means and a large family’” بسیار ميگوند-i bisyar (Sa’dî) “with much trouble”; yek-i tawbat-i bisyar kardâ (Sa’dî) “a certain man used to repent much and then—” dar asnâ-yi râh shutur bisyarî 8 bud (or shuturhâ bisyar budand) (m.c.) “on the way there were many camels” zanha-yi bisyar (or bisyar zanha) mi-gûyand (m.c.) “many women say”;

مکا نکته پرملک دنیا و پشت که بسیار کس چینکو پرورد و کشت Ma-kun takya bar mulk-i dunyâ va pusht Kâ bisyar kas chûn-tu parvâr u kusht—(Sa’dî). “Place no reliance on this world,
For many like you it has nourished and slain.”

Note the meanings of bisyar بسیار in the following sentences: az shab bisyar guzasht (m.c.) “a great part of the night had passed”; bisyar shab (or shabhâ) guzasht بسیار شب (or شبها) گذشت (m.c.) “many nights passed,” or بسیار قسم shabha-yi bisyar guzasht (m.c.) “gained the party of” و پرندگان گرفتم (m.c.) bisyar qism paranda-hâ girijam (m.c.) “I caught various kinds of birds” و پرندگان گرفتم (m.c.).

Bisyârî (az) بسیاری “a much,” and bisyâri بسیاری (subs.) “abundance”; bisyârî az mardum mi-gûyand بسیاری از مردم ميگوند (m.c.) “many men say” bisyâri-yi mâl بسیاری مال “abundance of wrath” vide also (p) (5) and footnote.

1 In Urdu ba‘zی is an adjective.
2 The plural budand پروردگان could have been used.
3 Or shutur-i bisyar شتر بسیار, or shuturhâ-yi bisyar.
4 In prose kasân کسان.
INDEFINITE PRONOUNS.

(1) "Remaining, remainder"; باقی, Ar. adj., is incorrectly followed by the izāfat as though it were a substantive:—

باقی (adj.) Ex.: باقی روز هم گذشت (m.c.) "the remainder of the day passed", but باقی روزها باقی-رُز "the remaining days";

"To-night I could not relate all my suffering,
The remainder of the story stands over till to-morrow night."

باقی-پُل رَچْه کَرَد or باقی-پُل رَچْه کَرَد are both m.c.
The Indians and Afghans correctly omit the izāfat after باقی, on all occasions.

(2) BAQIYYA, subs. (classical and m.c.). Ex.: بَقیْیا-ی سپَح "the remainder of the soldiers"; بَقیْیا-ی رُز "the remainder of the day."

(3) ما بَقی, Ar., in Persian mā-baqi, lit. "that which remained." This is used in modern (and perhaps in classical) Persian as a substantive. Ex.: مَباقی رُز mā-baqi-yi rūz (m.c.) "the remainder of the day."

Remark I.—تَتیمما, Ar. subs. "completion, appendix, etc." is used for the remainder or balance of an account, as: حساب tatimma-yi hisāb. The Ar. word میزان mizān has the same signification.

Remark II.—PAS-MANDA is generally applied only to remnants of food; عقَب مانْدَه 'aqab mānda, "to what remains or is left behind; باقی مانْدَه بَقی مَنْدَه bāqī mānda "to what remains over" (of an account, etc., or of people, things, etc., after counting).
CHAPTER IV.

THE ARTICLE AND THE RELATIVE PRONOUN.

§ 40. The Definite Article.

(a) *Harf-i ta'rif* (حرف تعريف). There is no article properly so called. If the noun is definite and in the accusative case, it requires *ra*. Ex.: *āb-rā* bidih "give (me) the water"; but *āb* bidih "give me water"; *du asp-rā* didam "I saw the two horses"; but *du asp* didam "I saw two horses," and *imruz* dar *bāzār* aslā* asp* na-didam (m.c.) "to-day I saw no horses in the bazar."

Remark.—In the nominative case *du lashkar* can mean "two armies" or "the two armies."

(b) Proper names, titles etc., the separate, the demonstrative, and the reflexive pronouns, the interrogative *ki*, *fālānī* همگی, *fālānī* نام, *jumāl*, *felānī* سالر, *jumāl*, *igelkī*, *gelāl*, *hetām* همه کس, etc., are considered definite or *ma'rifā* (معرفه), and require *ə*, especially in modern Persian⁴; so also does the pronoun *yak-ī*.

(c) In modern Persian, the affixed possessive pronouns when affixed to a noun in the accusative case, are also usually followed by *ə*.

In classical Persian, this construction is rare. In the Gulistan, the *ə* is both omitted and inserted.

The *ə* of the dative, however, cannot be omitted. For further rules on the insertion or omission of the *ə* of the accusative and dative, *vide* under Syntax.

Remark.—The following are also definite:—

1. All nouns that have the Arabic definite article *al*; as *el-ʿalāqār* "The Powerful."

2. Nouns preceded (or demonstrated *mashā'ārēh*) by the demonstrative pronouns.

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1 *Ta'rif* (تعريف) also means "definition."
2 For *agla*.
3 *Fulan* (adj.) and *fulānī* a发射 (subs.).
4 In the Gulistan and in classical Persian the *ə* of the accusative is often omitted, contrary to the rules of syntax. As a rule the reason of the omission can be traced to the exigencies of the rhythm. Imitators of the style of Sa'di, especially Indians, make syntactical mistakes of this description, but no ordinary modern Persian does.
(3) The indefinite article may modify a proper name or of a pronoun (affixed or separate), as: مضاء a keyboard, etc.; or of a مضاء ذهني, as: درخت باغ, مضاء ذهني.

(4) Some nouns in the vocative, as: کریم.

(5) Proper names, noms de plume (1 نخلس), personal pronouns, and معضل خارجی and معضل ذهني.

(d) In sentences such as, سربازان (or m.c. سربازه) دو هزار بودند “the soldiers were two thousand”, the plural makes the noun definite; but دو هزار سرباز signifies “two thousand men” or “the two thousand men”: vide also example in Remark to (a).

Remark.—The cardinal numbers are not followed by a plural noun.

(e) In relative sentences, a demonstrative or relative کی, often confused with the کی of unity (sometimes accented for emphasis), in conjunction with the connective کی makes the noun definite: vide § 42 (b) and (g) to (r). If the noun is to remain indefinite, the کی (or کی) must not be accented: vide § 42 (p).

(f) In the sentence پادشاه‌ها را shanidam (Sa'di) “I have heard of a certain king,” and کی را az ملک مکان گنند yak-i rá az mulūk: ajam. “it is related (they relate) of a certain one of the kings of ‘Ajam,” the objects are to be considered definite though accompanied by the کی of unity or so-called indefinite article: for the rule of the sa{'j in such cases, vide under Syntax.

(g) The demonstrative pronouns, especially in m.c., frequently take the place of the definite article, as: mard-i-ki āmad آن مر که آمد (for mard-i-ki āmad مر بیک آمد) “the man who came”—; hence the reason that Persians learning English generally say, “that man who” instead of “the man who—.”

§ 41. The Indefinite Article.

(a) Harf-i tankir or Yā-yi waḥdat (حرف نکیور یای وحدت).

The numeral کی yak “one” sometimes takes the place of the indefinite article. Ex.: پیک شب تامل ایام گشتهند میکروم yak shab ta'mmul-i ayyām-i guzashtaa mī-kardam (Sa'di) “one night I was pondering on olden times”: here shab-i could be substituted for yak shab پیک شب, without altering the meaning. Vide also examples in (m). In m.c. this yak کی is more often used for the indefinite article than is the کی of unity.

Remark.—Yak کی can also be joined to the کی of unity, as کی باکی “one, a certain person”:

1 Poetical nom-de-plume.
THE INDEFINITE ARTICLE.

nudamā-yi mulūk yak-i in ast (Sa'dī) "and this is one of the (good) manners of the companions of the kings."

There is nothing to distinguish from each other the yā-yi vaḥdat یا وحدت or the yā-yi tankīr یا و تکر, and the yā-yi mawsūl یا موصل (§ 42), except the difference in signification. When the ی signifies unity—in this case its place can be taken by the numeral yak—it is known by the first name. When the ی is used before a relative clause and is equivalent to the demonstrative pronoun, it is known by the last name.

Remark.—The ی that follows هر is probably not the demonstrative ی, but the ی of unity.

(b) The yā-yi tankīr یا و تکر or ی of indefiniteness acts as an indefinite article. This ی, which has several uses, and is more or less emphatic, either in magnifying or in minimising, was in classical Persian pronounced with the majhūl sound.1 In modern Persian it is pronounced i, and with the exception mentioned in § 40 (e) is unaccented, in order to distinguish it from the suffix ی of abstract nouns. Thus in classical Persian mard-e مرد "a man" or "a certain man", but mardī مرد "manliness": in modern colloquial mard-i مرد "a man", etc.; but mardī مرد "manliness."

This ی is supposed to be derived from the numeral yak یک (or yag یک) of which the last letter has disappeared. Yi, for yak یک, exists still in some songs in the dialect of Mazenderan. Yi-qadr ṣaw bi-dih "give me a little water" is common in S. Persia.

In modern Persian, however, it can be added to a plural, making it a collective noun: vide (b) (2).

(c) If the noun terminates in silent i, then, instead of the affixed ی, the symbol hamsa is superscribed, but in modern Persian is still pronounced i, [vide § 26 (f)], as ی به چه bachcha-e (classical) and bachcha-ی (m.c.) "a child" or "a certain child." 2 If the noun is concrete and terminates in ی, the ی of the noun is generally represented by ی before the ی of unity, as: ماهی māhī "fish", but ماهی (or ماهی) māhī-ی "a fish."

(d) (1) If silent ی precedes اس ast "is", the ی may be omitted and the ی written اس.

Ex. —

ور شکر خنده اسست شیرین لب آستینش بیل وشم بکش

Var shakar-khanda-ast shirin-lab

Astin-ash bi-gīr u sham' bi-kush—(Sa'dī).

"But if she be attractive and sweet-lipped

Take her by the sleeve 3 and put out the light."

1 Vide foot-note 4, page 141.

2 With the یات, bachcha-yi kūchak (mod.): difference in transliteration and pronunciation.

3 Astīn is probably the old hanging sleeve, in Persia still worn by some darvishes.
THE INDEFINITE ARTICLE.

Banda-i'st may be written بندی اسم or بندی اسم است, and māhī-ist may be written ماهی اسم or ماهی اسم است, etc., or ماهی اسم است.

Remark.—Grammarians, however, give this این different names according to the sense in which it is used. Thus in:

'One and all need each other,
Even a small spider can hide a great prophet'

the first این is called yā-yi taṣghīr یا تضیییر "the diminutive yā" or yā-yi taṣghīr یا تضیییر "the yā of contempt", while the second این having the contrary meaning is called yā-yi taḏīm یا تظیم "the yā of respect."

For the names of the relative این (expressing the definite article in relative sentences), vide § 42.

(2) After final alif, یا, or rāv, this این is preceded by a ی, to distinguish it from the این of the یزفاṭ 만 تولی, as: بُی-ی Gul "the scent of the flower"; چنین دوست عظیمی chūnīn dawlat-ی اسم "such a very great empire." A ی should be inserted as bearer for this hamza. Some Arabic words end in a hamza, which may or may not be written in Persian, but before a suffixed ی, the Arabic ی must fall away, thus: مصرف "desert, or jungle as opposed to cultivation", مصرف "a desert" and مصرف بزرگ "a great desert."

(3) If the Arabic word ends in alif-i maḵṣūra (ی or ی), with or without the tanwīn, the final letter is changed to alif before the این of unity, as: عَمی aʿamā (or خمی) "blind"; امی aʿamā-ی "a blind man." The word معمی is in Persian pronounced maʿnī, or maʿnā معمی; its final letter may therefore in Persian be considered to be either yā ی or alif-i maḵṣūra اف مفصره, thus: معمی maʿnā-ی, or معمی maʿnā-ی (m.c.) "a meaning."

Remark I.—The این is sometimes added to adjectives, as: الدکی جمال andak-ی jamāl (Saʿdī) "a little beauty"; chand-ی "a few." For sāl-ی du سالی در, vide (f) 9.

Remark II.—In old Persian, the این is added to the noun when it is qualified by an adjective, and not to the adjective, as: mard-ی خوب مرد خوب (class. and mod.) "a good man"; dar andak zamān-ی در اندک زمانی (class. and mod.) "for a little while." In modern Persian, the این is generally added to the adjective, vide (b).

(e) The of unity combines with اسم in pronunciation, but may be written separately in full, or combined with the ی. Ex.: خوب مردی اسم است خوب مردي is written خوب مردي اسم است خوب مردي اسم است.
Examples of the various significations of this ی are:

(1) a certain ی king handed over a son of his to a tutor—;

(2) a certain ی one of his slaves and attendants a special (or a separate) duty is appointed.

(3) the best thing is that somehow or other you at once get away from here.

(4) a short time elapsed after this;

(5) a short time or one hour;

(6) a short time or there was doubt lest—;

1 Note that though there is no ی in this sentence, there is yet no confusion as to sense.

2 When this ی has the adjectival sense of “a certain” and is followed by an explanatory clause, its noun may be considered definite, and if in the accusative case requires the affix rū, vide § 40 (f).

3 More common in m.c. künar kun.

4 In m.c. rūzmār, rūzāgār.

5 It is this sentiment, the fear of the distressed sigh, that so often prevents the punishment of a convinced malefactor in Persia. Some irresponsible person intercedes, and the Governor, to hide his superstitious fears, professes to be overcome by pity. The idioms are biham kordan (and not—kordan).
Vazir chi khyâlât-i-st ištâda ast? (m.c.)

(7) "into what a way of thinking (into what kind of a fancy) has the Wazir fallen I wonder?"

(i) ishq Âfâlât-i-st "love is a great calamity."

(8) "In despair is many a hope;
The close of a dark night is fair.

For basât "many a" vide § 39 (m).

(9) sâl-i du bar in bar Âmad (Sa'dî) "a couple of years or so passed after this"; fasl-i du (Sa'dî) "a couple of chapters."

For yâ with the plural in modern Persian, vide (k) (2).

(10) Fir'aun-i "a Phararoh (i.e. cruel and overbearing)"

Hâtâm-i 2 "a Hâtâm", a man generous as Hâtâm (but hâtâm "generosity").

(11) Neh Girtâr Âmâdî bûdist Jowâni Muğâbî - kâ Hârâm Jowâni Parsn, Mhîr Lâzûrê Râiî (râjîân)

(12) Qâlandar darvîsh-i-st nâm-kharâshîda nâm-tarâshîda (m.c.) "a Calendar is a kind of darvish, rough and uncivilized."

(13) la'nat bar misl-i shumâ Musalmânî "curses on a Muslim like you"; or la'nat bar Musalmânî shumâ la'nat bar misl-i shumâ.

(14) javân misl-i man in jûr kûr nâmiku'nad (m.c.) is a simple statement; but javân-i misl-i man-î expresses a considerable amount of conceit and "brag" and lays a stress on javân and man-î; javân hamchu man-î expresses the same idea, but in speaking there would be no stress on the word javân.

(g) The noun with its aî of unity is often in m.c. preceded by the

1 Fir'aun, a title common to the ancient kings of Egypt, as Ptolemy to the later ones. The Pharaoh of Moses' time is known to Muslims as Valîî. Fir'aun has come to mean 'a cruel tyrant, insolent and unbelieving.'

2 In Persian sometimes Hâtâm, an illustrious Arab of the tribe of Tayy who lived before the Prophet, but his son, who died at the age of 120 in the 68th year of the Flight, is said to have been a companion of the Prophet.

3 Düst, in Persia, is only used for men, but yar, a man-friend, or a mistress.
indefinite *yak* (for additional emphasis, as: *āghā yak chīz-i bi-dīh* (beggar’s cry) “gentleman, give me a trifle”); *ki* *yak muddat-i bimārī* ‘ dashes ‘—so that he was ill from it *quite an age*’ (more emphatic than *muddat-i* alone).

(b) The *yi* of unity does not admit of the izālat after it, thus: *qadaḥ-i* *barf-āb* (Sa’di) ‘a cup of iced water (i.e. water and ice mixed); *gurūḥ-i mardumān rā dīd ki*—(Sa’di) ‘he saw a certain knot of men who—’

For a classical example vide quotation from ‘Umar-i Khhayyām in § 95 (b) (5).

(i) In classical and in modern Persian, a noun before its qualifying adjective or before another noun in construction, even if indefinite in meaning, sometimes discards the *yi* of unity, as: *yak-i* ‘a party of friends’; but *yak-i* az *dustān* ‘yak-i az *dustān*’; *yak-i* *ulamā khuranda-yi bīsyar dāsht* (Sa’di) ‘a certain learned man had a large family’; *pādishāh-i bā ghulām-i* ‘Pādishāh with a slave’; *pādishāh-i bā vazir* ‘a king with a vizier’; *pādishāh-i bā vazir* ‘a king with a vizier’; *pādishāh-i bā vazir* ‘a king with a vizier’.

Remark.—Note that *yak* ‘one of’ requires *yi* after it in all cases: it cannot be followed by the izālat. Vide also (l).

(j) Concrete nouns ending in *i* (ṣ) may take the *yi* of unity; but the first *yi* in writing is usually represented by a *i*; as: *ṣūf-i* bi-man guft

In m.c., however, the indefinite *yak* usually takes the place of the *yi* in such cases.

Remark.—Singular abstract nouns in *yi* do not admit of the *yi* of unity: the indefinite *yak* is substituted.

(k) (1) In modern Persian the *yi* of unity is generally added to the qualifying adjective [unless the adjective end in *yi*; vide (m)] following the noun and not to the noun. Ex.: *qushūn-i khūb-i būdand* (Shah’s Diary) ‘they were a pretty soldiery’; *nutq-i ziya’d-i kardand* (Shah’s Diary) ‘they delivered long speeches.’

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1 *Bimār-i bīmārī* (note accent) would mean ‘he kept a sick man in his house.’
2 In m.c. *qadaḥ* is a basin.
3 Here *rā* ]l is necessary though the object is indefinite, because of the *ki* following.
4 In modern Persian *nān khwār-i bīsyār-i* (or *bīsyār*).
5 In modern Persian this would be *ghulām-i* and *kisht-i*.  


(2) The ye can also refer to a plural and seems to give it a collective sense. Ex.: چکنش‌های غربی است chakushā-yi  ghariā-ī 'st (Shah's Diary) "they are (were) a strange lot of hammers"; zanha-ī dāradā Kirmān ki zarda-yi tukhm rā az miyana-yi safṣa mi-duzdand. "Kerman has a class of women so tricky that they can steal the yolk of an egg from the midst of the white."

In English, the indefinite article is still common before a general noun denoting a sum of money or a space of time. The answer to a question, "what is your pay?" might be: hich, du tūmān-ī hūch - در تومانی (m.c.) "nothing; a paltry two tumans." "From his birth **** to his death-stroke on the field of Jena, what a seventy-one years" (Carlyle), az tavallud tā dam-i marg-ash dar kār-zār-i Jenā chi haftād u panj sāl-īst. In, du jārsakh-i binātār nīst do farda-yi yešter nīsht (m.c.) "it is not more than a couple of jārsakh." "the fish has a diminutive force."

(3) If, however, the adjective is of the simple kind that can precede the noun, the ye is naturally affixed to the noun. Ex. خوب مریست khūb mard-ī-st "he is a good man" (m.c.); پیر مریست pīr-i mard-ī (m.c.) "an old man."

(l) In modern Persian the constructions جمعی مردمان دیدم jam-ī mardumān dīdam "I saw a body of men"; or jam-ī az mardumān dīdam جمعی زنها دیدم, or jam-ī az zanha dīdam جمعی از زنها دیدم "I saw a body of women", are used. Vide also (h) and (i).

(m) In modern Persian, as stated in (k), the ye is generally added to the qualifying adjective; if, however, the adjective itself end in ye, the numeral is preferably substituted, as: "an Abyssinian slave girl" یک کنیزی Habashi (m.c.) or یک کنیزی Habashi (m.c.).

Note the following m.c.:- "a spoonful of milk" (a) یک قاشق شیر yak gāshuq shīr, or (b) قاشقی شیر qāshuq-i shīr; "a glass of water" یک گلیس آب yak gilās-i āb, or گلیسی آب gilās-i āb, or گلیسی آب gilās-i āb or in apposition یک گلیس āb.

(n) Note the absence of the ye in the following: زخم پلنگ راشت zakhm-i palang dāsht8 (Sa‘di) "he had a (the) wound from a leopard"; زخم مشرب خورده zakhm-i shamshīr khwurda (m.c.) "he got a sword wound"; "I will serve you in the service of the king (of india)."

1 i.e. the women of Kerman generally are of such a class. Note the present tense with the idea of "can (and consequently do) steal."
2 For gāshiq, T.
3 Here zakhm زخم is used as the description of wound and it therefore becomes definite. It would be also right to say zakhm-i palang-ī زخم پلنگی or better zakhm-ī az palang زخم از پلنگ.
In these examples the noun is considered generic, and, therefore, does not take the 
It does not mean the wound of one leopard; it might be 
Similarly हेनुः तिबल अस्त “he is still a boy.”

(o) The construction किताबि ख़ुब-ि khūb-ि is occasionally met with;


(p) As digar-ि दीगर means “another person”, digar meaning “another” does not classically take the 

In m.c. the distinction is not observed, asp-ि दीगर-ि may mean “another horse” or “another person’s horse”: but as already stated the former is a vulgarism.

For an example of dāgh-ि दाघ “another misfortune”, vide § 94 (i) example from ‘Umar-i Khayyām.

The following are m.c.:— 

The following construction is borrowed from the Arabic: 

Remark.—It is, however, correct in modern Persian to add the relative य, kitāb-ि digar-ि ki— “the other book which (or that)—.”

(q) The following construction is borrowed from the Arabic: 

1 In modern Persian incorrectly मरता-ि मरता. This is the incorrect reading by modern Persians, even when the इ is omitted in the copies of the Gulistan.
2 The द इ could not be added to तिफ.
3 In m.c. शक्ल दीगर-ि another person” is a common vulgarity.
4 Also yāk chīz-ि digar-ि य चीज-ि digar-ि.
5 Shāyān जितान is really an adjective here.
6 Erroneously तरफ। In Arabic तरफ is the “eye”, but तरफ is “a side, extremity, margin, etc.”
The Indefinite Article. 139

(r) The ی is occasionally added to Arabic phrases, thus: ماحضری از طعام یا نزیب کرند mā ħazar-ī az taʿām tarīb kardand (Saʿdī) “they set out a something of what was ready in the way of food”; here mā is the relative pronoun Arabic “that which”, and ħazar حضر is the 3rd person singular, masc., Pret. of “to be ready.”

(s) When substantive are coupled together, the ی is added to the last only: سرهنگ زاده 1را بر دسرای اعظمش دیدم که یاصل و کیاسیلک و کامی و زمانت بهزید یادی داشت Sarhang-zâda rā bar dar-i sarā-yi Ughlamish 2didam ki `aql u. 3kiyāsat-ī va. 3fahm u firāsat-ī zā′id-i wasf ādēsh (Saʿdī) “I saw the son of a certain (?) officer at the door of the palace of Ughlamish, that was possessed of an understanding and sagacity, and an intelligence and ingenuity beyond all description”; بحکم یکه مللذی صمیع از قللة لوئی بست گروده برنده و ملقجا و ماگیزی; bi-hukm-ī an ki malāzī manī; az qulla-yi kūh-ī bi-dast āvardā bīdand wa maljā u marvā-ī sākhtā (Saʿdī) “because they have taken possession of an impregnable asylum on the summit of a mountain and made it a place of safe refuge.”

In m.c. the first substantive may, however, be preceded by yak یک, as: yak kār u changāl-ī bi-dih یک کار و چنگالی به ده, or kār u changāl-ī bi-dih کار و چنگالی به “give me a knife and fork.”

Remark I.—Similarly, in modern Persian, the ی is added to the second only of two adjectives qualifying one noun, as: safar-ī dūr u darāz-ī سفر دور و دراز درازی (m.c.) “a long long journey.”

Remark II.—For an example in classical Persian of the ی added to both of two adjectives qualifying one noun, vide last example of (c), § 125.

(i) When the ی of unity supplies the place of a simple indefinite article, its noun does not as a rule take the ی of the accusative. Ex.: پیش بدش کسی فروستاد pish-i pidar-ash kasī fīrisiād (Saʿdī) “he sent some one to his father.”

In the sentence زمینی را کنده سلف بردشته zamīn-ī rā kanda sang bārdāshta (Afghan) the sense requires the definite sign ی, “having dug up a (certain) special plot of ground and removed the stones.”

Note the distinction in meaning between the two following: خانه یاس زتدند khanā-ī ātash zadand (m.c.) “they set fire to a house”; but خانه یا یاس زتدند khanā-ī rā ātash zadand “they set fire to one of the houses.”

In the following: گودشتم گودشام را بزرگی راشدان shunīdam gūstand-ī rā buzurg-ī rihānīd (Saʿdī) “I have heard that a certain elder released a sheep—,” the rā is necessary to distinguish the object and make the sense

1 Probably a copyist’s omission; sarhang-zâda-ī rā a Colonier.”
2 The son of Chingiz Khān: he reigned in Turkistan about 656 Hijra.
3 Note these two pronunciation of ی.
clear: omit it and buzurg-i زیرگی at first sight appears to be an adjective qualifying the nominative, gusfand-i گوسفندي.

Remark.—It will be noticed that the ی immediately follows the ی of unity.

(u) The ی can be added to some of the personal pronouns. Ex.: آدم جون man-i chün man-i bar zamīn namī-khvābād (m.c.) "a man like me does not sleep on the ground"; آدم misl-i bāf-ī āmad (m.c.) "a man like you came"; آدم misl-i shumā-ī na-bāyad chūnīn bi-kunad (m.c.) "a man like you ought not to act thus"; آدم misl-i ū-ī kūr namī-kunad (m.c.) "a man like him won't work." In these examples the ی could be added to آدم, but in this case it must be omitted after the pronoun.

The ی is not added to ما م "we" nor to ايشان ی "they."

(v) In a negative proposition the ی must be translated "not a—, none." Ex.: آنجبā kasī būd (or anjā hich kas na-būd m.c.) "there was no one there"; آنجبā hichkasī būd (m.c.) "there was an animal there.'

(x) The indefinite ی can be added to the substantive qualified by chūnīn "such an one as this", or by chūnān "such an one as that", or to chandān "much, so many" as: من در جست و جوی چندین جانی man dar just u jū-yi chūnīn jū-ī būdam ke (m.c.) "I was in search of just such a place as this—." چندین شخصی یاد این طور کرده بندند chūnān shakhsī na-bāyad in tāvar kārha bi-kunad (m.c.) "such a person like that ought not to act in this way" chandān rābī-ī bī zabānī Fārsī na-dāram (m.c.) "I do not know a great amount of Persian."

This ی can also be added to the substantive qualified by این چندین ین chūnīn, ham chūnīn, ham chūnān, ham-chūnān, but not to these words themselves.

For the definite or demonstrative ی (relative with ی) with chūnān and chandān, vide § 42 (s).

(y) The personal pronoun 1st pers. sing. man "I" makes its accusative regularly when the ی is affixed, as: ham chūnān ham-chūnān rā asīr-i dast-i tu kard "he made a person like me a prisoner in your

1 Similarly in the dative case:—margar mardumānī rā ki bālat-i mutawassit dārand gāh-i in nawbat namī-rasad (class.) (in modern Persian hich vaqt instead of gāhī) "but to men possessed of a modest competence only, such a thing never happens."
hand"—Hají Baba "God will not select a fool like me as a Prophet." This could also be expressed by: خدا یخی احتمال مثل منی را پیغمبری انتخاب نمی کند.

(2) The ی can sometimes be added to the infinitive used as a noun, as: راز-غفتانی "a telling of a secret", but راز-ی غفتان "a secret to be told." Yak-didan-ی "one visit"; yak-kushtan-ی "one killing" (of one person or of many).

(aa) For the demonstrative ی as a definite article with the connective گ in relative clauses, vide § 42.

§ 42. The Relative Pronouns and the Demonstrative or Relative ی.

**HARF-I MAWSUL** OR **HARF-I SILA** (حرف مفصل or حرف صلة).

(a) There are no relative pronouns. Instead, the indeclinable particle گ ک is used as a connective (حرف مفصل). Thus the Persian construction of the English sentence, "The man that came yesterday, came to-day," would be, "The man that (ک) he came yesterday came to-day." From this it will be seen that in every relative clause there is a pronoun expressed or understood.

If this pronoun is the subject of the verb in the relative clause, it is usual to omit it, except for the sake of special emphasis or for clearness. In oblique cases it is often inserted. In m.c., however, ی is often omitted than in the classical language, as: اسپیکه بران سوار می شوی asp-ی کی bar ین savar mi-shavi (class.) "the horse that you ride on it" (the horse which you ride); in m.c. the پرzan ی would be omitted.

(b) The noun that precedes a Persian relative clause may often be regarded as definite, even if in English it be preceded by the indefinite article (پیاى مفصل). In Persian this noun is made specially definite by affixing a demonstrative ی even to the plural: this ی connects it with the particle گ.

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1 *Mani* منی, P., is also a subs. "presumption; egoism; also the quality of sufficiency that is peculiar to God": *mani*, Ar., "the seminal fluid"; also *man-i*, as in, *bā man-i" thou art with me." Persian poets frequently play on these various meanings.

2 *Silā* (ملخص) conjunction; note that this گ is considered a particle (حرف وصل) and not a pronoun: for fuller explanation vide § 130 "Relative Clauses."

3 چی is also considered by some grammarians as a connective in relative sentences. As, however, it is only in this use found joined to هر or ین, as هرچی and یکنیه, and does not moreover admit of the "relative ی", the author has preferred to omit it and to treat the words هرچی and یکنیه as single words, indefinite pronouns. *Anchi*, *harchi*, etc., are applicable only to inanimate objects in the singular: if the antecedent is a plural noun, rational or irrational, گ is the only connective.

4 Thus "a fool who lights, or the fool who lights, a wax candle by day" have much the same meaning. If the noun before the relative is to be kept indefinite the sentence must be arranged differently: vide (p) and Remark to (r).
ki. As however this ی is unlike the ی of unity,¹ admits of the accent in modern Persian for the sake of emphasis, it is perhaps an extension of the izāfat that connects an adjective to its noun. Ex.: شخصیت یاک نوشته shakhsī-ki (nom.) “a man who” or “the man who, the man that,” etc.; شخصیت نوشتہ rā ki (acc.) “a (or the) person whom.” It will be noticed that the demonstrative ی is followed by ک which corresponds to the restrictive relative pronoun in English; compare with (r).

(c) This ی is called the yā-yi izafat or ی of qualification and implies the force of the demonstrative pronoun “that.”

This ی, however, in such sentences as: کتاب کی میخوایم همین امت kitāb-ی لی میکوپام ham-ین ast “this is the book that I require,” is distinguished by some grammarians as yā-yi nawsūl (یاک مہم) or yā-yi nuzmar “the yā of the pronoun (the noun that is kept in mind),” or yā-yi anī “the yā equal to the demonstrative pronoun ān”: while in such sentences as:—

عزمیت-ی از درگوش سر نگائے ی در که شد هیچ عرف یافت

they consider the ی to be the equivalent of چنن “such a—” and call it yā-yi tawsīfī “یاک توصیفی of description.” For further remarks on relative sentences vide § 130.

In writing, this ی can either be joined to the ک or written separately, thus شخصیت ی or شخصیت کی.

Remark.—The ی after هر and هوئُن is probably not the demonstrative ی, but the ‘ی of unity,’ as in هر اسی ی کی دیدم لنگ بود: vide under har هر in Pronouns.

(d) The pronoun in the relative clause may be either expressed (but is seldom expressed) or understood. It is better to omit it unless necessary to the sense [vide (f)].

In the following examples, words in parenthesis do not belong to the examples, but may be inserted to show the complete construction:—

Nominative:—ابلیکی کو روز روش یشیم کافُری نہ—ablā-ی کی.² rūz-ی rūshān sham-ی kāfūrī³ nhād (Sa’dī) “the fool who lights a wax candle in broad day”; گاوی کی (او) شیر میشید gāv-ی-کی (ی) šīr mī-dīhad (m.c.) “the cow that gives milk”; سربازهالیکا (یشان) مشق میکنند sarbāzāhī-ی کی (ışān) masyq mī-kunand (m.c.) “the soldiers who drill.”

Genitive:—اک نہ من یا بامش کو روز چلتہ بنیسی پشت من—ān na man bāsham ki

¹ However in classical Persian both this ی and the ی of unity had the same sound, i.e. the majhūl sound of e: vide § 41 (b).
² For کی ی.
³ From کیفر “camphor.” The adjective is frequently applied to anything white. Falcons even apply the term to a variety of hawk that happens to be unusually light coloured.
⁴ نہ and not na-man نمین.
"I am not that kind of man whose back
you’ll see in the day of battle"; 
"the doctor whose pills made me ill——";
"the stars whose rays are bright."

Dative: 

Ei چک چه کسی شخصی بود که به خبرم نمرد
(Sa’di) (shakhs-i man-at haqir namūd
(pisar-i ki bi-pidar-ash pūl dādam (m.c.)
"the boy
to whose father I gave money——"
shahrāh-i ki bi-dānjū (for bi-ānhā) raftam hama-rā āb girišta āst (m.c.)
"the cities
to which I went, have all been washed away."

Accusative: 

shakhs-i ki (ū rā) ādām (m.c.)
"the person whom I saw"
(Sa’di) (ānkī chūn pista ādām-ash hama maghz
"he whom I beheld all kernel
like the pistachio-nut"
mār̄hā-rā ki dīrūz (ānhā rā)
kuṣhta būdam (m.c.)
"the snakes which we killed yesterday——"
aspāb-i ki dāstī hama-rā farūkht (m.c.)
"he sold all the things
he had, all his property."

Ablative: 

ān kār ki dar vay magzin-yi khatār ast "the proceeding in which there is a suspicion of danger——"
khānā-rā ki (dar ān or dar ū) dākhīl shudī (m.c.)
"the house
which you entered";
(yāy-i ki (dar ān) mī-nishānā
(m.c.)
"the place where you always sit";
"the black-
tent tribes from good horses are obtained——"

Locative: 

gilīm-i ki bar ān
khujta būd, dar rāh-i guzar-i duzd andākht (Sa’di)
"he cast the rug on which
he was (or had been) sleeping on the way the thief would pass";
az ān būstān (dar ān) būdī mā-rā chi tūhfā karāmat āvardī (Sa’di)
"what rare present hast thou in
generosity brought us back from
that garden in which thou wert?

1 "—turned out to be skin on skin like an onion," i.e. 'the man whom I thought
had sterling qualities proved a fraud.'
2 Also magzanna ماظنها: or as vay.
3 A گلیم gilīm is a cheap carpet without any pile.
4 But راهگر Rāh-guzar "traveller, passer-by."
5 Another reading is در ān būstān ki būdī dar ān būstān ki būdī.
Tarsam na-rasi bi-Ka'ba ay A'rabi
K-in rāh ki tu mī-ravi 4 bi-Turkistan ast (Sa'dī).

"I fear thou wilt never reach the K'aba, oh Arab,
For this road thou goest leads to Turkistan."

kā'ra ka in-ālī básīt, 'udīl alam 4 boz malī khāzar bātures madīm
i.e. kāsī rā kī iqqābī ghulām-ī ā bāshad, or — iqqābī urā ghulām bāshad. [This construction has led to the following erroneous but now common construction: mard-ī rā ki imrūz chūb zadand zudd būd, where mard-ī rā is the object of the verb in the relative clause: vide (e)].

(e) There is another means of declining the relative (if in the dative or accusative case) commoner perhaps in modern than in classical Persian. It consists in putting the noun first in an oblique case and then the connective ək: in this sentence the pronoun cannot be inserted in the relative clause, as its place is taken by the substantive in the oblique case at the beginning. Examples: kishlā-ī rā ki Nūh nakhudā ʾst chī bāk az 'ūjān "what fear from the flood to the boat whose Captain is Noah?" In this example, instead of placing kishlā-ī in the dative case at the commencement, it could be put in the nominative; and the pronoun in the relative clause, expressed or understood, in the dative, as: kishlā-ī kā ānā rāh nā kha vida ast chī bāk az 'ūjān; mard-ī rā ki imrūz chūb zadand mard-ī rā is the object of the verb in the relative clause: vide (e) "the man who was beaten yesterday, died to-day 6": vide end of (d).

(f) An expression like ādām-ī-ki ā-rā didam "the man whom I saw", though correct, is heavy: as ā-rā is not necessary to the sense, it is better omitted.

(g) The relative cannot be joined to the singular demonstrative pronouns

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1 Ka'ba, lit. "a cube." The cube-like building in the centre of the Masjid at Mecca: it contains the black stone (hajarul-aqsa), white as milk when it first descended from Paradise, but now black from the defiling touch of sinful man.
2 The broken pl. is: ādām-ī 4 boz malī urā malī.
3 Poetical for kā in rā.
4 kā tu (dar ān) mī-ravi.
5 This sentence, though grammatically incorrect, the noun at the beginning being the object of the verb in the relative clause, is not uncommon in modern Persian. The construction in dōstī rā kā būyārī fārāng, ānūsh nazād ək bīk dā bīyāzarand 4 "to a friend whom it has taken a lifetime to make, offence should not be given in a moment" is different, as the accusative at the beginning is the object of the verb bīyāzarand.
It is best to consider ān-ki, ān-chi, ān-ki, ān-chi, ān-kē, ān-chi, ān-kē, ān-chi as single words.

However the plurals of the demonstrative pronouns ānān, ānhā, ānān, ānhā, ānān, ānhā, may take or omit the ye, thus: ānānānā, ānhā-ānānā, ānhā-ānānā, etc. As the demonstrative pronouns are already definite, the definite ye is a pleonism and may be omitted.

The personal pronouns too are definite in themselves and do not admit of the relative ye; vide § 41 (u). A sentence like ʾishān-ʾi-ki raftand (m.c.) "they who went..." is incorrect; the ye should be avoided.

(h) As the 'relative' ye before ān is used to make nouns definite, it can be omitted when the noun is already made definite by the demonstrative pronouns [vide (g)] or by the har har. Ex.: va ān pūsthā ki dar bhāna-yi gahz-dum binand agr-ʾi ān-ast (Saʾdi) "and those skins that are found in scorpion-holes are the sign (remains) of that." 1

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1 Saʾdi generally omits the ye yaki ān-ki ʾishān-yi-ki gahz-dum binand bā man-ash dūstī būd (Saʾdi) "one of those who had mutinied had a friendship with me." 2

2 In - yaki ān-ki az shumā ki dīlāvar- ʾar ast va mardīna va zūrmand būyd ki—(Saʾdi) "any one of you who is braver than the rest, and manly and strong of arm—," yaki though it has a ye before the connective ān is in itself indefinite. If it be required to make the pronoun definite, some such phrase as har nafar-ʾi ki az shumā "the one of you who is—", would be used.

3 If the ye were inserted hadīn sangī-ast (m. c.).

4 Or dar tārikh-ʾi fulān in darīnīn gahz-dum could have been said.

5 But compare ēmrūz bādīn daqīqaʾi bar man dast yāft (Saʾdi) "to-day by that one single artifice he overcame me."
In the above examples the ی could be inserted.¹

(i) In the following examples the ی is inserted: مصروب ک یک‌بی‌بون کی شیب دار خالمی کی اسمنل‌هی خالمی است ham-chu ān nā-bi-binā-ī ki shab-ī dar vaḥal ustād va guft (Sa’dī) “like that blind-man who one night fell in the mire and exclaimed”—; این داری دکتری که یک‌بی‌بون کی اسمنل‌هی خالمی است in dukhtar-i-ki mi-bi-binī ism-ash Khurshid Khanum ast (Mod. Pers.) “the name of this girl that you see is Khurshid Khanum”;

(ii) As proper names are definite, they do not require the ی unless some special distinction be required: مصروب ک یک‌بی‌بون گفت: ‘Maḥmūd, who came yesterday, said—’; مصروب ک یک‌بی‌بون گفت: ‘the Maḥmūd who came yesterday’ (it being understood that there is more than one of this name). Similarly in the sentence اما اعارنی وسعت وسعت اغلبی زبرگان که عوایب زبرسدان یک‌بی‌بون معظوم و بلند، the noun یک‌بی‌بون does not require the ی: buzurgān-ī-ki would mean “those (that section of the) great who—.”

(k) If the noun with this ی is qualified by a simple adjective that can precede its noun (vide under Adjective) it is better for the adjective to precede, as: نخستین دشمنی که دو سر ایشان نااخت خواب‌ی یار نامکستین دشمنی که دو سر ایشان نااخت خواب‌ی یار nakhustin dushman-ī ki bar sar-ī ishān tākh khvāb būd (Sa’dī) “the first enemy to attack them was asleep”; دلار نرس زنی که بیده ام: ‘the first person who—’; دلار نرس زنی که بیده ام: ‘the first person who—’; لازم ندارد یک‌بی‌بون که به خیانت که دو وارد مریخی نیستی که این دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی نیستی که دو وارد مریخی

(l) If the adjective cannot precede the noun (vide under Adjective) it follows it taking the relative دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وارد دکتر هوش که دو وارد که دو وار...
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the kushkhd-yi ishtimāt jamāl-ād dar band-i khwāsh ast na barādar ast na khwāsh ast ‘‘the wise have said that a brother who is wrapped up in himself is neither brother nor kin.’’ In modern Persian this would be barādar-i-ki. Possibly Sa‘dī considered barādar in the above sentence as a generic noun, or the copyist has omitted the ي.

The phrase az qarār-i ki ma‘lūm mī-shavad means ‘‘as it appears.’’

If a noun is indefinite before a relative clause, the verb occurs before the connective ki, as: سمراء انتفاذاً در ان میان جواهی بوین که صربه عفونتو شیاقی نرسیده tūmātun dar ān miyān javān-ī būd ki mīva-yi ‘unjavān-i shabāb-ash nava-rasīda (Sa‘dī) ‘there was in that assembly, by chance, a youth, the flower of whose youth had but newly bloomed’; مواقعی آمد که mawqā‘-ī āmad ki (m.c.) ‘‘an opportunity came which—.’’

Its smallest wave would have swept away a mill-stone off its banks’’; in this example بود is understood after āb-ī, hence āb-ī is indefinite. Vide (r) Remark.

Note the absence of ی in the following non-restrictive relative clauses:

ذکر جمل ِ سعده که در افواه عورات افنداده است و صرفت سخنخواه که در بیضت زمان رفته zikr-i jamāl-ād Sa‘dī ki dar aswāh-ī ‘avāmm ustāda ast va sīl-i sukhan-ash ki dar basīl-i zamān rafta (Sa‘dī) ‘‘the good repute of Sa‘dī, which (and it) is in the mouths of all, and the fame of his words, which (and it) has gone out into the wide world—.’’

dar ‘imārat-i hazrat-i sādr-i a‘zam ki mā har du āmad u raft dārim (m.c.) ‘‘in the palace of H. H. the Grand Wazir where we both have free access’’

1 Should be ِ آمده rā.

2 i.e. ‘‘a certain youth’’; the noun is hardly indefinite.
bālā-yi kūhā ki mushrif bi-rūdkhāna ast sākhta and (Shah's Diary) "here and there on the banks of the river and on the sides of the hills, which (and they) overlook the river, are erected fine palaces and summer residences both large and small, all in good taste and of exquisite beauty." In the last example the restrictive ی is not added to kūh-hā, as the hills are not particularized; ی would signify "those hills that."

Remark.—The indefinite article yak will also make the noun indefinite, as: یک نوم زراعتیکه امام راب است yak navā 'zirā'at-i ki ism-ash rāp ast (Shah's Diary) "a kind of crop, which is called rape—."

However, ی before گ may represent an English indefinite article, as: در خزیئر ی گ slow پسر در حضرت ام گ پیش در خون ی بایست گ مان dar ḫuzūr-i گ میس-i pisar-i ki dar ḫuzūr-i pidar-i khud bi-īstād īstād (m.c.) "he stood in his presence as a son stands in the presence of his father": زمین لکش محل گ گ درو ان ان میلاد tamām-i lashkar misl-i galla-i ki gurg dar ān uftāda bāshad az ham pāshīdand1 "the whole army scattered like a (that) flock of sheep attacked by a wolf—."" (s) Chunān چنان "like that, resembling that, to such a degree, in that manner, so"; and chandān چندان "as many as, how much soever, etc.", may, in India and Afghanistan but not in Persia, take the demonstrative ی with گ, or omit it. Ex.: دهان مطلومان مستجباب است گ ناله سم دیدگان مقیبول اورچه کنار: Chunān چنان باشند گ که در حق آن فذح اور dupā-yi mażlūmān mustajāb ast va nāla-yi sitam-dīdagān maqbul agarchi kāfir bāshand chunān-ki dar ḫagg-i ān mahbūs (m.c.) "the prayer of the oppressed is accepted and the cry of the distressed heard, even though they be infidels, as was the case of that prisoner (previously mentioned)"; here instead of چنان چنان چنان چنان باشد چنان که گ نهد شا رازی است پهش مان زیتراست مبیاند: Chunān-ki dar nazd-i shumā 'zirā'at ast pisīh-i mū niz 'zirā'at mū-bāshad2 (Afghan) "we have just the same amount and quality of cultivation that you have": تفانی ام: "A storm came such as struck terror to our hearts (Afghan)": چناد گلیم قبک نکردن chandān ki guftam qabūl na-kard (m.c.) "however much I said, he did not agree; in spite of all I said, no matter what I said, he—." An Afghan might here say chandān-ki kī—.

Hamchunān-ki is, however, correct Persian.

For چنان chunān and چندان chandān qualifying an indefinite substantive with the ی of unity, vide § 41 (x).

1 Note that a plural verb after a collective noun is necessary here to indicate scattered individuals.

2 Chunān-ki چنان class; rarely used in modern Persian.

3 In modern and classical Persian چنان چناد chunān tūfān-ī āmad ki— would be better.
(t) For remarks on the definite article, vide § 40.

(u) For the use of the demonstrative pronouns ان an, as a definite article before a relative clause, vide § 40 (g).

(v) As with the ی of unity [vide § 41 (j) Remark], abstract nouns in the singular do not admit of the relative ی. Ex.: Javān bi-ghurūr-i dilāvari ki dar sar dārad (Gul. Chap. III, St. 27).

The relative ی may, however, be used with plural abstract nouns, as: nāfarmānīhā-i ki az mā sar zada ast (m.c.); خریبکاکیک شما کرد نید khūbīhā-i ki shumā karda یd.

Concrete nouns however in ی may take the relative ی, as: که دست بندارد به از عابدی که در دارد (Gul.).

(w) When substantives are coupled together, the ی is added to the last only, as: magar ikhtiyār u ‘izzat-i-ki Khān āhā bi-ū dāda ast kifāyat-ash nami-kunad? (gul.); مگر اختیار و عزیزکه خان حالا باوردات است کفاپتش نهیشد (m.c.) "but the authority and importance that the Khan has already given him are they not sufficient for him?"

CHAPTER V.

§ 43. The Adjective. Ism-i śćifat (صفت صفت).

(a) The adjective is called śćifat (صفت صفت) and the substantive qualified mawṣūf (مصروف مصرف).

Persian adjectives qualifying nouns are as a rule indeclinable. In construction, they usually follow and are coupled to their nouns by the izāfat, as: asp-i qīzil-i man اسم قزل من "my grey horse."

(b) In Old Persian prose, the adjective preceded its substantive without the izāfat. In modern Persian, some few adjectives may precede their nouns, and in this case the izāfat is discarded. This construction is called the 'inverted epithet' izāfat-i maqlūbī (مضانف مقلوب). The substantive has usually the "of unity." Examples: ِحوب مردی khūb mard-i (m.c.) "a good man"; ُajab havā-i injā dārad (m.c.) "this place has a fine air, a good climate."

The adjectives نیک nik "good" and بد bad "bad" frequently precede their substantives in this manner.

With the exception of the simple adjectives "good" and "bad", the 'inverted epithet' is used only in poetry or in rhetorical language, or in modern colloquial for the sake of emphasis: in the last example above, زدن is by position emphatic and signifies "a really fine air." Darakhshandā zan-i درخشنده زنی (m.c.) "a bright, cheerful, woman"; sharīr mard-i (m.c.)

1 Qīzil, T., “red.” Can this be a translation of the Arabic rummānī "scarlet like the flower of the pomegranate," the epithet for a nutmeg grey, or is it applied to a grey horse because in Persia the tail and legs of a grey are usually dyed with henna?

2 Vide § 117.

3 m.c. for durakhshandā.
"a wicked man," etc., are used in modern Persian and are more emphatic than the ordinary collocation.

(c) Arabic adjectives and compound adjectives should follow the nouns they qualify, but vide § 117 II (e).

Turkish adjectives precede their Turkish substantives, as: צֹּלַלְתָּא (m.c.) lit. "red-head," a name for Persian and also for certain other settlers in Afghanistan: צֹּלַלְתָּא גָּרַּה-קֶשׁ "the golden eagle" (lit. the black bird of prey); צֹּלַלְתָּא פְּּרָא-קֶשׁ "black fox" צֹּלַלְתָּא קֶרֶּה, adj., "dark bay (horse)." In צֹּלַלְתָּא פְּּרָא צֹּלַלְתָּא qarqāval, m.c. for qarqāmal "a pheasant," the first word is perhaps not an adjective.

(d) The adjectives קָהַּיִלְתָּא (mod.) and בִּיסַּיָּר (class. and mod.) "much, many," take either a singular or plural, as: קָהַּיִלְתָּא (זְּּיָּר) שֶׁבּ יָר ah (怀里) קָהַּיִלְתָּא (זְּּיָּר) zanha (政策) קָהַּיִלְתָּא "a lot of women"; קָהַּיִלְתָּא (זָּיָּר) zanha (政策) קָהַּיִלְתָּא "many women"; also zanha-yi bisyar, but not zan-i bisyar; zan-i ziyād is, however, used.

Note that unlike בִּיסַּיָּר קָהַּיִלְתָּא cannot follow its noun.

Note too that קַהַּיִלְתָּא שֶׁבּ יָר is ambiguous, for it may stand either for קַהַּיִלְתָּא-זָּיָּר-בִּיסַּיָּר-בִּזָּר "many large ships," or for קַהַּיִלְתָּא-זָּיָּר-בִּיסַּיָּר "ships very large, very large ships." For examples of bisyar as an adjective, vide § 89 (l) (2).

(e) Chand is followed by a noun in the singular, vide § 39 (g) (1) to (7).

(f) Chand has many meanings: "many, as much, how long, etc." When it signifies "much, many" it is followed by a singular noun and in Modern Persian always by a negative verb, as: Chand sarbaz anja na-būd "there was not a great amount of soldiers there": Chand sar-rishta-i dar zabān-i Fārsī Na-dāram (m.c.) "I don't know very much Persian."

Remark.—Chand sarbaz anja būdān "there were many soldiers there," is old.

(g) In modern colloquial, one or two adjectives sometimes precede their substantives with the isālat, as: pīr-i mard (mod.) "the old man"; pīr-i mard-אֵ (m.c.) or isālat also as a verb, as: pīr-i mard (m.c.) "to look green, ill."

[The word "green," sabza, adj., is applied by the Persians to a dark complexion, while a pleasant or good-looking face is said to be "saltish" or "ull of salt" [The play on the words is lost in English.]

The Arabs, however, do not consider the word לְשׁנָם "good-looking about the mouth" to be connected with מַלְכָּא "salt."
"an old man"; پیر ژال, "the grey-headed old woman": پیر-ژال-ت (m.c. and class.) "a decrepit, worn-out old man": پیر بیگبان, or بیگبان پیر (Afghan and m.c.) "the old gardener": پیر نا-کhudâ, 1 or نا-کhudâ-پیر (Afghan and m.c.) "the old Captain."

پیر-سال "aged" is an Afghan expression for دیرینه سال دیرینه روز سال خورده سال کhudra.

For the modern colloquialism مروج: شاه marhâm-ی shah "the late Shah" and bachcha Turk ترک بیگه ترک or Turk bachcha ترک بیگه bachcha-yi Turk, vide § 117, III (b).

In classical Persian, the izâfat in the above cases is omitted, thus پیر مرنی, etc.

(h) Adjectives, without an izâfat, may precede or follow nouns to form compounds, as: خوش رنگ خوش رنگ, "of pleasing colour"; دم زده دم زده, "docked (of horses)"; گوش دار گوش دار, "long-tailed, i.e. donkey"; گوش دار گوش دار, "donkey"; گرد گلف گرد گلف, "of strong-back (in a vulgar sense)"; also "a man of power, no weakling."

(i) When several adjectives are attributed to the same noun they may:

(1) Be connected to their noun and to each other by the izâfat: this construction is called تنسيق اسمات (tansiq al-asmâ) "the stringing, or arranging, of the epithets." Examples: کوه-ی buland-ی sangi-ی barf-در (m.c.) کوه بلند سنگی بر فرا دار "the high rocky snow-covered mountain": گل-ی gul-badan-ی دلین-زبان (class.) گل-ی دلین-زبان "the mistress with delicate body and honied speech."

(2) The adjectives may be coupled by the conjunction و—a construction not common. Examples: این که این که "a gallant youth there was and fair Pledged to a maid beyond compare." (East. Trans.)

چه می‌بیند که ایاز صندوقی را کشوده پارچه کهن و‌لیکت پوشیده است (Afghan)2 "what

1 From ناو خدا nav-khudâ.
2 In modern Persian چه دید که ایاز صندوقی را کشوده لباس کهنی کنیف بکرد.
does he see but that Ayáz has opened a wooden chest and taken out some old and dirty clothes."

(3) The adjectives may follow the noun in apposition without the conjunction \( \& \), vide § 139 (b) (2) or with the conjunction \( \& \), vide § 90 (a) (5). Example: \( \text{shakhs-i did siyāh-fām za'īf andām} \) (Sa'dī) "he saw a person dark-complexioned and feeble-looking": "thou didst not fall into bondage to a youth, vain and foolish, hot-tempered and fickle" (Sa'dī).

Remark I.—In modern Persian \( \text{ra} \) would be necessary after \( \text{shakhs-i} \), otherwise it might be mistaken for the subject.

(j) If the noun is also qualified by an affixed pronoun, the pronoun is affixed to the adjective and not to the noun, as: \( \text{awqāt-i 'azīz-at} \) [or \( \text{awqāt-i 'azīz-i tu} \)] "thy precious time."

The \( \text{ra} \) of the dative or of the accusative is added to the last adjective only, as: "robbers carried off the Arab horse"; قاپی نزگ "I sold the large finely-coloured moth-eaten Afshar carpet."

(k) If an adjective is a predicate after the verb "to be" (in English), the izāfat is of course omitted, as: \( \text{barf sard ast va ālash garm} \) برف سرد است و آتش گرم

For a predicate plural in English (substantive or adjective) and qualified by an epithet, vide § 119 (p).

(l) If the predicate is a noun qualified by an adjective of the class mentioned in (b), the adjective may, according to ordinary rule, either precede or follow its noun, as: \( \text{pidar-i tu mard-i khūb-ist} \) پدر نو مرد خوب است, or \( \text{pidar-i tu khūb mard-ist} \) پدر نو خوب مرد است. In such cases the noun of the predicate has usually the \( \text{ki} \) of unity.

(m) An adjective used substantively may be plural, as: بزرگان مهگونند "the sages say"; \( \text{az akābir-i Baghdad ast} \) he is of the influential people of Baghdad." In such cases the plural in \( \text{ān} \) is usual; but this plural is not rigidly adhered to in speaking: خوشکله‌ی مجلس \( \text{khush-gilhā-yi majlis} \) is m.c. and incorrect: بزرگا buzurgā properly "big things" is sometimes in m.c. applied to persons for size (soldiers) as opposed to kūchak-hā; but بزرگان buzurgān "the great in rank; forefathers."

In English, adjectives may occasionally take the place of nouns; vide (p) (3) and Remark.

1 The singular \( \text{duzd} \) دُزد gives an indefinite sense equal to the passive: either 'a thief or thieves stole—'; or 'the horse was stolen.'

2 A scattered Turkoman tribe whose head-quarters are said to be in Azerbaijan. Many are nomadic and live on the produce of their camels and flocks. The men act as carriers and the women weave carpets. Nadir Shah was an Afshār.
(n) (1) In a few instances in classical Persian, sometimes imitated by modern writers, a plural substantive, Arabic or Persian, animate or inanimate, is qualified by a plural adjective, Arabic or Persian.

(2) The use of a plural Persian adjective to agree with a plural noun denoting rational beings is in imitation of the Arabic and should not be copied. For an exception vide p. 122, line 4.

(3) It must also be recollected that, in Arabic, all broken plurals are collective nouns, and may, therefore, be grammatically feminine singular, and that the commonest Arabic feminine termination is ٌ sing., and اَل pl.

(4) and (5) Examples: مودان دلوران (Sa’dî) “the brave men sprang out of their ambush” ﻠِإِلْبْنِ شَهَادُ را بُر ٌغَمَرُدَ (Sa’dî) “they appoint coarse ruffians—.”

Bīshtar-i iṣḥān dīlāvarān va bahlādur-i kār-āzmūdā بیشتری ایشان دلوران و بهادران کار آزموده (Trans. H. B., Chap.) here dīlāvarān and bahlādurān are treated as substantives and predicates to iṣḥān, and are qualified by the adjective kār-āzmūdā کار آزموده.

Ashkbaš-i akābir اَشْکباش اکبر (mod.) “persons, grandees,” vide (7): [akābir-i ashkībaš اکبیر اشکباش “the great ones of the people,” would be an ordinary construction].

Qasamhā-yi ghīlāz قدِسَمْهای گِیْلَز (m.c.) “solemn oaths”; شهد ٌغَلَز و شهد ٌغَلَز (mod.) “I swore strong and mighty oaths.” In the Quran occurs the phrase عَلِیکَ غَلَز شَهَاد ٌغَلَز و “angels strong and harsh,” and this probably accounts for the plural Arabic adjectives being (incorrectly) used after เช่นها and سوءدها.

Common in farmāns are, وزارت نظام فرمان, and مستغلین نظام مسالی. Shuhūd-i muwaṣṣaqa شهود معِشسه (or شهود سوْفه) “trustworthy witnesses”; جَرَال قدْیه or جَرَال قدْیه (but not in Pers. riǰāl-i aqviyāً) (رجال اقویه) “strong men.”

(6) The regular Arabic masculine plural of adjectives is sometimes used for men, but always in the oblique case, as: غَروْت مَجاهشین غرویت مجاهدین “true warriors of the Faith”: kūbarāً-i ‘arīfīn "great mystics.”

A regular Arabic masculine plural substantive may be qualified either by a regular Arabic masculine plural or else, less frequently in Persian, by a masculine broken plural.

(7) A broken plural signifying rational beings may, as in Arabic, be

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1 In some copies of the Gulistan dīlāvar occurs and not dīlāvarān.
2 Or بیشتری ایشان دلور و بهادر کار آزموده, بیشتر ایشان دلور بهادر کار آزموده bīshtar-i iṣḥān dīlāvarān va bahlādur-i kār-āzmūdā or bīshtar-i iṣḥān dīlāvar-i bahlādur-i kār-āzmūdā.
3 Shīdād plural of Shādīd شیدید, and ghīlāz ُغلِیط plural of qaliż ُقَلِیط.
4 But جَرَال قدْیه is used in Persian.
5 Not مجاهشین nom. pl.
qualified by an adjective in the masculine broken plural, as: *A'imma-yitähār
(or reg. pl. — *tāhīrīn) ‘the pure Imams.’

(8) As stated in (3), Arabic broken plurals are collective nouns and grammatically feminine: it is therefore also correct to say *A'imma-yitāhīra
اسماء حكّام عظيمة، etc.; but *hukkām-i 'azīma, however, does not appear to be used in Persian, though correct Arabic. If, however, the broken plural is not applicable to rational beings, it is usually followed by a singular feminine, rarely by a broken plural, as: *asmā'-i husna = ‘the 99 attributes of God; *kātib Ṣuddīd;’ exception *imām al-‘Azīm Shāhīd, vide (4).

(9) An Arabic regular inanimate feminine plural is usually qualified by a feminine singular, less often of a masculine singular, and very rarely by a feminine plural: *darajāt-i 'aliya ‘high ranks’ is commoner than *darajāt-i muqābil, while *darajāt-i muqābil is rarer still. However, in a few instances a regular Arabic feminine plural is qualified by a regular feminine plural, as: *muqdbilat 'ala'mat ‘pious works that are permanent’; *muqdbilat 'ūlya ‘high places’; the first occurs in the Quran.

(10) A dual denoting rational beings may be qualified by a dual, as *wāllidayn-i mājidayn ‘noble parents.’

A dual denoting irrational beings or neuters is rarely qualified by a masculine singular, as *tarāfayn-i muqābil, but generally by a dual.

(11) An Arabic feminine singular denoting a lifeless object is usually followed by an Arabic adjective agreeing with it, as *yad-i bayzā ‘the white hand (of Moses), a miracle’; *rubḥa-yi 'ulyā ‘of highest rank.’ It does not, however, always agree, as *yad-i vāḩid ‘by one’ ‘monopoly.’

If the noun ends in ت, for the servile Arabic ت, the adjective is usually masculine; thus *hāmīt 'alī, vide (7) (3).

When, however, an Arabic feminine rational noun is followed by an adjective ending with the relative نَي (yā-yi ni‘batī), the adjective is feminine: if irrational it is masculine or feminine, as: *kātib 1 ‘shārīā’ī

(12) If a singular Arabic substantive denotes a rational being, the Arabic adjective should always agree with it.

It will be seen that the concord of Arabic substantives and adjectives in Persian usually follows the rules of Arabic grammar.

(6) Summary of rules of concord of substantives and adjectives other than the ordinary Persian concord.

1 A regular Arabic masculine plural denoting rational beings can be qualified either by a regular plural or rarely by a broken plural.

(2) A broken plural denoting male rational beings may be qualified by a broken plural, a regular masculine plural, or rarely a feminine singular.
(3) A broken plural not of rational beings is usually qualified by a feminine singular, rarely by a broken plural.

(4) A dual of irrational (or neuter) things is rarely qualified by a masculine singular, generally by a dual.

(5) A singular Arabic feminine of lifeless things usually has the adjective agreeing with it, but not always.

If the noun ends in ُن for the servile ی, the adjective is usually masculine.

An adjective ending in the یا-یت niebaši and qualifying a feminine rational Arabic noun is feminine in form; irrational, masc. or fem.

(6) If a singular Arabic substantive denotes a rational being, the adjective should always agree with it.

(7) Plural Persian nouns should not be qualified by a plural adjective, neither Persian nor Arabic.

(2) Adjectives, Persian and Arabic, may stand for substantives, as:

جوهر

(3) An adjective standing for a substantive may be qualified by another adjective, as: 

Remark.—In English, adjectives occur as nouns, generally in poetry, as: "the past." George Eliot talks of the "painful right" and the "irreclaimable dead," but only a master of English prose can so introduce an adjective qualified by another adjective.

(4) Sometimes an adjective is better, or as well, known as the substantive it usually qualifies, and hence is used alone, as: 

Hindi here stands for "ghish-i Hindi." Compare "my Toledo" for "my Toledo blade."

(g) A few substantives are in modern Persian treated as adjectives also, as: یکشی بسیار ارام یبد (Shah's Diary) "the boat was calm, did not roll"; این صدفی بسیار راحت است (m.c.) "this chair is very comfortable." That ارام and راحت are considered as adjectives and not as substantives forming a component part of a compound verb, is shown by their having in modern Persian a comparative form ارام-тар and راحت-тар. تامیز (for judgment, discrimination) in m.c. signifies "clean."
The noun of agency, and—as in English—the present and past participles, are used as adjectives. With these must be classed the verbal adjectives in ã.

(2) The noun of agency is not much used. In modern Persian it is nearly always an adjective: šakhs-i bakhsanda (m.c.) "a liberal man"; řū-yi darakhshanda (m.c.) "a bright-looking, cheerful face"; mard-i 'aša-kunanda (m.c.) "a generous man." Vide § 115 (r).

Even classically, the noun of agency was used as an adjective:

"In synagogue and cloister, mosque and school, Hell's terrors and Heaven's lures men's bosoms rule."

O. K. Rub. 49 Whin.

Remark.—The adjective sharmanda "ashamed" is from an obsolete verb šurmandi.

The adjective farkhunda is connected with řuk, Pers., "beauty, lustre," and řukh, Pers., "cheek, face."

In charand u parand چرند چرند alone, is an adjective, meaning "bosh, rot."

Mānand, prep., "like" (in India vulg. mānind), is from the verb "to be like, to resemble."

A few other adjectives, possibly derived from obsolete verbs, have this agent form, as: dūranda (m.c.) "slow to act."

(3) Present Participle:

"I said you are like the fox who was seen fleeing away and stumbling blindly in its haste."

(4) Past Participle:

"the cherries too were ripe and (the trees) well laden with them";

"he committed a displeasing (or reprobat) act."

(5) According to Platts, mast, düst, and a few nouns and adjectives were once past participles.

(6) The Persian adjective پیر "old" appears to have a feminine پیره "an old woman"—نکردن روز ر ر سن جفا که ن شیر مردی و مین پدره زن (Sa'dī)

"—Thou wouldst not have treated me roughly in these days

When thou art a strapping youth and I a poor old woman."

Pīra-žan پیره زن is also used in m.c.

It must be recollected that Persians sometimes express or emphasize an
izāfat by writing it as ی. Possibly, therefore, this ی may stand for an izāfat, vide (g).

(2) In modern Persian, کمینه is used by women for the pronoun "I" or "me" when writing to a superior, vide pages 51 (f) and 69 (e).

In classical Persian, کمینه kamina is generally used as positive masculine, "mean, vile."

بگذار که بند یا کمینه تا در صف بندگان نشینم

(Sadi).

"Permit me—for I am just a humble person—
To rank and sit amongst the slaves."

(t) (1) As stated in (n) (3), all broken plurals are grammatically feminine singular, and the Arabic feminine termination singular is ی.

(2) This feminine ی is frequently added to Arabic participles and adjectives even if the noun qualified is Persian. Examples: mashā*:kh-i mazkura (class.) "the Shaykhs mentioned above"; زنان موصوفة "the women described"; تکلفات مذکورة "the duties mentioned"; مکانیة "correspondence written in friendship."

(3) If the fem. noun is Persian or Arabic, singular or plural, and denotes rational beings, or if the qualifying Arabic adjective is of the form فعال or فعِل, the adjective is usually put in the feminine singular: حکمت کامل "perfect wisdom," but تقریت کامل of man's power and تقدیر کامل of divine power; vide (n) (11).

(4) If, however, the Arabic adjective is separated from the Persian noun it qualifies, or if it is a predicative adjective, it is preferably left in the masculine form, as: اوزن خیلی عاقل است "she is a very intelligent woman."

In "this woman became famous in the town," it would be better to substitute مشهور.

(5) It appears that it is optional in modern Persian to add a ی to Arabic adjectives and participles: in speaking the ی is generally omitted, but in writing it is generally inserted.1 Examples: لباس ناکار (m.c.), or لباس ناکار (in writing) "rich apparel"; همشیره عزیز (m.c.), or همشیره عزیز (in writing). There seems no sufficient reason for adding the ی to fākhir in the previous example, as لباس is masc. in Arabic: in لباس مرتع the ی is never added; but in خلعت ناکار the ی is correct, as Khalat خلعت has itself the feminine termination.

As ضعیفه is used as a substantive signifying "a woman (in m.c. especially a married woman)," the feminine termination is only added to ضعیف when the qualified noun is a rational being: مادیان ضعیف mādiyān-i za'īf "the

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1 The author is of opinion that it is better to add the ی to all Arabic participles and adjectives when they qualify a noun. Persian or Arabic, that is feminine either logically or grammatically.
weak mare," but mādiyān-i za'īfa "the mare of the woman": خانم ضعيف (m.c.) "the feeble lady" is commoner than خانم ضعيفة.

In مجلس عدلية, generally translated "a court of justice," the second word is an Arabic abstract noun formed according to rule, from the relative adjective.

(6) The advantage of adding ِ to Arabic participles will be seen from the following:—

زمان مروحوم "the deceased woman," but زن مروحوم "the wife of the deceased": رون حالله مانع از بوزش بود "the river intervened," but رون حائل بود: "the intervening river prevented an assault": here حالله could be substituted, but رون clearly indicates that it is a qualifying adjective and not predicative, though رود is not feminine.

(7) Arabic adjectives or participles that are commonly used as adjectives in m.c., are seldom inflected for gender. There is, however, no rule; for Persians that pride themselves on their Arabic, will use Arabic constructions, even when contrary to Persian grammar and idiom. The Arabic past participle مقبول in m.c. means "pretty," and hence is rarely inflected: however دختر مقبول is used in m.c. for "pretty girl," as well as دختر مقبول.

(8) In مُسَمْمَى (m.c.), there appears to be no grammatical reason for the feminine termination. Possibly the explanation lies in the fact that most of the common words in Arabic for 'conversation' are feminine.

(9) Musamma "named" (in Persian written and pronounced and musammā) has for its feminine مُسَمَّمَت: مُسَمَّمَت (m.c.) "there he married a lady named Häji Bibi"; but حاجي بي نبا شخص مسمى مسا بنصر الله كان ناك "he married a lady named Häji Bibi.

In India, in written documents مُسَمَّت is prefixed to almost every woman's name and = Mrs., or Madame, or Miss.

(10) 'Alī-jāh عالیچا for men, and 'ulyā-jāh عالیچا for women. 'Ulyā عالیچا is the feminine of عالی of the elative of. The construction appears to be Arabic, i.e. عالی "high as to rank."

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1 Nikāh in its literal sense signifies "conjunction," but in the language of the law it implies the marriage contract and its celebration. The past part. fem. m ankūtah مَنْكَوْطَة "joined in legitimate wedlock" 1 is applied to a woman married by the ceremony of ناك as opposed to that of علی (lit. usufruct, engagement), which is a marriage contracted for a fixed period and for a fixed sum—a kind of legal prostitution. In Persia the word علی is used only by the learned, the term مَجه being substituted both for the ceremony and for the temporary wife. The children of a مَجه wife are legitimate, but do not rank equal with those of a م ankūtah wife, except in the eye of the law. Though the Prophet sanctioned 'temporary wives ' as a preventive to vice and the Shi'as still practise such marriages, the Sunnis consider them unlawful. Kirmān, in Persia, is noted both for the number of its مَجه women and of its prostitutes.
In India, and probably in Afghanistan, नाब वकल is still an address for persons of position, but in Persia it is used for नाब वकल, etc.\(^1\)

(11) An Arabic feminine elative is often used to qualify a feminine noun, Persian or Arabic, as: दलव-ि उजमा "the most great empire"; अधि and महजियें "the smallest sister"; जहाँ "the one who has entered the city". Iq. नमा-ि J., Ed. Bib. Ind., As. Soc. Beng.

Remark.—If an Arabic adjective of the measure अनुमाल has an elative signification, its feminine is on the measure अनुमाल; but if it denotes colour or deformity its feminine is on the measure सुनाल, as सुनाल "yellow," fem. सुनाल "lame," fem. नाबा।

\(\text{(v)}\) Arabic participles used as substantives make their feminines in अनुमाल according to rule, as: उहरमुि मि "my friend (male)"; उहारमुि मि "my friend (female)"; उहारमुि मि "deceased (male)"; उहारमुि मि "deceased (female)"; उहारमुि मि "a divorcée."

In classical Persian and Arabic, उहारि is generally used for the male lover, while महजियें or महजियें महजियें "the beloved" is generally considered to be feminine of necessity, and hence it is not necessary to add an अनुमाल to distinguish it as feminine.

In classical Arabic, it is a rule that "nouns" which by their nature can apply only to females do not take the feminine termination. Sa'di, neglecting this rule, writes "pregnant," but observes it in the word महजियें "mistress." ‘Umar-ि Khayyām, however, uses महजियें:—

In Paradise, they tell us, Houris dwell
And fountains run with wine and oxymel:
If these be lawful in the world to come,
Surely 'tis right to love them here as well."

O. K. 185 Whin.

\(\text{(v)}\) (1) Mushkil अशोक (pl. mushkilāि) is in classical Persian both a substantive and an adjective.

In modern Persian it is generally used as an adjective only, अशोक being usually used in writing and in m.c., for the substantive.

(2) ‘Umda अमद is both a substantive and an adjective: जीवन अमद "an excellent thing"; अमद में अमद "he was one of my best

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\(^1\) Great offence was once given to a Persian Governor by the Afghan interpreter of a British official ignorantly writing to him as अल्य-ि।
customers’; ‘‘of the best of the ministers’’; and ‘‘my real object.’’

(1) Two substantives are often substituted for an English substantive with its adjective, as: ‘‘he was endowed with high aspirations, a noble ambition’’ (Sa’di) ‘‘by the previous acquaintance we had—’’ (Sa’di) ‘‘by former beneficences, by previous favours’’; سوابق ایام (m.c.) ‘‘former days’’; لوزم صدیبت (Sa’di) ‘‘by the felicity of the companionship’’ of dervishes and the purity of their nature, his evil qualities became changed to good ones’’ (m.c.) ‘‘what is necessary for a journey’’; لوزم تدیر (m.c.) ‘‘what planning is necessary, the right course to take’’; لوزم صدیبت (Sa’di) ‘‘what is proper to good companionship’’; این از عجائب گاه (کارها) است ‘‘this is a wonderful exploit’’; در حال بنده و وقت هستند (Shah’s Diary) ‘‘they are in perfect bodily health’’; عبن ایلاهی و معض گم راهی ‘‘the highest perfection’’;

‘‘complete error.’’

(2) Kull کل Ar., and کلی Per., are substantives; while کلی, fem.  کلیه, is an Ar. adjective. In sentences such as, احتمال کلیه می‌رود که—(m.c.) ‘‘there is a every probability that—’’, kull is sometimes mistaken for a substantive.

Kulliyyat کلیه is also an Arabic abstract noun ‘‘totality’’; the Persians also use kulli in the same sense.

(3) The Arabic substantive حسن and its antonym سوء are in classical and in modern Persian frequently used instead of adjectives: در حقیقی این طالقانه حسن علی بخش داشت (Sa’di) ‘‘he entertained the very highest opinion of this sect’’; حسن سلوك ‘‘upright conduct’’; حسن ادب ‘‘good manners’’;

حسن انظام ‘‘by great good fortune, or very luckily’’; حسن انتظام ‘‘good administration, also good discipline, etc.’’ A m.c. phrase is است حسن خوشبختی این است ‘‘the good thing about him is this—’’; vulgarly also است حسن بی‌بیشش is used.

1 (pl. of the fem. of سابقه) سابقه is مشبوه بی‌بیشش سابقه: masbūq bi-bār-e sābīq ‘‘based on a precedent.’’
2 In m.c. صدیبت means ‘‘conversation, also ‘‘mention’’; از او سخت صدیبت داشت (m.c.) ‘‘he spoke in strong terms about him.’’
3 Zamā’im (pl. of دمیما) ‘‘misdeeds, reprehensible qualities: ‘‘hamā’id (pl. of حمید) ‘‘laudable actions or qualities.’’
4 Note that the hamza in  سو distinguishes it from the Pers. sū ‘‘direction’’ or the Turki su ‘‘water.’’
Similarly with "evil thought, suspicion"; "evil doing"; "bad plight"; "indigestion"; "rudeness"; "evil end"; "bad temper or nature."

(x) The classical "a common or well-known matter" is not so common in modern Persian, as سخن عام (m.c.) "Umūmī is an Arabic adjective.

(y) A few Arabic adjectives and some Persian and Arabic participles are, before a substantive, followed by an izāfat instead of by a preposition: خُفَّ فَزَات (m.c.) "it is contrary to reason"; برَضُّ فَهْم شمَا (m.c.) "this is not like your usual good sense."

Muḥāl-ī mumkin (m.c.) is a vulgarism, apparently for muḥāl u nā-mumkin مَحَال و نَامَكِن.

(z) In m.c. پاک means "clean, and religiously pure," but صاف means "smooth, level"; صاف كردن, however, is "to strain liquid through cloth," and پاک is "clean."

Indians and Afghans use پاک in the sense of "pure" only, and صاف in the sense of "clean"; also "completely wholesale (of a thing)."

Remark I.—For the negative use of کم and تر vide § 121 (b).

(aa) The addition of āna انا— to substantives forms adjectives, and to adjectives forms adverbs, as: ملکان "manly, virile"; ملک "royal (from mulūk, pl. of malik "king")"; عافیان "bravely, boldly"; دلیران "bravely, boldly"; درخواست "impossibility." vide also § 108 (a).

After a 'vowel,' the usual euphonic change is made, as: دانایان "in a more masterly way" seems to be an exception, as the adverb is here formed from a noun.

§ 44. Compound Adjectives.

(اسم مفت مَرگب).

(a) Any noun with a particle prefixed may become an adjective, or a whole phrase may be an adjective: من با مال "the man possessed of property"; نا خُدَع "poor-spirited"; پا در گل (m.c.) = در مانده "awkward, thoughtless"; sar dar havā (m.c.) "full of thought, anxious"; هِدَم مَدِان "ignoramus"; kun-ma-kun "hesitating; also a command"; kas ma-purs "fearing none"; kas ma-purs "out of the way, outlandish".
In sar-i dast "ready at hand," sar-i zabān Sarūn "on the tip of one's tongue," sar is practically a preposition.

An epithet may consist of a whole clause, as: banda-yi hatqā bi-gūš (Sa'di) "slave with a ring in his ear": mulk-i dar jang girifta (m.c.) "country taken in war": nāṣīli (Sa'di) "a merchant whose ship has been wrecked and an heir who has associated with Kalendars":

"Oh thou that displayest thy virtues, but concealest thy defects."

Note the position of in:

1. Both elements, Persian.
2. Both elements, Arabic.

Remark I.—Compounds with nīk and nīk nām are rare in modern colloquial. The compound nīk nām is common.

Remark II.—The adjectival member can qualify two substantives, as: ḥamar Rawā bi-khwāvt-i kūchak-i si sū-yi basta-yi dar-ash bi-sū-yi haram gūshūda bi-khwāst—Tr. H. B. Chap. XVIII, "he called me into a private place, closed on three sides, with its door opening into the harem."

I have never encountered such a difficult law-case as this."

(b) Compound adjectives are formed:

1. Of an adjective or participle prefixed to a noun:

<table>
<thead>
<tr>
<th>Persian Adjective</th>
<th>Arabic Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>of ugly face</td>
<td>of pleasant voice</td>
</tr>
<tr>
<td>broken-hearted</td>
<td>ill-tempered</td>
</tr>
<tr>
<td>of gentle disposition</td>
<td>with moustache just coming</td>
</tr>
<tr>
<td>in wretched circumstances</td>
<td>pure-hearted</td>
</tr>
<tr>
<td></td>
<td>simple-minded, rather stupid</td>
</tr>
</tbody>
</table>

2. Of a Persian noun prefixed to a Persian adjective:

<table>
<thead>
<tr>
<th>Persian Noun</th>
<th>Persian Adjective</th>
</tr>
</thead>
<tbody>
<tr>
<td>sad, bored</td>
<td></td>
</tr>
<tr>
<td></td>
<td>oppresive.</td>
</tr>
</tbody>
</table>

In modern Persian, both in writing and in speaking, and or is written, and or is written.

1. In modern Persian, both in writing and in speaking, and or is written, and or is written.
2. Alḥān (pl. of laḥm) "notes"; āthān infin. "chanting."
COMPOUND ADJECTIVES.

<table>
<thead>
<tr>
<th>(lit. round-toothed) 'one that drives hard bargains.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ناخور دارا, a thief.</td>
</tr>
<tr>
<td>Vide also adjectives of resemblance, No. (25).</td>
</tr>
</tbody>
</table>

**Remark.**—The members of the compound are frequently inverted, thus: سفید ریش سفید 'grey-beard, old man, etc.'

(3) **Two nouns; vide also (16):**

- **Sheer dar** lion-hearted
- **Fairy licking** ruby-lipped
- **With the appearance of an angel.**
- **Shaitan Xiyal** diabolical in thought
- **Lub Lul** with the appearance of an angel
- **Goom Nitar** scattering pearls
- **Darya Morj** billowy as the ocean (of a large army).
- **Kor Pish** munificent
- **Yaqout Lul** ruby-lipped

**Remark.**—Rarely the compound consists of two Arabic broken plurals, as: "people of exquisite manners": vide also (16).

(4) Of a substantive, Persian or Arabic, prefixed to a Persian verbal root:

- **Kenash Nazan** scattering fire.
- **Deh Azar** heart-afflicting.
- **Jehan Gher** world-conquering.
- **Khat Besh** fault-forgiving.
- **Masjeli Ara** assembly adorning.

"Pardon these hands that ever grasp the cup, These feet that to the tavern ever stray."

*(O. K. 884 Whin.)*

This compound has often a passive, not an active, sense, as: خدا بخش "given of God": را sha'ınas "known by face, i.e. acquaintance": دست کر، "tamed (of wild birds, etc.): پای مال "trampled under foot."

---

1 In modern as well as classical Persian, shīr "lion" is often an adjective "brave."

2 *Mahāsin Mahasen* pl. of *Hams, "beauty, any good quality; the moustache and beard": ādāb, pl. of *adab* ādāb manners.
(5) Adjective (P. or A.) or adverb prefixed to a Persian verbal root:

sweetly-singing.
well-wishing.
of quick apprehension.
who thinks after the deed is done; imprudent.
mild looking, but not so in reality.
apparently oppressed, but in reality a tyrant.

prefix Persian.

prefix Arabic.

Some of these compounds have a passive signification, as "inexperienced, a beginner": "difficult to be obtained, scarce."

(6) Of substantive (P. or A.) and past participle:

experienced.
tried in battle, proved.
one that has seen trouble.
shame-stricken.
whose owner is dead (abuse to an animal).

substantive Persian.
substantive Arabic.

In a few words the final š is dropped, as "rusty": "foremost, perfect: also subs. froth, scum; a chief": "given by God."

Compounds of Arabic nouns and past participles are rare: "of ill-omened fate, unlucky."

(7) Of substantives with prepositions, etc.:

irreligious.
unjust.
cowardly.
unwise.
lasting.
imperious, tyrannical.
subordinate, oppressed.
useful.
useless; vide (10)].
(m.c.) of robust frame.
wealthy.
with salt; pleasant-featured; pleasant of conversation.
possessed of sense.

1 From a Persian verb from the Arabic root فهم. 2 Properly خلفت khaflat.
(8) Of a substantive, or a Persian verbal with the prefix \( \ddot{m} \):—

- Bed-fellow.
- Fellow-traveller.
- Of the same age.
- School-fellow.
- Travelling together.
- Playing together.

\[ \text{Persian substantive} \]

(9) A substantive with the prefix \( \dddot{m} \) as a privative:—

- Unfortunate (contemptuous).
- Weak.
- Inexperienced.
- Possessed of little capital.

\[ \text{Persian substantive} \]

\[ \text{Arabic substantive} \]

(10) \( n\dddot{a} \) prefixed to adjectives, substantives, Persian verbals and past participles (compare with 12):—

- Displeased (class.); unwell (mod.).
- Impure; in m.c. saucy, roguish (of a woman, in a good sense).
- Not liked.
- Under age, immature.
- Rough.
- Of impure intent.
- Inconstant; not durable.
- Useless.
- Out of place.
- Of mean resolution or ambition.
- Ignorant.
- Not understanding.
- Rude; rough.
- Unpraised.
- Unabridged.

\[ \text{Various compounds} \]

\[ O. K. 391 Whin. \]

- Unmanly, coward.
- Worthless.
- Hopeless.

---

1 For the negative use of \( \ddot{m} \) and \( \dddot{m} \), vide § 121 (b).
2 In compounds usually \( n\ddot{a} \) and not \( n\dddot{a} \). Before an infinitive either \( \dddot{a} \) or \( \dddot{a} \).
3 Or \( \text{غیر مستحوز} \).
In modern Persian غير is frequently used instead of لا: as گورشت نپخته in modern Persian is preferred to گورشت نکشیده: "rice not steamed (after cooking)."

In negative compounds, when part of the compound is a verbal root, the negative should immediately precede it, as: "Godless": ناکرده حواب: "not having slept." Sa'di, however, has حق نافسانه ناکرده شناس for the.

Remark I.—In speaking, نا-غافل is often used for غافلة غافلة.

(11) The privative غير ghayr-i prefixed to Arabic nouns, participles, and phrases, and Persian adjectives:

- غير انصاف ghayr-i insāf contrary to justice (not unjust).
- غير تحقيق ghayr-i tahqīq "not verified."
- غير حاضر absent.
- غير مشروع unconditional.
- غير مرتب out of order or proper arrangement.
- غير مستعمل not in use, obsolete.
- غير مذكوحة (fem.) unmarried (wife).
- غير آزاد uncultivated, etc.
- غير اختياري involuntary.
- غير تحققی not allotted.
- غير ثبوت پایه uneducated, ill-bred.
- غير رسمي (m.c.) unofficial.
- غير ممكن الزراعة incapable of being cultivated.
- غير ممكن الوصول irrecoverable.

—(Shah’s Diary) "men and women without number were everywhere drawn up in lines on both sides of the way."

Remark.—In غير مثبت "not taken possession of, unappropriated" and غير مقوته غير مقوته "immovable (property)," the participle is feminine to agree with a broken plural understood, viz.: "men and women without number were everywhere drawn up in lines on both sides of the way."

In Persia, but not in India, the یشات always follows غير: the use of غير is rare in modern Persian. In Arabic غير is a substantive, and when privative is followed by the genitive, as: غير خاص "impure." Possibly the یشات of the غير in Persian is a corruption of the ی of the Ar. nom. case.

In Persian often incorrectly written and pronounced یلا alā.
Sometimes the participle has the added to it, as: "not inherited."

(12) Of a Persian or Arabic substantive or adjective prefixed by the Arabic \( \text{\textit{\textbf{لا}}} \) "no, not"; [compare with (10)]:

\[
\text{لا} \text{ وارث} \text{ لا} \text{ نانا} \text{ جار} \text{ ني جار} \text{ helpless, without remedy (جار \( \text{\textit{\textbf{نا}}} \))}.
\]

Remark.—\( \text{لا-ubâli} \), \( \text{لا} \) adj., "careless," is really an Arabic verb "I do not care," from \( \text{جلاالة} \) (root \( \text{نَّتَرَي} \)), \vide (15).

(13) Arabic substantives prefixed by the privatives, \( \text{عدم} \), adj., "void of" and \( \text{عدم} \) past part. "non-existent"—

\[
\text{عدم} \text{ الوجود} \text{ معدوم} \text{ الأثر} \text{ معدوم} \text{ الاسم} \text{ معدوم} \text{ المضمر} \text{ known by name but non-existent, i.e. fabulous"} \]

(as the \( \text{Simurgh} \)).

Remark.—The substantive \( \text{عدم} \) is used for forming substantives, as:

\[
\text{عدم} \text{ ونا} \text{ عد} \text{ Ar.}, \text{قود}, \text{و نا}, \text{Ar.}, \text{و نا}, \text{Per.}, \text{"want of fidelity."}
\]

(14) Compound Arabic adjectives, compounded of an adjective or a participle and a substantive in the genitive case:\[1:

\[
\text{جليل} \text{ القدر} \text{ معدوم} \text{ المضمر} \text{ (m.c.) of noble dignity.}
\]

\[
\text{موجود} \text{ الاسم} \text{ معدوم} \text{ المضمر} \text{ known by name only.}
\]

(15) Arabic phrases,\[2\] as "mentioned above"; "mentioned, hinted at"; "beyond expression"; \( \text{عَا مَا} \) "immortal" (lit. "he will not die"); "uncultivated" (lit. it was not sown); "boasting" (lit. "you will not see me"); "possessions," subs. (lit. what he possesses); "unceasingly, adv.; "as formerly"; \( \text{مَسْتَ} \text{ لا} \text{ ينقف} \text{ مَسْتَ} \text{ لا} \text{ يعقل} \text{ mast-i lā ya'gil} \text{ "dead drunk [lit. drunk (and) he knows nothing"].}

Remark.—When the phrase contains an Arabic verb, such as in \( \text{Allāh} \text{ ta'āla} \) "God, may He be exalted," the Persians, if the first word is

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1 The final short vowel of the genitive is omitted.
2 Many of these are substantives as well as adjectives, \vide \( \text{§ 116 (n).} \)
3 In m.c. \( \text{مَمَّثُ} \text{ ilayh} \), \( \text{مَمَّثُ} \text{ اد} \text{ مَمَّثُ} \text{ ilayh} \) \text{can be used alone, but} \( \text{مَمَّثُ} \text{ ilayh} \text{ مَمَّثُ} \text{ اد} \text{ مَمَّثُ} \text{ ilayh} \) \text{ must qualify a noun.}
4 \( \text{لَم} \) in Arabic gives to the Aorist a preterite sense.
Persian, frequently but incorrectly insert an izāfat, as: Khudāwand-i ta‘āla

(16) Adjectives of resemblance are formed by affixing to nouns certain words, chiefly substantives, vide (3):

- like an angel, angelic.
- acting like a fairy.
- shaped like a boat.
- (old) like the sky.
- like a houri.

- with a face like the moon; beautiful.

Mānand, adj., "like", is derived from مانند; and, affixed to a substantive, forms an adjective, as: daryā-mānand “like the sea” (gen. to signify quantity).

Rarely, a broken plural is used, as: hazājir-i falak-nazājir “enclosures high and inaccessible as the heavens”; falak nazāra (or—nazīr) would also be correct.

(17) In a few compounds, a numeral is prefixed to a noun:

- four-cornered; square, oblong.
- four-year-old; vide § 98 (b) (4).

Remark.—Adverbs and substantives are also so formed, as:

- to go at full gallop':
- “to sit tailor-fashion’’:
- “a market-place.’’

(c) The following words, chiefly Arabic, are frequently attached to substantives and adjectives to form compound adjectives:

(1) *pādīzār “receiving,” as: hadol pādīzār “possible”; (m.c.) “can be mended” (prop. of buildings).
(2) *pānāh “asylum, refuge, shelter”, as: tānīfr pānāh “asylum of pardon” (an epithet for kings, governors or mujtahids); pānāh pānāh (for kings).
(3) *māb lit. “place of return”: (mod.) “European-ized.”

(4) *shīʻār, lit. “outer garment; anything that envelops the body’’; "clothed with justice.”

1 Kirdār from kardan, when one would expect kardar.  
2 In mod. Pers. ishtibāh means “doubt, error.”  
3 Hūrī Pers. Hur, Ar., is pl. of Hurra, fem. of Hurra. In Persian hūrīyya is used as a singular: though Ar. pl. in form, this word is not used in Arabic.  
4 From pasīrūftan or pisīrūftan “to receive.”  
5 From *ṣawā “to return”
(5) *āsar* "trace, sign"; *āsar* "inspiring awe, majestic.

(6) *nishān* "sign, mark".

(7) *uslāb* "arrangement, manner";

(8) *qarār* "dwelling, fixed abode";

(9) *mashhūn* "filled";

(10) *masīr* (rare in mod. Pers.) "place of returning, going";

(11) *madār* "centre, pivot";

(12) *makān* "place";

(13) *nasīb* "portion, fate".

(14) *pišā* "trade";

(15) *qarin* adj. "joined, contiguous" and *maqrūn* past. part.

§ 45. Intensive Adjectives.

(a) (1) An intensive adjective is formed by adding to the simple adjective a final *alif,* called *alif-i kāsrāl,* or *alif-i mubālaghā,* or *alif-i ta'ājub,* as: *Khuşhā bi-hāl-i sušh-kunandagān* "Blessed are the peace-makers."

This intensive *alif,* which is probably the vocative *alif* and is of rare occurrence, except after the adjectives *bad - kūsh* and *bās,* usually precedes the noun it qualifies; but *vide* *basā* Adverbs of Quantity (l) 3.

(2) In old Persian, the substantive so qualified has often a final *alif* as well, as: *Khuşhā Shīrāzā* "oh delightful is Shiraz!" 

(b) (1) The adjective may be intensified by adding an adverb or adjec-

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1. From *šudn = *sār* - *yāsīr.*
2. There are several final *alifs,* as: *nāda,* *nāsīn kālam,* *nāda,* *alif zāyād,* *vide* p. 12.
tive, as: "very pretty"; "very bad"; "a great eater, glutton"; "a perfect fool"; "very unpalatable"; "quite easy"; "he became very delighted": "the precipices appeared in my eyes extremely terrifying"; vide § 45 (m.c.) "anaccentuated ass, an ass and an ass again."

For bas, az baz, etc., vide Adverbs of Quantity (I) (3).

(2) It may be intensified by the of unity, as: "this is a very beautiful flower" = in gul chi rang-i khüb-i dārad "what a very fine colour this flower has."

(a) Repetition may give a continuative or intensive signification, as:

1. pāk u pākīzā "very clean"; dūr u darāz "very far away";

2. rufta shusta "tidied and cleaned (lit. swept and washed)."

(2) Sometimes the meaningless appositive gives this meaning, vide § 140 (a) and Remark.

(3) The repeated adjective may be in the plural, as: mast-i mastān "dead drunk"; faqīr-i faqīrān, or faqīr-in fuqarā "a pauper of paupers, very very poor."

In the title modern Persians and Indians insert the izāfāt. Mons. Raymond, the translator of the "Seir Mutagherin," who knew at least one Indianholder of the title, used the izāfāt.¹

In Turkish, Mīr Mirān is a title equivalent to Amīr-i L-Umarā! ²

(d) For sar mast, sar sabz, etc., vide § 117 (j) (4) Remark.

(e) (1) The prefixes do to a substantive form an ism-i mukābbar (اسم مكثفر), giving the idea of size or fineness, etc., as: shāh-rāh "main-road"; shāh i kāsā "a big cup or pot"; shāh-i darā "flight-feather (of wing)"; shāh-i nār "a large variety of mulberry"; shāh-i dārū, shāh-i swār: "a large stone"; etc.

Khar-magas "horse-fly"; Chirngī "crab"; Chirgā "large tent, pavilion"; Chirnīşī "a species of large mosquito"; Khar, Chirūzā, Chirūzīrā.

¹ The comparative and superlative can also be so intensified, as: "much prettier."
² Vide Repetition of words § 140.
³ He however writes Rāy-Rāyan (an Indian title).
⁴ Khar in Pahlavi means "big, ugly."
Div-savar "bold horse-man" دیوگن "a large kind of wheat": دیوگلوخ "large clod": دیواران "brave, hard-hearted."

(2) In the following compounds, خر signifies "ass" and not "large":
kharaś خر آس "ass-mill": "hog-backed, a tomb": خر " assine": خر "stupidly drunk": خر " having an ass-like or very large penis."

(3) Whether خر means "big-eared" or "ass-eared" is a disputed point.

§ 46. Degrees of Comparison and Comparative Clauses.

(a) (1) The Persian comparative is formed by adding تر to the positive, as: pur jam{iyyat-lar تر جمعیت تر (m.c.) "more populous": تر (Sa’di), in Mod. Pers. بلات تر تر (Sa’di), in Mod. Pers. "more honoured." تر " more delicious."

(2) The superlative, which is not much used in Modern Persian [vide (r) (3)], is formed by adding ترین ترین to the positive, sometimes contracted to — in, vide (b) (6).

(3) The comparative can be used in the plural, as: بزرگ تر های ما (m.c.) " those greater than us."

(4) The superlative has no plural.

Remark.—Note that the comparatives of the past participles "more comfortable"; "more intelligent"; "more humble" are in common use: but not "having greater knowledge than," which are not in use.

(b) (1) Arabic adjectives, in Arabic, form both the comparative and superlative on the measure ٌفٌل which is used for the masculine, and ٌفٌل for the superlative feminine, as: کبیر "great," comparative and superlative کبیر masc., and کبیر کبیره fem.

When comparative, the elative is followed by من " than," when superlative by the genitive.

(2) The Arabic elative (so called because it includes both comparative and superlative), when it is a comparative makes no change in Arabic for gender or number. The Arabic elative is used in Persian.

(3) Note the superlatives in: dar vaqt-i ahsan در وقت احسن "in the most
propitious time’’: dar as‘ad zaman-i ‘‘in a very fortunate time’’: as‘ad-i zaman ‘‘the most fortunate of the age.’’

(4) Sometimes a cognate Arabic noun follows an Arabic superlative:—

(Tr. H. B., Chap. XXI) ‘‘no, no, such an honour is fit for me who am the most skilled of physicians’’: اشعر شعراء ايم

(Tr. H. B., Chap. VII) ‘‘I am the most poetical of poets.’’

(5) Generally speaking, Arabic adjectives in Persian form their degrees of comparison in the Persian manner: نكلا—نام—نام—نام

(6) The affix tarin ترين is sometimes contracted to in, as: پين or the best’’: مهرين or ‘‘the least’’: مهرين or ‘‘the greatest’’: نار

or ‘‘the highest’’: these words are classical or poetical only.

(c) A double comparative is sometimes formed by adding the Persian affixes to the Arabic elative: ترين (Sa‘di) ‘‘he asked what is the best kind of worship’’: (m.c.) ‘‘the most excellent’’: نستل u tabar-i ieshan munqa‘it kardan aula-tar 3 ast—(Sa‘di) ‘‘it is better to destroy their stock, and root it out.’’

(Tr. H. B., Chap. VII) ‘‘it became known to me that he was a man of the greatest consequence’’: mara‘ az guzdagan-i shurur-i sakh (Tr. H. B., Chap. VII) ‘‘he made me one of the chiefest of poets’’: vide (e) (4).

(2) Nisbat نسبت, or bi-nisbat بیناسبت ‘‘in comparison with,’’ as: nisbat bi-digarun (or nisbat-i digarun) u bihtar-ast (m.c.) نسبت دیگران or بیناسبت بین com: ‘‘in comparison with the rest he is good’’: bi-nisbat-i u bihtar ast (class.) ‘‘she is better than he’’; vide (w) (6).

(3) In classical Persian, گتف is sometimes substituted for az گتف گتف گتف گتف (Sa‘di) ‘‘he said, ‘dismissal from office is better than employ-

Remark.—Note the signification of az از ‘‘one of’’ in the following:—

[Tr. H. B., Chap. VII] ‘‘it became known to me that he was a man of the greatest consequence’’: mara‘ az guzdagan-i shurur-i sakh (Tr. H. B., Chap. VII) ‘‘he made me one of the chiefest of poets’’: vide (e) (4).

1 The plural could be substituted for the Pers. pl. طبيبان, here.

2 Mihtar, the comparative, also means, ‘‘prince, lord,’’ and is the title of the ruler of Chitral. In India a sweeper is by a euphemism styled Mihtar, just as a tailor, etc., is called Khalija, and a water-carrier Jama‘dar. In Afghanistan and Persia mihtar means ‘‘a groom.’’

3 Confused with اولى aulq ‘‘more or most deserving’’ is an elative without a positive, and must not be confused with اولى aulq the feminine of aulq ‘‘first.’’ Aulq an kii digar gust u gii na-kunim (m.c.) ‘‘it’s best for us to hold our tongue.’’

4 Plural of اعظم عظم, elative of عظم.
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

For the use of the positive for the comparative, vide (i).

(4) Occasionally the comparative is followed by an izāfat, as: bihtar-i bihtarîn guzîn-i hama (Nām-i Haqq of Shāh Shaравd-Dîn, Bukhārī—the Prophet) "better than the best and chosen of all": = az bihtarîn bihtar, vide (n) (4).

(e) (1) The superlative, Persian or Arabic, is followed by the genitive, and generally by the plural:

"If thou desirest the truth, then it were better that a thousand eyes should be blind (like the bat) than that the sun should be darkened."

For the superlative followed by هما and for its substitution for a comparative, vide (i).

(2) When the superlative qualifies a noun absolutely, it is treated as an ordinary adjective, as: "the greatest support": صدر إعظم "the Prime Minister": ی bihtarîn mard ast, or mard-i bihtarîn ast "he is the best man."

Such a terrible water that the water-bird was not safe in it,

Its least wave would sweep a mill-stone from its shore."

In old poetry and prose it is sometimes merely intensive:

"I will not say I have given a most noble pearl (lady) to a most renowned husband."

(3) Such sentences as "go to the nearest village" may be rendered, هرهی که نزدیک تر باشد از کن دهات برو (class.); but more usual هرهی که نزدیک تر باشد (m.c.).

1 Mūsh-i kūr is "the bat" and not the "mole."

2 But khlîqat-i ahsan "the best creation."

3 This construction is not used in this sense in Modern Persian.
This is the largest house in Kirman may be rendered in five ways:

(i) Buzurg-tar 'imārat-i ki dar Kirmān ast in ast
(ii) Buzurgtarin-i makānāt-i ki dar Kirmān ast in ast
(iii) Buzurgtarin makān-i ki-
(iv) Makān-i buzurgtarin-i ki-
(v) In makān-i buzurgtarin-i Kirmān ast.

(4) “One of the most—” is expressed by: Rustam yāk-ī az dīlā varṭar-i Irāniyān būd, vide (d) (1) Remark.

(f) The comparative can be strengthened by prefixing the adverbs خیلی and بسیار, etc.: vide Intensive Adjectives, § 45 (b) (1)
(Shah’s Diary) “peaches of a very excellent kind”: بسیار اسم اسم “this is much more fitting” (m.c.): این خیلی بهتر است: in khaylī bihtar ast (m.c.) “this is much better.”

(g) The comparative can stand alone, as: همیش اولی اسم اسم “this is better, this is the better course: اولی aula ḍā ast ki (m.c.) = همانت بهتر اسم اسم hamān bihtar ast ki “the better course is—.”

(h) The Persian comparative and superlative of کامل “perfect” (a superlative in itself) are vulgar or poetical, and correspond to the incorrect English expressions “more perfect, most complete, more unique, etc.” The Persians also say پیکتا تر darīd-tar, but not فورود تر yaktā-tar.

(i) (1) The positives به به - هم - کم - and کم are sometimes used for the comparative: در شهر از برای نو ستیم اسم اسم که فرغت عبادت از این به میسر شود (Sa’dī) “we [the king] will make ready accommodation for you in the city, so that leisure for worship better than this may be obtained by you”: in bih az ān ast (m.c.) = این به ازان اسم اسم “this is better than that”.

اندکی جمال: به زبان اسم اسم andak-ī jamāl bih az bisyārī-yi māl (Sa’dī) “a little beauty is better than much wealth”;

با زبان اسم اسم bāzū-yi bakht bih ki bāzū-yi sakht (Sa’dī). Vide also (d) (3).

(2) Bih به is also a comparative or optative in poetry:

لشکر به عهد پراگدنه به رخنه اسم اسم میل میل میل میل میل میل "A traitorous army, let it be disbanded,
One that seeks the ruin of his country, let his head be cut off.”

(3) The positive can also be used in such sentences as, “come nearer,” nazdik (or nazdik-tar) biyā.

(4) Ziyād is a positive, and ziyāda is a comparative for زیاد تر

1 Muyassar مبستر properly means “facilitated.”
2 Here بسیار might be either an adjective with the ي of unity, or a noun; but for the sake of euphony (number of syllables) Persians make it a noun and say bisyārī-yi māl.
3 In Modern Persian sar afganda ضریر means “ashamed.”
(5) Afzûn and bîsh ‘more’ are practically comparatives. Pish ‘before of time’ has also a comparative sense. However bîsh r. Afzûn r. and are also used.

(6) The comparative ‘more’ can also be expressed by the words mutajâvis az, digar az, ‘alâvî bar; digar az, from which adjectives and nouns are formed by adding -i. man yak harf-i digar na-dâram ki bi-güyam (m.c.) ‘I have not a single word more to say.’

(7) An English adjective qualified by ‘too’ is expressed by the positive (in Urdu): ‘This tea is too weak’; in Chây subak (or kam-rang) ast (m.c.) ‘this tea is too strong.

(8) In m.c., the adverb bâz is used in the sense of ‘better,’ as: ‘these carpets are bad—but this one is somewhat better (but still not good).’

(9) When a comparison is drawn between a person or thing and the rest of the class, either the comparative or the superlative may be used, as follows: ‘They say the ass is the meanest of animals’ gûyand ki khar az hamâ-yi jânvarhâ past-tar ast (m.c.). This could also be rendered by: gûyand ke pîst tere 2 Jânvar haramast.

(10) The following is a vulgarism: hâmâ dakhâ bâz dar chî, hu bûzurg, hu kuchak, hu kîchak tar, kî-ki kuchak kîchak tere, or kîchak-tarîn-i hâmâ. — Prof. S. T. ‘he had three daughters, one big, one little, one smaller than the little one.’ The third term should be az hâmâ kîchak-tar, or kîchak-tarîn-i hâmâ.

(11) The superlative can also be expressed as follows:

1) Har chi tamâm-tar ‘as complete as possible’; hûrcî tamâm têyiran (m.c.) ‘I came out with feelings of the greatest regret in my mind.’

2) —ki az ân bûzurg-tar (or kamtar, etc., etc.) nîst (or namî-shavad): Anâgâ dângu alamî Pîdâ: Shôdast ke kõ dar âlam zê bûzurg têyiran (m.c.) ‘a diamond has been found here, the largest in the world (lit. as large as any in the world)’; khitab-i Râmây, ki dar mulki Dakân bûl-tar az ‘în khitâb namûbshad inâyat farmûdand. — (Iq. Nâmây-i Jâh., p. 244, Bib. Ind. Ed. of As. Soc.

1 Adjectives ending in û are sometimes incorrectly written as û, etc. Batar is classically and colloquially used for û.

2 No izâfat.
Beng.): “the water-carriers had so sprinkled and swept the roads that their work couldn’t have been better done.”

(3) By an intensive word signifying ‘extremely, perfectly, unique,” etc., as: bi-ghāyat zisht-ruy “extremely ugly”.

“of extreme beauty”: bihtarin, (m.c.) “in a perfect rage”.

“of utmost prettiness”: bihtar-i khush-gil: “he excelled all the sovereigns of the age in justice”.

“he was most the pious of the Muslims”: dar ‘ilm yagāna (or bi-nazir or bi-garina) ast

“he is unique, or alone, in knowledge”:

“he is unique in his age”:

Azhadd, az bas, bi-shiddat, dar kamāl-i martaba is used, or dar nihāyat-i martaba are similarly used.

(4) Az bihtarin bihtar “better than the best” (or bihtar-)

vidé (d) (4) etc.

(5) By the positive, as: “he is the clever man of the city”:

“he is the bravest of his tribe.”

(6) In classical Persian bar is sometimes prefixed to an adjective to give it a superlative idea, as: bar buland (class, and rare) “very high.”

(7) The comparative or superlative suffix is also added:—

(1) To participles, as: muṣṣīt(1)旺盛 (m.c.) “sin, by whomsoever it may be committed, is objectionable, but from the learned it is especially objectionable”:

“the prettiest”:

musta’mal-tarin “the most ancient”:

“the most used.”

Remark.—The superlative suffix is seldom added to Persian participles. The comparative takes its place, as: in rang az hama girīta-tar ast (m.c.) “this shade is the darkest.” Āṣūdā-tarin, mahbūb-tarin muddob-nāsīr are m.c. only.

(2) To a few prepositions and adverbs: bar “upon,” “higher”:

“highest”: “below”:

“highest”:

“Zirbār” (Izābār)

“Zirbār” (or Izābār) and Izābār or Izābār:

“Izābār” or Izābār and Izābār.

(3) To—in modern Persian—a few substantives: āṣūdāgi-tar (m.c. and vulg.) “more comfortable” for āṣūdātar: Tīmor āfā dar āfātīt, āfātīt.

1 Dam-i dar (m.c.) “threshold of the door.” “Radd mi-shavad does not mean that he went through the door.” Radd, Ar. “driving back, repulsion”.

“revert, repartee.” In m.c. Radd-means “to pass, pass by, miss the mark,” and radd-i pā is a “foot-print.”
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

(1) The comparative sometimes gives the meaning of the superlative:—

("Az hama") "the greatest regret on the Day of Resurrection will be this, that—" (lit. a regret greater than others);

("Az hama") "which of these is the best?"

(2) Buzurg-tar az buzurgtarin "higher than the highest"; vide (d) (4).

As already stated in (a) (2) the superlative is rarely used in modern Persian. In compound adjectives, the comparative with az hama is usually substituted as:

("Az hama") "this nightingale has the best note of all."

Remark.—The superlative is by far the most common form.

It is more usual to add the suffix at the end of the compound.

Hatam-i is in Persian usually Hatam. In India the isa'at is omitted after Hatam, as Hatam Ta'.

1 Hatam is in Persian usually Hātim. In India the isa'at is omitted after Hātim, as Hātim Ta'.

2 Or ayīb-ī 'st.

3 Or kudām yak bih-tar (not bihtarīn) ast.

4 Or buzkī ā'ārī yūsūf vide (t).
(r) The phrase "and what was stranger still, etc." is rendered: هرودوز ۵ (class.), and — ۵ (mod.).

(s) The progressive double positive in English is rendered as follows:—
"He got worse and worse" (m.c.), or more correctly هرودوز ۵ (class.), and — ۵ (mod.).

(t) (1) If two or more comparatives or superlatives occur together, the suffixes can be added to each, or to the last only; in the latter case the clause may sometimes be ambiguous: اُر اُر (m.c.) "he (the king of the gods) is more ancient even than the sun and the moon, and is more lasting and enduring than they." In کن حزور va vasi-

tar ast اُعَیبَ خانه بزرگ و سُبَعَ ترم اَتُست (m.c.) "this house is large and more spacious," or "this house is larger and more spacious"; اُعَیبَ خانه بزرگ و سُبَعَ ترم اَتُست اُعَیبَ خانه (m.c.) "this is the largest and most spacious of all the houses," is open to the same criticism.

Note that in اُعَیبَ ۵ دیو بزرگ و سِبَعَ ترم هَنَم دیویا دیوگر اَتُست (m.c.), دیگر should be omitted.

(2) In the case of superlatives, the first may take the comparative instead of the superlative suffix, as: در ایالت ساکن اکسی از معتبر ترو ۵ بِ حیات ترم (م.ق.) "formerly Kirman was one of the most important and most populated cities of Persia." In this example معتبر ترم - معتبر، may mean either "this house is large and more spacious" or "this house is larger and more spacious"; or معتبر ترم، or معتبر ترن، could be substituted, but in all three cases the adjective is regarded as a superlative.

(u) Locutions like "the quicker the better" are rendered as follows: "the farther you go, the deeper the water becomes" (m.c.): "the nearer we approached the shore the rougher the sea became" (m.c.): هرودوز که بکنار نزدیک تر ۵ هِبِیمی اَمِید ۵ قدر ۵ زور دریا پیشت میشد (m.c.): زیرا هرودوز نزدیکتر است پرینشان کنیست "because the nearer one is the more is one distracted."

(v) Comparisons between clauses are illustrated in the following examples:—

پادشاهان به صورت جدا گانه در کنار ۵ (Sa’dî) "kings are more in need of the advice of wise men, than wise men of association with kings." ایادای ۵ ۵ که خودشان در طیبین (Sa’dî) "the performance of such a service is better in their absence than in their presence." 

ای بارن! من از این بدرقه شما هدیشانکنتم که از دزدان: (Sa’dî) "O friends! I’m more afraid of this escort of yours than I am of the robbers." 1

1 آن قدر در خطر تن‌می آمادگی is a construction to be avoided though occasionally heard in m.c.
2 Note that هر که "whoever" takes the place of the indefinite pronoun "one."
3 Ghaybat غیبت absence, but گیبت "back-biting."
4 In Mod. Pers., بدرقه کرد means speeding a friend on a journey by accompanying him a mile or so on his journey = چشامعت کردن.
"To do kindness to the evil, is like (equal to) ill-treating the good."

She was as much renowned for chastity as for beauty:

1. Or khurda am. Instead of لی این وقت , it would be better to say لیاها خورده ام .

2. Called also Rustam-i Zal ورستم زال and Rustam-i Sīgā worksheet: he is the Hercules of Persia: his exploits are celebrated in Firdausi's great epic, the Shāh-Nāma. In Mod. Per همچنین hamchi.

3. Luqmān, the sage of the East, said to have been a black slave and the author of Luqmān's Fables. He has been identified with Esop. Others state that he was a son of Job's sister, a son of Job's aunt, a disciple of David, a judge in Israel.

4. Joseph is the ideal of youthful beauty: Ḫūṣūf-i sānī "a second Joseph," and Yawwūf jamūl, adj., mean "extremely beautiful."

5. Majnūn signifies "possessed by a jinn جن": it is the name of the celebrated lover of Layla.

6. Taḥammul تهاک "enduring a burden patiently." The grief of Jacob is proverbial amongst Muslims: from mourning for Joseph his eyes became white. When Joseph's shirt was yet a three days' journey distant, he perceived its odour, and his sons said he doted. The shirt was the same that Abraham wore when cast into the fire, and it contained an odour of Paradise: it was on Joseph's neck as an amulet when he was in the well. Joseph, by command of Gabriel, sent the shirt to Jacob for "it shall not be cast on any one afflicted with disease, but he shall be whole."

7. Khānādan; for khāndān.
In this example as may be translated "such as", or it may be considered merely as the 'connective' of a relative sentence.

(6) "Compared to"; vide also (4) (2):

1. "I said, 'compared to the generosity of our king the generosity of Sultan Mahmud is as a drop to the ocean.'"

(7) "How much the more," and "how much the less":—

1. "If Arabs die of eating dates, how much the more must Englishmen,"

2. "If you fear your Mulla like this, how much the more ought you to fear God?"; or tu ki az Mullâ mî-tarsi bâyad az tarih-i awlq az Khudâ bi-tarsi.

3. "—then how much the more with regard to me who am seated in chief seat of—"'

4. "If coffee intoxicates you how much the more must opium do

5. "If Persians can't pronounce the letter 'ayn, how much less can Englishmen"

6. "If opium will not intoxicate you then how much the less will coffee"

7. "It has been said that there is no reliance on the friendship of friends, how much the less then on the flattery of enemies"

8. "If Rustam could not kill the father how much the less could he kill the son" (m.c.)

1. There are four grades in Paradise; the first for the ādāb; the second for the ādāb; the third for the ādāb; and the fourth for the ādāb.

2. Or bi-chand

3. Fa-kayfa is only exceptionally used in Persian.

4. Tīrīq-i Fûrsi "the bezoar stone" (also called pād-zahr from pād "protection" and zahr "poison"), a stone found in the stomach of certain ruminants. Tīrīq-i jāriq is the best kind of antidote, or "discriminator" between health and disease. In Mod. Pers. "opium" is generally Tīrīq and antidote Tīrīq.

5. Awlq "worthier, better" Ar. elative of āwli; not to be confused with āwli the fem. of āwli.
DEGREES OF COMPARISON AND COMPARATIVE CLAUSES.

(9) "I was unable to move it even; how much the less could it be transported to the sea." 

In Mod. Pers. this sentence could be, ـلازمی‌انه رخخت بدهم چه جای اگر بدریا رسانیده می‌شد (Afghan).

In Indian and Afghan writings, کجا is sometimes used for 'how much the less.' 

"He doesn’t smoke, much less drink." قلیان نمی کشید کجا شراب (Indian).

This is perhaps a translation of the Urdu کجا شراب حقة نک نپس پینا.

1 In m.c. یمبندان چنابنیدن is a word to be avoided; it signifies a kind of posturing in dancing and also گدان گال."
CHAPTER VI.

THE NUMERALS Ism-i ‘adad (اسم عدد).

(a) The numerals, ism-i ‘adad, are divided into cardinal numbers (اسم عدد صفائى) and ordinal numbers (اسم عدد مطلق ذاى) and the thing numbered is called معدور "numbered."

The cardinals consist of āhād (أحد) "units"; ‘asharat (عشرات) "tens"; mi‘tāl (مئات) "hundreds"; ulūj (ألوف) "thousands."

§ 47. Cardinal Numbers (عدد a‘dād).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>صفر</td>
<td>nought</td>
</tr>
<tr>
<td>يک</td>
<td>1</td>
</tr>
<tr>
<td>دو</td>
<td>2</td>
</tr>
<tr>
<td>سی</td>
<td>3</td>
</tr>
<tr>
<td>چهار</td>
<td>4 also</td>
</tr>
<tr>
<td>پنج</td>
<td>5</td>
</tr>
<tr>
<td>شش</td>
<td>6 classically shash, vulg. shish.</td>
</tr>
<tr>
<td>هفت</td>
<td>7 vulg. haf.</td>
</tr>
<tr>
<td>هشت</td>
<td>8 &quot;hash.</td>
</tr>
<tr>
<td>نه</td>
<td>9</td>
</tr>
<tr>
<td>ده</td>
<td>10</td>
</tr>
<tr>
<td>یازده (or یانزده)</td>
<td>11</td>
</tr>
<tr>
<td>دوانزده (or دوانزده)</td>
<td>12</td>
</tr>
<tr>
<td>سیزده (or سینزده)</td>
<td>13</td>
</tr>
<tr>
<td>چهاردکه</td>
<td>14 vulg. chārdah.</td>
</tr>
<tr>
<td>پانزده</td>
<td>15 in m.c. usually pānz-</td>
</tr>
<tr>
<td>Shānzdah</td>
<td>16 in m.c. usually shūnz-</td>
</tr>
</tbody>
</table>

1 صفر in Arabic is not a numeral as it represents nought, and not a number.
2 For یک, obsolete. The article is added to یک (yak-ی "a certain one") but to no other of the cardinals. In yak-hazāri "a krān," hazār is a noun.
3 In the Shahnama dah u du occurs for 'twelve.'
4 Thirteen is an unlucky number amongst Muslims and Zardushtis, as amongst Christians, though for a different reason. The Muslims believe that the twelfth Imam is alive, but concealed, and that the thirteenth will be a false one. Hence the Persians generally avoid saying یسیزده: instead they say که "nothing," or زیادة ziyāda "more." The Zardushtis consider the fifth, thirteenth and seventeenth of every month unlucky.
### CARDINAL NUMBERS

<table>
<thead>
<tr>
<th>Number</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td><em>havdah</em> or <em>hivdah</em></td>
<td>Mod. Pers.</td>
</tr>
<tr>
<td>18</td>
<td><em>hajdah</em> or <em>hijdah</em></td>
<td>Mod. Pers.</td>
</tr>
<tr>
<td>19</td>
<td><em>nuzdhah</em></td>
<td>vulg. <em>nunzdah</em></td>
</tr>
<tr>
<td>20</td>
<td><em>hashdhah</em> (or <em>hasht dah</em>)</td>
<td>sometimes incorrectly <em>bist</em></td>
</tr>
<tr>
<td>21</td>
<td><em>bist</em></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td><em>bist u yak</em></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td><em>si</em></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td><em>chihil</em></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td><em>panjah</em></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td><em>shast</em></td>
<td></td>
</tr>
<tr>
<td>27</td>
<td><em>haftad</em></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td><em>hashfah</em></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td><em>nawad</em></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td><em>sad</em></td>
<td>100, in dictionaries, also correctly</td>
</tr>
<tr>
<td>31</td>
<td><em>duwist</em> (or in writing only <em>du sad</em>)</td>
<td>200 <em>du sad</em> in prose and poetry, not in m.c.</td>
</tr>
<tr>
<td>32</td>
<td><em>si-sad</em></td>
<td>300</td>
</tr>
<tr>
<td>33</td>
<td><em>chahar-sad</em></td>
<td>400</td>
</tr>
<tr>
<td>34</td>
<td><em>pan-sad</em></td>
<td>500, in m.c. usually <em>pun-sad</em>.</td>
</tr>
<tr>
<td>35</td>
<td><em>shish-sad</em></td>
<td>600 classically <em>shash-sad</em>.</td>
</tr>
<tr>
<td>36</td>
<td><em>haft-sad</em></td>
<td>700, vulgarly in m.c. <em>haf-sad</em>.</td>
</tr>
<tr>
<td>37</td>
<td><em>hasht sad</em></td>
<td>800 vulg. in m.c. <em>hash sad</em>.</td>
</tr>
<tr>
<td>38</td>
<td><em>nuh sad</em></td>
<td>900</td>
</tr>
<tr>
<td>39</td>
<td><em>hazar</em></td>
<td>1,000</td>
</tr>
<tr>
<td>40</td>
<td><em>du hazar</em></td>
<td>2,000</td>
</tr>
<tr>
<td>41</td>
<td><em>si hazar</em></td>
<td>3,000</td>
</tr>
<tr>
<td>42</td>
<td><em>dah hazar</em></td>
<td>10,000</td>
</tr>
</tbody>
</table>

1. Also *hisdah* (old).
2. Notice that *si* is "three" and *si* "thirty": care must be taken in the pronunciation of these two. Though *si* is "thirty" *si-sad* is "three hundred"; an expression like "thirty hundred" cannot be used in Persian. Classically *si-sad* is met with, but this form is not used in modern Persian.
3. To be distinguished from the Arabic word *sadd* "prohibiting, checking."
CARDINAL NUMBERS.

100,000, in India the word lakh (for lāk{h})2 is also used.

<table>
<thead>
<tr>
<th>Term</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>āyam</td>
<td>100</td>
</tr>
<tr>
<td>jannat</td>
<td>1000</td>
</tr>
<tr>
<td>kawakib</td>
<td>10,000</td>
</tr>
<tr>
<td>yeg</td>
<td>100,000</td>
</tr>
</tbody>
</table>

Similarly, these Arabic numerals (masculine) are used in Persian as adjectives to qualify a plural noun, as: ḍanāsīr-i arba'ah "the four elements"; awqāt-i khamsa "five times prayer"; hadāsī khamsa kawakīb-i sab'ah "five senses"; kāvakīb-i sab'ah "the seven stationary planets"; jannāt-i samāniya "the eight Paradies"; aslaḵ-i tis'ah "the nine heavens"; uqūl-i 'ashara "the ten angels (of philosophers)"; mawālīd-i salāga "three kingdoms (animal, vegetable and mineral)"; anājīl-i arba'ah "four Gospels"; ayyām-i sitta "six days in which God created the world."

The Arabic ordinals up to 20 have been employed by some Persian writers, but the use of these ordinals beyond 10 is by some considered inadmissible.

Remark II.—The word for 100 is written 100 instead of 200 to avoid any confusion between it and the common Arabic word sadd "boundary." Similarly, 60 is written for ṣešt which means "thumb; fish-hook." In grammar, this is called daf-i iltibās "removing the confusion, or obscurity."

Remark III.—The vulgar say yeg, and more commonly ye or yey for "one"; shīsh and shisht for "six"; haf, hash for "seven and eight"; yazza, dūwarzā, sīzza, pūnza, šūnza and nūnza.

(b) The Persian system of counting ceases at five hundred thousand, i.e. at half a million or one kurūr. To express "one million, five hundred thousand" they say si kurūr, and so on.

---

1 Also may be translated as "boundary." 2 The word lāk (in Persian lāk) and kārōr (in Persian kūrūr) are of Sanskrit origin, and have been borrowed by the Persians from the Indian system of calculation. They are terms to be avoided in Persian, as the ideas as to their values differ. In Persian ṭak (pl. lākūk) is correctly a hundred thousand.

---

3 i.e., in Persia, a kurūr is only half a million.

4 From 3 to 10 the numerals assume the feminine form for the masculine, and vice versa.

5 i.e. half million according to the Persian calculation.
While in Persia, a kurūr کور equals only half a million, in India it equals ten millions. This must be remembered when reading Persian works written in India.

The word lāk لک is rarely used by Persians. In India it signifies a hundred thousand, but according to Dr. Rosen it signifies only ten thousand in Persia. The Zardushtis and merchants trading with Bombay give the word its Indian value.\(^1\)

(c) Tūmān تومان, T., signifies a myriad (10,000). or a sum of money equal to 10,000 Arabic silver dirham; hence, also a district supposed to furnish 10,000 fightingmen.\(^2\)

The chief of a Baluch tribe is still called a Tuman-dār, corruption of tūmān-dār تومندار.

In Persia, the word tūmān تومان is only used for a gold coin, or its equivalent of ten qirān, or = the word Amīr tūmān Amīر تومان "commander of (a nominal) ten thousand."

(d) From twenty upwards the numbers are arranged by having the greatest number expressed first, and the lesser added by the conjunction ٖ. [Though deviations from this rule may occur, they should not be copied]. Example: "eleven hundred and ninety-nine (1199)" is hazār ṭuḥāṣ u ṭuḥāṣ u ṭuḥāṣ u ṭuḥāṣ u ṭuḥāṣ ٖ. Such expressions as "eleven hundred" are never used. The use of the conjunction ٖ is obligatory.

Remark.—In the Tūzūk-i Jahāngīrī (Jahangīr’s Memoirs) the following occurs:—چهارصد و پانزده تلگ رها که یک هزار سی و هفت و نیم متفق میباشد بوزن بآمده—۶ chahār ṭuḥāṣ u pānzādah tola ki yiḥāzār sī u ṭuḥāṣ u ṭuḥāṣ u ṭuḥāṣ u ṭuḥāṣ u ṭuḥāṣ ٖ; in Modern Persian this would be chahār ṭuḥāṣ u pānzādah tola ki ṭuḥāṣ u sī u ḫafī ṭuḥāṣ u ṭuḥāṣ u ṭuḥāṣ ٖ—چهارصد و پانزده تلگ که یک هزار و سی و هفت متفق و نیم.

(e) A cardinal number precedes its noun (without the izāfat) and the noun is in the singular, as: هزار مرد hazār mard "one thousand men", but ۶۰ نفر شاخص dah nafar ashkhāṣ "ten individuals." ۶۰ nafar ashkhāṣ "the thousand men."

Very rarely the ma’dūd معدود precedes the ‘adād عدد: in this case the former has usually the indefinite yā, as: سالی دو یک روز بر آمادī sālī du bar ṭībar āmād (Sa’di) "about two years, a two years or so, elapsed."

\(^1\) Vide note 2, p. 184.

\(^2\) Amīr-tūmān امیر تومان (without izāfat) is a Persian title.

\(^3\) Yaḥ hazār u yah ṭuḥāṣ is also used for emphasis, but ordinarily the numeral yāḥ is omitted except in Indian Persian.

\(^4\) Notice the position of nīm in the second instance and the insertion of ٖ between ṭuḥāṣ and sī.
In poetry the cardinal sometimes follows for poetical license, as:—

\[\text{بسی رنگ برم درم سنال سی عجم زنده کردم بدين پارسی و} \]


The *ma'dūd* is occasionally understood, also by poetical license:—

\[\text{ایکہ پنچاہا رفت ودرخوabiی گاکر اپن پند روژدابی} \]

In Modern Persian at any rate, an Arabic plural, or Persian imitation broken plural, is sometimes employed, as: *dah'f[a]‘ala*¹ “ten workmen”; *suh ‘amalajät* “nine workmen” or “artificers”; *si qal’ajät* “three forts”; *chahār abrāf* (m.c.) “on all sides,” for *chahār taraf*; *bi-sad mushkilāt* (Afghan) for *bi-sad mushkil*, or *bi-sad ishkāl* (m.c.).

In the rare instances where the numeral stands as a predicate to a definite noun, the noun is in the plural, as: “the men were two thousand” مردان و هزار بندند *mardān du hazār būdand.*

The noun may be in the plural after *sadhā* “hundreds”; *hazārān* هزار “thousands,” as: *hazārān or hazārhā* هزارها (هم جنسی پر یاbetter) “thousands.”

For *hazārān* هزار being substituted: *hazārān khwāhand* هزاران خویشان (m.c.) “they will bring thousands of their own people”; *sadhā fil* مئی (or incorrectly *fil-hā*); *hazārān* or *hazārhā* fil (or *fil-hā*). The plural after *sadhā*, etc., is probably incorrect, for, as already stated, *sadhā* is rarely used in m.c., *hazārāh* or *hazārān* being substituted: *hazāran kurūr* (m.c.).

“thousands of krores”; *hazāran hazār* (m.c.), or *hazār hazār* (m.c.) “many thousands” (lit. “thousands of a thousand” and “a thousand thousand”): *chandān hazār* “several thousand.”

(f) A substantive preceded by a cardinal number does not admit of the of the accusative unless specially definite, as: “I shot two and a half brace of partridges to-day” *imruz panj dāna kabā‘ khikār kardam*, but *har du mān rā* ⁶ firistād* (m.c.) “he sent both of us (def.); *har si rā firistādām* ۶ “I sent all three” (def.).

The dative, however, can be expressed either by or by the preposition *ba* as: *ān du mard rā *bigū, or *ba ān du mard bigū* 

---

¹ There is a tendency in m.c. to treat some of the commoner Arabic broken plurals as singular; *asbāb*, for instance, is sometimes treated as a singular: *vide* also § 29 (c) Remark and footnote (1).

² But *hāzār ham jīns dārd* (not *ham-jīnshā*).

³ Here the plural *ham jīnshā* sounds better; also it conveys the idea of *hazārān az ham-jīnshā-yi khud.*

⁴ The word *hazārān* or *hazārhā* is used in m.c. and *sadhā* rarely.

⁵ Or *kabg* m.c.

⁶ Or *har du-yi mān rā*, or *har du tá mān rā*, or *mā har du tá rā*.
Remark I.—A phrase like, "I struck him three blows with a sword" is rendered "ūrā si shamsīr zadam (or zakhlm-i (or zarb-i) shamsīr zadam) (m.c.)."  

Remark II.—In ordinary conversation, nafar is used for persons and tā or dāna for things.  

Tā is also used in forming nouns of number, as: yak bissā'ī (m.c.) "a score"; yak davāzda tā'ī (m.c.) "a dozen": yak dāh tā'ī, etc.  

In classical Persian, the of unity was sometimes added to form nouns of number, as: davāzdah-ī (in speaking dūvāz-ī) "a dozen"; dūv-ī (class.) "two and two"; yak-ī is a pronoun "one, some one."

Remark III.—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.  

(j) Juft or zog or zowj is a pair; linga is the odd one of a pair, or the load of one side of a transport animal; yak darzhan (or dajan) (m.c.) is "a dozen" (applied to things generally sold by the dozen); yak dast libās "a suit of clothes"; yak dast kārūd u changāl "one set consisting of 2 knives, 2 forks and 2 spoons" (or 'one place at table'); yak dast zarf "one set consisting of six plates and six cups"; yak dast finjān n'albākā "a set of six cups and six saucers"; muqāmir rā sī shash mī-bāyad va likin sī yak mī-āyad (Sa'dī) "the gambler wants three sixes, but three one's keep coming up."

(i) The emphatic phrase man yaka va tanhā signifies "I single and alone; quite by myself; unaided."

(ii) The phrase du chār shudan signifies to encounter unexpectedly. Ex.: du bā ham du chār shudim "we met each other"; du chār-i ū shudam, or ūrā du chār shudam (m.c. only) "I met him."

(k) Šadhā; hazārān, hazārāhā signify "hundreds of; thousands of." Ex.: sadhā sāl ast īna mānda ast (m.c.) "it has lain here for hundreds of years"; sadhā kuroh (Afghan) "hundreds of kos." 

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1 In India si shamsīr zadam, si chūb zadam, etc.
2 Juft nami-khwāhām; linga mī-khwāhām "I want a single (odd) carpet, not a pair."
3 The plural -ān of this word not used.
4 Hazārān would be more usually substituted in colloquial idiom:—na dah nah sad hazārāhā (Qā'ānī).
5 A kos is an Indian measure of distance supposed to be about two miles: it however, varies in districts and may be anything from 1½ to 4 miles.
Sheep, goats ...  
Fowls  
Dogs  
Hawks  
Falconer  
Guns (cannon)  
Sails  
Money  
Jewels, fruit  
Clothes  
Guns, etc.  
Swords and daggers.  
Books  
Shawls or piece-goods.  
Carpets  or  
Felt  

For *mablagh* "sum (of money)" and *muwâzi* "equal to, etc.," vide § 139 (h).

---

1 Also used colloquially.

2 In m.c. *dast-kash* is used for a falconer's or any other glove. In India this word signifies "an assistant falconer," i.e., "one who strokes" the hawk.

3 *Panj hazâr* = "five qirâns, but *panj hazârî* a gold five qirân, bit" (value now nine qirâns).

4 Carpets in Persia are woven and sold by the pair, each pair being identical in pattern. Persian taste requires everything in a room to be in pairs: the same pictures even (coloured prints of European women of ample charms only partially concealed), repeat themselves on both sides of a doorway or arch. *Fard* also means "an account" or "a list."
Remark I.—A phrase like, "I struck him three blows with a sword" is rendered "urā si shamshir zadam, or si zakhl-m-i (or zarb-i) shamsīr zadam" (m.c.).

Remark II.—In ordinary conversation, nafar is used for persons and tā or ṣādā dāna for things.

Tā is also used in forming nouns of number, as: yak bīstā(n) (m.c.) "a score"; yak davāzda tā(n) (m.c.) "a dozen"; yak dah tā(n), etc.

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Remark III.—It will be noticed that, as in the case of the cardinal numbers, these determining numbers are usually followed by a singular noun.

(h) جو 2 or 0 is a pair; linga is the odd one of a pair, or the load of one side of a transport animal; yak darzhan (or dajan) (m.c.) is "a dozen" (applied to things generally sold by the dozen); yaka davāzas "a suit of clothes"; yak davāz kārd u changāl "one set consisting of 2 knives, 2 forks and 2 spoons" (or "one place at table"); yak davāz zarf "one set consisting of six plates and six cups"; yak davāz jīnjān nālakā "a set of six cups and six saucers"; muqāmir rā shash mi-bāyad va likin si yak mi-āyad (Sa’di) "the gambler wants three sixes, but three one’s keep coming up."

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(k) sadhā; hazārān, hazārān, hazārān signify "hundreds of; thousands of." Ex.: sadhā sāl ast inja mānda ast (m.c.) "it has lain here for hundreds of years"; sadhā kuroh (Afghan) "hundreds of kos."

---

1 In India si shamsīr zadam, si chūb zadam, etc.
2 Jafa nam khyāham; linga mi khyāham "I want a single (odd) carpet, not a pair."
3 The plural -ān of this word not used.
4 Hazārān would be more usually substituted in colloquial idiom: na dah na yad hazārāh (Qā‘ānī).
5 A kos is an Indian measure of distance supposed to be about two miles: it however, varies in districts and may be anything from 1½ to 4 miles.
CARDINAL NUMBERS.

The Afghans sometimes (incorrectly) say sadhā-yi mardumān instead of sadhā mard.

(l) For the expression "we two, both," etc., vide § 39 (f) (3), mā du najar, or mā har du, ma har du-yi mān, ma har du, or har du-yi mān. (O. K. 312 Whin.)

1 This life is often, especially in poetry, referred to as in pani ṛūz, or in ṛūz-i 'umr. Dar du dunyāa means "in this world and in the next": haft qalam "is the seven styles of writing"; haft iqām, "the seven divisions of the Muslim Hell (each of which has a separate name)"; haft bihsīst, "the seven Paradises of Islam (exclusive of the Kurṣī or Falaḵ-w' l-Burūj, and the 'Arsh or Falaḵ-w' l-'Ajā'īb)." According to the vulgar there are eight.

Haftād u du mard for haftād u du millat occurs in poetry for the seventy-two religions of the world:

Jang-i haftād u du millat hamā rā 'uzr bi-nih
Chūn na-dāndār haqiqat rah-i afeṣāna zadanad.

Haftād u si firgā is the seventy-three sects of Islam. Muhammad is reported to have said that there were 71 sects of the Jews, 72 of the Christians, but that there would be 73 of Muslims. There are five more.

There are ninety-nine attributes of God called al-əsna'w'l-husnā or "the excellent names," but commonly Persians talk of the thousand and one names of God. Allāh is called the Ism'azūt or 'essential name of God' and, with the ninety-nine attributes, completes the one hundred names recited by means of the rosary in the exercise of gikr. The Ism'w'l-A'zām, or "Great name of God," is supposed to be known only to saintly persons. 'Ali is supposed to have one less, i.e. 1,000 names.

There are supposed to be 1,24,000 Prophets.

The world it is supposed is 8,000 years old, and will reach the age of 50,000 years:

Fardā ki az in dayr-i kuhn darguzarān
Bā haft hazār-safarān ham safar-im.

"To-morrow we shall quit this inn, and march
With comrades who have marched seven thousand years."

(O. K. 312 Whin.)
(a) The Persian ordinals are formed by adding the termination *um* to the cardinals. This termination is turned by Grammarians *mīm-i ṣijātī* (میم صفتی) or *mīm-i ta'īnī ta'dād* (میم تعیین تعداد). They are treated as adjectives and as such can precede or follow their substantives:

<table>
<thead>
<tr>
<th>Ordinal</th>
<th>Persian Ordinal</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>avvāl (Ar.)</td>
<td>1st</td>
</tr>
<tr>
<td>2nd</td>
<td>duvvum or dūyum</td>
<td>2nd</td>
</tr>
<tr>
<td>3rd</td>
<td>sīvum or sīyyum</td>
<td>3rd</td>
</tr>
<tr>
<td>4th</td>
<td>chahārum</td>
<td>4th</td>
</tr>
<tr>
<td>5th</td>
<td>panjum</td>
<td>5th</td>
</tr>
<tr>
<td>6th</td>
<td>shishum, classically <em>shashum</em></td>
<td>6th</td>
</tr>
<tr>
<td>7th</td>
<td>haftum</td>
<td>7th</td>
</tr>
<tr>
<td>8th</td>
<td>hashtum</td>
<td>8th</td>
</tr>
<tr>
<td>9th</td>
<td>nukhum</td>
<td>9th</td>
</tr>
<tr>
<td>10th</td>
<td>dahum</td>
<td>10th</td>
</tr>
<tr>
<td>30th</td>
<td><em>sī-um</em></td>
<td>30th</td>
</tr>
</tbody>
</table>

(b) When there is more than one number, the formative affix is added to the last only, as: 

sad u chihal u chahārum "the hundred and forty-fourth (144th)."

(c) The Persian ordinals can in addition take the affix *w* in, sometimes contracted to *y*, as: 

nukhustin, dūyumīn, etc. Ex. رونق raunqa-i avvalīn 8 (Sa‘di) ‘former brightness (or splendour).’

Remark.—In poetry a cardinal number sometimes takes the place of an ordinal, as: 

آندر شش میلاد زاد آن شش میلاد

(d) The ordinals may be followed by the *rā* of the accusative, as:

Question:—کدام یکی را میخواهی... "which one

Inn, as we stay only a short time. Haft-hazār sālaqān, ‘all the dead who have preceded us’

May khwār ki ‘z dil kargat u qilat bi-barad
V’ andisha-yi haftād u du millat bi-barad.

‘Drink wine to root up with a metaphysic’s weeds
And tangle of the two-and-seventy creeds.’

(O. K. 194 Whin.)

1 *Yakum* is much less used in Persia than *avval* اللد. In India and Afghanistan *yakum* is generally used instead of *avval* for the 1st of the month. *Nukhum* وکومن and *nukhustin* نخستین are classical, and only used in writing *nukhust zād* ‘first born.’

2 Note the distinction in writing between ‘3rd and 30th’ in Persian.

3 Here *avval* اول could be substituted for *avvalīn* اولین. In *avvalīn u ākhīrin* اولین و آخرین, ‘ancients and moderns’ the terminations are the oblique case of the regular (classical) Arabic masculine plural.
do you want?' Answer: bist u yakum ṭahā'īrān rā 'the twenty-first': chahārūmī rā bidih (m.c.) 'give me the fourth.'

(e) The Arabic ordinals, which are also adjectives, are to a certain extent used up to 'the tenth.' These are formed on the 'measure' of the agent ٨ ٩ (masc.), and ٨ ٩ (fem.), — the first excepted.

### Masculine.

| 1st  | اول   | اول   |
| 2nd  | ثانِ   | ثانية  |
| 3rd  | ثالث  | ثالثة  |
| 4th  | رابع | رابع |
| 5th  | خامس | خامسة |
| 6th  | سادس | سادسة |
| 7th  | سابع | سابعة |
| 8th  | ثامن  | ثامنة  |
| 9th  | تاسع | تاسعة |
| 10th | عشر  | عشرة |

### Feminine.

| 1st  | اولی | اولی |
| 2nd  | ثانِی | ثانِی |
| 3rd  | ثالثِ | ثالثِ |
| 4th  | رابعِ | رابعِ |
| 5th  | خامسِ | خامسِ |
| 6th  | سادسِ | سادسِ |
| 7th  | سابعِ | سابعِ |
| 8th  | ثامنِ | ثامنِ |
| 9th  | تاسعِ | تاسعِ |
| 10th | عشرة | عشرة |

Remark I.—The Arabic numbers 20, 30, etc., up to 90, and the numbers 100 and 1000 are the same for both cardinal and ordinal.

Remark II.—An Arabic ordinal may be employed even with a Persian substantive, as: چَخْمَسَ نَامِسَ charb-kī ẓāmin "the eighth heaven."

(f) Sovereigns bearing the same name are distinguished by the Arabic ordinals, as: شَهَّلَ یَا یَزَّا Shāh Tahmāsp-i ẓānī "King Tahmāsp the Second" (who lost Persia to the Afghans).

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1 For chahārūmin rā.
2 In speaking up to 'the third' only.
3 In Persian always ژانی.
4 In Pers. generally only used for 'a second of time.'
5 ۶ اشیر 'āshīrā is the tenth day of the first Muhammadan month Muharram, when the miracle play is performed by Shi'as. It must be recollected that in Muslim calculation the night precedes the day.
(g) The Arabic ordinal ْيَوَلِّ aʌval “the first” is generally used in dates, as ْيَوَلِّ مرَاضِن: aʌval-i māḥ-i Ramazān: “the first of Ramazān.”

The feminine ْيَوَلِّيّ is rarely used in Persian even in the names of the Arabic months; thus مَاجمِلِّيّ ْيَوَلِّ is less used than مَاجمِلِّ ْيَوَلِّ.

Aʌval ْيَوَلِّ is an adjective and is coupled by the izāfat when it follows its substantive. When however it precedes a substantive it is generally to be considered a substantive, and is followed by a genitive, as: در ْيَوَلِّ خَلَق كرمًا, dar aʌval-i khāk-i Kirmān (m.c.) “at the commencement of the district of Kirmān.”

The plural of ْيَوَلِّ aʌval is وُلْدَيْنِ avāsil signifying “the beginning; the first part; the first ten days of every month,” as opposed to اوْيَكْحِر avākhir the plural of اوْيَكْحِر اَكْهِر (and َيَكْحِر) “ends, latter parts; the last ten days of each month.” Ex.: در وُلْدَيْنِ سَلْطَنِ وَ ِْيَوَلِّ در اوْيَكْحِر زَدَنْگَی "in the beginning of his reign"; در avāsil-i saltanat-i ú "at the close of his life,” avval shab “the first night,” but avval-i shab ْيَوَلِّ شَب وُلْد, "the beginning of the night."

از تاریخ دوم جنوری لغیت چهاردوم پرول az tārikh-i sīwum-i Janvarī i-gḥāyat-i chahārdahum-i April (m.c.) “from the 3rd of January to the end of the 14th of April.”

Remark.—Úlq ْيَوَلِّ اَوَلِّيّ, the Ar. fem. of aʌval ْيَوَلِّ, must not be confused with اَوَلِّيّ avul “more or most excellent” which is the elative form from َوَلِّ and has no connection with avval, úlq.

(h) The first of the month is also called َسَلْخ ghurra, Ar., which properly signifies a “blaze on a horse’s forehead,” or a “start too large to be covered by the thumb-top, the new moon,” etc., etc.” The last of the months is also َسَلْخ salkh, Ar., which has for its original meanings “to skin, flay; to shed the skin (snake); to shed foliage and grow green again.” Not an uncommon phrase in writings is: مَلاٍ عَمْر او اَزَغْرَةَ بَلْغَ مُسًّيّ māḥ-i ْعَمٍّرٍ û az ghurra bi-salkh rasid “his days drew to a close,” lit. “the month of his lifetime travelled from its ghurra to its salkh.”

The first of the month is also called ول مَلاٍ aʌval-i māḥ, or sorman sar-i māḥ, and the last اوْيَكْحِر ْيَوَلِّ avākhir-i māḥ.

(i) The ordinals are used in computing the year of the reign of a sovereign, but the cardinals are used in expressing the date of an era.

(j) The ordinals are sometimes vulgarly formed by adding دِیْگَر to a cardinal, without an izāfat, as: دِیْگَر ْیَوَلِّ دُوْرِنَت وَ مَنْد وَ تَوْانَا دِیْگَرُت سَیَت عَنْمِنَدٍ وَ ُتَأْوِنَا—(Tr. H. B., Chap. VI) “the third was a man robust and strong.”

1 Ramazān, the ninth month of the Muslim year and the month of fasting.
2 The new moon is hilāl, and badr ُتَأْوِنَا the full moon; in speaking māḥ-i shab-i chahārdah ْيَوَلِّ ماٍّ شَبِّ چَهِّأ دِیْگَر ُتَأْوِنَا is generally used for the “full moon.”
OTHER CLASSES OF NUMERALS.

§ 49. Fractions *kusūr* (كسور)\(^1\) pl. of *kasr*; (عداد مكسر).

(a) Persian fractions are usually formed by placing the denominator after the numerator, as: *haft du* “two-sevenths” (\(\frac{7}{2}\)). In mixed numbers, the whole number precedes the fraction as in English. Examples:

\[
\begin{align*}
\frac{1}{2} & \quad \text{نَيْم} \quad \text{in m.c. only used in compounds.} \\
\frac{1}{4} & \quad \text{شَهَار} \quad \text{vulg. چَهَار} \quad \text{(used in weights and measures).} \\
\frac{3}{4} & \quad \text{شَهَار} \quad \text{chahār} \\
\frac{1}{8} & \quad \text{سَي} \quad \text{si} \\
\frac{1}{16} & \quad \text{پَنْج} \quad \text{panj} \\
\frac{1}{32} & \quad \text{شَش} \quad \text{shash} \\
\frac{1}{64} & \quad \text{هاftp} \quad \text{haft} \\
\frac{1}{128} & \quad \text{دَه} \quad \text{deh} \\
\frac{1}{256} & \quad \text{سَاد} \quad \text{sad} \\
\frac{1}{512} & \quad \text{یَب} \quad \text{yeb} \\
\frac{1}{1024} & \quad \text{بَيْسَعِّ} \quad \text{bist} \\
\frac{1}{2048} & \quad \text{هَزار} \quad \text{m.c.} \\
\frac{1}{4096} & \quad \text{دَه} \quad \text{deh} \\
\frac{1}{8192} & \quad \text{دَه} \quad \text{deh} \\
{\frac{1}{16384}} & \quad \text{بَيْسَعِّ} \quad \text{m.c.}
\end{align*}
\]

Remark I.—For \(\frac{5}{8}\), etc., the Arabic fraction *du sulq*, \(\frac{3}{8}\) *sīh gūmn*, etc., must be used; *si hasht yak or hasht si* would be wrong.

Remark II.—The fractions followed by the *ižāfat*, as: *khīums-i in rā bi-man bi-dīkh* “give me a fifth of this”:**

\[
\text{dē} \text{ yek} \text{ in} \text{ haqq-i man ast (m.c.)} \text{ “a tenth belongs by right to me.”}
\]

The Persian fraction \(\frac{3}{4}\) *si yak* is not used, and \(\frac{1}{4}\) *chahār yak* is only used for weights and measures; for “give me a fourth of this” the Arabic fraction and not the Persian would be used: similarly ‘half of this’ *nisf-i in*, but “1\(\frac{1}{2}\) yards broad cloth’’ *nisf-i yak gaz* and *nym māhūt*.

---

1. *Kusūr-i ‘āmm* “vulgar fractions”; *kusūr-i ašārīyyah* “decimal fractions.”

2. *Nīm* is generally used in compounds; in speaking *nisf* *nisf* is preferred. *Nīm* is also used as *nīma-yi rāh* (m.c.) *nisf-i* “half way”; *nīma-yi māh* “the fifteenth of the month”; *nīma* alone is used in m.c. for “half a brick”; *vide* § 117 (f).
The Arabic fractional terms are sometimes used even in speaking. In the singular, they are generally of the measure ٟ٢٠٩٣ (e.g. ٢٠٩٣ “a third”) and in the plural ٠٩٣٢٠٩٣. Examples:

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Arabic Term</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>٠٩٣٢٠٩٣</td>
<td>١٠٩٣٢٠٩٣</td>
<td>Nisf</td>
</tr>
<tr>
<td>٠٩٣٢٠٩٣</td>
<td>٢٠٩٣٢٠٩٣</td>
<td>Rub' or Ruba'</td>
</tr>
<tr>
<td>٠٩٣٢٠٩٣</td>
<td>٣٠٩٣٢٠٩٣</td>
<td>Si Rub' (or Ruba')</td>
</tr>
<tr>
<td>٠٩٣٢٠٩٣</td>
<td>٤٠٩٣٢٠٩٣</td>
<td>Guls</td>
</tr>
<tr>
<td>٠٩٣٢٠٩٣</td>
<td>٥٠٩٣٢٠٩٣</td>
<td>Gulsayn 3</td>
</tr>
<tr>
<td>٠٩٣٢٠٩٣</td>
<td>٦٠٩٣٢٠٩٣</td>
<td>Dual; (the dependent case in the classical language); du guls in Persian.</td>
</tr>
</tbody>
</table>

The duals and plurals are very rarely used except by Mullas in writing. 5

**Remark.**—‘A quarter to’ is sometimes expressed, thus: chahar ٠٩٣٢٠٩٣ rub’ “four minus a quarter,” etc., but the expression is perhaps incorrect.

(c) In m.c. ٠٩٣٢٠٩٣ nisf-i ziyād-tar-ash, or better az nisf ziyād-tar-ash signifies “more than half.”

(d) In Modern Persian, nisf ٠٩٣٢٠٩٣ is generally used for the substantive “half” while nīm نيم is preferred for compounds, as: نصف قطر "radius of a circle (lit. half the diameter),” but خرب نيم خرب nīm-khāyāb “half asleep.”

However, in m.c., nīm-shab is occasionally used for “midnight,” as well as nisf-i shab and nīma-yi shab: nīm-rūz (class.) ‘midday.’

---

1 *Bīl-munāṣafa* بالمناصفة “in halves, equally between two”: dar nisf-i kariq “half way.”

2 In Arabic the forms ربع and ربع (and similar measures) are found, but in Persian the measure ٠٩٣٢٠٩٣ only is used.

3 In speaking du guls, du khums, si khums, etc., ٠٩٣٢٠٩٣ ٠٩٣٢٠٩٣ ٠٩٣٢٠٩٣.

4 In Persian, the pl. عشر is used for the singular ٠٩٣٢٠٩٣.

5 In Arabic, the fractions above ٠٩٣٢٠٩٣ are expressed by a paraphrase “so many parts out of so many parts (٠٩٣٢٠٩٣).”
Such expressions as "5%" are rendered by صد پنج or صد panj, or صد پنج یک بر ده sad panj. *Yak bar dah* صد پنج "ten to one (in betting)."

Decimal fractions are rendered by a paraphrase, thus: "75" = صد هفتاد و پنج or صد پنج اینچ haftād u panj qismat az sad qismat-i inch.

Fractions may also be expressed as follows: *a&f* = *^i-o* یک پنج or صد پنج اینچ haftād u panj qismat az sad qismat-i inch.

50. Adverbial Numerals (عدد طرف).

(a) The ordinals can be used as adverbial numerals. Ex.: صد پنج اینکی گارمی یکی از ده "firstly, there was the heat of the sun; and, secondly, the rifle with powder and bullets was quite a load for me"; in this sentence *avval* could be substituted for *yak-l.*

(b) The Arabic ordinals in the accusative case are also used in Persian as adverbs:

*افوال avval-an*، "firstly, in the first place."
*سَنیٰ-ان saniy-an*، "secondly, in the second place."
*سَلیٰ-ان sāliq-an*، etc., etc.

(c) The Persian ordinals, with the exception of *yakum* added to مرتبا، دفعه daf'ah, or بار bār "time," etc., etc., signify "first time, second time," etc., as: 

*افوال deter avval martaba or martaba-yi avval" the first time," etc., دفعه دوم daf'a-yi duvvum (or daf'a-yi sāni), دفعه سوم daf'ah-yi sīyyum.

Remark.—بَرْ-هَا (pl. of bār) means "oft-times." For *du-chandān,* etc. "twice as much," vide Multiplicative Numerals.

(d) The cardinals prefixed to the same substantives signify "once, twice," etc. Ex.: صد پنج یک بار *si bār" thrice"*; بار کم bār kam-bār (classical only) "seldom." Ex.: صد پنج یک بار خویدی روزی دِو *rozī si bār khwurdī (Sa'dī)" he used to eat three times a day."

---

1 The expressions found in old Persian صد پنج or صد پنج یک بر ده are not used in modern Persian.
2 صد مص, i.e. per 100. [As '75" is singular, it is wrong to say '75 inches.]
3 The Arabic ordinal *avval* supplies the place of *yakum.*
4 In modern Persian صد پنج کم bār kam-bār is an adjective signifying "of light weight or load."
(e) “Once again” is berk bi-yi "yak dafa-yi digar, or bi-takrār9 ("by repetition"), or mukarrar, or du bāra.

(f) Such expressions as “twice two makes four,” etc. are rendered as follows:

\[ \begin{align*}
2 \times 2 &= du martaba du chahār ast, or du bar du chahār ast \\
5 + 5 \text{panj} \text{u panj} \text{dah mī shavād, or panj tā u panj tā dāh} \\
5 - 5 \text{panj} \text{az panj, hīch} \\
5 \div 5 \text{panj dar panj, yak} 
\end{align*} \]

§51. Multiplicative Numerals.

(a) The multiplicative or reduplicative numerals are as follows:

- “Single” mufrad, yakta, yagāna.
- “Treble” musallāg; na si tā; si Chandān; gāna; na si lā.
- “Quadruple” murabba; arba'a az'āf, chahār chand, etc.

- “Twenty-fold” bist Chandān, bist tā, bist mugābil, bist sandān, etc.

- “A hundred-fold” sad Chandān, ma tā, ma silla, etc.

Examples: “this is twice as much water as that”: bist sandān bist tā.

- “this is three times as much water as that”: bist sandān bist tā.

- “this is twenty times the amount of wheat”: bist sandān bist tā.

1 Or bār or martaba mū'kin.
2 In India the word takrār is also used for “altercation, dispute.”
3 Colloquially dullā, sillā.
§ 52. Distributive Numerals.

The distributive numerals are: yakāyak, or yak yak, or yak-i yak-i (m.c.), or yagan yagan (obsolete) "one by one"; also huwa bi-huwa (m.c.) "two by two"; du badu, or du du; or du tā du tā, or du gān "by twos"; 4 si 4 si "three by three, by threes"; chahārān chahārān (old) "four at a time"; 5 dah dah "by tens"; yagan u dūgān (old) "by ones and twos." Examples: man nīm nīm sīr, yā sīr sīr bārūd, dar tufangha kardam (Afghan) "I loaded the guns with half a seer or a seer each" would in m.c. be expressed nīm sīr yā sīr sīr bārūd dar tufang-hā kardam (m.c.).

(2) Adverbs and Adjectives such as takhmīn" "about," etc. are also used to express approximation, as: takhmīn bist sāl shuda ki—"about 20 years have elapsed since:"—pānji tumān ki muwāzī-yi pānzah rupiya mi-bāshad (m.c.) "five tuman which is equal to fifteen rupees—"; qarib-i sad (or bi-sad) nafar shūtūr ānjā būd (m.c.) "there were about 100 camels there."

(3) And: (connected with adāk and chand), corresponds to English "odd," as: si tumān wa and (class.) "thirty odd tumans."

§ 53. Recurring Numerals.

The recurring numerals are: "alternately" yak dar miyān; "once every ten days" har dah rūz yak marātaba, etc.

Examples: yak rūz dar miyān biyā "come every other day"; "cut down every third tree" bi dugzār siyāmīn rā bi-bur

1 Also means "suddenly."
2 Some Afghans still say yagan yagan. The termination ān appears to be adverbial rather than a plural: haftāgān "by sevens" (obs.); bāmdādān "in the morning" (Sa'dī): the Afghans say rūstān for the adverb "straight."
3 Means "in detail or exactly." In Indian pronounced hū ba-hū.
4 In modern Persian bi-nawbat jihiat-i shikār du bi-du (or du nafar bi du nafar) mā raffīm yānī du nafar mī āmadīn va du nafar-i digar mī-raffīm (m.c.).
5 ghibbān, "at intervals, occasionally," is also sometimes used in writing for "alternate days": from a saying of the Prophet who was somewhat bored by the daily visits of a friend. The Prophet suggested to his friend that he should visit him ghibbān.
§ 54. Approximate Numbers.

(a) Approximate numbers are expressed as follows:—du si, or du si tā (m.c.) "two or three"; chahār panj (m.c.) "four or five"; shash haft, "six or seven," etc. Ex.—chahār panj tā (m.c.) "four or five fingers' breadth"; du si musht-i bar kalla-yi ī zadam (m.c.) "I boxed his ears once or twice for him."

Remark.—In du si bār-ī = "a two or three times or so," the ی is the indefinite ی.

(b) In the m.c. phrase haft hasht dah tā, "some seven or ten," the number muh is invariably omitted.

(c) For chand, "a few," vide § 39 (g). qarib-i bist nafar, "about 20 persons," 1 or taqriban or tākhminan bist nafar.

§ 55. Numeral Adjectives.

(a) Many numeral adjectives are formed by means of the silent h:

shash-sāla, "of six years old"; pīr-i sad u panjāh-sāla, "an old man of 150 years"; haft rangā, "seven coloured (the rainbow)"; sang-i chahār-rūya, "a square stone." In noun phrases tufang-i du-štā, "double-barrelled gun," the 5 is already a portion of the word štā, "a spout, etc."; har māha, "of every month."

The adjectives du-bāra and si-bāra can also be used as adverbs, vide § 50 (d).

(b) Professional story-tellers (murraka-gir, or ma'reka-gir, or naqqāl) 8 often express "everybody old and young" by the phrases haft sāla, "of five years old"; haftād-sāla, "of twenty years old"; or az panj-sāla tā panjāh-sāla, "an old man of 150 years old." 4

The following idioms (obsolete) occur in the Tūzuk-i Jahāngīrī (the Memoirs of the Emperor Jahangir):—az kāpčūrān mucrekhāi 4 da panzeh-hī kālān tā hāsīnd—: "they are somewhat larger than the common wild pigeon!" 3 dr. jātē az bānāh āzār; "they (i.e. a pair of

1 Taqrib-an, adv., means "at an estimate."
2 The Arabic adjective murabba′ "square" is also used, particularly in mathematics.
3 The term qissa-bīwān is seldom used in Persia.
newly-hatched *sarus* cranes) are somewhat larger than the young of a goose, or about the same size as pea-chicks a month old**: possibly these idioms arose from the everyday Urdu idiom *ikhs bis kā farq hai*, “the difference between them is very slight (lit. the difference of 20 and 21).

(c) Arabic numeral adjectives areُ ثلاثيّ “trilateral, triangular, treble”٣ ربعيٌ rubā‘ī, “a four-lettered word; a quatrain; “quadruple” and so on.

---

**CHAPTER VII.**

§ 56. Arabian Months.

(a) The *Muslim* lunar months¹ are arranged to consist of 30 and 29 days (usually alternately), so the whole year consists of 354 days (and 9 hours). In a period of thirty years an intercalary day is added eleven times, i.e. the last month is eleven times in thirty years made to consist of 30 days instead of 29. (Hence the *Naw Rūz* would fall every year about 11 days earlier than the previous year and not, as it does, on 21st March.)

As with the Jews, the civil day commences at sunset, and the month commences on that evening when the new moon² is visible. [Hence the early Arab writers reckon not by the day but by the night.]

The ordinal numbers are used to express the day of the month.

(b) The following are the names of the months, which do not in any way correspond with the English months:—

**ARABIAN MONTHS.**

<table>
<thead>
<tr>
<th>Arabic Name</th>
<th>English Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>محرم or محرم الحرام</td>
<td>Muharram</td>
</tr>
<tr>
<td>صفر or صفر المطفر</td>
<td>Šafar</td>
</tr>
<tr>
<td>ربيع الأول</td>
<td>Rabī‘u ‘l-Awwal or Rabī‘u ‘l-Awwal</td>
</tr>
<tr>
<td>ربيع الآخر</td>
<td>Rabī‘u ‘l-‘Ākhir or Rabī‘u ‘l-‘Ākhir</td>
</tr>
</tbody>
</table>

¹ The ancient Arabian year is supposed to have consisted of 12 lunar months as now, but about A.D. 412 a system of intercalation was introduced, one month being intercalated into every three years. It is, however, related that the Prophet on a certain occasion said, “A year is twelve months only as at the time of the creation,” and by this saying reintroduced the old lunar year. There also existed amongst the Arabs a system of commutation by which Muharram, the last of the three continuous sacred months, became secular and war lawful in it, and Šafar sacred.

² *Hilal* مَهْلَل is “the new moon” and *badr* بَدر the “full moon.”

³ These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.

⁴ Or ‘ayn-i-yak، ‘ayn i-du دو عين يك.
ARABIAN MONTHS.

5 Jame’i al-awal ٠ Jumada’l-‘Ula
6 Jame’i al-akhir ٠ Jumada’l-‘Akhir
7 Rajab ٠ Rajab
8 Shawal ٠ Sha’ban
9 Ramazan ٠ Ramazan
10 Shawal al-kum ٠ Shavvāl
11 Zu’l-qa’da or Zu’l-‘eajab ٠ Zu’l-Hijjah
12 Zu-hajjah

Remark.—The fourth month is also called Jamada’, and the fifth and sixth ungrammatically Jamadi al-awal, and Jamadi al-akhir.

(c) The Arabic word for “month” is شهر shahr٠ and the plural is شهر shuhur or Ashur ashhr.

(d) Four of the above months are held sacred, Muharram, Rajab, Zu’l Qa’da, and Zu’l-Hijja.

(e) (1) Muharram is the first month of the Muslim calendar and is so called because both in the ‘days of ignorance’ and in the time of Muhammad it was unlawful (حَرَم harām) to go to war during this month. The first ten days of this month are observed in commemoration of the martyrdom of Husayn٠ and the tenth day is called عاشوراء ‘ashurā; some very strict Sunnis fast on this day.

(2) Safar is said to be derived from safar٠, ‘to be empty,’ either because the Arabs left their homes empty by going to war, or because they left those whom they attacked empty. Another derivation is from sufar٠, ‘yellowness,’ or the tint of the autumn leaves when the month first got its name.

1 Or jum-i-yak جمجم and jum-i-du جمجم. The Arabs say ربعت al-awal و ربعت الأخر and Jame’i al-awal و Jame’i al-akhir.
2 These second forms with the adjectives are used in writing and occasionally in speaking by the Persians.
3 In Persian the forms with ذي qā’da, or ‘qā’da’ are usually used. Jamādī incorrect for Jamādā.
4 Not to be confused with the Persian word shahr٠, “a city.” The Persian word for month is ماه māh, which also signifies “moon.” Māh-i-qamarî, “a lunar month” also shahr-i hilāl; māh-i shamsī, “a solar month.”
5 Husayn is called Sayyid ‘sh-Shuhada. The descendants of Ali by wives other than Fātima ‘Alavi.
It was in this month that Adam was turned out of Eden, and it was during this month that the Prophet was taken ill: it is the most inauspicious month in the calendar. Hence the month is superstitiously called مَّصْرَ الفَخْيَر or the lucky month.

(3 & 4) Rabī‘awn ٌ-ٍl-awwal ربيع الأول and Rabī‘awn ٌ-ٍl-akhir ربيع الآخر are the first and second spring months were so named when the calendar was first formed. The Prophet died on the 12th day of Rabī‘awn ٌ-ٍl-awval.

(5 & 6) Jamā‘a ٌ-ٍl-ulā جمادى الأولى and Jamā‘a ٌ-ٍl-akhir جمادى الآخرة are probably derived from جماد jāmād, ‘a dry year or season’ or ‘dry and on which no rain has fallen.’

(7) Rajab رجب, the honoured month, the root-meaning signifying ‘veneration with fear.’ Good Muslims spend the first Friday night (the English Thursday night) in prayer.

(8) Sha‘bān شعبان, the month of disbanding or separation, is so called because the ancient Arabs dispersed at this time in search of water. The Arabs call the middle or fifteenth of this month, ‘the night of the middle of Sha‘ban,’ but the Persians شَبْ بِرَات Shab-i Barât ‘the Night of Registration,’ for Allah on this night records the actions of men to be performed during the coming year, and those who are to be born and to die. Strict Muslims pray all night.

(9) Ramazan رمضان, the month of the annual fast, is said to be derived from a root-meaning ‘to be very hot.’ During this month the gates of Heaven are opened and the gates of Hell shut.

In Persia, night is more or less turned into day and a great portion of the day is spent in sleep: the bazars are barely stirring before noon. The most irreligious become devout and read holy books aloud. Even those who make a pretense only of keeping the fast will not touch wine,¹ perhaps through the fear of being detected by the smell. Some Persians who secretly break the fast, cover their lips with dust when they go abroad, to give them the dried-up appearance of hunger and thirst.

(10) Shawwāl شُوْل lit. ‘a tail.’ The Id ٌ-ٍl-Fīr ٌ-ٍl-Fītr ² is on the first of this month.

(11) Zu ٌ-ٍl-Qa‘da ذُرْ العَقْدہ the month of ‘‘session’’ was a time of truce and peaceful occupations.

(12) Zu ٌ-ٍl-Hijjah ذِرْ الحَجّة is the month of the Hajj or Pilgrimage to Makkah, which is made in the 8th to 10th of this month.

The ٌ-ٍل-إْذْجُبَاء ٌ-ٍل-آضْحَى عَبدِ النُّفْط ٌ-ٍl-azḥā (vulgarly zuhā) ‘the feast of sacrifice,’ called

¹ The Persians maintain that the custom of drinking wine has come down from Gabr times.
² Called also the ‘‘minor festival’’; fiţr signifies ‘cleaving; breaking a fast.’
also "the great 'id,'" is celebrated on the 10th of this month.\(^1\) Muslims are of opinion that it was instituted to commemorate Abraham’s willingness to offer up Ismā‘īl.

(f) The Muslim era dates from the morning after the "flight" of the Prophet from Makkah to Madinah, which occurred according to most on the 16th July\(^2\) A.D. 622. Each succeeding year begins earlier than the preceding, and an anniversary, occurring one year in the hot weather, will, sixteen years later, fall in the cold. Thirty-two English years are nearly equal to thirty-three Muslim years.

(g) The 1st May A.D. 1900 corresponds to A.H. 1318.

(h) (1) The number of solar years that have elapsed since any given Muslim date = (current year of Hijra – the given year) – 3% of the remainder = answer. For example, to find the number of years that have elapsed since A.H. 800.

The current Hijra year is 1330 [=1912 A.D.]. Thus according to the formula (1330 – 800) – 3% of (1330 – 800) = answer or 530 – 15 = answer, i.e. 515 years have elapsed since 800 A.H. or 1912 – 515, i.e. 1397 A.D. = 800 A.H.

(2) To find the equivalent A.H. year of an A.D. year:—(A.D. – 621.54) + 3% of A.H. = A.H. or (A.D. – 621.54) ÷ .970225 = answer. For example, 1330 is the current Hijra year. According to the formula it will be equal to (the current A.D. – 621.54) ÷ .970225, i.e. \(\frac{1912 - 621.54}{.970225}\), which is evident.

(3) To find the equivalent A.D. of an A.H. date, vide § 13.

§ 57 The Turki Year-Cycle.

Sanāwāt-i Turkī.

(a) This consists of twelve solar years each named after some animal in a fixed order. The following old Turkish terms are the names of these years:—

<table>
<thead>
<tr>
<th>Arabic Term</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>سیچئن ایل</td>
<td>&quot;The mouse year.&quot;</td>
</tr>
<tr>
<td>اود ایل</td>
<td>&quot;The cow year.&quot;</td>
</tr>
<tr>
<td>بارس ایل</td>
<td>&quot;The leopard year.&quot;</td>
</tr>
<tr>
<td>ترئشئن ایل</td>
<td>&quot;The hare year.&quot;</td>
</tr>
</tbody>
</table>

\(^1\) This feast is known by various other names. In India it is generally called بئرة عید "Bagara‘ Id" "the cow ‘id,’” and in Persia عید تواران "'id-iqurbān." In 1902 the "'Id-i gurbān and the 1902 Friday, which day is called "'Id- مام: this concurrence of three ‘ids is considered very fortunate.

\(^2\) Another date is 20th June, vide Hughe’s Dictionary of Islam.
(b) In Shaw’s “Grammar of the Language of Eastern Turkishtan” the names are as follows:—

(1) Sachqan, (2) Ui, (3) Bārs, (4) Tausqān, (5) Bilāk [The Fish or Dragon], (6) Īlān, (7) Aṭ [“The Horse”], (8) Qoi, (9) Maimūn [“The Ape”], (10) Tokhō [“The Cock”], (11) It, (12) Tung̣huz.

(c) Each entire cycle is called a muchal in Ūighur, but by the Persians davāzda sāl-i Turkī.

(d) The year begins and ends in the Spring, when the sun first enters Aries.

When the cycle of twelve years is completed, it commences again.

(e) A.D. 1851 = A.H. 1267-8 “the Hog year.”

The Bārs-īl commenced with the Persian nav rūz of March 21st, 1902.

§ 58. The Zodiac.

(a) "The Celestial Girdle,” the Zodiac, is a belt of twelve constellations extending about 8° on each side of the ecliptic.

A single sign is called burj (Ar. pl. burj) “tower or bastion.”

(b) The names of the signs or constellations are:—


---

1 This dialect of Turkish is called also Ūighur.
2 Bārs is properly the white leopard.
3 بارس ‘bulbul’ and حمل ‘camel’ are used in speaking, but all are used in writing.
In addition to the Arabic names, the Persians make use of the following Persian names:

1. **barra** .. The lamb.
2. **gāv** .. The ox or bull.
3. **du-paykar** .. "The two-faced" or "two-figured."
4. **khar-chang** .. "The crab."
5. **shīr** .. "The lion."
6. **khūsha** .. "The ear of wheat or barley."
7. **tarāzū** .. "The scales."
8. **gazh-dum** .. "The scorpion."
9. **kamān** .. "The bow."
10. **buz-i kūhī** .. "The wild goat."
11. **dūl-i-āsiyāb** .. "The feeder of the hopper of a watermill; bucket."
12. **māhī** .. "The fish."

The Zodiac is divided into twelve equal parts called *signs* and named after the constellations, and the first point of Aries begins at the vernal equinox, which is the Persian *Naw-Rūz* or New Year's Day, about 21st March. The Sun spends a month in each of the above 'mansions.'

It is supposed that the Zodiac was formed about 2000 B.C.

§ 59. The Seasons.

(a) The seasons are "Spring" (*bāhār*), commencing with the *Naw-Rūz* or "New Year's Day"; "Summer" (*tābīstan* or *garmā*), commencing when the sun enters 'Cancer'; "Autumn" (*pādžīz* or *khazān* or *khīzān*); and "Winter" (*zamīstan* or *sarmā*).

(b) *Chillā* is a vague period properly of 'forty days.' The *chillā-yi kūchak* or "small chillā" is a period of twenty days of slight cold just after the *buzurg* *chillā-yi buzurg*, which latter is the forty days of greatest cold preceding the "chillā-yi kūchak." The *chilla-yi*

---

1. *Khūsha* also = "a bunch of grapes".
2. Or *kash-dum*.
3. A season is occasionally dated from the appearance of *Suhayl* or "Canopus," which in Persia occurs about the beginning of *Mīrān*.
4. In writing also *šībā* and *sejī* for *Winter* and *Summer*.
5. *Garmā* and *sarmā* mean "heat" and "cold."
tā bistān is the forty days of greatest heat in summer, and commences when the sun enters Sarafān.

(c) Yīlāq, T. ٌيِلَاق (or باليلاق), and qishlāq, T. قِشْلَاق (or #قيشلاغ), are “summer quarters” and “winter quarters,” especially of the wandering tribes, Turkish and others.

(d) The times of obligatory prayer are:

1. ‘Subh: Dawn.
2. Zuhr: Noon [less common nīm-rūz or nīma-yi rūz; or nimāz-i peshīn Afghan].
3. ‘Asr: Between noon and sunset; [namāz-i digar Afghan].

The three periods of voluntary prayer are:

1. Namāz-i ishrāq: When the sun has well risen, i.e. about 9 A.M. (Sunni prayer).
3. Namāz-i tahajjud: “After midnight” (Shi’a or Sunni).

The Shi‘as, however, say the Zuhr and ‘Asr prayer together at either of the two times, and name them namāz-i Zuhrayn. Similarly, with the maghrib and ‘ishā, which they name namāz-i maghribayn. They thus pray three times a day and not five.

§ 60. Ancient Persian Year.

(a) The ancient Persian year was Solar and consisted of twelve months, each of thirty days. Five days were added to complete the year, and, as

1 باليلاق و #قيشلاغ #تردن means “to migrate” (of birds).
2 Arabic دُوَّار, Persian نَماز. Namaz-i pangiāna or namaz-i pangiāqti is a sort of liturgical service repeated in Arabic. Prayer according to the Christian idea is best rendered by the word دْوُا. In addition to the daily prayers there are special services for special occasions. Shi‘as usually pray only three times a day but perform the same amount of prayer; they can combine the noon and evening prayer which is then performed any time between noon and sunset, and in the maghrib they include the ‘ishā prayer which is then performed any time between maghrib and midnight.
3 The Afghans often say nīm-i roz.
4 This is, perhaps, the Panjabi word digar meaning evening, and not the Persian word digar “another.”
5 Maghrīb is ٌيِلَاق after sharīb.
6 سلی شمسي “Solar Year” : it was bi-sextile and faštī.
7 Panja-yi duzdida بندجه دوزده now also called kha mea-yi mustariqā خمسه مستوره.
with us, a leap year occurred every four years. The new year commenced when the Sun entered Aries; i.e. about 21st March. The "New Year's festival," is still the great day in Persia, though the above solar year has been superseded: the Persians changed their calendar and their written character, with their religion.

It is supposed to have commenced with the mission of Zoroaster. Some Avesta Scholars maintain that Zoroaster flourished 12,000 years before Christ; others 8000 years, and others later still. None, however, places him less than 4000 years ago.

Some modern Zardushtis maintain that Farvardin was originally the first month, but all agree that the year began at Nawruz.

(b) The following are the Persian solar months, each month being the name of an angel, who presides over the month:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Persian Month</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Farvardin</td>
<td>March and April.</td>
</tr>
<tr>
<td>2</td>
<td>Ardibihisht, or</td>
<td>April and May.</td>
</tr>
<tr>
<td></td>
<td>Urđ bihisht</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Khur-dūd</td>
<td>May and June.</td>
</tr>
<tr>
<td>4</td>
<td>Tir</td>
<td>June and July.</td>
</tr>
<tr>
<td>5</td>
<td>Murdād1</td>
<td>July and August.</td>
</tr>
<tr>
<td>6</td>
<td>Shahrivar</td>
<td>August and September.</td>
</tr>
<tr>
<td>7</td>
<td>Mīr</td>
<td>September and October.</td>
</tr>
<tr>
<td>8</td>
<td>Ābān</td>
<td>October and November.</td>
</tr>
</tbody>
</table>

The five3—in leap-year six—in intercalary days were inserted at the end of this month.

<table>
<thead>
<tr>
<th>Number</th>
<th>Persian Month</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td>Āzar</td>
<td>November and December.</td>
</tr>
<tr>
<td>10</td>
<td>Day</td>
<td>December and January.</td>
</tr>
<tr>
<td>11</td>
<td>Bahman</td>
<td>January and February.</td>
</tr>
<tr>
<td>12</td>
<td>Isfandārmuz or</td>
<td>February and March.</td>
</tr>
<tr>
<td></td>
<td>(colloquially) Isfand.</td>
<td></td>
</tr>
</tbody>
</table>

(c) The following are the names of the days of the month as now pronounced by the Zardushtis of Persia:—

<table>
<thead>
<tr>
<th>Number</th>
<th>Persian Month</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Urmizā or Hurmuz</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Bahman</td>
<td>also 11th month.</td>
</tr>
<tr>
<td>3</td>
<td>Irdibihisht</td>
<td>also the 2nd month.</td>
</tr>
<tr>
<td>4</td>
<td>Shahrivar</td>
<td>also the 6th month.</td>
</tr>
</tbody>
</table>

1 Kabīsa "Leap Year."
2 Amardād or murdād: former more common.
3 Vide note 6, p. 206.
ANCIENT PERSIAN YEAR.

5  اسفندر مذ  
6  خرداد  
7  امرداد  
8  دی  
9  آذر or آذر  
10  آبان  
11  خر - خورشید  
12  ماه  
13  تیتر or تشتر  
14  گوش  
15  دی  
16  شهر  
17  صووش  
18  روش  
19  فرور دیه  
20  بهرام or ور هرام  
21  رمضان  
22  بان  
23  دی  
24  دین  
25  آرد or آرد  
26  اشتان  
27  ناسمان  
28  زامیاد  
29  مانتارسفند  
30  انارام  

Isfandärmuz  ..  also 12th month.  
Khurdäd  ..  also the 3rd month.  
Amurdäd  ..  also the 5th month.  
Day  ..  also 10th month.  
Ādar  ..  also 9th month.  
Ābān  ..  also 8th month.  
Khūr or Khūršid  ..  also the 4th month.  
Māh  ..  also 10th month.  
Gūsh  ..  also the 7th month.  
Surūsh  ..  also the 1st month.  
Rashn  ..  also 10th month.  
Farvārdīn  ..  also the 1st month.  
Bahrām or Virahrām  ..  
Rām  ..  
Bād  ..  
Day  ..  also 10th month.  
Dīn  ..  
Irīd or Arashvāng  ..  
Ashtād  ..  
Āsmān  ..  
Zāmyād  ..  
Māntarasfind  ..  
Anārām  ..  

Urmuz or Hurmuz, etc., the name of the 1st of the month, is the principle of Good, as opposed to Ahrīman the principle of Evil; all the remaining names are the names of Angels who preside over the days named after them. It will be noticed that three days in the month are called Day, distinguished as Day-ba-ādar, Day-ba-mihr and Day-ba-dīn.

SYRIAN MONTHS. Christians of the Eastern church use the modern European calendar, but they call their months by Syrian names. Their ecclesiastical year still begins, as formerly, on the 1st October. The names of their months are:—

Kānūnū-s-Šānī  ..  .  
Shubahāt  ..  .  
Azār  ..  .  
Naysān or Nīsān  ..  .  
Ayyār  ..  .  
Hāzīrān  ..  .  

کانون الثانی  ..  .  
شیام  ..  .  
ن آر  ..  .  
نیسان  ..  .  
ابار  ..  .  
حزویران  ..  .  

January.  
February.  
March.  
April.  
May.  
June.
Tamuz & Ab
Tishrin-l-Awwal & Tishrin-s-Shani
Kanun-l-Awwal

<table>
<thead>
<tr>
<th>Month</th>
<th>Persian Name</th>
<th>Islamic Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>June</td>
<td>Azar</td>
<td>June</td>
</tr>
<tr>
<td>July</td>
<td>Jumad al-Ulail</td>
<td>Jamad al-Ulail</td>
</tr>
<tr>
<td>August</td>
<td>Ab</td>
<td>August</td>
</tr>
<tr>
<td>September</td>
<td>Ab</td>
<td>September</td>
</tr>
<tr>
<td>October</td>
<td>Tishrin al-Awal</td>
<td>Muharram</td>
</tr>
<tr>
<td>November</td>
<td>Tishrin al-Shani</td>
<td>Shawal</td>
</tr>
<tr>
<td>December</td>
<td>Kānun al-Awal</td>
<td>Dhu al-Hijjah</td>
</tr>
</tbody>
</table>

(d) The Jalāli year (سال جلالی), also called Malaki and Malak Shāhī, is reckoned from Jalāl-ud-dīn Malik Shāh, son of Alp Arslān-i Saljuqī, and begins A.D. 1079. The year begins with the Vernal Equinox, i.e. with the Persian Naw-rūz, and consists of 365 days, 5 hours, 49 min., 15 seconds, and a fraction. The names of the months are the same as in the ancient Persian solar year, but the intercalary days are added after the end of the 12th month. The Jalāli year is entered in Indian, Persian, and Turkish almanacs.

§ 61. Yazd-Gardi year.

(a) The Zardushtis of Persia and the Parsis of India have gone astray in their calendar: they reckon by the Yazd-Gardi year (سال یزدگرده). Yazdajird ² or Yazdagird (پهلوی یزد گرد) was the name of several kings of Persia of the Sassānian race, but the name is specially applied to the grandson of Nawshirwān (the Just) the last of the Kayānī kings of Persia. The era commences from his death at the hands of a Khurāsānī miller (he was treacherously killed while asleep) about A.D. 631; but, the leap-year being omitted, their calendar has fallen into confusion.

(b) The names of their months are practically the same as the ancient Persian year,³ but their year commences five months later than the Naw-rūz.⁴ The year consists of 365 days only. The last five days of the year are not included in any month but are added on to the end of the twelfth month⁵ and distinguished by a special name. The following are the names of these “stolen days” (سمعة مسخرة) khamsa-yi mustariqa, or panja-yi duzdida (P.):

<table>
<thead>
<tr>
<th>No.</th>
<th>Persian Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ashuwad</td>
</tr>
<tr>
<td>2</td>
<td>ushtawad</td>
</tr>
<tr>
<td>3</td>
<td>safantamad</td>
</tr>
<tr>
<td>4</td>
<td>wuhulusht-hatr</td>
</tr>
<tr>
<td>5</td>
<td>wahastu-rush</td>
</tr>
</tbody>
</table>

1 One of the astronomers who assisted in reforming this calendar was 'Umar-i Khayyām.
2 معمول.
3 They, however, call the second month Irīdibihisht; the fifth Amurdād; the ninth Āgar or Ādar; the twelfth Iṣfand. Āgar means fire and is supposed to have been the name of the father of Abraham. The Parsis consider it to be the name of an angel.
4 The Persians, both Muslim and Zardushtis, however, keep the festival of Naw-rūz at the Vernal Equinox, but not so the Indian Parsis: their festival lasts 20 days, commencing 5 days before the khamsa-yi mustariqa.
5 i.e., after Iṣfand (Iṣfandārmuz).
§ 62. Days of the Week.

(a) The days of the week are:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>شنبه</td>
<td>Saturday</td>
<td>1st day of Week.</td>
</tr>
<tr>
<td>پیک-شنبه</td>
<td>Sunday</td>
<td></td>
</tr>
<tr>
<td>دو-شنبه</td>
<td>Monday</td>
<td></td>
</tr>
<tr>
<td>سه شنبه</td>
<td>Tuesday</td>
<td></td>
</tr>
<tr>
<td>چهار-شنبه</td>
<td>Wednesday</td>
<td></td>
</tr>
<tr>
<td>پنج-شنبه</td>
<td>Thursday</td>
<td></td>
</tr>
<tr>
<td>جمعه</td>
<td>Friday</td>
<td></td>
</tr>
<tr>
<td>or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>or</td>
<td></td>
<td></td>
</tr>
<tr>
<td>آدینه</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) As already stated, the day begins at sunset: the night precedes the day. Thus, if an Englishman wishes to say "Sunday night" in Persian, he must say "Monday night" instead. 2

(c) A week is هفته hafta, from haft "seven": in Arabic مستَوِّع usbu' from ست و "seven" and هده sab' and sab'ah "seven."

(d) روز ریز in Persian and نهار nahār (pl. نهر nuhur) in Arabic mean "day", as opposed to night: شب shab * P. and layl "night time."

(e) Yawm پوم Ar., a day, has for its plural اسمٍ ایام ayyām "days, time season."

(f) Shabānā-ruz شیانه روز is the civil day consisting of 24 hours; "forty-eight hours' journey (by rail)" 5 would be "du shabānā rūz rāh ast."

(c) The longest night is called شب یلدā shab-i yaldā, and the longest day روز جوزار rūz-i jawzā.

In Kirman, the shortest day is called روز یکشنبه شوی rūz-i ishkamba-shūy, i.e., the day is so short that while one is washing a sheep's tripe (shikamba), the day is gone.

(d) The last six or ten days of cold before the نوروز Naw-rūz are called in the almanacs برد بر پُرسِمال sarmā-yi pir-zāl, 6 from a popular legend.

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1 The Zardushtis generally use آدینه Adīna (old Pers.) in preference to جمعہ Jum'a, the Muslim name.

2 Though the Muslims of India reckon in the same manner, many of them have also adopted the English idiom for speaking to English people: vide Philott's Hind. Man., p. 225. This sometimes causes confusion. The Muslim world was dark before it was light; therefore the night precedes the day. The Zardushtis, however, say the world "with God was from all time and has no beginning." With them the day precedes the night.

3 Used in writing.

4 Plural shab-hā and shabān: ليلة Ar. 'a night' has for its pl. ليلي.

5 It is hardly necessary to remark that there are no railways nor even roads in Persia. The toy railway at Tehran, about 4 miles in length, can scarcely be counted.

6 The Persian Almanac of 1902 gives the period of the barda 1st-ajūz from 11th to 17th March.
(e) In m.c., for Tuesday, Friday, and Saturday, the phrases *شُبّ چهار شنبه* shab-i chahār-shambā, *شُبّ جمعه* shab-i jam'a, and *شُبّ یک شنبه* shab-i yak shamba are used. Superstitious people do not commence a journey on these three days. Should a guest sleep at the house of a friend on the night of any one of the above days (English computation), he ought for luck’s sake to sleep the night following as well. This superstition has nearly died out.
CHAPTER VIII.

§ 63. Money.

(a) The following are the moneys now current in Persia.—Dīnār دینار a

imaginary and infinitesimal coin, used in accounts: there are 1000 in a qirān or qirān.

1 Shāhī شاهی = 50 dīnār.
20 " " = 1 qirān قرآن (or Qirānی), or yak hazār.
10 تومان Tumān = 1 tūmān تومان.

The tūmān is a gold coin (rarely met with). The qirān, and half qirān (دah shahī داه شاهی), and the du hazār دو هزاری or “two qirān bit,” are silver.

(b) Pūl-i safīd پول سفید “white money” is silver money, and Pūl-i siyāh پول سیاه “black money” is copper money or the nickel coins that have taken its place. Šannār, a corruption of مد دینار مد دینار, is a two-shāhī nickel coin (formerly copper).

(c) The following terms are occasionally used, though the values are not now represented by actual coins:

=Ghāz غاز = 5 dīnār.
Muhammadī محمدی = 100 dīnār = 2 shāhī.
Abbāsī عباسی = 200 " " = 4 " .

The (or پنامبادی (پنامبادی panāh bād پنامبادی) panāh bād is rather less than half a qirān; 23 = 1 tūmān تومان (10 qirān).

Chahār abbāsī a depreciated qirān = 16 instead of 20 shāhī.

Riyāl ریال = 1¼ qirān: originally the name of the Spanish dollar.

Qurūsh گروش or ghūrūsh, the Turkish piaster, value about 2d. of English money or 17½ shāhīs: the term is used in certain places though the coin may not be current. European gold ducats, called ماجر majar and

1 Also called صفح دیران ṣāhib qirān.
2 The gold du hazār is now worth 4½ qirāns.
3 This term was also applied to the nickel coins (introduced by Mužaffar-ud-dīn Shāh).
4 Yak ghāz bi-shumā nāmī-dīham “I will give you not a farthing,” the speaker probably not knowing the real signification of the word ghāz.
5 Properly panāh bād but pronounced and sometimes is incorrectly written with or without the gold coin of Kerman and Tehran panāh bād is five shāhīs, but in Yezd the term panāh bād is used for ten shāhīs.
6 Probably an Ar. pl. of تریش, the German groschen.
7 The term is used in Kerman—but the coin is not seen. Piasters are said to be current in Beluchistan.
MEASURES OF LENGTH.

§ 64. Measures of Length.

(a) yak jîq, "the distance a shout can be heard." 5
(b) mo'yi shutur (rare) "the breadth of a camel's hair."
(c) jaw, "a barley-corn's length."
(d) angusht, "a finger's breadth.

باهاغلي bâjuğli, are worth a little more or a little less than the tuman: they are rarely met with.

ليرة انگلیسی lira-ye Inglisî, and ليرة عثمانی lira-ye Ummanî, are the English and Turkish pound: the former (in 1901) = 51 to 53 girân.

ریال máníya, "the rupee," 2 fluctuates from 3½ to 3¼ girân.

Askinâs, a Russian bank note; also any cheque.

Barât, a cheque or bill of exchange.

Impiriyâl, "a Russian imperial (gold), present value 28 to 33 girân.

Manât, "a rouble" = five girân.

The above terms are not all current in every district.

(c) There is no postal money-order system in Persia. Money can be sent by post, insured, in a sealed bag 3 for 10%. Registered articles by post are called سفارشی sijârishî. Insured articles are sent only within Persian territory. A parcel is called تامنامه amânât or basta: بیمادار bîmâ kardan 4 "to insure." قابزیر qabz-i rasîd is "a receipt." يک کیسه or ساده تامنامه دادم yak kisa-yi (or surra-yi) sad tômânî bîmâ kardam, "I sent 100 tômân by insured post."

(f) For the system of keeping accounts by مکان, vide Woll. Eng.-Per. Dict. and also § 14.

1 Khâyâl mi-khânî ki yak bâjuğlî bi-man dâdî (m.c.) داده "do you think you have given me a vast sum for this?"
2 The revenue of Beluchistān is paid to Kirman in rupees at the rate of 2½ girâns a rupee, the merchant exchange being 3½ in 1902.
3 The insurance fee is called حقی القبض haqâq-e zamâna.
4 This term is only used in Persia for insuring within Persian limits to a foreign country این بسته را حقی القبض میدهم in basta râ haqâq-e zamâna mi-dîham. "I'll insure this."
5 This term is much used by the black-tent folk: yak jîq-i râh ast.
6 Also colloquially yak band nakhun: by the vulgar the word nakhun, "nail," is used for "finger."
a cubit, from point of the elbow to the tip of the middle finger.

قُدم qadam a short pace.

بُغل baghal, 'the space between the tips of the fingers of both hands when the arms are extended to form a cross with the body.'

یک سر yak sar, or یک قد yak qad (or کل kallāh), the ordinary stature of a man.

فارسگ farsang or فرسخ farsakh = 6,000 gaz = 12,000 qadam = 3½ English miles.

میدان اسب maydān-i asp = a vague distance, about half a mile.

In addition, there is the Turkish ell, ار钦 arshīn, much the same as the Persian yard.

Remark.—In Baluchistan, distance is estimated by the numbers of pairs of sandals made of the dwarf palm (phis) that will wear out in traversing the distance: they say yak phīs rāk-āst, du phīs rāk-āst etc.

(b) تسر تسر 2 is a word much used by the Afghans for a measure equal to about the joint of a finger. According to the dictionary it is a weight of 2 or of 4 barley corns; or the twenty-fourth part of any weight or measure, vide § 65 (d). [Ar. طُرُ ي ¹⁄₄ of a dānāq, the latter being ¹⁄₄ of a dirham and having the weight of a ʰaḇbāh.]

(c) ‘Arz عرض and تُول طول are the two words commonly used for "broadth" and "length": ُعَرَضَ (adv.) "by breadth" and طَوْلُ تُوْلَ (adv.) "by length."

(d) Shash gaz dar shash gaz "measuring six gaz each way (square), six yards square" (not six square yards); but shash gaz, murabba ْشَشْ گُرْمِق "six square yards."

§ 65. Weights.

(a) In Persia, as in India and Afghanistan, everything, liquids included, is sold by weight and not by measure.

گاندوم gandum, "a grain of wheat"; about 3 go to 1 ۸ nukhūd ³ weight.

---

1 Care must be taken to distinguish the difference in pronunciation between these two: in ی، the ی is not sounded, and the ی is pointed by faṭha. This measure is roughly taken to be the distance from the tip of the fingers of the left hand when the arm is extended to the tip of the nose when the head is turned to the right.

2 In the Anjuman-ārū-yi Nāṣirī, a dictionary of old Persian (Furs-i qadim), təsū is given as the equivalent of sū'at.

3 In India, grains of rice are sometimes used for weighing minute quantities of drugs. The lowest standard weight, however, in India is the ṛat, the seed of abrus precatorius, which in appearance resembles a small scarlet bean with a black spot on the end: it is used by goldsmiths, and weighs about 2 grains. In Persian works written in India the ṛat is called ۶۳ surkh.
WEIGHTS.

نکه, a small chick pea or grain of gram, said to weigh about 
\( \frac{1}{4} \) ounce = 3 gandum.

منقل misqāl = 24 nukhūd.

سیر = 16 misqāl.

عقیق (abbrev. عقیق, waqīyyah or عقیق) = 90 misqāl (about 14 oz. avoirdupois).

Tabrizi "a Tabriz maund" = 8 "vaqqa" = 720 misqāl (about 7\( \frac{1}{3} \) to 7\( \frac{2}{3} \) lb. av.).

Royal maund = nearly 2 Tabriz maunds (14\( \frac{1}{2} \) to 15 lb.).

man-i Ray or "maund of Rai" = 4 Tabriz maunds (about 30 lb.).

man-i Hashimi = 16 Tabriz maunds (about 116 lb.); this weight is only used in the South.

کبارار or "donkey load" = 100 Tabriz maunds (725 lb.).

چارک is the quarter either of a Tabriz or of a Royal maund.

The carat, qirat (br. qirrat) originally به چارک qirrat, is an Arab weight and equals about 4 grains or \( \frac{1}{8} \) of a misqāl: it is used for weighing jewels. The Arabs sometimes apply the word qirat to the \( \frac{1}{8} \) of anything; and colloquially they apply it to a measure of about an inch.

In Kerman—

<table>
<thead>
<tr>
<th>Unit</th>
<th>Persian</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nisf-i haft dirham</td>
<td>نبهف حقط درهم</td>
<td>( 10\frac{1}{2} ) misqāl</td>
</tr>
<tr>
<td>Haft dirham</td>
<td>حقط درهم</td>
<td>21</td>
</tr>
<tr>
<td>Pāndah sang</td>
<td>پانده سنگ</td>
<td>42</td>
</tr>
<tr>
<td>Si-sang</td>
<td>دوسي سنگ</td>
<td>84</td>
</tr>
<tr>
<td>Chārk</td>
<td>چارک</td>
<td>2 Si-sang</td>
</tr>
<tr>
<td>Nīm-man</td>
<td>نيم من</td>
<td>2 Chārk</td>
</tr>
<tr>
<td>Si-chārk</td>
<td>سه چارک</td>
<td>3 Chārk</td>
</tr>
<tr>
<td>Yak-man (Tabrizi)</td>
<td>چهار چارک (تبریزي)</td>
<td>4 Chārk</td>
</tr>
</tbody>
</table>

In Yezd, the sad dirham = 2 chārk. In Yezd, the word chārk is little used, panjāh dirham (etc.) being used instead.

(b) Water is measured by the sang سنگ, i.e. by a quantity sufficient to turn a mill. One sang of water بک سنگ آب (with or without izāfat) is supposed to be sufficient for one hundred کب, and a chārk is a fourth part of this quantity.

(c) Water for irrigation purposes is also borrowed or bought by the tascha or fascak ("a little cup"); i.e. a metal cup with a small hole in the

1 Persian for man Ar.
2 The word maund is the Anglo-Indian term for man, but the standard man of India is 80 lbs.
3 In Kerman یاشتا, forty of which go to 12 hours; also in Kerman 30 jurra go to 12 hours.
bottom is floated on water and the time it takes to sink is the unit of measure. For instance, if a cultivator borrows six tāsak of a certain channel, the whole of the water in the channel is turned into his ground for the time that the tāsak takes to sink six times. The tāsak is not a standard measure, but varies locally, according to the requirements of a village.

(d) Another vague term is کان dāng, which may be said to be the sixth part of anything. Property of all kinds is \(^1\) divided into six imaginary parts, each of which is called a dāng. An owner of \(\frac{1}{3}\) share of land, a room, or a horse would be described possessing "two dāng": an owner of the whole would say, "all six dāng are mine": "شش دانگ خانه مال ماست" shish dāng khana māl-i man ast.

---

\(^1\) But generally only houses and lands.
CHAPTER IX.

§ 66. The Verb فَعْل (fā'ul).

The verb “to be” (vide also § 68):—

(a) The simplest form is the affixed substantive verb:—

1. am (I) am ... ام (We) are. 
2. ائ (thou) art ... اید (You) are.

است [-ad] ast (He) is ... اند and (They) are.

(b) (1) These affixes may be joined to a pronoun, adjective, participle, or substantive, and sometimes to an adverb; and the same rules that apply to the written forms of the affixed pronouns [§ 31 (b), (c), (d)] apply in the main here. Examples: "he is a Sultan"; "he is a slave"; "we are learned"; "I am learned"; "I am a slave"; "we are"; "thou art learned"; "I am";

(2) The alif of the third person singular ast is frequently elided in contractions, as: دشمنانم راست (for در بینآست); دشمنانم راست (for در بینآست). After "ū and "i", this alif nearly always disappears, as: نیک، "he is a claimant."

(3) In the other persons, the alif can be retained or changed into "ت for euphony, as: در صحراء اند; اطلاعیه اند; ابتداه اند or ابتداه اند or در صحراء اند.

1 This affix is called mim-i یباه i ِتت فَعْل.
2 In classical Persian (and in India and Afghanistan) these are majhūl sounds em, ed.
3 The full form is generally used after final alif, as: Mulik az baraq-i pūs-i ra'ayā' and (Zubayr) "kings are for the care of their subjects"; رعابالبد (Sa'di) "kings are for the care of their subjects"; ra'ayā-yand might also be used in modern Persian.
(4) Alif-i maqṣūra sometimes becomes ی before ʿast, as: یُ مُعَیشُ ʿ, but better یُ مُعِیشُ ʿ. "he is Moses."

(5) After a vowel, the ی of the second person is preceded by a ۚ over a ی, as یکجاici, "where art thou?" In other words, two syllables ending and beginning with a vowel are coupled by a hamza acting as a hyphen.

(6) The final ۚ of Arabic words is, in Persian, sometimes written and sometimes not. If, however, an Arabic word ending in ۚ precedes the first person ۚام, the ۚmust be struck out to preserve the distinction between the singular and plural of the verb. Thus the plural of ۚشاعر shāʾir a poet is ۚشاعرān, but man ۚشاعر-ۚشاعر-ۚیام "I am the most poetical of poets": were the hamza retained, the word might be read ۚشاعرām.

(7) The contraction is generally observed in speaking and reading, even though it may be neglected in writing.

Remark—Ast است "is" and ۚعست "is not" are termed روطه or "copula." In the proposition, "Religion is indispensable to happiness," the copula is joins the subject religion to its predicate, the remainder of the sentence.

Any verb can be analyzed into the copula and a predicate; thus "lives," into "is" (the copula), "living" (the predicate).

(c) In the third person singular and plural, the euphonious ی need not be inserted: خوب رواست khūb-rūyast (poet.) or خوب رواست "(she) is fair-faced"; دانایست ۚدانأَ ۚدنیا ۚدنیا st or دانایست or دانایند or دانایند مā st (for وما است shumā-st (for ۚشما است),

Remark.—Vulgarly, instead of ۚعست است, -ۚ (pronounced e) is used as khēb-e "it is good"; ۚکی "who is it?"

(d) ۚTu ۚاست is contracted into ۚتست (or ۚنست) and is so pronounced even if written tu ۚاست. ۚکیاست and چیست are regular contractions for ۚکی ۚاست and چی ۚاست: کی است چی ۚاست چی ۚیهم "what are we?"; چم چی ۚیام "what am I?"

1 Kujā'ī is a native adjective "of what place"; نو کجاگی هسکی "of what place are you a native?" or colloquially کجاگی کجایی. This form is for کجاگی کجایی, which is not used.

2 Dānā-yast دانایست not m.c.

3 In modern colloquial, to the question یکجاگی کجایی "where are you?" the answer is ۚنیجا ام: ۚنیجا-ۚیام is considered vulgar). The correct reply is ۚنیجا hastam or ۚنیجا هم ۚینجا هسکم.

4 "who" = ۚکی. ۚکی, as well as ۚکی, signifies "who?": similarly, چم چی گی (perhaps contracted form of ۚچی چجی) is another form of چم. In modern Persian all forms are used.

5 Better چم هسکم.
As a rule, either the contracted or the full form can be used in writing; but in either case the contraction exists in pronunciation.

Similarly, the final silent ُ of other words sometimes disappears before است, as ُ barahnaُ 'he is naked.'

Note the following forms or contractions, etc., زيشت روبد "they are ugly": "thou art" banda-yi tu am "I am thy slave": banda-yi ُ Yam "I am his slave": mā banda-yi ُ "we are his slaves": tu mard-ي (vulgar for tu mard-ي hast-ي)

"Who are they?" ُ shān kiyand or ki and ُ ک ا, or kīstand ُ ishān kiyā-and (m.c.)

(e) The second person is called the yā-yi khīlābī "you" of address": with a final and silent ُ, or a final ي; it is written as a superscribed hamza, as: ُ ک کی, or ُ ک ُ ُ "who art thou?" kirmānī-ئ "art thou a Kirmani (an inhabitant of Kirman)?"

(f) The above suffixes form the six persons of every tense of the verb with the exception of the third person singular, when ast becomes ad.

(g) The negative form of the simple affixed verb is nearly obsolete, or else occurs only in poetry.

nayam "I am not" nayīm "we are not."

nay "thou art not" nayī "you are not."

nīst "he is not"

"But now you are above earth, not below!"

(O. K. 457 Whin.)

A villager sometimes says: ُ تر اینجایی یا اینجا نهی tu ُ injā-ئ yā ُ injā na-ئ "are you there (here) or not?" Villagers also use nayam ُ. ُ in regular use.

(h) In old Persian (imitated by ُ تاکنی), ُ است is found for ُ است.

§ 67. The Separate Substantive Verb.

(a) From an obsolete infinitive ُ hastan and ُ hastīdan "to exist," are formed—

"I am, or I exist" ُ hastīm "we are, etc."

"thou art, etc." ُ hastīd "you are, etc."

"he is, etc."

1 Or bandagān.

2 Vide p. 92, note 6: ُ کی is probably the more correct form, as ُ کی should mean thou art a king.

3 Vulgarly pronounced ُ نهی.
Hastam هستم, etc., is substituted for am ب whenver euphony requires it, or whenever the verb has to stand alone.

Gar man zi may-i mughâna mast-am, hastam
"Am I a wine-bibber? what if I am?"

(O. K. 331 Whin.)

Here hastam هستم is used as the verb has to stand alone: the ام am could not be repeated. Also:

دَنَامُ وَرَنَانِکِ هَسْتِ هَسْمُ

Man dânam u û, chunândki hastam, hastam.
"He knows, as well as I, my sorry case."

(O. K. 315 Whin.)

Hast هست is used for ast است when euphony requires the former, as:

in khâna chunân ki hast tâ šad sâl davân mi-kunad
in the garden of the thing he sent to me; if the کی ki of the garden be omitted, chunân ast ki

Hast هست also means "exists," as: Khudâ hast هست "there is a
God": Īsad hast هست "there is a God." Hast هست is also more emphatic than ast است, as: kishî râ khalal-fāst کشتي را خاليست "there is something wrong with the ship" (a simple statement) but to a denial the reply would be, kishî râ khalal-fâst کشتي را خالي هست کشتي را خالي هست "there is I tell you."

The above is the only tense now in existence.  

(b) The negative form of this tense is (by contraction) as follows:

نیستم "I am not"
نیستی "thou art not"
نیست "he is not"

(c) Probably, there was an ancient infinitive ūdan ایدن or īstan signifying "to be" from which one or more of the above tenses are derived. Sa'di says:

لائق قدر من آیتي که با زانی بر دیوار یاغی خرائمان همی رنکتی—
lâqîq-i qadr-i man ān-astî ki bâ zâgh-i bar divâr-i bâgh-i khirâmân hâmi-raftamî (Sa'dî) "it were fitting my dignity to be (I ought to be) strutting on the wall of a garden in company with a fellow magpie." ¹

صحبت گل خوش بє کی گر نیستی تشهیش خار suhbat-i gul khush bûdi gar nîstî ¹ tashhîsh-i khâr (Sa'dî) "companionship with the rose were sweet, were there no fear of the thorn." Similarly, Sa'di uses shunîdastam for shunîda hastam شنیده هستم "I have heard." Other instances occur in the old poets of this contracted form of hastam هستم (instead of am ام) with the Perfect tense.

¹ Zâgh is the English magpie, common in the gardens of Persia. The chough is called ژاغ. Here astî and nîstî are Past Conditional.
The Verb Transitive and Intransitive.

(a) The Persian verb is simple. There is but one conjugation and the so-called irregular verbs present no difficulty. Every Infinitive or masdar ( مصدر) ends in -dan or in -tan, and the ‘shortened Infinitive’ or third person singular Preterite is formed by cutting off the termination -an. All tenses zaman ² (زمان) ³ are formed quite regularly from the root or shortened Infinitive, and from the second person singular Imperative: the

[1] In India, lazimi (لازی) intransitive.

[2] Zaman "Tense or time"; masdar "Infinitive or source."

[3] The shortened infinitive is always identical with the third person singular of the Preterite.
persons are formed by the affixed substantive verb. Every verb has thus two stems. As in most languages, the Imperative is the shortest form of the verb. A few verbs are both transitive and intransitive.

It must be borne in mind that native grammarians do not consider the Infinitive a verb. "How can it be a verb," they say, "when it has no tense or time?"

(b) (1) There are two verbal prefixes ahu (or ب) and مي (or مه). The first is prefixed to the Aorist or Present Subjunctive (one and the same tense), to the Imperative, to the Preterite, and to the old Past Potential or Habitual tense that is formed by adding an indefinite ي to the Preterite. The second is prefixed to the Present (or Present-Future) to distinguish it from the Aorist, and to the Imperfect to distinguish it from the Preterite.

In the following example (poetical), ا is added to the shortened Infinitive:

\[ \begin{align*} 
\text{Bi-bāzuvan-i tavānā va quvvali sar-i dast} \\
\text{Khalāṣt panja-yi miskīn-i nātavān bi-shikast—(Sa'dī).} \\
\text{"By strength of arm and power of hand,} \\
\text{It is a sin to crush the poor and helpless."} \\
\end{align*} \]

[ Sar-i dast مردست is the end of the dast or fore-arm, i.e., the hand.]

\[ \begin{align*} 
\text{Dar kū-yi kharābāt magar bi-l(a)vān yāft} \\
\text{Ān 'umr ki dar sawma'ahā gum kardin?} \\
\text{(O. K. Rub. 339 Whin.)} \\
\end{align*} \]

In the following, to the definite future:

\[ \begin{align*} 
\text{Bar ānchi mī guzrad dil ma-nih ki Dajla bas-ā} \\
\text{Pas az Khalīfa bi-khwāhad guzasht dar Baghdād.} \\
\text{"Set not thy heart on that which passeth away; for the Tigris} \\
\text{Will flow on by Baghdād long after the Khalifas."} \\
\text{(Gul. Book 8, Maxim. 105.)} \\
\end{align*} \]

1 Called bū-yi zājīd. The same term is applied to the ا in such words as bi-juz بجز "except"; also in بجز در.

2 There is no difference in signification between مي and hamī مه; both are probably contracted forms of, or connected with, hamīشā; these can be joined to their verbs or written separately. In poetry this prefix is sometimes, by poetical license, written after the verb.
In the following, to the past participle:—

Ay dil hama asbāb-i jahān khvāstā gir
Bāgh-i tarab-at bi-sabza ārāsta gir
Vāngāh bar ān sabza shab-i chūn shabnam
Binštasta 1 u bāmdād bar-khāstā gir—(O. K.)

"Oh soul! lay up all earthly goods in store,
Thy mead with pleasure's flowerets spangle o'er;
And know 'tis all as dew that decks the flowers
For one short night, and then is seen no more!"

(Whin. Trans. Rub. 243.)

(2) It will thus be seen that the prefix mi (in old Persian also hamī) gives a continuative sense. It is, in poetry, even added to the Imperative with this continuative sense, as:

Gar rāhat-i jāvidān 1am' mi-dāri
Mi-ranj hamīsha va ma-ranjān kas rā.

(0. K. Rub. 15 Whin.)

(3) The prefix Ay is omitted in verbs compounded of an indeclinable particle and a verb, as: bar kāzīz "get up" from bar-khāstān: agar bar gardam "if I return," from bar-gashtān. Before verbs beginning with a  b (ب) the prefix is in modern Persian often written separately and not joined to the verb.

The verb būdan does not take the prefix Ay, nor does the Imperative of shudan.

(4) Very rarely do both prefixes occur together, as mi bāy and mi-bi-bāyad.

(c) The auxiliary verb2 būdan "to be" is slightly irregular, in that the Imperative is bāsh3 "be thou." The shortened infinitive is būd.

TENSES FROM THE IMPERATIVE (بمر)
Remark I.—The continuous Imperative is formed by prefixing mi or hamī. It is usually affirmative, but Qa‘āni uses it negatively also. Mi-bāsh (vulg. coll.), or hamī-bāsh (obs.) “continue to be or remain.”

Remark II.—The Present Participle (bašān “being”) and the noun of agency bašanda1 (bašanda “be-er”) are not in use.

II (A).—The Aorist or Present Subjunctive (يَرِى).

| Singular       | Bašham “I may be [or let me be].” |
|               | Bašāti “thou mayest be.”          |
|               | Bašād6 “he, she or it may be (or let him, be, etc.).” |
| Plural        | Bašim+ “we may be (or let us be).” |
|               | Bašād “ye may be (or Imperative, ‘be ye’).” |
|               | Bašand “they may be (or let them be).” |

In modern Persian this tense does not take the prefix 5. In old Persian it does.

II (B).—The following is an old form of this tense:

| Singular       | Buwam “I may be.” |
|               | Buwā “thou mayest be.” |
|               | Buwad6 “he, she or it may be” (or یا bādā or باد bād). |
| Plural        | Buwām “we may be.” |
|               | Buwād “ye may be.” |
|               | Buwand “they may be.” |

1 Bašanda (plural bašandagan) is a substantive signifying “an inhabitant”; .getModel is commoner in modern colloquial, as: یش‌ان یل bāšanda, or یشان کرمانی یستند. Bašandagan, in India یش in the Persia in writing, only when the author is avoiding Arabic words.

2 This mim as a sign of the first person of the verb is called mim-i mutakallim.

3 Bād or bādā or buwād or buwad and buwā the Precautive or Optative are still in use; (in m.c. bād and buwad). Bašhad is not used as an Optative, &c.

4 Classically (and in Afghanistan and India still) these terminations of the first and second plural are em, ed; majhūl sounds.

5 The Afghans use this tense in speaking. Note that 5 is pronounced both like a w and a v. In m.c. یا bād and bād bād bād are both used.

6 To be distinguished from the third person singular of the Preterite بون bū́d.
III.—The Present Tense ( زمان حاصل) (in Modern Persian also a Future).

1. **mi-basham** "I am (or will be)."
2. **mi-bashi** "thou art."
3. **mi-bashad** "he, etc., is."

1. **mi-bashim** "we are."
2. **mi-bashid** "you are."
3. **mi-bashand** "they are."

The prefixes *mi* or *hami*, written separately or joined to the verb, are used with this tense in writing in modern as well as in old Persian.

Remark.—Me-buwam می‌بوم is an old form of this tense.

TENSES FROM THE SHORTENED INFINITIVE:—

IV.—The Preterite ( ماضی مطلق).

1. **budam** "I was."
2. **budi** "thou wast."
3. **bud** "he, etc., was."

1. **budim** "we were."
2. **budid** "you were."
3. **budand** "they were."

V.—The Imperfect, etc. (ماضی نا نام.

1. **mi-budam** "I was or used to be."
2. **mi-budi** "thou wast or used to be."
3. **mi-bud** "he, etc., was or used to be."

1. **mi-budim** "we were."
2. **mi-budid** "you were."
3. **mi-budand** "they were."

This tense is also used as a Past Conditional agar **mi-budam** "if I had been, etc., etc.," and sometimes as a "Future Conditional."

The Preterite, **budam**, however, is generally used, especially in speaking, instead of the Imperfect.

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1 In poetry often contracted into دد bud

* Dar khwāb budam marā khirad-mand-i guft
  * * * * *
  * May khur ki bi-zir-i khāk mi-ba-yad khut.*
  * (O. K. Rub. 51 Whin.)

2 می or hamی; hamی is obsolete or poetical with the Imperfect of budan. Except in the Continuous Imperative, vide § 68 (b), foot-note, *mi* is not prefixed to this tense in modern Persian.
VI.—The Past Conditional or Habitual (ماضي تهذیبی).

THE VERB TRANSITIVE AND INTRANSITIVE.

1. ْبودَمَهُمُيَا ْI would have been or used to be.’
2. ْبَعِدْيُهُمُيَا ْI would have been or used to be.’
3. ْبَعِدْهُمُيَا ْI would have been or used to be.’

Singular

VI.—The Past Conditional or Habitual (ماضی تهذیبی).

1. ْبودَمَهُمُيَا ْI would have been or used to be.’
2. ْبَعِدْيُهُمُيَا ْI would have been or used to be.’
3. ْبَعِدْهُمُيَا ْI would have been or used to be.’

Plural

VI.—The Past Conditional or Habitual (ماضی تهذیبی).

1. ْبودَمَهُمُيَا ْI would have been or used to be.’
2. ْبَعِدْيُهُمُيَا ْI would have been or used to be.’
3. ْبَعِدْهُمُيَا ْI would have been or used to be.’

Remark.—This tense is obsolete in modern colloquial, but is still used even in speaking by the Afghans and Indians. In old Persian, the prefix me or hame is also added. It will be noticed that the majhûl sounds of the tense have been retained in transliteration. A modern Persian, however, would give the vowels the majhûل sounds. The second person singular and first person plural are very rarely used, and the second person plural is, perhaps, not in existence.

VI.—The Definite Future ( المستقبل).

The verb رواستن khwāstan1 ‘to wish, desire,’ has for its Imperative رواسته khwāh. Its Aorist is in consequence رواسته khwāham.

The Definite Future of all verbs is formed by conjugating the Aorist of رواستن khwāstan with the shortened infinitive.

VI.—The Past Conditional or Habitual (ماضی تهذیبی).

1. ْبودَمَهُمُيَا ْI would have been or used to be.’
2. ْبَعِدْيُهُمُيَا ْI would have been or used to be.’
3. ْبَعِدْهُمُيَا ْI would have been or used to be.’

Plural

VI.—The Past Conditional or Habitual (ماضی تهذیبی).

1. ْبودَمَهُمُيَا ْI would have been or used to be.’
2. ْبَعِدْيُهُمُيَا ْI would have been or used to be.’
3. ْبَعِدْهُمُيَا ْI would have been or used to be.’

Remark.—This tense is seldom used in modern colloquial, the Present tense taking its place on all occasions: it appears to be dying out. It is, however, still used by the Afghans and Indians, who seldom use the Present tense for the Future. By Persians it is used in correct writing. The people of Kāshān are said to use it freely in speech.

VIII.—The Past Participle (اسم منفعل) is formed by adding ١ to the shortened Infinitive: روده būda ‘been’ or ‘having been.’

IX.—The following tenses are derived from the Past Participle:

The Perfect Tense (ماضی گزینه).

1. ْبودَامْهُمُيَا ْI have been.’
2. ْبَعِدْيُهُمُيَا ْI have been.’
3. ْبَعِدْهُمُيَا ْI have been.’

Note that the ١ is silent.
THE VERB TRANSITIVE AND INTRANSITIVE.

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1. būda-im "we have been."

2. būda-īd "you have been."

3. būda-and "they have been."

Remark I.—In poetry the final ی of this tense is sometimes omitted, and the verb contracted into one word, thus: būdast.

Remark II.—Note that the full forms of the affixed substantive verb are written after the silent ی, vide § 66 (a) and (b). Note the form of the second person singular; § 66 (e).

X.—The Pluperfect Tense (مافي بعيد) not in use.

(Būda būdam, etc.)

XI.—The Future Perfect (ماشي شگي): (with "agar" Perfect Subjunctive).

1. būda bāsham "I shall or will have been";

   "I must have been."

2. būda bāshī thou " "

3. būda bāshad he, etc. " "

XII.—By adding to the Infinitive a ي, called by grammarians the ي of fitness, a future participle or substantive of possibility is formed, thus būdanā "what was to be, or to happen"; plural būdanā-hā:

بدر لسوج نشان بودنها بودست
Bar lawḥ1 nishān-i būdanā-hā būda ast.

"'Twas writ at first, whatever was to be.'

(O. K. Rub. 35 Whin.)

(d) Bād, and in poetry bāda is an Optative or a Benedictive form, umrat darāz bād "may thy life be long." Buvād (old) is another form of bād. The phrase (modern colloquial and classical) har chi bād is another form of bād.

The phrase (modern colloquial and classical) har chi bād is another form of bād.

1 Lawḥ the tablet upon which, according to Mohammedan belief, the transactions of mankind have been written by God, from all eternity.
(e) *Mabādā* (or *mabād*) "let it not be; by no means; away; God forbid; lest" may be treated as a conjunction. (Note that, contrary to custom, the prohibitive ∞*ma* is retained with the third person Precautive).

In modern colloquial, the phrase *barāy-i rūz-i mabādā* signifies "for a rainy day, for a day God forbid that it should come."

(f) *Nīst u nā-būd kardan* (lit. to make 'is not' and 'was not') signifies "to destroy utterly."

(g) It will be remarked that there are three forms of the Present tense of the verb "to be." In modern Persian there is no difference in their signification; thus, "I am always here" could be rendered equally in modern Persian by *man hamisha īnā mī-bāsham*, or *hastam*, or *am*, from *hamish* of *bi-šam* or *ebjud* or *hastam*.

(h) *Chi būde* (or *būd*) (class *čēh* bud) means "Oh that! would that!"; *čēh* budet kē ān *ān* dirakht rā bīdānistame *ki* kijā ast (Sa’dī) "Oh that I knew where that tree was to be found."

(i) In modern Persian, the Preterite of *būdan* is generally used for the Imperfect and the Past Conditional; thus *agor dar ān waqt ānā mī-būdam marā hājat-i gābr name-būd* (Afghan) "had I been present then, I would have had no need of a grave (for I would have been buried in the ruins)"; in modern Persian, *būdam* and *būd* (without the prefix *mī*) would ordinarily be used here.

(j) In modern colloquial, the Imperative *bash* is used for "halt, stand still," or "wait." *Mī-bāsh* (or *bās*) (m.c.) is also used for "stay here." Compare:—

<table>
<thead>
<tr>
<th>Standard</th>
<th>Modern Colloquial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṣamāna kā hadj-e kāh-e rān yūsh j-e dī-ghar dāl az magāh-e Paš-e Resht</td>
<td>Ṣamāna kā hadj-e kāh-e rān yūsh j-e dī-ghar dāl az magāh-e Paš-e Resht</td>
</tr>
<tr>
<td><em>Yak-</em> imruz kām-rān bīnī</td>
<td><em>Dīgar-</em> rā dīl az mujāhada rīsh</td>
</tr>
<tr>
<td>Rūzgāh bāsh tā bi-khwurad</td>
<td>Khāk maghāz-i sar-i khāyal-Andiš— (Sa’dī)</td>
</tr>
<tr>
<td>&quot;One to-day you may see successful, Another broken-spirited from striving; Wait a short time till the grave Swallows up their fancy-weaving brains.&quot;</td>
<td></td>
</tr>
</tbody>
</table>

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2 *gh* for *g*; note that the final *r* in the former is aspirated. Another, and probably the correct, reading is *ruzak-* (dimin.).
The Afghans still use the present tense of *būdan* in the sense of "to dwell, live."

(j) Some verbs are both Transitive and Intransitive, as:—*āmikhtan* "to mix, be mixed"; *rikhtan* "to publish", *dūkhtan* "to pour away, be poured away, etc."; *āngikhtan* "to stir up, rouse"; *āmūkhtan* "to learn, teach"; *sūkhtan* "to burn"; *āvakhtan* "to hang"; *gūshūdan* "to open"; *gusistan*, *gush* "to break"; *payvastan* "to join"; *pūshīdan* "to hide"; *afīrkhtan* "to kindle, inflame"; *afīrsūdan* "to freeze, congeal"; *afṣūdan* "to increase"; *khastan* "to wound, be tired, etc."; *māndan* "to remain" (in Afghan Persian also transitive "to place," vide § 81).

§ 69. **Active Voice** (*عِبَة مَعْرُوفَة*)

The following is a conjugation of the regular transitive verb *kandan* "to dig, root out, etc."

(a) **Infinitive** (*اسم مصدر*). *kandan* (the Infinitive can also be used as a noun): negative Infinitive, *nā-kandan* or *nānān*; *kandnān* (indeclinable). Noun

(b) **Imperative** (*اسم فعل*). *kan* "dig thou, etc." (or *bi-kan*). Past Participle (*اسم مفعول*), *kanda* "dug" or "having dug." Present Participle (*نَكَّان* (اسم حالِم*). *kanān* "digging" (indeclinable). Noun

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1 *Mushtarik*, i.e. "shared, common."
2 In modern colloquial, Transitive only.
3 In modern colloquial, *afīrāda* (with *shudan*) only used.
4 In modern colloquial, Intransitive only.
5 i.e., of which the agent is "known."
6 *Sarf* "conjugation," *ṭaṣrif* *kordan* "to conjugate." In India, *gardān* is used for a "conjugation."
7 For the Infinitive as a verbal noun, vide § 115 (h), and (r) Remark.
8 *Sīgha-yi amr* "Imperative mood," also called *amr-i mujarrad* to distinguish it from *amr-i mudāmi* "the Continuous Imperative." The second persons are called *amr-i hāsir*, while the third persons of the Aorist or Present Subjunctive *bi-kandan* "let him dig" *bī-kandān* "let them dig," are *amr-i ghabāb*.
9 In such sentences as *bīn kar kordet* *zaft*, which equals *kar kordet* *zaft*, this Partici ples called *māsī-yi matūfī* (مصَّمِي مَعْطَوْنِي), the final *b* being considered the equivalent of the conjunction *va*.
of agency (ناعل) كندنا "a digger" (declinable). Noun of Possibility or Future Participle كندن "that is to be dug up, fit to be dug up"; plural كندنها "things that are to be dug up, or are fit to be dug up."

I. Aorist or Present Subjunctive (muzāri’).

كنم or بكنم kanam or bi-kanam "I may dig up" (or "let me dig up") or بكني kanâ or bi-kanâ "mayst thou dig," etc.

Remark I.—The termination of the 1st person of the tenses of transitive or intransitive verbs is styled by grammarians mim-i mutakallim (مکلام).

The suffix am [‘vide’ § 66 (a)] is termed mim-i isbâl-i fi’l (ميم إبل فعل), as in shādmān-am "I am rejoiced."

Remark II.—In old poetry a pleonastic alîf is sometimes found at the end of the third person singular of this tense.

II. Present (zamān-i hål).

ميكسم mī-kanam "I dig up, or am digging up, etc. (also I will dig up)."

Remark.—Present tenses can also be formed by prefixing participles or a verbal adjective to the verb "to be."

III A. Imperative (ṣīgha-yi amr). kan or بكين 2 kan or bikan "dig thou."

كنيد or بكين ضد kanâd or bi-kanâ'd "dig ye."

The other persons are identical with the Aorist.

Remark.—If the initial letter of the Imperative has zamma for its vowel, the vowel of the prefix â may also be changed to zamma, as: bu-guzâr or bi-guzâr. Such contractions as bugzâr occur in poetry and in modern colloquial, vide § 72 (a).

III. B. The Continuous Imperative (amr-i mudāmî). mī-kan (class.), or هميك hamî-kan (class.), or هميك بك hamî bi-kan (class.) "continue to dig up; keep on digging.” In modern colloquial هميك بك hay bi-kan is used.

1 the real or regular Active Participle as distinguished from Adjectives and Compound Adjectives that have the sense of a Past Participle.

2 In modern Persian the prefix â is nearly always used with the Imperative. It is, however, generally omitted before شر shaw the Imperative of شن, and always before البس the Imperative of بودن, and often before kun “do.”
ACTIVE VOICE.

Remark.—The Precative kanād كناد "Oh that he may dig" is classical, and confined to the third person singular. In old poetry, however, other persons are found. [Mabāda مبادا is both classical and modern colloquial.]

III. C. Prohibitive Imperative (‘vide’ sīgha-yi amr-i nahl صيغة امر ناهي).  

1 ma-kan "dig not up (thou)."  
2 ma-kanīd "dig not up (ye.)."

(The remaining persons are identical with the Negative Aorist.)

Remark.—For an example, in classical Persian, of the Past Subjunctive used as a Continuative Imperative, vide § 125 (j) (6).

IV. The Preterite (māzī-yi muṭlaq ماضي فقطي).

kandam "I dug up."

This tense, in writing, when affirmative, frequently takes the prefix أ for euphony only.

V. Imperfect 8 (māzī-yi istimrārī ماضي استمراري).

hamī-kandam, or mī-kandam "I was digging, I used to dig up."

(This tense is also used in past and future conditions.)

VI. The Past Conditional or Habitual, or the Optative 4 (ماضي استمراري.)

kandame (class.), or rarely me-kandame and hame-kandame, vide § 68 VI.

Remark.—This tense can take the prefix أ. The second person singular is rarely used, and the second person plural, perhaps, does not exist. The first person plural is rare and, perhaps, should not exist; vide Remark, § 68 VI, Remark.

VII. Future Definite (mustaqbil مستقبل).

khwāham kand "I will dig up."

The prefix أ is sometimes added to the auxiliary خواهم khwāham in this tense. In poetry, the full and not the shortened form of the Infinitive occurs; vide also § 80.

1 In modern colloquial أ is preferred, being less peremptory.

2 A classical form of the third person singular is formed by adding alif-taḥsin as rafṭā (for raft). Sa’dī frequently uses جفتا ḡufṭā, which is also m.c.

3 When preceded by agar this tense is called ماضي شبتي māzī-yi sharṭī.

4 When preceded by ک ش kāsh کاشکی kāshki, etc., this tense is called ماضي نباني māzī-yi tammanāṭi. The same term appears to be applied to the Imperfect and Pluperfect when preceded by kāsh, etc.
VIII. The Perfect (māzī-yī garīb). (ماسی گریب)

kanda am "I have dug."

In the third person singular the ast is often omitted, thus for kandastī ast.

Remark.—An old form of the second person singular is kandastī (for گنداستی kanda-i) and a contracted form of the third person singular is kandastī [vide § 66 (d)]; perhaps the other persons occur, but if so they are rare. In a rarer form still, a گنداستی is found affixed to the auxiliary of the Perfect. This form seems to be always Conditional.

IX. Pluperfect (māzī-yī ba'īd). (ماسی بعید)

kanda būdam "I had dug up."

This tense is also used in past conditions, in modern Persian only.

Remark.—A little-used form of the Pluperfect, used in Conditional and Optative clauses, is: kanda būdami, i.e., to the Past Participle of a verb, the Past Conditional or Habitual of būdan, instead of its Preterite, is added. Example: ay kāsh az avval Khudā rā parisīda būdami.

X. Future Perfect or Past Subjunctive (māzī-yī shakki). (ماسی شکی)
kanda bāsham "I will have dug up; must have dug up; may have dug up."

This tense is also used as a Past Subjunctive.

(c) The following tenses are rarely used:

(1) Continuative Perfect me-kanda ast (m.c.) "he has been digging up"; the Imperfect is ordinarily used for this tense, vide § 125 (t).

(2) (agar) kanda me-būdam (old) "(if) I had dug" the Imperfect or Pluperfect is generally used instead of this tense, which is of doubtful accuracy and is not used by Persians.

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1 The second person is written گنداستی and also (but rarely) گنداستی.
2 This tense is also called māzī-yī ihtimāli, and māzī-yī maznūn, and māzī-yī māshkūr, or tāshkūr) from hamāli = "imputing," zann = "thinking, suspecting" and shak = "doubting."
3 Or kanda būdame (not used in modern Persian, and rare in old Persian): me-kanda būdam is another form:

Qāzī-i tanhā shab-i mī-rafta būd.
Sū-yi bustān did duzd-i hamchu did.
"One night a Qazi was going alone towards a garden.
When he saw a thief (pass him) like smoke."
**Remark.—** In the following example (m.c.) \( \text{agar nishista būdīd kār sākhta namī-śud} \) "if you had remained sitting still, nothing would have been found" the Past Participle of the intransitive verb is considered an adjective and not part of the verb; both verbs are, therefore, correctly in the ordinary Imperfect to express a supposition.

(3) कन्दा मिस्याश्द. According to Forbes, "Let him continue digging." I am unable to find any examples of such a tense. Such an expression in modern Persian would be taken to mean "it is kanda" (engraving), just as the Arabic 

\( \text{nugra mi-bashad} \) signifies "it is silver."

(4) कन्दा खौड़े बौद्र. This tense is used by the Afghans and sometimes by the Persians. It is of doubtful accuracy. For example, vide § 125 (j) (3).

(5) कन्दा बूदा आम "I must have dug." This tense, which is also of doubtful accuracy, is used in modern Persian. For example, vide § 125 (j) (5).

(f) The third person singular of the Aorist may be made Optative or Benefactive, by lengthening the *fatha* of the final syllable; thus 

\( \text{मूर्त्त्व बुवाड} \) बुवाड or बूद बाद: कन्दा kanad becomes कनाड, "Oh that he may dig!" : 

\( \text{Gūyand marā ki Īzd-at tauba dīhād} \) गुयंड मूर्त्त्वा की आउट तपम अव दीहान "They say 'may Allah aid thee to repent'"! — (O. K. 172, Whin.)

(g) Paraphrases of some of the tenses can be made by prefixing Participles, Persian or Arabic, and Verbal Adjectives, to the verb 'to be,' as:

\( \text{khwāhān-ī an būd ki} \) (m.c.) "he was desirous of—";

\( \text{raftanī hastam} \) (m.c.) "I am about to go";

\( \text{murda ast} \) (m.c.) "it is dead" (also "he has died");

\( \text{aū tālib-i 'ilm ast} \) "he seeks after knowledge";

\( \text{mālām ast} \) "it is known."

(h) To be about to do a thing, can be expressed as follows: 

\( \text{Dar sådād-i (or khwāl-i) raftan būdam} \) or dar sharaf-i raftan būdam दर चूक (ज्वा चूका) दर चूक बूड़म दर चूक (ज्वा चूका) दर चूक बूड़म "I was on the point, eve of, departure"; also in modern colloquial by, \( \text{mā-khwāhad bi-ravād ki} \) "he is on the point of going when—:

\( \text{u dar kār-i murdan ast} \) (m.c.) "he is dying";

\( \text{dār kār} \) (m.c.) "he is dying"; 

\( \text{dār kār} \) (m.c.) "he is dying";

\( \text{dār kār} \) also means to be actually engaged in) दर चूक ज्वा चूक बूड़म दर चूक ज्वा चूक बूड़म "I was on the point of approaching her and jumping over the wall when—" (Trans. of Haji Baba, Chap. XXIII);

\( \text{fāz gīhān āstā az dīwar būdām} \) फाज गीहान ज्वा चूक की az dīwar būdām की "I was about to leap over the wall." (Tr. H. B. Chap. XXIII).

(i) The Imperative can also be expressed as follows:

\( \text{Izār dast-i tu takān na-khwurād} \) "don't let your hand shake";

\( \text{ma-gūzār ki bi-yuftād} \) "don't let it fall";

\( \text{bu-gūzār biyāyād} \) "permit (him) to come";

\( \text{bu-gūzār bāshad} \) "let it alone."

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1 This *alif* is called *alif-i duʿā* or *alif-i tamannā*. 
VERBAL ADJECTIVES.

Gū גע "say, suppose, let" (Imperative of guftan) occurs in writing with much the same signification as bi-guzār.

Gū-ki גע (conjunction) "although."

Remark I.—The Preterite Potential トウスケ サ ト (vide §77) is called the māzi-yē imkānī or māzi ma'āl-qudrat (Masāyi me alzdrdt, or Masāyi me gkānī).

Remark II.—Sarf-i șagīr (صرف صغير) is an Indian term applied to running through the moods and tenses of a verb, giving the Infinitive, the third person singular of the Preterite, Imperfect, Pluperfect, Future, Aorist, and Present, the second person singular of the Imperative and the Negative Imperative, and the Present and the Past Particibles.

Sarf-i șabīr (صرف كثير) is conjugating a verb in all its Persons, Moods and Tenses, in both voices. This term, too, is Indian.

§ 70. Verbal Adjectives.

(a) From the Imperative stem of some verbs a Verbal Adjective (or Substantive) with the termination ְא is formed, which differs little in signification from a Present Participle, thus:—didin "to see," Imperative ְא "see thou," verbal adjective ְא "seeing, clear-sighted" (plural ְא (classical)); ְא "blind" or "a blind man"; ְא "to get sight, recover sight."

Dar kargah-i kūza-gar-ī raftam dūsh, Didam du hazār kūza gūyā u khāmūsh.1

"Once in a potter’s shop, a company Of cups in converse, did I chance to see."

(O. K. 283 Whin.)

Vide also examples in § 43 (r).

Similarly, from ְא ְא "holding fast; a possessor, a lord, rich" (m.c.): from גס "justan and גי or גי, comes גי "seeking"; from גס "to be worthy" comes, גסי: and from גס ְא "guftan and גי, comes גי "speaking, etc." For an example of גי and גי ְא, vide’ § 77 (e) and Remark.

Pazīrā پذیرا has a Passive as well as an Active sense. Some of these Verbal Adjectives are not declinable, and are equivalent to Participles.

(b) A few nouns have a similar termination; thus from גש ְא "broad" comes גש "breadth"; from גש ְא "clear,

1 Poetical for ְא khāmūsh.
§ 71. Negative Verbs.

(a) Fi'il-i nafi نَفِيِ الْفَتْنِ negative verb and Fi'il-i nahī نَاهِ prohibitive verb. The Negative prefixes are: (1) ُن or ُم mā; (2) ِن or َن nā; and (3) ِنā. The prefix ُن is always omitted when the verb is negative, as: بِنَأ "let me see"; بِنَى "let me not see."

(b) ِم is used with the second person singular and plural only of the Imperative, and with the Negative Precative, as: مَبِيرِس mā-purs "don't ask"; مَكْيَد ma-kunīd "don't do"; and (with the Precative Aorist) مَبِنَاد ma-bīnād "may he not see." It is always joined to its verb in writing, and in compound verbs immediately precedes the verb itself, as: دَسْتُ مَزَن دَمْسَتُ مَزَن "don't touch"; vide also Remark to (e). The benedictive forms مَمَانُد mā-mānīd, مَكَنَّا, etc., are sometimes used in m.c.

Remark.—The ِم occurs in the conjunction مَبَت or مَبَتَ (the Optative of بُتُ) as also in the adverb مَا "but, perhaps," which is compounded of ِم and اَ غَر.

(c) In modern colloquial, however, ِم is falling into disuse; and ِنā is generally used instead, as it is less imperative and therefore civil.

(d) ِن is correctly prefixed to all the tenses with the exceptions of the second person singular and plural of the Imperative [vide (b)], and in modern colloquial it is even prefixed to these also. It is also prefixed to the Past Participle, and to the Shortened Infinitive as well as to its full form, as: بِنَأ كَرَتُ na-kunīd Khudā na-karda bad مَبِشَرَ (m.c.) "don't do this (God forbid it), it may not turn out well." It can, in writing, be joined to the verb or be written separately.

(e) The ِن immediately precedes the verb or its prefix ِم. Example: نَعْتَ "he did not say"; نَمَيْيُر "I do not say."

If, however, the prefix be ِمُم, and not ِم, the negative is prefixed to the verb, as: حَمَي مَيَا "I don't go."
Similarly, in compound verbs, the ए follows the prefix, being joined to the verb itself, as: दस्त बर नमी दारीइ “won't you remove your hand?” or “won't you cease doing?”: अगर बर नागर्दम “if I don’t return”; हर्फ नाज़िदम “I did not speak,” vide § 85 (c).

Remark.—The same rule holds good for ए, as: वा माइसट “don't stand still.”

(f) This rule is sometimes broken in poetry, and by the Afghans in speaking, as:—

चौर लियसट दृशिय स्मांह सुरदक ज़ख़्द Fresn निसट दर इन ज़माना ज़ुद-़ी जिक्हिरद
जूज बि-जिरद इन ज़माना बर मि नाकहिरद.

“Small gains to learning on this earth accrue,
They pluck life’s fruitage, learning who eschew.”

(O. K. Rub. 224 Whin.)

(g) ना नाँ occurs only in compounds, as: ना-दिदा (adj.) “unseen”;
“blind”; अव इन मनाल्ट ना-ख़वाहान एस (local and incorrect) “he does not want to do it.”

The Infinitive being considered a noun, the Negative Infinitive is often treated like a compound, and formed with ना, seldom with है. In modern Persian, however, ना है is preferred to ना ना.

In नियसट और नाबोद कर्दन, the बॉर is probably considered a shortened Infinitive, or a verbal noun.

(h) In Persian, two negatives are sometimes used where in English one only is correct, vide § 123 (b) (5) and (e); also for the negative verb with दिच्च हिल्च, vide § 39 (d) (1), (2), (3) and Remark. For the negative after a verb of prohibition, vide § 122 (n).

(i) With the auxiliaries बयाद बाद, etc., the negative is sometimes added to the auxiliary and sometimes to the principal verb, as: बयाद कि नाकुनाद नाबाद रफ़ नाबाद बिकुनाद; बयाद बिकुनाद बयाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद; बिकुनाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद बिकुनाद (Tr. H. B., Chap. VI) “why shouldn’t the dispute be legally settled (as there is a Mulla present) ?”

(j) कामम and अंदक, usually in poetry, can give the idea of a Negative, as:—

पस और पियस चौर आनावम भकी एस फौज अंदक एस.
Chandān ki justand kamtar yāftand (Gul.) "in spite of their diligent search they couldn't find him," or "the more they searched, the less they found him."

Vide also § 121 (b).


(a) When the Imperative of a verb ends in ی, this letter sometimes differs in pronunciation in the Imperative and in the other tenses. If the ی of the Imperative is pronounced ی, it becomes ی before ا, as: ں shaw1 "become, go" (Imperative of shudan), ں shavam, Aorist; رو raw (or ro) "go" (Imperative of ہینا raftan), رو ravam, Aorist; دوان davan "to run" (Imperative دو daw), Aorist davam ں.

If the ی of the Imperative is pronounced ا, ا is inserted for euphony, as: ں guftan "to say," Imperative ں bigū "say," Aorist ں bi-guyam. The latter rule also holds good when the Imperative ends in ا, as: نامودان, نما namā "to show," Present ں mī-namāyam. Such verbs have two forms of the Imperative, one with and one without the ا, as: جستان "to seek," Imperative ں جی jū or ں جی jūy; guftan "to speak," Imperative ں گو or ں گو guy (classically go or go,e); نامودان, نما namā named or namāy.

(b) As stated in § 68 (b) (3), the prefix ا is omitted in verbs compounded of an indeclinable particle and a verb.

(c) If the verb begins with अलिफ without madda, this letter is generally changed into ی after the prefixes ن, ے or ا, for the sake of euphony, as: "he threw," (also written ں maddākhut, "he did not throw," by-yuftam: "I may fall," نبی "consider," mayangār, مینگارہ.

(d) If the verb begins with an अलिफ marked by a madda ( ), the अलिफ remains, the madda of course being rejected: بکار "he may bring"; بکار "let him bring"; بکار "do not bring."

(e) In poetry, the ا often unites with the verb, as: نام mad (for nayāmad) "he came not." This license is often taken by 'Umar-i Khayyām. The contraction occurs in modern colloquial also.

(f) The accent of the verb falls on the last syllable of either stem, except there be one of the prefixes ا, ا, or ا, or the verb be a compound with

---

1 In the modern language, both ں shaw and ں bi-shaw are used, but the latter is less common.
2 Indians, especially Punjabis, have a passion for using ی: they intrude it after every अलिफ or یा.
3 In و ما مایست this euphonic ا is always omitted.
a preposition or an adverb;¹ in the latter cases, the accent falls on the prefix or the prefixed preposition, vide § 21 (a) and (b), (1) to (4).

§ 73. Interrogative Verbs.

(a) Interrogation is usually expressed by the tone of the voice.² It is also expressed by prefixing to the question یا āyā "whether?" or مگر magar "but?" or by suffixing the words لن‍ا ya na "or not?". Examples: رفتا اس‍ت yā na? "has he left the place or not?"; آیا فارسی دی نی magar murda ast ki ہارف namī-za‍ناد "is he dead that he doesn't speak?"; magar divānā-ی? "are you mad?", or "I fancy you must be mad."

In modern colloquial, یا āyā is seldom used, مگر magar usually taking its place. Interrogation magar is both positive and negative, and is used idiomatically at the beginning and end of short exclamative phrases. Examples: مگر شراب خورده magar sharāb khwurdī? "I think you have been drinking," lit. "but have you been drinking?"; رفتا magar? "you went there, didn't you?" (a sly question).

(b) گی ki followed by yā na ب‍ا‍‍ن‍ا‍‍نā also signifies "whether or not," as: نی‌کی دامن کی مورده ast yā na "I don't know whether he is dead or not"; the yā na at the end cannot be omitted.

Remark I.—Interrogation is of course also expressed by the interrogative pronouns or adjectives, as: چند چند āyā "how much?", or by the interrogative adverbs, as: کو کو or کج‍ا کج‍ا "where?"; چی چی sabāb "for what reason, why?"

Remark II.—A simple question with the object of obtaining a direct answer is called استیفم استخدیاری istifām-i istikhbārī. If the question indicates negation, as in, کی می‌گوید کی خیال؟ ki mī-ghyād ki khayāl-i safar dārad? "who says he is thinking of going on a journey?", it is called استفم اتکاری istifām-i inkārī. If the question expects the answer "yes," it is called استفم امری istifām-i iqārī, as in: آست یک‍یک "Am I not your Lord?"

¹ Examples: 1. bar dāshtan, 2. baz gashtan.
² In negative interrogation as نی‌روی nemī-rāvī "won't you go?" the nūm is styled nūm-i istifām-i nafy (نون استفم نفی). vide § 71 (a) foot-notes (2 and 3). This negative interrogation can imply assertion, as: 3. نوی بیدني که گاوین در یل زار بید-اولاید هم گاوین ده را (Gul.)
³ Indians for ki might substitute āyā, which, however, is incorrect.
§ 74. Roots or Stems of Simple Verbs.

(a) The number of simple verbs in Persian is small. As already stated, the Infinitive ends in dan or tan. Such Infinitives are called mašdar-i munsarif ( مصدر منصرف ) as opposed to the Compound Infinitives, vide § 85.

Infinitives in دن dan are preceded by the long vowels ā, ī and ū, or by fatha, or else by the consonants r and n.

Infinitives in تان tan are preceded by kāh, s, sh or f.

(b) In the so-called irregular verbs the irregularity consists, only in the Imperative differing from the root of the Infinitive. Thus دیدن didan "to see" has an Imperative بین bīn "see thou"; کردن kordan "to do", کن kun; دادن dādan "to give," ذکر, etc.

(c) The following are the rules for forming the Imperative or stem, together with lists of the exceptions. Verbs marked by an asterisk are obsolete in m.c., while those marked with a dagger are regular:

1) Infinitives in ădan or ădan, and Infinitives in tan preceded by s, reject these letters to form the root; in the same way, infinitives in adan reject this termination, i.e., dan and the fatha preceding, as:

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>Root or Stem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.c. fīristădan</td>
<td>fīrist</td>
</tr>
<tr>
<td>m.c. puršīdan</td>
<td>purš</td>
</tr>
<tr>
<td>m.c. zīstan</td>
<td>zī</td>
</tr>
<tr>
<td>m.c. tavańistan</td>
<td>tavań</td>
</tr>
<tr>
<td>āzhadān</td>
<td>āzh</td>
</tr>
<tr>
<td>āzhidān</td>
<td>āzh</td>
</tr>
<tr>
<td>āzhīdān</td>
<td>āzhīd</td>
</tr>
<tr>
<td>ājīdān</td>
<td>ājīd</td>
</tr>
</tbody>
</table>

Exceptions.5

<table>
<thead>
<tr>
<th>Infinitive.</th>
<th>Root or Stem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>zādan</td>
<td>zād</td>
</tr>
<tr>
<td>m.c. zāgīdan</td>
<td></td>
</tr>
<tr>
<td>m.c. āfrīdan</td>
<td>āfrīn</td>
</tr>
<tr>
<td>m.c. āmadān</td>
<td>āy</td>
</tr>
<tr>
<td>m.c. guzīdan</td>
<td>guzīn</td>
</tr>
</tbody>
</table>

1 Verbs whose Imperative stems are formed according to rules are called qiyāsī ( قیاسی ) "analogical, presumptive, regular"; those that are not so formed are called غیر قیاسی ( غیر قیاسی ) "traditionally irregular."

2 The greater part of the simple Persian verbs end in ľdan.

3 Verbs marked † are regular.

4 Infin. used in m.c.

5 In m.c. āfārīdan.

6 But gazīdan m.c. (regular) "to bite, sting."
m.c. (vulg.) gādan  
*copulate (of men gā or gāy)

m.c. (vulg.) gādan†  
*only).

m.c. dādan  
*to give  
.. dīh

m.c. shānūdan  
*to hear  
.. shunaw or shinaw

m.c. shinūstan  
*to hold

m.c. gushūdan  
*to loosen

m.c. kushūdan  
*to loose  
.. kushā or kushāy

m.c. kushūdan†  
*to release

m.c. dīdan  
*to see  
.. bīn

m.c. zadan  
*to strike  
.. zan

*bakhūdan  
*to stitch

*mīstāndan  
*to carry away  
.. sitān

m.c. sitūdan†  
*to carry away

m.c. sitāndan†  
*to carry away

m.c. ārāstan†  
*to adorn  
.. ārāy or āra

*āmādan  
*to prepare

*āmūdan†  
*to prepare

m.c. bālūdan  
*to grow, increase  
.. bālāy

*bālūdan†  
*to grow, increase

m.c. pāyīdan†  
*to stand firm, endure; pā or pāy  
.. pāy (pāyīstan)

m.c. pāyīdan†  
*look steadfastly at; to  
.. very rare.

*pāyīstan  
*trample under foot.

m.c. bāyīstan  
*to be necessary  
.. (bāy)  
*Imperative does not exist.

payrāstan†  
*to adorn; to prune; to  
.. pīrā or payrāy  
.. pīrā (pirāstan)

m.c. payvastan  
*to join, to be joined  
.. payvanda  
*to join

*tanūdan†  
*to draw tight, to twist;  
.. tan

*tanūdan  
*be twisted.

---

1 The only verb in which the Imperative appears to be derived from a verb totally different from the Infinitive.

2 Payvand subs. "a joint, connection; mark of a join": payvasta (Participle) signifies also "always, continually."
ROOTS OR STEMS OF SIMPLE VERBS.

*jistan چیست\n\ns. jastan چست\njahidan\n
m.c. justan چست\nto search (in m.c. also .. jū جو or jūy جوی = to find).

m.c. chīdan چیدن\nto pluck, pull

m.c. bar khāstan بارخاستن\nto rise up, get up

m.c. khwāstan خوام\nto wish, desire

m.c. rastan رستن\nto be liberated, to escape; .. rah را trans. and intran. to let go.

m.c. rūčdan روطدان\nto grow .. rū رū or rūy ری: (intrans.; rūyā vl. adjective).

*ristan رستن\nto spin .. rīس رس or rīس رس (rīsmān thread).

m.c. shikastan شکستن\nto break (trans. and intran. .. shikan شکن trans. and intran.

m.c. kāhidan کامیدان\nto lessen .. kāh کا tr. and intr.

m.c. kāstan کاستن\n
giristān غیریستان\nto weep .. girī گری؛ (girya kun m.c.)

m.c. gusistān غیستن\nto break off, to snap: .. gusīل گل trans. and intrs.; in m.c. trans.

*gusūstān غیستن\ngūsīkhstān غیسیخستان

1 Note that خواستن and خواستن though spelt differently are pronounced the same.

2 *rūčdan to grow; روددان or ravadān (old) "to go, travel, walk."

3 *Bushtan (old), "to colour, dye."

4 In polite speech sar-i gādam raftan سرقدم رفتن (to squat), or bi-kinār-i ūb raftan بکنار آب رفتن.

5 In modern Persian کار کردن kār kārdan is preferred for tr. for lowering of price or value; az qimāt-i qāλ کاست شد m.c. "carpets have gone down."

6 Nigarist "he looked" and na-girist "he did not weep."
ROOTS OR STEMS OF SIMPLE VERBS.

*mānistān to resemble mān man intr.; mānah vl. adjective.
m.c. māndan to remain, be superfluous; to be fatigued; to resemble.

m.c. nishastān to sit nishān

*nigāristān to look at, view nigar nūr: (nigaridan very rare).

*mīnigāristān to be able; (in dictionary yār. other meanings also given).

m.c. bastān to bind bānd: [basta shudān pass. m.c.].

*mīnischāstān to place nishān: [nischāsta nishāstān in m.c. = starch].

shūrdan to wash shūy or shūr (shūr is the stem most in use in m.c., but both are used).

m.c. shustān shūstān

m.c. shūrdan6 to wash shūrdan

Remark.—It will be noticed that some verbs have two forms of the Imperative stem, one ending in ī and one in a vowel without ī, as: ā or āy. In writing, both forms are used; but in modern colloquial the ā is nearly always discarded, as: bī-gū "say" (not bi-gūy).

1 Mānand māndān adv. (mişl) "alike, resembling." The Afghans use these verbs also as a transitive, "to put, place."

2 Nischastā ast is both Perfect Tense and Past Participle with ast for the English Present tense: ānjā nischāstā ast "he is sitting (seated) there," but ānjā mi-nischānd "that is where he always sits."

3 Nūr nūrīstān = nigārist ī "he looked" or else na-girist ī "he did not weep."

4 The Gabrās use this word in writing, buzurgī-yī Khudā rū kāsī na-yūrad daryāft "none can perceive the greatness of God."

5 Shūrdan shūrdan (m.c.) also signifies "to grow mad, be distracted."
(2) Infinitives in ādan—of which there are not a large number, reject dan and change ā into ā or āy, as:

m.c. sitūdan to praise
m.c. namūdan to do, to show

 Exceptions.

m.c. būdan to be
m.c. shudan to become, to go

*shūdan to draw tight, to twist, tan
*tanīdan† to be twisted.
shanūdan to hear
m.c. shanūdan to hear
m.c. shanūtan to hear

*zinūdan to neigh

*darūdan to reap
m.c. daravidan† to reap

m.c. ghunūdan to slumber, doze
ghunaw dan

Remark.—The following are regular: m.c. āzmūdan "to try, to prove" (tr.); āsūdan "to rest, be satisfied, be at ease" (intr.); m.c. ajūzan or juzūdan "to increase" (tr. and intr.): m.c. ālūdan "to stain, pollute; to be polluted" (tr. and intr.); (in m.c. intransitive is ālūda shudan (ārāda šēna) m.c. andūdan "to plaster, smear, gild, to twist": m.c. pālūdan "to strain, filter; become pure" (tr. and intr.): m.c. bakhshūdan (also m.c. bakhshīdan) "to give, bestow, forgive": m.c. rubūdan "to rob, carry off; withdraw oneself from sight" (trans.): m.c. zadūdan "to polish, scour; wipe sadness from the mind": *sūdan "to search." Pālūda in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is pālūda shudan.

1 Sitā'īsh kardan is also in use.
2 Vide § 72 (a).
3 In modern colloquial andūd kardan is preferred.
4 In m.c. pālūda-yi (or pālūda-yi) sib = 'sharbat of minced apple, rose-water and sugar.' The Afghans use this verb and pālūda for "to search." Pālūda in m.c. is also a sweetmeat made of starch and sugar. In m.c. this verb is tr.; the intrans. form is pālūda shudan.
5 Intransitive sā'īda shudan.
(3) Infinitives in 

pukhtan to cook
andakhtan to throw

Exceptions.

*akhir \(\text{takh\text{en}}\) to draw a sword; to \(\text{akh\text{en}}\).

m.c. shinakhtan to recognize
m.c. gusikhtan to break off, snap
m.c. sanjidan to weigh

Remark.—The following are regular:—m.c. afrakhtan (or m.c. afrashtan) "to raise on high; to exalt" (tr.): afrakhtan (m.c.) "to set on fire" (tr.); m.c. amukhtan "to learn to teach" (tr. and intr.): m.c. amikhtan "to mix, mingle; to be intermixed" (tr. and intr.): m.c. angikhtan (also angidan) "to excite, rouse": m.c. avikhtan "to hang, suspend" (tr.): m.c. bakhtan "to play, to lose at play" (tr.): m.c. pardakhtan5 "to finish; bring to perfection; to be busily engaged" (tr. and intr.): m.c. parhikhtan6 (old) "to educate" (but parhizidan, Imper. "to learn; to teach."

1 Usually the participle "to rub, wear; to be worn, old" (tr.): m.c. farmudan: "to order": kushudan (also kushad) "to open": m.c. gushudan or gushadan.

2 Also in compound verbs used as a substitute for kardan, to indicate respect.

3 But akhta kardan "to geld" only.

4 In m.c. to learn only: amuzandan or amuzanidan (m.c. "to teach."

5 Man bi-in kār nami-pardāzān (m.c.) "I cannot do this"
man in kār ra pardākh (m.c.) "I completed this": az namūs pardakht (m.c.) "he finished his prayers" = fārīgh shud.

6 Parhiz, "abstinence" and pahriz kardan only, are common in modern Persian.
"to sift" (in dict. also "to enslave; become weak") (tr.): tākhān 1
"to hasten; to assault: to make to gallop" (tr. and intr.): tokhān (old "to pay a debt; to wish, to want"); m.c. dūkhtān "to sew" (tr. and intr.): rīkhtān "to pour, diffuse; cast, melt; scatter, disperse 2" (tr. and intr.): m.c. sākhtān 3 "to make" (tr.): *supukhtān "to prick, pierce; thrust one thing with force into another"; m.c. sūkhtān "to burn, to be inflamed, to set on fire" (tr. and intr.); m.c. gudākhtān "to melt, to be melted" (tr. and intr.): m.c. gurākhtān "to flee away"; m.c. navākhtān 4 "to soothe, cares, etc.; to play upon an instrument; to sing"; (and with an instrument of punishment) "to chastise."

(4) Infinitives in tan preceded by ش sh, reject تن tan and change ش sh into r, as:

m.c. dāshītan to have dar dáar.

Exceptions.

m.c. gashītan گاشتن to become, to saunter: ... gārd گرد
m.c. gardīdan† گردیدن to return; be inverted
*āghūstān 5 آغوشتن [āghūsh êtes]
*āghūshīdān† یتāghوشتن to embrace ... āghūsh یتāghوش
*āghūshīdan یتāghوشتن to embrace ...
*āghūstān 5 آغوشتن
m.c. kūshītan گوشتن to kill ... kush گوش.

m. hishtān ہیشتن to kill ...

m.c. sirīshītan 6 سریشتن to mix; create; ... sirish سریش to mix.

m.c. kāshītan† 7 کاشتن to plough; sow; till kār کار; in m.c. "to sow."

m.c. kishtān گیشتن "the land; to plant"

1 Tākhāt u tās kardān تاکخت و تازکردن "to make an inroad"; tākhāt kardān تاکخت کردن "to attack"; takht āvardān تاکخت آوردان "to attack"; tākhāt ū tārāj تاکخت و تاراج "plundering." Hence from this verb, āzi came to mean "Arabic; an Arab horse, an (Arab) greyhound."

2 Dar sar-i kashīrīkhtān فروپریشتن "to fall upon"; firārīkhtān "to pour out"; as ham rīkhtān (m.c.) "to go to pieces; also rīkhtā shādān. ریکختا شدین
3 In compound verbs, can take place of kardān, etc.
4 In modern colloquial, only to sing or play an instrument or chastise.
5 Dar āghūsh girīfītan در آغوش گریفتین in m.c.
6 Sirīshītan سریشتن "mixed; nature, etc.; sirīshta سریشتنا "mixed, kneaded," but sar rishtā "a knowledge of."

7 kishtān گیشتن "to sow," but kūshītan گوشتن "to kill."
ROOTS OR STEMS OF SIMPLE VERBS.

m.c. riśādan to spin
m.c. riśītan, *ristan to spin

.. ris س and riś; ris only in m.c.

m.c. navīshītan to write
m.c. āghashtan to mix; to moisten; āghishta kun آغشته کن.

m.c. āghishtan to be moistened; to defile.

Remark.—The following are regular:—m.c. ambāshtan انباشتهن and ambūshtan (tr.) ‘to fill, etc.’; m.c. angāshtan انگاشتهن (or m.c. angārīdan or angārdan (intr.) ‘to think, imagine’; *awbāshtan اوباشتهن ‘to devour, swallow’; m.c. pindāshtan پنداشتهن (or *pindārīdan پنداریدهن) to think, consider; be proud’ (intr.); m.c. dāshtan داشتهن ‘to have, hold, keep’ (tr.); m.c. guzāshtan گژاشتهن ‘to place, put on, leave’ (tr.); m.c. guzashītan گژشتهن ‘to pass, pass by’ (intr.); m.c. gumāshtan گماشتهن ‘to appoint for a purpose’; m.c. nīgāshtan نگاشتهن (or m.c. nīgāʿīdan نگیشدهن) ‘to paint, portray; embroider, to write.’

(5) Infinitives in َدن dan preceded by ر or ن, reject dan َدن, as:—m.c. kandan کدن to dig, root کدن.

Exceptions.

m.c. āvardan اوردن to bring .. āvar اور or ār آر.
m.c. shumurdan شوردن to count .. shumār شمار.
m.c. burdan بردن to carry, to bear .. bar َبار.
m.c. kardan کدن to do .. kun کن.
m.c. murdan مردن to die .. mīr َمير.
m.c. sipurdan سپردن to resign, commit, sipār سپار.

*supārdan سپاردن deposit, travel.

m.c. āzurden آذردن to offend, to injure .. āzār آزار: āzār dādān آزار دادن (m.c.).

m.c. afshurden افسردن to squeeze; to express .. afshār افسار.

*farkandan فرکدن to dig a canal, bring water into the fields.

1 نوشتهن (gen. nūshīdan or nūsh kordan) ‘to drink’; but navīshītan, etc., ‘to write.’

2 Also m.c. گذر کدن گزار کدان ‘to pass by (a person, etc.).’

3 In India the past participle, گمашتهن gumāshta, is a common term for a commissary, or agent, especially in the Commissariat Department.
(6) Infinitives in *tan* نَت preceded by تَف, reject *tan* نَت and, by a law of permutation common to several languages, change the تَف into بَ: many verbs, however, retain the تَف:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.c. <em>yāftan</em> to get, obtain</td>
<td>.. <em>yāb</em> بلَ</td>
</tr>
<tr>
<td>m.c. <em>bāftan</em> to weave</td>
<td>.. <em>bāf</em> بلَ</td>
</tr>
</tbody>
</table>

**Exceptions.**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.c. <em>pazīruftan</em> to accept, approve</td>
<td>.. <em>pazīr</em> ِبُذَرَ</td>
</tr>
<tr>
<td>m.c. <em>sūftan</em> to bore, pierce</td>
<td>.. <em>sūmb</em> سَبْم; <em>sūfta kun</em></td>
</tr>
<tr>
<td>m.c. <em>nihuftan</em> to conceal</td>
<td>.. <em>nihuft</em> نَهْفَتَ</td>
</tr>
<tr>
<td>m.c. <em>āshūftan</em> to disturb</td>
<td>.. <em>āshūb</em> أَشْوَبَ</td>
</tr>
<tr>
<td>m.c. <em>kāftan</em></td>
<td>.. <em>kāv</em> كَأَو, or كَن</td>
</tr>
<tr>
<td>m.c. <em>kandānan</em> to dig, to root up</td>
<td>..</td>
</tr>
<tr>
<td>m.c. <em>shigūftan</em> to expand (of a flower), <em>shigust</em> شَگْفَتْ</td>
<td></td>
</tr>
<tr>
<td>m.c. <em>shuftan</em> to smile.</td>
<td>..</td>
</tr>
<tr>
<td>m.c. <em>raftan</em> to go</td>
<td>.. <em>raw</em> رَو</td>
</tr>
<tr>
<td>m.c. <em>shinuftan</em></td>
<td>..</td>
</tr>
<tr>
<td>m.c. <em>shanūdan</em> to hear</td>
<td>.. <em>shinaw</em> شَنَوُ</td>
</tr>
<tr>
<td>m.c. <em>shīdan</em></td>
<td>..</td>
</tr>
<tr>
<td>m.c. <em>guftan</em> to say</td>
<td>.. <em>gū</em>, or <em>gūy</em> ِغُوي</td>
</tr>
<tr>
<td>m.c. <em>kuftan</em> to break, bruise, knock, <em>kūb</em> كَوُبَ</td>
<td>to trample under foot</td>
</tr>
<tr>
<td>m.c. <em>kūbidān</em></td>
<td>..</td>
</tr>
<tr>
<td>m.c. <em>rūftan</em> to sweep</td>
<td>.. <em>rub</em> رَوب</td>
</tr>
<tr>
<td>m.c. <em>rūbidān</em></td>
<td>..</td>
</tr>
<tr>
<td>m.c. <em>farīftan</em> to deceive</td>
<td>.. <em>farīb</em> ِفَرُبْب, also <em>farīb dādan</em></td>
</tr>
<tr>
<td>m.c. <em>girīftan</em> to seize</td>
<td>.. <em>gīr</em> ِجَير</td>
</tr>
</tbody>
</table>

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1 *Sufta* سَفْتَة Past Participle, but *sīfta* سَفْته (in m.c. *sīft*) "thick, coarse," from an obsolete Infinitive.

2 *Guftan* ِغْفَتَن sometimes means to say to oneself, hence "to think":—

"To prayer and fasting when my heart inclined, All my desire I surely hoped to find:" — (O. K 180 Whin.)
The Auxiliary Verbs.

m.c. khūftan  خفتن (to sleep, crouch)  

m.c. ḥuwābīdan  خوابیدن (to sleep, crouch)  

m.c. ḥuṣbīdan  خسبیدن etc.  

m.c. ḥuṣpīdan  خسبیدن  

*taftan  تفنن (to twist)  

*Khwabanidan  خوابیدن  

Remark.—The following is regular:—m.c. shīftan  شتابن to hurry, root shītāb  شتاب.

§ 75. Hybrid Verbs.

In addition to the pure Persian verbs, a certain number of hybrids are formed by affixing the termination ḍan یدن—to an Arabic root. Example: m.c. ḥudīdan  "to understand"; ḥudīdan  "to dance"; ḥudīdan  "to summon"; and a few others. Ghallīdan  "to roll, to wallow" was originally Persian and then given an Arabic form by the Persians.

Challīdan  (m.c.) is derived from the Urdu chālnā  "to go."

This hybrid Infinitive is called مصدر مفعول, as opposed to مصدر علی, a true Persian Infinitive.

§ 76. The Auxiliary Verbs ( انفعال مفعول ).

Shudan  شدن "to become"; root shaw  شو .

(a) The verb شدن shudan  "to become, to go" is conjugated regularly. The Imperative is شو shaw: in the other tenses, شو before a vowel becomes v. The noun of agency shavanda is obsolete or else extremely rare. Shavanda  شوند is sometimes used when translating literally from Arabic.

(b) The third person singular of the Present and Preterite tenses is also used impersonally, especially in modern colloquial; mi-shavad  می‌شوند and namī-shavad  نمی‌شوند "is it possible?" and "is it not possible?" mi-shud  می‌شد "was it possible; was it not possible?": vide § 77 (d).

(c) Shudan  شدن is also used for conjugating the grammatical passive

1 Ḥuṣbīdan  خسبیدن or ḥuṣbīdan  "to lull to sleep; to make (a camel) lie down; to lower (a flag or anything that is raised on high).

2 Shavanda  شوند is sometimes used when translating literally from Arabic.

3 Gum shaw  گم شو, or gum bi-shaw  "be off with you," are both used in m.c.

4 Compare ahmaq  agar bi-tu  "if you do not wish" and bi-shahat  "if you are sick" (m.c.)...
voice. In other cases its place can be taken by either of its synonyms, *gashtan* or *gardidan,* Imperative *gard.*

(d) Note the following idioms:

(1) *ān qadr ki raftan mi-shud raftam*¹ "I went as far as I was able"; *ān qadr ki karda mi-shud kardam* "I did as much as I could."

(2) *Chunin na-khwāhad shud ki* (Afghan and m.c.) "it will not happen that"; *jihat-i khurāk just u jū kardan na-khwāhad shud* (Afghan) "it will not be necessary to make a search for food."

(3) *Guftam chi mi-shavad agar in kār rā kunī*? (m.c.) "I said why should you not do this?"; *guft agar dar muftāvaza-yi û shab-i tā'īkhardā chi shudā* (Sa’di) "he said, if he had delayed having connection with her one night what would it have mattered."

(4) *Tājir bi khanda shud* (m.c.) "the merchant began to laugh," vide § 79 (e).

(e) *Ba’d ma’lūm mi-shavad* (m.c.) "we shall see"; also *ma’lūm shudan* (m.c.) "to appear."

Remark.—The auxiliary verbs are *khvāstan* "to want" (used in the Future tenses of verbs); *hastan* "to be, exist" (used in Perfect tenses); *budan* "to be" (used in the Pluperfect tenses); *tavanistan* "to be able" (used in the merchant began to laugh," vide § 79 (e).

A defective verb is called * Fairfax. Some of the auxiliary verbs are also defective. The are *shud, bud, gardid* and *gasht* etc., and sometimes *āmad* and *bar-āmad* defective. They are called *nāqis* because though in appearance intransitive verbs, they yield no sense with a subject alone, thus *Ahmad bud* by itself is really meaningless.

Examples of *āmadan* as a *fil-i nāqis* are: *khaylī puch bar-āmad* (Dhul) "it turned out (was) very useless":

> "to be able": root *tavān.*

(a) This verb is regular, except that certain tenses, etc., such as the Imperative, noun of agency, are not used.

(1) In classical Persian, this verb is usually either preceded by an

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¹ *An qadr ki mi-shud bi-raavam raftam* (m.c.)
² *Tavānidan* obsolete.
Infinitive or followed by the shortened Infinitive, as: ' تنها کردن نمی توانم tanhā kardan nami-tavānām (Afghan and Indian coll.) "alone I am not able to do it."'

Az āicken sabāb avval chīrāgāb rā kushtam kī agar rū-yi pisar rā khwāhām dīd az shafqāt 2 u rā kushtan na-khwāhām tavānīst (Afghan): "none can compel fortune." This construction is still used by the Afghans and Indians in talking.

Remark.—In the Gulistan, however, the full form of the Infinitive frequently occurs after the auxiliary, as: āgger būsūnāt shāma āhiči mūciyān gīrd kā mowjīm: agar bi-mā'ınat-i shumā jihat-i mu'āyyan gardaad ki mujāb-i jam‘iyyat-i khātir bāsdad baqīyya-yi 'umr az 'ahda-yi shukr-i ān na-tavānām birūn āmadan (Sa'dī) ‘if, through your influence, some means be settled that would release me from this burden, I will be grateful to you for the whole of my life’;

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Imrūz bi-kush ki mī-tavaṇ kusht
K’ātash chu buland shud jahān sūkht (Sa’di).

"Kill to-day while it is possible to kill,
For a small fire, if it becomes great, burns 1 the whole world."

Both constructions occur together in the following:

malāmat-ash kordand ki chunin sayd 2 dar dāmat ustād va na-tavaṇistī nigāh dāshtan? Guft ay barādarān chi tavān kard?—(Sa’di) "They upbraided him saying, 'such a fine fish 2 fell to thy lot 3—and thou coulds’t not keep it'? He said, 'my brethren, what can one do'—"

Remark I.—Sometimes the auxiliary is not apocopated but is used impersonally in the third person singular, as:

"because one can see him (the Sun) every day, except in winter, when—."

Remark II.—The apocopated auxiliary is rarely followed by the full form of the Infinitive:

By the atonement of repentance one can escape the wrath of God,
But escape from the tongue of men one can never.'

In this example rastan 3 is used for rast 3 in the first line: also mī-na-tavaṇ 4 in the second line for namī-tavaṇ 5 is a poetical license only.

(3) A third construction is the Aorist (or Subjunctive) after the auxiliary, as:

Warna sazā-vār-i khudavandi-yash
Kas na-tavaṇ ki bi-jā āvarad (Sa’di).

"Otherwise fitting His Glory,
None is able to perform what is worthy of it."

(This construction is used in modern Persian.)

1 Note the Preterites for the Aorist and Present tenses in a condition, after chūn

2 Sayd 3 Ar. is applied to any game, or quarry, or prey; anything in fact from a mouse to an elephant: the Persian (and Indian) equivalent is shikār 4 .

3 Dam 4 "snare" is applied to any kind of net, snare, or trap, literally and figuratively. By trappers it is specially applied to a noose or set of nooses.
Remark.—Tavān is said to be sometimes contracted into ūn. Shāyad and bāyad are sometimes used as synonyms for ūn.

(b) (1) In modern Persian, the last construction is the usual one, but in speaking the conjunction ک is generally omitted, as: نمی توانم ببایم namī-tavānīm bi-yāyam “I can’t come,” or “I will not be able to come” for namī-tavānīm ki bi-yāyam. Agar mayl dāshā bāshid mi-tavānīd dar mihmān-khāna manzil kunid (modern colloquial; Rozen’s grammar) “if you like, you can put up in the hotel”: ki ک is understood after mi-tavānīd.

(2) The shortened Infinitive after the tenses of this auxiliary is still used by the Afghans and Indians, but in the modern colloquial of Persia this construction is not common: when used it is generally in third person singular, as: این شخص این کار را نمی تواند کرد this man can’t (or won’t be able to) do this.”

(3) The Impersonal construction is also used in m.c., as: chigūnā mi-tavān in kār rā kard? (m.c.) “how is one to do this?”: نمی توان (or na-tavān) bāvar kard (m.c.) “one cannot believe this”: na-tavānīst kard (m.c.) or namītavānīst kard (m.c.) “one could not (past) do this.”

Remark.—The Perfect of tavānistan is subject to the same rules that govern the Perfects of other verbs, wide § 125: vaq-t-i dar Landan budand tavānista and ānjā bi-ravand; the Perfect shows the speaker was not present.

(4) The auxiliary need not be repeated before the second of two verbs, as: shumā mi-tavānīd ānjā bi-yāyid va asp-davānī kundū? شمی سمتی انجا بیایید و اسل دوانی کنید (m.c.) “can you come there and (can you) gallop your horse?”

Occasionally, a transitive verb is understood, or tavānistan is itself considered transitive, as: ammā kas-i ki kūcha va bāzār-i Isfahān rā nik bi-dānad va dar shab rāhnūmā bi-tavānād, ghayr az man nā būd (Tr. H. B. Chap. V), “but there was none but me who knew the streets of Isfahan, and who could act as guide in them.” Guftām ‘ānī kūk kardan-i sā’at rā na-dānad idāra-yi mamlakat rā chigūnā tavānād?” گفتام آنی کوک کردنی گرامیده یا در اداره مملکت را چیغونه تواندن (Tr. H. B. Chap. VII) “I said, ‘how can a man who does not even know how to wind up a watch, manage a kingdom?’”:

1 Man gādīr namī-bāsham ki in kār rā bi-kunam, or namītavānīm. 
2 Either a simple question or in the sense of ‘it is impossible to do this.’
(c) An Indian use of this verb is illustrated in the following example:

"I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If चेत was substituted, the sense would be "must be": मि-बाशांद मि बाशंद would mean "are.

(d) As already mentioned in § 76 (b), the third person singular of the Present and Preterite of शुदं शनि शनि is used impersonally. It is followed either by the Subjunctive or by the shortened Infinitive, as: यारा अनन्य शनि

(khusrūgān va ma'ārif tāvānād bud (classical) "I said to myself perhaps the people of this mosque are a congregation of big and well-known persons." If चेत was substituted, the sense would be "must be": मि-बाशांद मि बाशंद would mean "are.

(e) To be able, can also be expressed by the Passive, as: चेत चेत यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां यारां

(1) Generally pronounced कुताल.

(2) Or चि मि-शुद अगर in नाशि-रा बी-शनि मि-कर्डी (m.c.). Colloquially and vulgarly the Imperfect is often used for the Present, apparently from a confused idea that the Imperfect is a Subjunctive or Conditional. An English writer sometimes says, "What were you pleased to order?"

(3) Vulgar 'ayd.

(4) For qaṣd-अत. تصبح

(5) This use of शुदं is classical as well as modern colloquial.

(6) Or singular qaṣd, as a collective noun.
Remark.—Before a compound of substantive, etc. and verb, the auxiliary ‘can,’ in modern colloquial, often immediately precedes the verbal member of the compound, as: āvāzā mī-tavānī bi-khwānī (m.c.) “can you sing?”, or mī-tavānī (ki) āvāzā bi-khwānī (m.c.) “can you see?”

(i) Tawānā is an adjective “powerful,” and its negative form is nā-tavān, nē-tavān (old).

Tavān-gar is an adjective, signifying “powerful, rich.”

(g) Yārāstān or yāristān (rt. yār) “to be able; to stretch out the hand,” and ārāstān (rt. ār) “to be able; to adorn” occur frequently in poetry for tāvānīstān.

Yārā (subs.) “boldness; power.”

(h) Dānīstān “to know” is in classical and modern Persian used for “to be able”: the construction is the same as with tāvānīstān.

Now you whose hand trembles, string a pearl!?” —(Sa’dī).

(U mī-dānād bi-kunad? (vulg.) “can he do it; does he know how?”

(i) ‘To be able’ can also be paraphrased by such expressions, as: agar az dast-at bi-yāyād; az rū-yi man nami-āyād (or nami-shāvad) ki— “I am ashamed to”—(i.e., I can’t)—“: qādir būdan bar; qābil-i or qābil bar—būdan, ta’lab or ta’all bar—būdan, dar quwa-yi khud didan or būdan. Tāvānī nīstam ki in kār rā bi-kunam, or tāvānī-yi in kār rā na-dārām, Vide also § 76 (d) and § 77 (e) for “to be able.”

§ 78. Giriftan.

(a) Giriftan, root gīr “to seize, etc.”; transitive and intransitive.

The Imperative form gīr is not used colloquially: always bi-gīr.
In classical Persian, in addition to its ordinary signification of "to take, seize," this verb, preceded by an Infinitive, means "to begin," as:

بِذَنّ "بِذَنّ گرّفت" بِذَنّ گرّفت "he began to speak";

بِذَنّ "بِذَنّ گرّفت" بِذَنّ گرّفت "he began to abuse the king and use bad language in his native-tongue: یَا ذَنّ داراَذی کورد گرّفت (Ṣa'dī) "she began to scold."

This idiom is still used colloquially by the Afghans and Indians, but is nearly obsolete in modern Persian. In a few cases only, in modern Persian, does گرّفت mean "to begin"; دَلِّ-اَم ِتَسْبِیش گرّفت (m.c.) "my heart began to beat": گرّفت پَرُب گرّفت بَرّان گرّفت (m.c.) "it began to snow; it began to rain." For "to begin" in modern Persian, vide § 79.

(b) گرّفت also means "to suppose, admit." (In poetry the Imperative گرّ "is frequently used interjectionally in this sense). Examples:

گِرّم کی گُمّت نِیست گَمّت مَّا ٰحم نِیست؟ (Ṣa'dī) "I admit you have no anxiety. Have we then none?"

ور گرّمت: ، va گرّفت (or گِرّم) کی ْاَمَّادَند (m.c.) "and admitted (or let me suppose) that they came": (vulg.) ٰحَمْچَی mِ-ۡگِرَم (or گِرَم) (m.c.) "we will suppose (or let us suppose) so."

(c) Colloquially and vulgarly گرّفت is used pleonastically, as:

dالّاک گرّفت خوَبِید bi-گرّ bi-کُوُب (m.c.) "go to sleep."

(d) Note the following intransitive or reflexive uses of this verb:

تَکْ چند کَمْ عَمْلا نَدَانی خوَش بِذْنّت دِل مِن اَز پَرِسُشانی خوَش

تَک چَند کَمْ عَمْلا نَدَانی خوَش بِذْنّت دِل مِن اَز پَرِسُشانی خوَش

Tā chand kunam 'arza-yi nā-dānī-yi khwīsh,
Bi-گرّفت دیلی man az parīshānī-yi khwīsh?
"Oft times I plead my foolishness to Thee,
My heart contracted with perplexity."

(O. K. 281 Whin.)

Didam ki nafas-am dar nāmī-گرّفت (m.c.) "I saw that my speech (breath) did not sink in—made no impression": آب در گلْویش: غَرْفت ۡبَّاَر گِلّ-یاش گرّفت "the water stuck in his throat; he choked":

نَفَس-اَم ۡبَی-گرّفت "hold your tongue" (m.c.) lit. "may your breath be caught, may you choke";

نَفَس-اَم ۡبَی-گرّفت "hold your tongue" (m.c.) lit. "may your breath be caught, may you choke":

تِکَلّم اَم گِرّم دار گرّفت (m.c.) "the seeds were scorched by the sun": زِبَن-اَش مِگِرّفت (m.c.) "he stammers": (lit. his tongue sticks): غَرْفت ۡبَّاَر گِلّ-یاش "بی-دیوُز گرّفت (m.c.) "he suddenly struck his head against the wall": نابِغَم اَیتّاَد اَسْت، چاوُشت-اَم ناَمی-بیِناد، ۡفَش-اَم گرّفت، ۡأَه-اَه-هِّای ۢرَفَت (m.c.)

1 Hamchu ٰحَمْچَی is pronounced ٰحَمْچَی.
2 i.e., "may you die"; "hold your noise, d—n you." Do not say nafes, which generally means "penis."
3 The conventional way of writing this exclamation is ۢرَفَت.
"my pulse has stopped, my eyes don’t see, my ears too don’t hear—ah! I am gone" (the last words of a dying man); *girya dar gulū-yash girift* (m.c.) "sobs choked his utterance."

(c) *Afṭāb girifta ast* (m.c.) "the sun is eclipsed." *Girifta* is also an adjective, "dark," applied to colouring.

(f) *In širat (or in sarād) girandagi na-dārād* (m.c.) "this picture (or this song) has no attractiveness in it."

(g) *Ü tamām-i shab ṭāri zadan vā-gir nāmī-kard* (or ārām nāmī-girift) (m.c.) "he ceased not to chatter all the night through." ²

(h) *Chilla-yi buzurg hanuz na-girifta ast* (m.c.) "the forty days of greatest heat (or greatest cold) have not yet commenced."

(i) In modern colloquial *giriftan* and *sitándan* (vulg. *istándan*) are used for "to buy."

§ 79. The Verbs "to begin, etc."

(a) For the use of *giriftan* in classical Persian for "to begin," *vide* § 78 (a).

(b) (1) The verbs "to begin" are *bīnā* kardan; *āghāz namūdan; shuruū kardan; ibtidā kardan* (of a work). They are followed by the Infinitive, as follows: rūdā bi-āghāz namūdan; *bīnā-yi rūh rasta gusūshām* (m.c.) "I began to look at the shops." ³ *Bīnā-yi* bānā kardan = *bīnā* kardan *bī-damān* (vulg.) "I began to run." ⁴

(2) *Dast bi-kār shudan* also means "to begin" (of a work only); *fardā bāyad dast bi-kār shud* (m.c.) "we must begin the business to-morrow."

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¹ *Kusūf* and *khosūf* may signify an eclipse either of the sun or of the moon, but the former is specially used for the sun and the latter for the moon. These words are only used in talking by the learned.

² *Va hama shab na-yārāmid az sukhanā-yi parishān guftan* (Sa’di): Mod. Pers. *hama-yi shab "all the night" and hama shab "every night."*

³ *Bīnā* signifies "building" and *bīnā* kardan = "to build"; *bānā* kardan = "because of"; and *bīnā* bar-ān = "therefore": the *not written in Persian.

⁴ *Āghāzidan* is obsolete.

⁵ Br. Ar. pl. *dakākin* is also used in modern colloquial.

⁶ In this phrase the *isūfat* is sometimes classically omitted.
(c) The following are Afghan idioms: *kishthi jaro nishastan namūd* (Afghan colloquial) "the ship began to sink"; *sang az kūh ghaliidan kard* "the rock began to roll down the side"; *dar vaqt-i peshin roz tayyār namūdan-i mez rā bīnā kardam*! (Afghan colloquial) "at midday I began to make the table"; *aqab-i khema rā kandan shurū' kardam* (Af. col.) "I began to dig (the ground) behind the tent".

(d) *Man bi-khandā ufīdām* (m.c.) "I began to laugh."

(e) There are in Persian no continuative verbs.

The continuative prefix *mī* or *hamī* is added to the Imperative in classical Persian, or in poetry only.

In modern Persian, however, there is a curious continuative particle or particle of excess, *hay*، which can be prefixed to several tenses to form continuatives. This usage is at present considered vulgar, though used by Qa‘ānī. *Hay shikār mī-kardīm* "we kept on shooting"; *hay bi-khur, hay bi-khur* (to a greedy boy) "keep on eating, do." Possibly connected with *hamīsha*، this particle is probably immediately derived from the cry *hay! hay! hay! of the camel-men, used to keep a string of slowly-moving camels in motion: it is to camels, what a swung lantern is to a shunting train. That this particle is connected with *hamī* and consequently with *hamīsha*، seems probable from the fact that *hamī* is sometimes substituted, as: — *bdin šīrīgī 11 do kā* (Hajī Baba, Chap. XXIX) "by this means he won the hearts of two persons; the one who received the present and the other who bore it": *ūrā ādam hamī mi-khurad* (m.c. or local) "I saw him eating and eating" (i.e. a great deal).

§80. Khvāstān. خواستن "to wish, etc."

(a) As already shown in the paradigm of the verb, the Aorist of *khvāstān* خواستن followed by the apocopated Infinitive is used in forming the Definite Future, both in classical Persian and in modern colloquial.

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1 Note the majhūl sound of the vowels and the Infinitive without a preposition preceding the verbs "to begin." *Nimāz-i peshin* is an Afghan and Indian expression for the midday prayer: "prayer, "ready" is a common word in "Urdu."

2 The Shah as a special mark of favour sent portions of his meal to his host, and to certain courtiers: they had to tip heavily the servants who brought the tid-bits. Every one was pleased, including the Shah, who could thus pay his servants out of other people's pockets. In the original احسان بر احسان 95 احسان is a slip for احسان.
(b) In the Gulistan the unapocopated Infinitive frequently follows the Infinitive in the sense of a definite future, as:

har chi dānī ki har ā'īnā ma'lım-i tu khwāhad shudan bi-pursidan-i ān tu'jīl makun—(Sa'dī)¹ “be not in haste to enquire about anything¹ that you know will of a surety become revealed to you (without asking).”

Yār-i dīrīn-i marā gū bi-zabān pand ma-dīh
Ki marā tawba bi-shamshīr na-khwāhad būdan—(Sa'dī).

“Tell my ancient friend to proffer me no advice,
For I’ll ne’er repent even at the point of the sword.”

Yak-i rā zisht-khūz-i dād dushnām
Tāhammul kard u guft ay nīk-farjām
Balar-zānam ki khwāhī guftan ‘ān-i’
Ki dānām ‘ayb-i man, chūn man na-dānī.

“A bad-tempered person abused some one. With resignation he replied, ‘Oh thou, mayest thou be blessed! Worse am I than anything thou wilt say I am; For thou dost not know my faults as I know them myself.’”

Khust-i ke zālpūb khwāhendān zān
Abyān sarā-yi digarān khwāhad bud.

And see² your ashes moulded into bricks,
To build another’s house and turrets high.”

(Ο. K. 162 Whin.)

The same construction is used in the Gulistan when khwāstan signifies “to wish,” “to desire,” as:

va tiṣṭ ba-nādānī ānū khwāhad raftan—(Sa’dī)³ “and the boy through ignorance wished to go there”:

¹ Note this meaning of har chi “whatever.”
² “Stars” (understood) is the subject in the English.
³ All one adjective.
⁴ Tū = “it is not known” : tū-yi tajāhul.
Ay hunār-hā nihāda bar kaj-i dast
‘Ayb-hā bar girīṭa zīr-i baghal
Tā chi khvāhā kharīdan, ay maghrūr!
Rūz-i darmändagi ba-sim-i daghal.—(Sa’dī).

"Oh thou who displayest abroad thy virtues,
But hidest away thy vices from sight,
Shame! what wishest thou to purchase, deluded being,
With thy base coin on the day of distress (the day of judgment)?"

Remark I.—In the Gulistan the auxiliary sometimes takes the prefix

Chi sālgh-yi farāvān va ‘umrāgh-yi darāz
Ki khalq bar sar-i mā bar zamīn bi-khūhād rafā
Chunūn kā dast bi-dast āmadāst mulk bi-mā
Bi-dastgh-yi dīgar hamchunān bi-khūhād rafā—(Sa’dī).

Remark II.—The verb following the auxiliary is in classical Persian also
put in the Subjunctive [vide end of (c) and Remark to (c)]. Ex.:

(g) The Afghans in speaking sometimes use a similar construction, but
place the Infinitive before the auxiliary: man chīz-e ba-tawr-i nazr pesh kardān khwāstam (Afghan coll.) “I wished
to give him some small present”; turā nāsib-i khud kardān mī-khūhām kā māʾālāb kardān (Afghan coll.) “I wish to make you my deputy.”

They, however, also employ the Aorist or Subjunctive after the auxiliary,
as: dumbāl āmadā mī-khvāst kā kishtī rā bi-gīrdād “he followed and tried (wished) to seize hold of the boat.”

Remark.—This last is the ordinary construction in modern colloquial
except that the conjunction is usually omitted, as: mī-khvāham bi-pursam
mī-khvāham ba-ḥarsam “I want to ask you—.”

(d) Khvāstān is also a transitive verb signifying: (1) “to send
for or to summon,” (2) “to desire (a thing)” and (3) “to love, to be
fond of.”

1 All one adjective.
2 Tā ły = “it is not known” : tā-yi tažāhul.
3 Majhūl vowels; pish-kash (m.c.) a present from an inferior to a
superior (used politely).
4 Note that rā is omitted after khud (the second of two substantives in apposition
in the accusative case).
bi-jihat-i hamûn bûd shumâ râ khwâstam (m.c.) "it was for this reason that I sent for you".

بِی‌جِهْت هَمّین بِوْن شَمَا رَا خوْساَم

(1) bi-ishâra-e dast o râ nazd-i khûd khwâstam (m.c. and Afghan colloquial) "I called him to me by a signal with my hand."

 agar mîrî dîrhâd bi-râv Gilân (proverb) "if you desire death go to Gilân"; mi-khâstam bi-yâyad (m.c.) (vulgar, Imperfect for Present tense) "I wish he would come."

(2) man urâ bisyâr mi-khâstam (m.c.) "I am very fond of him, love him very much."

(3) In modern colloquial, and in Kabul Persian too, this verb also signifies "to intend," or "to be on the point of doing," as: mi-khâstam bi-mîrâd (m.c.) "he was about to die (not wished to die)"; mi-khâstam ba-zanad (m.c.) "the master threatens the cook with his whip (Roz. Gr.)."

(4) "The following are Afghan idioms: imrûz râ jâqa kardan me-khâwâd (Af.) "it is necessary to fast to-day" (for m.c. imrûz bâyad rûza bi-dâram); marû bâr bâr birûn raftan me-khâwâd (Af.) "it was necessary for me to go out frequently." (for m.c. chand daftâ

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1 Gilân is said to be the most unhealthy part of Persia.
2 Or â nazdik bûd bi-mîrâd. آر نزدیک بود بی‌میراد
3 Nazdik bûd za'î shavad (or bi-hadar raavad) (m.c.). نزدیک بود شواذ (بی‌هادر راواد)
4 Compare the m.c. use of raftan in § 82 (h).
5 In India مروط طلب است marammat-talab ast: in modern Persian in writing ta'mîr lâzîm dârâd کُنْد دَفْعَه لَازِم شَد بِدَرَ رُوم
6 Modern colloquial lâzîm ast. لَازِم است
7 Or lâzîm nîst لَازِم نَیَست
8 Majhûl vowels.
lāzim shud bīrūn bī-ravam): jehte man u tu har du nafar khwurūk me-khwāhad (Af.) "food is necessary for both of us—both for you and me.'

(g) In modern colloquial, the Imperfect is also used in the sense of 'should;' as: mī-khwāstī az awval hamūn yāk-i rā bi-yāvari (m.c.) "you should have brought this one at first':

mī-khwāst dīrūz bi-yāyad va līkīn imrūz āmad (m.c.) "he ought to have come yesterday and not-to-day" [for bābīst dirūz bī-yāyad va līkīn—bābīst vāhī kāmāt bī-yāyad, vide § 84 (a): mī-khwāstām bi-dānam (m.c.) "I should like to know"; less peremptory than mī-khwāham bi-dānam "I want to know.'

§ 81. Guzāshtan گژاشتن Imperative, guzār; Dādan گژاد دادان Imper. dih; Mūndan موندان Imper. mān; and Verbs

"to Permit, Allow."

(a) Guzāshtan گژاشتن, Imperative guzār, signifies 'to quit, relinquish; to place; to perform, etc.' As an auxiliary followed by the Aorist or Subjunctive, with a conjunction expressed or understood, it signifies 'to permit, let,' as: bī-guzār bi-yāyad "let him come, (the Imperative alone would mean, 'let him come')

na-guzāšt uthāg-i u āhar bi-zānim (m.c.) 'she did not permit us (give us time) to talk in her room.'

(b) The Intransitive guzashṭī signifies "to pass" (of time): vaqti- jīvānī guzasht nawbat-i pārī rasīd "youth passed and old age came":

az pahlū-yī ā guzast "he passed by him": az in maṭlab bi-guzār (m.c.) 'wicked yourself and a trollop what's more; if you want to kill yourself why do; if you don't, then let it alone.'

(c) The Afghans and Indians use the verb dādan 'to give' in the sense of "to permit," as: an mardum rā gashtan dihed (Afghan) 'let them wander about (for a time)';

1 In modern colloquial bī-jīhāt بجیت; also lāzim ast لازم است instead of mī-khwāhad.
2 Majhūl vowels.
3 Bāyad, or bāyīst; or mī-bāyīst dīrūz āmād bāshad (m.c.) bād yā bāyāst, yā, mī bāyāst bāshad.
4 Guzār گژاد is also the Imperative of guzārdan گژاد.
5 Colloquially often bū-guzār بگژاد; m.c. also bi-kīl bīyāyad (vulg.).
6 But of a place kinār, as iz kān kānā.
7 Corresponds to the Hindustani verb denā 'to give' and 'to allow.'
ki bi-ravad\(^1\) (Afghan), or o rā raftan bi-dih (Afghan)\(^2\) "let him go."

(d) The following are further examples of the use of the verb dādan

1. "he does not allow him to come into his presence."
2. "he allowed himself to be bound" (or khud-rā bi-bastan taslim kard (m.c.)).
3. The Imperative dīh is used as an interjection of impatience or annoyance, in modern colloquial, as: dīh bi-raw murakhkhas (m.c.) "well then! go, you're dismissed."
4. "you must get a blue gold-embroidered jacket made in Rasht" (lit. you must give it that they may sew it)
5. The Imperative (or more commonly) is a substantive: bāyad yang\(^3\) nīm-tana-yi zarī-yi aūbi dar Rasht bi-dīh bi-dīzand (m.c.) "you must get a blue gold-embroidered jacket made in Rasht" (lit. you must give it that they may sew it)
6. Other verbs for "to permit" are ijaza dādan, izn dādan, murakhkas (budan) ki- (m.c.) "permitted to—"; raqā dāshtan "to consider right or lawful"; and hishtan, guzāshtan, and hishtan, guzāshtan signifies the total revenue of a district paid to the Shah.
7. Mandan\(^4\), intr. "to remain," etc., is in Afghan Persian also transitive, "to place." Note the following idioms:

1. Az kār bāz mānda (m.c.) "unable to work," "worn out."
2. Mānda "remained, left behind," hence in Afghanistan "tired" and in the Panjab also "thin."
3. Du māh bi-'Id mānda "two months before the 'Id."
4. Kam mānd bi-mīram (m.c.) "I nearly died."
5. Az hāla-kat chīz-i na-mānda būd (Gulistan, Book II, St. IX) "you were within a hair's breadth of perishing."

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1 In modern colloquial "rū bi-dīh bi-ravad would mean "give him (the beggar) something to go, to make him go."
2 Īrā bi-guzār (ki) bi-ravad (m.c.).
3 Yag vulgar for yak.
4 Also commonly but incorrectly kam mānd būd ki-
§ 82. The Verb *Raftan* رفت *to go, to continue*;

Imperative در raw.

(a) The Afghans colloquially use *raftan* رفت as an auxiliary signifying "to continue," as: زمین رفتان bā'īs bi-āsānī kanda mi-raftam (Afghan colloquial), "the soil was sandy, hence I continued digging it up with ease." ضن دیروز این چیزها را دار آزار دیده: man dīrūz in chīz-hā rā dar bāzār dīda mi-raftam (Afghan coll.) "yesterday I continued looking at these things as I went" : bi-kan bi-raftَان (Afghan) also m.c. "keep on digging."

(b) *Raft admad* or *admad u raft* رفت آمد is a substantive "coming and going, frequenting; traffic."

(c) "it is done, past; let us say no more about it" (m.c.).

(d) *Rafār* رفتار is a verbal substantive signifying "gait, manner of walking; conduct" and in some Indian MSS. "ambling" : raftār-i nā-hamvār رفتار ناهموار (adj.), bad-raftār بذ رفتار (subs.) "badly conducted, bad conduct."

(e) *Rafta rafta* رفتا رفتا "step by step, by degrees."

(f) *Raw kardan* روا کردن (m.c.) signifies "to start, commence (a business or matter)," as: qālī bāfī raw karda ʾam تا بیانی کردن ام (vulg.) "I have commenced carpet-weaving" : raw kun raw kun وز کن, وز کن vulg. interjection, "go on, go on!"

(g) In modern Persian, "let me go with you!" is bi-guzār ki hamrāh-i shumā bi-yāyam بذ گزار که همراه شما بایمان; but "let me go with him" is bi-guzār ki hamrāh-i ʿib-raftam بذ گزار که همراه اوربزن.  

(h) In modern Persian, *raftan* is also used in the sense of "being on the point of doing," "intending to do" [compare § 80 (e) khwāstān خوستن], as: raftām ān rā bi-ɡirām ki dīdam mūr-i rūyash uʃláda ast رفتام آنا بذ گیرم که دیدم ماری رویش افتاده است (m.c.) "I was just going to take hold of it, when I saw that a snake was lying on it" ; raftām رفتام does not here mean that, "I went forward or progressed towards."

§ 83. *Dāshtan* داشتن "to have, keep," etc.; Imperative در dār.

(a) The peculiarity of this verb is that the Aorist (or Subjunctive) of the simple verb (dāram دارم) signifies "to have," while the Present tense (mi-dāram میدارم) signifies "to keep." 8

In modern Persian, therefore, to distinguish the Subjunctive from the Indicative Mood, the Perfect Subjunctive is as a rule used instead of

1 *Raftan* رفت "to sweep."
2 Vulg. for-raḥ andākhtā am.
3 *Pūl dāram* پول را میدارم جا پول را لمی‌دارم "I have money" : pūl rā mi-dāram پل را میدارم "I keep charge of the money," for nīghāh mi-dāram نگاه میدارم.
the Present Subjunctive, as ba'ad khayli sabr va hawshala dashta bashid (m.c.) "it is necessary to have the greatest patience and forbearance"  

agrar gusand dah ta bashad (or būd) bāyad har kudām yak gusand dashta bashand (m.c.) "were the sheep ten in number, then all (everyone) ought to have one sheep apiece":

This has led to a modern form of the Imperative dashta bash, dashta bashid (m.c.) in the simple (not in the compound) verb; kār-i in na-dashta bash (m.c.) "don't have anything to do with this." Dār is also used in m.c., as: "keep this, hold this." In rā nigāh bidār = in rā dashta bash.

Story-tellers say—ain for "here we will leave them for the present (while we see what was happening to—)."

(b) In classical Persian, dāram, darad, etc., is both the Present Indicative and the Subjunctive: malik farmūd tā vajh-i kalif-i ā mu'ayyan darand tā—(Sa'di) "the king ordered a sufficient means of subsistence to be fixed for him": pādishāh amr farmūd ki khizāna rā mahfūz bi-dārānd (or classical bi-darānd) is classical and modern; in modern Persian dashta bashand could be substituted here: ya'ni in qadr turā bar pāy hamidārad (Sa'di) "which being interpreted means that this amount (of food) is sufficient to sustain thee"; here nigāh mi-dārad could be substituted for hamidārad.

Remark I.—In modern, as well as in classical, Persian the Pres. Subj. of dāshtan is, in compound verbs, of the form of the Aorist, as: ā marā farmūd tā in rā bar-dāram (m.c.) "he ordered me to remove this"; bi-gū bā man suhbat bi-dārad (m.c.) "tell him to talk with me." But ā ṭama' dārad or ā dūm dārad; az ā khwānish dāram; itīmās az shumā dāram; arz dāram غلب دارم; talab dāram غلب دارم are Present Indicative.

1 Tā hamchu tu dūst-i bi-dāram, Bāk-am na-bavād kashid bi-dā-ram (classical).

"As long as I have a friend like you, no fear have I that he will crucify me."

2 Note singular, bāshad kalif-i ā mu'ayyan darand after har kudām for irrational animals; also the plural dashta bashand kalif-i ā mu'ayyan darand after har kudām for irrational animals.

Vajh "in sum, money" ba'ad az mulahāza-yi in barāt vajh rā kār-sūzī dārid (m.c.) written on bills of exchange.
Remark II.—Frequently in compound verbs, and whenever the verb signifies "to keep," the Present mī-dāram میدارم is used, as: har rūz bā ū suḥbat mī-dāram هر روز با او صحبت می‌دارم (m.c.) "I converse with him daily" ūrā dāst dāram or mī-dāram عرار دست دارم or می‌دارم (m.c.) "I like him (or it) very much"; but man hanūz bā ū suḥbat dāram من هنوز با او صحبت دارم (m.c.) "the matter is still under discussion, it is not yet finally settled"; nigāh bi-dār نگاه بی‌دار "keep"; dast bi-dār دست بی‌دار "cease from"; bar mī-dārand برمی‌دارند "they are removing, carrying away."

Remark III.—In modern colloquial, the Aorist form is also used for the Future, as: in barāy-i shumā gāmar-e nā-dārad این بارای شمال گشماره نداشته (not namī-dārad نمی‌دارد), or na-khāvād dāṣht نخورده داشته (m.c.) "this will be of no benefit to you."

Remark IV.—Such forms as sākhta bāsh ساخته باش "be ready" and ārāsta bāsh ارزش باش "be dressed," must not be confused with the form dāṣht bāsh داشته باش, in the two first, the participles are adjectives, whereas dāṣht bāsh داشته باش is a transitive verb. Vide § 125 (j) (6).

(c) The Afghans and Indians say mī-dāram میدارم "I have." (d) The Imperfect of the simple verb dāṣhtan داشتن, except in conditional sentences, is rare in modern Persian; the Preterite, as is the case with the verb būdan بودن, usually taking its place; thus if, in the sentence vaqt-ī ki dar jahāz būdam khayal mī-kardam ki—, the verb dāṣhtan داشتن was used, the verb would be khayāl dāṣhtam خیال داشته and not khayāl mī-dāṣhtam خیال می‌داشت. In compounds, however, the Imperfect is used, as: bā ū suḥbat mī-dāṣhtam با او صحبت می‌داشت (m.c.) "I used to talk with him."

(e) In modern colloquial, dāṣhtan داشتن is also idiomatically used with a continual and present signification, as: hinzī dārad هنوز داراد "he is now coming along": similarly dārad mī-ravad داراد می‌رود, etc.: dāṣhtand mī-āmadand داشتند می‌آمادند (m.c.) "they were coming along."

(f) In some parts of Persia, it is also used in the sense of 'hold,' i.e., 'consider' (for mī-dānam میدانم) این میدانم: "I consider this table as bought." Vide § 125 (j) (6) (m.c.) "I consider that bird as good as caught." (g) The following is an Afghan colloquialism: man dar bāzūr chīzī kharīdan dāram من در بازار جنگی خریدان دارم— "I have to buy something in the bazar."

(h) In modern colloquial dārad داراد is often used impersonally 'there is, there are,' or with the subject understood, as: ʻayb na-dārad, or ضرر ندارد

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1 The Imperfect of the simple (as well as of the compound) verb is used freely in conditional sentences.

2 = in mīz rā kharīda girīfta am; or (correct m.c.) kharīda bi-dān.
Corresponds somewhat to the barrack phrase "I don’t mind if I do," in reply to an offer of a drink.

2 Chi ‘ayb dārad can also be a direct question, “what defect is there in it?”

3 Chapar, T., properly the horse for a messenger or post, spelt Chapar, and indifferently pronounced either way; Chāpārī rafatn “to travel post.”

4 Shāyistant and sazīdan are the same.

5 Bā’īdan bā’īdan obsolete form.

6 Classically, the Aorist is used for the Present. In modern colloquial, the Present mi-bāyad is occasionally used, but by far the commoner form is bāyad: shumā mi-bāyad in kār vā bī-kunidā (m.c.).
IMPERSONAL VERBS.

Dar ʿalam-i jān bi-hūsh mī-bāyad būd
Dar kār-i jahān khāmūsh mī-bāyad būd

"Be very wary in the Soul's domain,
And on the world’s affairs your lip refrain."

(O. K. 167 Whin.)

Remark I.—Bāyad and shāyad are sometimes used as synonyms for tavān, vide § 77 (a) (3) Remark.

Remark II.—Bayist-i vaqt (obs.) = muqṭazā-yi vaqt (mod.)

(b) In classical Persian, the Past Conditional bayistī, as well as the Aorist with the prefix (bi-bāyad), occur occasionally: for examples, vide (f).

(c) In classical Persian, these auxiliaries are followed by the Infinitive, the shortened Infinitive, or the Subjunctive, the logical subject of the sentence being generally in the dative.1 Examples: 2

1 There are, however, in both the ancient and modern language exceptions; as ʿalim-i rā na-shāyad ki bi-safāḥat-i az ʿammī-ī bi-hilm bi-guzarad ki har du taraf rā ziyan-i dārad (Sadī) “a wise man must not quietly pass over the folly of an ignorant man—”;

2 Also in modern colloquial zibanda-yi man nist ki az barā-yi hich kār shāyista nistam (m.c.).

a) gūftar-i bi kīrda bī-kīrda jūz sūkhtan rā na-shāyad (classical) “a speaking without acting is like a tree without fruit, fit for nothing except burning”; marā nami-sazad ki in kār bi-kunam (m.c.) “it is not suitable for me to do this (i.e. I am fit for better); (sazīdan is not used affirmatively in mod. Pers., but sazāvār mī-bāshad or ast (or)."
Remark.—The shortened Infinitive is used when the logical subject of the sentence is understood, or can be expressed by the indefinite pronoun “one.” If, however, the subject (in the dative) be expressed the shortened Infinitive may still be used, vide first example in (f).

(d) Sometimes the subject is put in the nominative, in which case it is grammatically the subject of the second verb, as:—پادشاه بايد كا تا بجي بر—پادشاه خصم نرائد كا دوستان را اعتمان نهاند padishah bayad ki tā bi-hadd-ī bar dushmananī khashm na-rānād ki dūstān rā i'timād na-mānād—(Sa’di) “a king must not drive his resentment against his enemies to such an extent that his friends even lose confidence.”

This construction is the most common in the modern language.

(e) The Afghans and Indians use the above construction in speaking, but the Infinitive generally precedes the auxiliary, as:—تی راب‌کي تب‌خانه‌ای که رفت‌بايد tu-rā bi-khān-e khud raftan bayad (Afghan coll.), or bāyad ki tu bi-khān-e khud bi-ravī1 (Af. coll.) “you must go home”: dar in sikr ghār būdam ki ādan bāyad tārdā ba-kudām qism marj bi-mirām (Afghan coll.) “I was immersed in the thought of what sort of death I should have to die on the morrow”; in modern colloquial bāyad ḍid bāyad bāyad bāyad would be substituted for ādan bāyad bāyad bāyad.

(f) As stated in (b), the forms bāyad bāyad are obsolete in colloquial Persian. The following are examples of these forms in the Gulistan: يکی از—yak-i az ān miyān bi-tarīq-i imbīsāt guft tu-rā ham chiz-i bi-bayad guft—(Sa’di) “one from amongst them said by way of a joke ‘you also must say something’”; [vide Remark to (c)] guft pashm bāyisti kāshān tā talaf8 na-shudī—(Sa’di) “he said wool ought to have been sown so that it might not have been destroyed”.

ای ملک از دریچه‌ی چشم منجون بجمون لایل ینظر؛ بایستی کردند “I was immersed in the thought of what sort of death I should have to die on the morrow”; in modern colloquial incorrectly Layla.

1 The latter is also the usual construction in modern colloquial, except that the pronoun would ordinarily be placed first, as: tu bāyad ki-khān-yē khud-at bi-ravī (m.c.)

2 Bi-yisti is occasionally used in modern writings in Persia.

3 This form is still used in India and Afghanistan, but in modern Persian the Imperfective with the Subjunctive or shortened Infinitive would be used.

4 In modern colloquial incorrectly Layla.
bàyisti kardan—(Sa’di) ‘he said, Oh king, it was necessary (you ought to have) to look at Laila’s beauty from the window of Majnun’s eyes.’

(g) Bâyad باید, without a second verb, signifies “to be requisite, needful, to lack” and takes the dative of the person, as:—پادشاه را مال باید ناپرور—(Sa’di) “a king needs justice (justice is requisite for a king) so that they (the peasantry) may rally round him”: ুরা rahām bâyad bāyad tā barā gīrd āyand—(Sa’di) “he lacks pity”: ānān rā ki karam bŷad diram ٠nīst (mod. saying) “those who wish to give alms have no money.”

(h) The distinction in meaning between bâyad باید and shâyad شاید is often fine; in the following example it is clearly indicated:—گفت هرمزه: مارا خردهندی کنی باید که تدبر میلکت را شاید

The distinction is even more marked in the example in (j), which better illustrates the difference in meaning.

(i) In modern Persian, written or spoken, the constructions are the same, with the exception of the construction with the Infinitive.

The Present, Aorist, and Preterite mī-bâyad می‌باید, bâyad باید, and bāyist (vide q) bāyist بایست is used for are present times, and the Imperfect mī bāyist می‌بایست is used for past times:

1 “I have to buy something in the bazaar” dar bāzār bâyad eīzā bī-khāram (m.c.); “must we (one) go by sea or land?” az ráh-e bahrī bâyad (or class. mī-bâyad) raft ya bahrī (سیباید) رفته یا باری (m.c.).

2 “You should have done this last year” sal-e gūzāsta shumā mī-bāyist ین-رā karda bāshid (or bī-kunid) سال گذشته یا بایست این را کرده باشد (بکنید) or (m.c.); but dīshāb mī-bāyist birūn bi-ravam vali دیشاب می‌بایست بی‌رن بی‌راوام ولی (m.c.): “I ought to have gone out last night, but—”: “when this was finished I had five or six other things to do, but I had no leisure to do them” chūn in kīr rā tamām karda būdam panj shash kārī digār mī-bāyist bi-kūnām vali jūrsat na-kardam (m.c.) چون این کار را تمام کرده بودم پنج شش کاری دیگر می‌بایست بکنیم ولی فرصت نکردم.
Remark I.—It will be seen that after mī-bāyist either the Aorist or the Perfect Subjunctive may be used.

Remark II.—In modern colloquial, bāyist baīst is frequently used for bāyad (but mī-bāyist mī baīst is always past), as:  
oorīz ēīn kārā baīst bcīn mī baīst (vulgar) “I must do this to-day.”

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tu pā-yi khud rā az miyān bīrūn kash wa-agar-na turū bāyad shirkat bi-ītmām rāsānī (m.c.) “you must withdraw from this business or else you must be a partner to the end”;  
ghan-sha baray-i ahdāl bāyad. (m.c.) “the king lacks justice”;  
gar sharāf bāyad-at himmat buland dār (saying) “if you want honour, have noble aspirations.”

Remark.—The following is an example of all these verbs:

Anī rashīrūn bāyad (or bāyist) bāyad (m.c.); and bāyisti mī navishtam (old) = mī-bāyist bi-navisam (or navishta bāsham mī baīst) 

Bāyad (or bāyist) bi-navisam (m.c.); and bāyisti mī navishtam (colloquial) = mī-bāyist bi-navisam (or navishta bāsham mī baīst) 

But we should be obliged to pass ten difficult points); this should be: 
gift bāyad gabl az navishtan-i kāghaz ijażā mī-khwāstid 

Gūf bāyad gabl az navishtan-i kāghaz ijażā mī-khwāstid (Memoirs of Abd-ur-Rahim, p. 224) “he said you ought to have taken permission before writing the letter”; 

This ought to be: mī-bāyist bi-navisam (saying)  

Bāyad (or bāyist) bi-navisam (m.c.); and bāyisti mī navishtam (colloquial) = mī-bāyist bi-navisam (or navishta bāsham mī baīst) 

(1) Bāyad (or bāyist) bi-navisam (m.c.) “you must not, you are not, to sit here”; but mī-bāyist (m.c.) “it is not fitting for you, you had better not, sit here.”

(k) Shāyad (or bāyist) bi-navisam (m.c.) “let it be proper” is also used as an adverb perhaps, possibly.”

(1) The past participles shāyista and rarely byastā, are used as adjectives:

Shāyista-shaśna mā nīst kā ēīnā nāshad hast (m.c.) “it is not fitting our dignity to sit

1 Or Shāhib-i rashīrūn baīst rashīrūn bāyad (m.c.) but it is better to omit the ijażā.
2 Habīr-i, nā-shāyist baīst rashīrūn bāyad (m.c.) “don’t use unseemly language.”
here’; *zān-i shāyistā (m.c.) “a well-behaved wife”; *sipās-i bī-qiyyās bāyista-yi Ḥazrat-i Yazdānīst (modern writing) ‘praise must be given (by us) to the God-head.’ Bāyista is not used in speaking. The substantive bāyist is obsolete.

Remark.—Shāyista (modern writing) can be paraphrased by the adjectives *sazāvār, or (m.c.) lāiq, or *ziyānda, or by the substantive liyāqat, as: mā liyāqat-i in kār rā na dārīm (or mā lāiq-i in kār niştīm) (m.c.) ‘we are not able to do this, it is beyond us’.

(m) Shāyista-yi *bāyistakī and shāyān: shāyistagi-yi in kār rā na-dārām (m.c.) ‘this work is beyond me’; dar in hangām ki shāyān-i bahjat va shāyīgān-i masarrat ast (Afghan) ‘sensible people will say that since he took some trouble to construct a boat he must certainly have previously made some plan for transporting it (to the water).’

(n) In modern colloquial bāyad *bād sometimes means ‘should,’ as:—*shuma *bād īn chāz chīrā bi-in girānī bāyad bāshad (m.c.) ‘why should this be so dear?’; (simpler ‘why is this so dear?’ chīrā in qadr girān āst). Vide § 80 (g) for use of khwāstan *chāra *nāmandar gūrān āst as ‘should.’

(p) Bāyad *bād is sometimes in modern colloquial prefixed to the Future Perfect, when it signifies ‘must have,’ as:—*tā īn kā in khatt bi-Landān bi-rasād Fulān (bāyad) kīlābash rā tāmām kardā bāshad (m.c.) ‘by the time this letter reaches London, So-and-so will have completed his book’; in this example bāyad could classically be omitted.

(q) In modern colloquial the Past tense bāyist is used for the Present, as:—*bāyist dast bākār dast (or *shud) bāyist dast ba-kar zad (or *shud) (m.c.)

1 In modern colloquial the bāyad *bād would ordinarily be inserted.

2 Or bāyad dast andar kar shud (m.c.) ‘we must help each other.’
"we must set to work"; hama bāyad (or bāyist) bi-mīrīm (m.c.) "we must all die"; [mī-bāyist bi-mīrād (m.c.) "he nearly died; ought to have died."]

Remark.—The affixed pronouns can be added to the impersonal verb bāyad

ميابست‌شان mī-bāyist-am "it was necessary for me"; mī-bāyist-i shān "it was necessary for them."

(r) Note the substitutes for the verb bāyislān in the following examples:

1 hamrāh-i ū panjāh naṣar sar-bāz khvāhad bud (m.c.) "there must be fifty soldiers with him"; [or bāyad hamrāh-i ū panjāh naṣar sar-bāz bāśhad (m.c.)]: bāyad mārāe ūmā dāmā me-shud dast khwāhad bud in iktāb bi-tūl va 'arz bi-gadr-i panjāh dast khwāhad bud (Afghan) (or m.c. bāyad bāśhad) "this enclosure must be about fifty cubits in length and breadth"

2 liyāk ba-jihat-i āwardan-i ū berūn raftan khwāhad shud (Afghan coll.) (or m.c. raftān lāzīm khwāhad shud) "but it will be necessary to go out to fetch water."

3 chūn in kār ba-anjām rasid brāy-i du hār dīgār muḥānīt o koshīsh kōnd dāna shad ū (m.c. raftān lāzīm khwāhad shud) "when this was finished I had to toil and labour to accomplish two other works."

4 jihat-i dīdan-i asphā berūn raftan bisyār me-shud (Afghan coll.) "I had to continually go out to have a look at the horses;" (m.c. bi-jihat-i dīdan-i aspān lāzīm būd bīrūn rovām)

5 na bārud kharch me-shud wa na barā-e kabk girīštan ba-koh raftan me-ūfīād (Afghan coll.) "neither was powder expended (by this plan) nor had I to go to the high ground to catch chukor;" [in m.c. lāzīm mi-gasht lāzīm mi-ūfīād instead of mi-ūfīād].

حالتا آنچه کردن است در آن با بچه چنده کردی؟ (Afghan coll.) 'now how much have you done of what you
had to do?"; [in m.c. *hāla az ānchī mī-bāyīst bi-kunī chi kardi*] halallā az ānchī mī-bāyīst bi-kunī chi kardi]

(7) Zarār dar īnjā insān-e āmada khvāhād būd pūnd *Amada* khvāhād (Afghan coll.) "certainly some human being must have come here" [in modern colloquial bi-shakk īnjā insān-ī āmada bāshad *Amada* bāshad]

(8) Lazīm ast ki bi-ravam, or raftan am lazīm ast, orraftan-i man az zarūriyyāt (or vājībat) ast, orraftan-i man az zarūriyyāt (or vājībat) ast, *I must go.*

Remark.—A paraphrase of "it is necessary" can be effected by such Arabic expressions as mustalzīm *mustalzīm* (tr.) "necessitating, wājīb "wājīb" l-qatl *l-qatl* "meriting death; necessary to be killed," etc.

(9) Further modern colloquial examples of verbs used impersonally, or with the subject understood after the manner of dārad [§ 83 (h)] are: *Amada* khvāhād būd *Amada* khvāhād, *Amada* khvāhād bi-jihat-i kagrat-ikhār, bi-jihat-i kagrat-ikhār, magas bi-mardum va mālāhā khaylā *khaylā* bad guzāshīt (m.c.: Roz. Gr.) "on account of the large number of horse-flies, man and beast had a bad time of it"; here the subject is apparently "the time" or "the day"?

(10) Zībad *Zībad* "it suits, becomes, behoves, etc.," is a synonym of shāyad "shāyad" and sazd "sazd". *Zībad* (subs.) "ornament, beauty" (construed with dādan *dādan* and shikastīn "shikastīn") *Zībad* "Zībad" is an adjective; chi zībā mī-khvānād *Zībad* mī-khvānād "how nicely he reads."

(11) Expressions like "it is said, it is related," etc., are rendered by the third person plural of the transitive verb (vide § 88 Passive) as:—āvārda and "it is related (they, the ancients or the wise or the relations) have related"; and* va gufta and "—and it is said."

(12) Some verbs, impersonal in English, take in Persian a nominative of cognate meaning:—bārān mī-bārad *bārān mī-bārad* (m.c.) "it rains;"
An impersonal verb in English is frequently rendered in Persian as follows:—

1) *hēc dīl-e in rā pasand nām-i kundad* (m.c.) "no one likes this," or "it is not approved";

2) *aql bāvar na-kunad.*—(Sa'di) "it is impossible to credit"; (m.c. *nām-i kundad* nām-i kundad).

For the impersonal use of:

1) *Tavāstān* "to be able"; vide § 77 (a) (2) and (b) (3).

2) *Shudān* vide § 77 (a).

3) *Khvāstān* vide § 80 (f).

4) *Guzāstān* vide (s) supra.

5) *Dāštān* vide § 83 (h).

§ 85. Compound Verbs (賞

(a) The number of simple verbs in Persian is small: the deficiency is made up of compound verbs, which, like other compound words, are exceedingly numerous.

The compound verbs present no grammatical difficulty. They may be classed as adverbial verbs, and nominal verbs.

(b) (1) Adverbial verbs are simple verbs, transitive or intransitive, with an indeclinable particle (adverb or preposition) prefixed, as: *bāz gūstan* "to say a second time"; *bāz gashtān* "to turn back, repent": *dar ʾamādan* "to come in"); *va istādān* "to stand still, stop, halt"; *az dar dar ʾamād* (Sa'di) "he came in"); *bar dāštān* "to raise up; to suffer, endure"); *bar tāftān* "to shine forth, also to twist up"); *zīr u zabān kardān* "to make topsy turvy"; *vā guftān* "and gūstan* (m.c.) "to repeat what one has heard, say again"); *vā shūstān* "and shūstān" "to wash again."

(2) *Farū* (before a vowel farūd etc.) is prefixed to some verbs and signifies "down, downward: low," as *farūd ʾamād* "he came down"; *furū gūtān* "he spoke low"; *farū gūftān* (m.c.) "he went into the room."

(3) *Farā* is another adverbial prefix and signifies "back, again,

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1 Vulgar pāya *mi-khurr ad.*  
2 Nominals are those formed by prefixing a noun or an adjective to a verb.  
3 *Vā la* in composition with verbs stands for *baz* "back", again, open, etc., as: *vā dād* "he gave back," *vā guftān* "he spoke again");  
4 In m.c. *furū gūft = simply gūft*, the *furū* having no meaning.
over, opposite, etc., etc.’” It is often redundant, being prefixed merely to avoid a cacophony.

*Vide* the rule applying to the auxiliary khwāstan خواستن when used to form the Definite Future, as: khayma rā farā khwāhand girift خیمه را نوا خواهدند they will surround the tent (Class.).

(4) Fardz فرز “above, up, before,” as: chūn bi-bālin-ash farāz ŏmādam (Gul., Chap. VI., St. 1) “when I came up to his pillow.”

Fardz فرز sometimes strengthens a verb but often it is redundant.

(5) Pish پوش, bīrūn پوش, andar اندر (or dar در), are also common in adverbial compounds.

(6) In a few verbs, the preposition has by use become incorporated with the verb and the verb has ceased to be regarded as a compound; in such verbs the preposition is prefixed to the verb itself, as: tūp khwāhand dar kard توب خواهدند در کرد; khwāhand dar guzasht خواهدند در گذشته; khwāhand dar- khāst خواهدند بر خاست.

Remark.—Bi-shahr (or dar shahr) dar ŏmādam پسر (در شهر) در آمدند “to enter the city,” but az shahr dar ŏmādan از شهر در آمدند “to come out of the city.”

(c) The participle in these verbs precedes the usual verbal prefixes mi and bi etc., and the negatives na نا and ma وما as: tūp dar mi-kunand (m.c.) “the gun is being fired” (lit. they are emptying the cannon); az kisā dar bi-yār از گیس در یار (m.c.) “take it out of your pocket.”

(d) Some verbs that in their simple form take the prefix & do not admit it when compounded with a preposition, as: bar khāstan بر خاستن “to rise up” (bar khūz and bar khūzam, etc.); bar-gashtan بر گشتن “to return”; in rā bi-dār این را بدرار “keep this”, but in rā bar dār این را بدارار “take this away”; ŏmākhtan گذشته (tr.) (Impr. bi-yāmīz بی‌یامیز) “to mix”; dar ŏmākhtan در گذشت (intr.) Imp. dar-omīz در آمیز.

Remark.—In poetry, for the sake of metre, the particle of a compound verb sometimes follows the verb.*

(e) Nominal verbs are simple verbs of action, transitive or intransitive, preceded by a Persian or Arabic substantive, verbal substantive, adjective, or past participle.

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1 Fardz u nishib نازی و نشیب “ups and downs” or “ascents and descents.”
2 Dar khwāhand kard در خواهدند کرد, dar khwāhand guzasht خواهدند گذشته, and bar khwāhand khāst بر خواهدند خاست are old.
3 Note the absence of ارا: tūp is used generically: tūp rā would mean one special gun. Tūp khwāhand dar kard (Fut.).
4 In modern colloquial bi-raw tū و نوا (not tū bi-raw), نوا و نوا “go inside.”
Usage alone will determine which auxiliary verb or verbs can be used in forming the compound. Many auxiliaries used in modern colloquial are not permissible in writing. Examples: — درست کردن "to make, construct"; "to correct"; و درست میکنند: زن قصاب نوازی نباید کردن درست میکنند: زانی� barayi bulbul1 kirm durust mi-kunad (vulg.) "the butcher’s wife breeds maggots (as food for) bulbuls"; مازیل کردن (past participle) "to dismiss from office"; مازیل شدن معجزه شدن "to be dismissed"; 2 استاده کردن "to set up."

These nominal prefixes may be considered either as part of the compound verb itself, or as the object of the simple verb; but in no case do they admit of. In rā. Examples: — عورا چوب زدم. or بی چوب زدم (m.c.) "I beat him (with a stick)"); in the first instance چوب may be considered an integral portion of the verb zadam زدم in the second it may be taken as its object, but it would be wrong to say بی چوب را زدم [بی چوب باز زدم means "I beat him with the stick"]: "talk Persian" Pārsī یار bi zan نارسی حرف بزن یا یاری Fārsī vizār kashīda am" خیلی انتظار کفیدم "I have expected (waited for) you a long time" 8: سرصال طويل کفید "three years passed" (here سال is the subject of the intransitive verb تر kashīdan which should be regarded as one word).

The ism اسم etc. is often separated from the verb that follows it. 4 بنای گاردان — binā guzārdan is "to begin"; بابنای نامبک یار که zman (m.c.) = binā guzārdi bināmeh-kardan (m.c.).

From گر گیر, a verbal substantive from گریفت, is formed گر یادان (m.c.) (for گر یادان) "to come into one’s possession" and گر یاران گیر کریون "to bring into one’s possession"; انجا چیزی گیر آن چونا نا-نیا (m.c.) "nothing was got by me there"; انجا چیزی گیر آن چونا نا-نیا (m.c.) "I obtained nothing there."

Remark I.—It will be noticed that many compound verbs are intransitive in meaning though the actual verb of the compound is transitive.

1 Maggots are bred and sold in Persia as an article of trade for caged nightingales.
2 In m.c. و پا kardin پریا کردن, or داشتن، or و va dāshān, or ناش کردن نصب گردن.
3 Or khayli muntazir-i shumā budom خیلی مناظر شما بودم.
4 In poetry it sometimes follows the verb.
5 In the sentence تا قسم برج پاک حضرت سلیمان علیه السلام نژاد یزد: تا قسم باش: تا واجر*i یاران "until thou swearest by the sainted soul of Solomon (on whom be peace)!", the word یازم (which is a component part of the verb "to swear") could be inserted just before یازم.
6 گیر یادان گیر آمده expresses more of change than گیر یاران گیر آمده.
Remark II.—Sometimes a compound verb admits of two constructions, as—بامن مهاجرت محبت می‌کند (in which مهاجرت محبت appears to be the direct object of the verb), and بامن را مهاجرت محبت می‌کند; the latter construction seems commoner in modern Persian.

(f) As stated in (c) the verbal prefixes می and می are intercalated before the simple verb.

The same rule is observed with regard to the negative particles &c and می, as: دست بر نه دارد vide § 71 (c) and (f).

Usage alone will determine which simple verb is used in forming a compound. The following are a few examples:—

حملا یاردان, (m.c.) "to attack, charge."

عذر خواستن یار خردان, (m.c.) "to apologise, ask pardon."

تاارک دیدان, "to make preparation."

سیم دیدن sitam didan, (m.c.) "to suffer opposition."

صلحه می‌دان mar lahad didan “to consider advisable."

مهم خوردن گام کردن, (m.c.) "to suffer grief."

گول خوردن gül kirdan, (m.c.) "to be deceived."

قسم خوردن قاسم کردن, (m.c.) "to swear, take an oath."

زمخم خوردن zakham kirdan, (m.c.) "to be wounded."

پرچمین خوردن bi-zamin kirdan, (m.c.) "to fall on the ground; strike the ground."

تکان خوردن takan kirdan, (m.c.) "to be shaken, to shake, tremble."

گرفتار آمدن girjițar āmanan, "to be caught."

پردهٔ بال آمدن bar dushman ghālib āmanan, "to overcome the enemy."

سیر آمدان از sir āmanan az, (m.c.) "to be tired of, disgusted."

سیر شدن šur shidan, (m.c.) "to be satisfied, full from eating."

در شمار آمدن dar shumār āmanan (class.), "to be counted."

از باد از آمدن az pā dar āmanan "to be helpless, come to grief."

در میل افزایش است dar maḥall-i īfīrāst, "he is (or is likely to be) falsely accused."

در معرض خطر است dar ma‘rūz-i khatar ast, "he is in danger."

قدم مرادگان پیش نمایند qadam-i mardanagi pīsh nihāadan, "to act bravely."

فور نشاندهان furū nishāndan, (m.c.) "quench (fire, anger)."

خواستن farā gīštan, (m.c.) "to surround."

چشم دوختن (bar—) chashm dākhtan (bar—) "to stare at."

زبان گوشون zamān gushūdan, "to begin to speak."

1 In bi-dard-am namī-kurad (m.c.) "this is no use to me"
COMPOUND VERBS.

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‘aqd bastan (zan-i rā), “to perform the service of marriage” (of the Mulla).

kām rāndan or kām-rānī kardan, “to live luxuriously; enjoy oneself.”

‘aqab nishastan, “to retire (of enemy).”

tavallud yāftan “to be born”; also tavallud shudan az dast dādan, “to give up.”

drāgūfshetān “to give up hope of one’s life.”

az jān dast shustan (or dar gūzashtan) “to give up.”

khud rā va sākht ki murda ast, “he feigned to be dead.”

rang rikhtan, “to play a trick, wile (in a bad sense).”

harf zadan, “to talk.”

faryād zadan or kardan or kashīdan, “to cry out.”

jam’ zadan, “to add up.”

jam kardan, “to collect.”

tuhmat bastan or (tuhmat zadan) bar—“to accuse falsely.”

garār girīftan, “to become settled, to sit.”

kushū girīftan, “to wrestle.”

gūsh dādān (or girīftan), “to listen to.”

gūsh kashīdan, vulg. (astārī sūr) “to eaves-drop.”

gūsh jārā dādān ditto.

az miyān raftan, “to be abolished; cease to be used.”

az miyān burdan (tr.) “carry off.”

jilaw uftādān, “to get before, go before.”

sabqat gūfet, “to surpass.”

sabqat justan, “to surpass, to anticipate.”

iḥtimāl raftan (or dāštān), “to be probable.”

tashri‘ dāštān (polite), “to be at home, in the house.”

nazār andākhtān, “to cast a glance at.”

bi-tashhīr andākhtān “to postpone.”

bi-tashhīr uftādān (intr.) “to be postponed.”

1 In India jam’ kardan “to collect” and also “to add up.”

2 Bi-khārīdān-i gāli raftam valī bar man sabqat just بخریدن گلی نامت ولی بر می سبقت جست
In for ^A. U suffer afrukhta c< kashidan the shikasta j***$
ufiadan transitive should adjectival danista p
In. admissible, ej.y
perfectly fikr-i &*/jj
is mouth,
mard
These (Afghan)
ought you not to be careful of your reputation?", the preposition & bi that is wanting, has only to be inserted before fikr to make the sentence perfectly clear; for though in modern colloquial the compound verb fikr ustādan is used, its proper form is bi-fikr ustādan. bi-fikr ustādan 3 is used.

Remark I.—It will be noticed that a change of the verb in the compound may make a verb transitive or intransitive in meaning, thus taghyîr kardan (intr.) “to change,” but taghyîr dādan (tr.) “to change.”

Remark II.—It must be recollected that in modern colloquial, prepositions and conjunctions are frequently omitted. In, na-bâyad ki shumâ fikr-i nik-nâmi-yi khud biyustîd (Afghan) “ought you not to be careful of your reputation?”, the preposition & bi that is wanting, has only to be inserted before fikr to make the sentence perfectly clear; for though in modern colloquial the compound verb fikr ustādan is used, its proper form is bi-fikr ustādan. bi-fikr ustādan 3 is used.

There are certain vulgar compounds in colloquial use, which should not be imitated, as:—(1) nân râ chīgīna pukhta kunam nân râ chīgīna pukhta kunam (Afghan) (for bi-pazam) “how shall I (or can I) cook the bread?”; dânistamādan (Afghan) “to teach, inform”; shikasta kardan (vulg. m.c.) “to break”; sūkta kardan (vulg. m.c.) “to burn”; afūkhta kardan (class.), etc.

These compounds have come into existence owing to the frequent adjectival use of the past participle of the simple verb, which is both transitive and intransitive.

(2) A verb like īstāda kardan īstāda kardan (Afghan) “to set up,” may be admissible, but there is no necessity for īstāda shudan (Afghan). In, marâ az hama peshtar basta karda būdî marâ az hama peshtar basta karda būdî (Afghan) “he was prevented from doing this.”

1 In India taklîf is used for zahmat.
2 Even in speaking, most Persians would say bi-fikr ustādan.
3 Ü az in kâr būz īstāda shud (m.c.) “he was prevented from doing this.”
(Afghan coll.) "you bound me first, before all the others," the verb might just as well be, and should be, basta būdī.

(5) As already stated, the Infinitive is regarded as a noun; hence such barbarous compounds as jastan namūd (m.c.) "he made a jump" or just namūd (Afghan coll.).

(i) Some compound verbs consist of a phrase, and are both adverbal and nominal, as:—az pā dar-āwardan (tr.), and az pā dar āmadan (intr.); pas pā kardan "to cause to retreat, dast bi-kār zadan "to commence"; az dast dādan "to give up, relinquish," etc., etc.

§ 86. Certain Common Verbs used in Compounds.

(a) One of the verbs most used in compounds is kardan کردن "to do" or "to make." Namūdan نمودن, sākhtan ساکختن, gardānidan گردانیدن, and in deferential language farmūdan فرمودن can be substituted for kardan کردن in any verb compounded with the latter. These are all used in modern colloquial.

(b) In modern colloquial the forms kun کن and bi-kun بی‌کن are both in use for the Imperative of kardan کردن.

Remark.—The past participle of kardan کردن is colloquially used by the Afghans with comparatives, in the sense of "compared with"; being redundant, it can be omitted in any sentence where it occurs, examples:—

Namūdan نمودن, Imperative mumāا "he has," is both transitive and intransitive, signifying "to show (tr. and intr.), to appear"; معلوم مینه‌باد (or معلوم مینه‌باد) az qarār-i ki ma'lūm mī-shavad, or simply ma'lūm mī-shavad (معلوم مینه‌باد) "it appears."”

Remark.—Note the change from karda کردا to namūda نمودن. In the following modern colloquial sentence, for the sake of euphony or variety:—

1 Any shade of meaning that may have formerly existed between kardan کردن, namūdan نمودن, or sākhtan ساکختن in compound verbs no longer exists.
2 For نسبت به اول nisbat bi-awval (m.c.)
3 In modern colloquial often nimūdan (Isfahani).
4 Modern colloquial bi-numāa به‌ناما only.
portion of the globe he may be (and) having produced him, you will seize him; you will bring him here bound.’’ 1

(d) (1) Sākhtan8 “to fashion; manage with; suit,” is both transitive and intransitive: the Imperative is: Sāz (m.c. bi-sāz) (bāz).

Example: dar Kirmān jām-i rūd mi-sāzand (or durust mi-kunand) (m.c.) “they make brass pots in Kirman”; šaheem hum bāhār sākhtā id (m.c.) “you have joined together, conspired” (for a bad purpose only); ayshikam-i khirā bi-nān-i bi-sāz (Sa‘di) “oh torpid belly, be content with a single loaf”; āb o ḵoḥayi in-jā bi-man mi-sāzad (m.c.) “the air of this place suits me.”

(2) Sākht and sākhtagi are substantives: Sākht-i in qāli az chāist (m.c.) “what is this carpet made of”; Shumā dar in sākhtagī kardā-īd (m.c.) “you have adulterated this.”

(3) Sāz is frequent in compounds, as: dandān-sāz “a dentist”; (dandān sāzi “dentistry”). Note the following: dar ‘ishq-i mahbūb bi-sāz va bi-sāz dar Qush-muḥib bi-sāz (mod.) “in the love of the beloved burn and be patient.” Ham-sāz or ham-avāz “in tune”; dam-sāz “a confidant.” In māva barāy-i man sāz-gar nist (m.c.) “this fruit will disagree with me.”

Sāz, a substantive, means “a musical instrument” and “necessary furniture,” as: sāz-i safar tadārūk kard (m.c.) “he began to get ready for the journey.”

(e) Gardānīdan, Imperative gardān, Gardānīdan (or gashtan) (gāsh) and signifies “to change, avert, turn round; cause to become.”

1 Dast basta dast beṭehte might be an adjective agreeing with it understood. Basta beṭehte is here Perf. Act. Participle, dost-i tā basta mi-āvarid.
2 In hāft sākhtag ist (m.c.) “this is made up, false”; bā man sākhtagli ma-kun (m.c.) “don’t cheat me.”
3 Qāli bāftān “to weave carpets” not qāli sākhtan, which is unidiomatic: rūd 3, vulgar for 3, 5.
(f) (1) Farmandan فرمودن, Imperative farma فرما, is transitive, "to order or command." In compound verbs it is deferentially substituted\(^1\) for kardan کردن, stāxhtan ستختن, or namudan نومودن, both in classical and in modern Persian: 

\[ {\text{'ali chi farmuda budid}}^2 \] (m.c.)

"what did your eminence say?" Chi gufūd چی گفید would be a very familiar or very rude way of expressing the same thing, and would generally be used to inferiors only. Pādishāh bar takht julūs farmūd پادشاه بر تخت جلوس فرما "the king sat (or ascended) the throne."

(2) In modern colloquial bi-farmā\(^3\) dīd فرمودید almost corresponds to the English word "please." To a visitor it signifies "please take a chair": if two persons are about to enter a door together it means "after you": if food is on the table, it = "kindly help yourself," or "begin."

(3) Farmān فرمان is a substantive is a royal mandate. Farmān-farmā فرامان فرما "the issuer of mandates" is a title prefixed to the name of a place, and signifies "Governor or Viceroy of—."

\[ {\text{Farmān-bardār}} \text{ فرمان بدار 'order-bearing, obedient.'} \]

Remark.—The compound verb kār farmūdān کار فرمودن is not always used in the complimentary sense. Sa'dī in the Gulistan, speaking of a boxer, says:—va qaul-i ḥukamā'-rā kār na-farmūd و قول حکامه را کار نفرمود; also kafsh-dūz ālat-i khud rā kār mī-farmāyad (vulg.) "the shoe-maker is using his things."

(g) The verbs gashtan گشتان or gardīdan گردیدن ['vide' (e)] can always be substituted for shudan شدن, either in a simple or a compound verb.

§ 87. Causal Verbs or منع متعبدة بالواستط (with the left) and Reflexive Verbs منع متعبدة بنفسه.

(a) (1) The causal verbs are formed by adding the terminations ānīdan آنیدن-, or āndan آندان-, to the Imperative stem of the primitive verb, thus: javstān جستن "to jump, leap," Imperative jah چه; jahānīdan or javhānīdan جهانیدن or جهانیدن "to cause to leap": davīdan دویدن "to run" (Imperative daw دو:); davāndan دوئندن or davañīdan دوئندن "to make to run, to gallop (a horse), etc., etc., etc." = tāzāndan تازاندن (m.c.) "to gallop a horse."

(2) The Imperatives are formed regularly, that is by discarding the infinitive terminations, -stān- or -dan-...
Remark.—In poetry the termination —ānīdan is sometimes shortened to ānīdan.

(b) The same termination makes some intransitive verbs transitive, vide § 86 (e). This casual form will be transitive if formed from an intransitive, and doubly transitive or causative if formed from a transitive verb.

(c) (1) Nishāndan (nīshānītan obsolete) "to cause to sit; to plant, etc.," the causal form of nīshastan, is irregularly formed.

(2) Shināvāndan (not used in Persia) is the causal of shunūdan, and signifies "to cause to hear, tell, read aloud."

(3) Rāndan "to drive" is perhaps the causal of rafstān or āndān "to go."

(d) (1) The verb guzashtan, or guzarīdan (old) "to pass, pass by; cross over; die, etc." has several causal or transitive forms, viz., guzarāndan, guzarānīdan, guzārīdan, guzarīdan, and guzarīdan.

(2) Guzāshitan (tr.) "to quit, to discharge, perform" namaz guzārdan (not guzashtan) "to perform the duties of prayer."

(3) Afgāndan (obs.) "to throw," causal afkāndan (obsolete).

(e) Verbs that have two roots admit of two forms of the causal, as: suftan "to bore," suftānīdan (obs.) and sumbānīdan (obs.) "to cause to bore"; rūstān or rūzīdan "to grow" (rt. rū or rūy) rūyānīdan (m.c.) or ruvānīdan (obs.) "to cause to grow."

(f) Verbs in which the Imperative stem terminates in ūn, change this letter into ūn, as: shāndan (obs.) "to comb," causal shāyānīdan (obs.); dānītan (obs.) "to know," dāyānīdan (obs.); chīdān "to pluck, collect," chīnādān (obs.) or chīyānīdan (obs.).

In modern colloquial the shortened form of the causal verb is preferred; thus tarsāndan is preferred to tarsāndan, and khvāhām tarsānd khvāhām tarsānd, to khvāhām tarsānd

(g) Some verbs do not admit of a causal form. Examples: dīdān,8 "to see"; guftān "to say"; āzmūdan "to try, prove."

(h) (1) Only a few of the causal verbs are used in modern colloquial.

When the Persians wish to mimic the Afghans or Indians, they make an elaborate use of the causal verbs. An Afghan, for instance, uses fajmānīdan, where a Persian would use hāli kardan, or some such expression.

1 In India afgāndan, etc.
2 The form dānīnādān (obs.) also occurs.
3 The form dīyānīdan as a causal of didān is doubtful.
Remark.—The verb khurāndan "to feed" occurs in writing, but not in speaking: kharāk bi-khurd-i ā bi-dīh (vulg.) "give it food to eat, i.e. feed it."

Instead of ravāndan or ravānd, ravāna kardan is used.

(2) The following are a few of the commoner causal verbs in modern colloquial use:

Tarsāndan or tarsāndan "to frighten."
Davāndan or davāndan "to put into a gallop."
Rasāndan or rasāndan "to cause to arrive."
Nishāndan or nishāndan "to plant, place, make to sit."
Khābāndan or khābāndan "to huff to sleep or lie down."
Fāhvāndan or fāhvāndan "to cause to understand, explain."

Āmūzīdan (obs. in Persia) or āmūkhītan "to teach."
Jahāndan or jahāndan "to make to jump."
Parāndan or parāndan "ditto; also to cause to fly."

Remark.—The passive of the causal verb is formed in the regular manner, as: parvarāndīda shud; kumānīda shud (Afghan). Such passive causals are, however, rare and should be avoided.

(i) Causation can also be expressed by certain verbs, as: 

رفقة رفتة بی آکچه اظہار مصدحت خورا باو بیوز دهتم بشرت وا داشتی سکختن اشعاری که یک یک پشت بیک متنال علی بورذ یاسیا او گرداگم rafta rafta, bi-āniki iżhār-i maḥabbat-i khud rā bi-ū burūz diham, bi-shart-i vā dāshtan-i bi-āzikhīt-ī ashūr-ī ki yak bayt-ash bi-yak misgāl ūloh bi-yarzad āsbāb-ī u gardīdam (Tr. Haji Baba, Chapter VIII) "without appearing to show any particular partiality to him, I succeeded in being appointed to keep watch over him, under the plea that I would compel him to make verses—" (H.B.): ūra mustalzam sākhānt ki bi-raqsad اورا مسلزمن ساکختن کی بیراقدس "I obliged him to dance"; ūra bar ān dāshtam ki bi-raqsad اورا باں داشتمن کی بیراقدس "to cause to dance": 

marā bar in ma-dār ki chunān kār bi-kunam 

"to put his horse into a gallop": bi-ū zūr āvardam ki bā man bi-ūyād 

بیو زور آزادم کی بام بیویاد (m.c.) "I made him accompany me": asp rā tākh "he put bi-ūyād (m.c.)" 

"to cause to pluck" = ūra vā dāshtam ki bi-chiānad. 

(j) Qabūlāndan قبولاندنīd "to cause to confess (by torture, etc.)" is a barbarous causal in m.c. use; or in a joking sense = "make him agree."

(k) The place of the causal verbs is usually taken either by the simple transitives as: pādishāh dāst u pā-yi ūra bast پادشاه دست و پای او بست (m.c.) "the king bound him (had him bound) hand and foot"; or else some such
expression, as "the king ordered (or signalled to) them that they should bind . . . ." etc., is used.

(l) Reflexive verbs (عمل متعدد بنقش) are formed by the transitive verb and the reflexive pronouns, as: khud rā kushī "he killed himself" = khūd-kushī kard "he committed suicide"; jān-i khud rā mī-shust "he was washing himself."

§ 83. Passive Voice (صيغة مجهول) and Passive Verbs.

(a) The Passive Voice is much less used than in English. The general rule is not to use it, if it can be avoided; in other words the passive is used only for some special signification, or if the subject is unknown, or if known it is desired to avoid mentioning it. This rule should be observed even though violated by Persian authors. Only transitive verbs have a passive 2 voice.

There are several ways of expressing the passive.

(b) The grammatical passive is formed by adding the tenses of the verb shudan (شودن) "to become" to the past participle of a transitive (or causal) verb. The use of this construction is comparatively infrequent and very seldom occurs in modern colloquial, for in addition to the simple intransitive verbs the language contains a large store of compounds with a passive sense, such as: Zakhm khurden (ذخم خوردن) "to be wounded"; shikast yāftan ( ضایع شرن ) "to be destroyed"; gūl khurden (گول خوردن) (m.c.) "to be deceived"; bi-duzdī raftan (بدوست رفتن) "to be stolen"; anjām giriṭan (انجام گیریتن) "to be finished"; farmāyish ḍādan (فرمايش دادن) "to order (goods)" (tr.) [but farmāyish raftan (فرمايش رفتن) (intr.), as, barāy-i sawguli-yash nīm-tana-yī tāza farmāyish rafta ast? (m.c.) "what! an order has been given for a new jacket for his favourite wife, has it?"].

1 Sīgha-yi majhūl (صيغة مجهول) "Passive Voice," i.e., of which the agent is unknown.
2 The use of the Passive is antagonistic to the genius of both Persian and Urdu. The use of the passive is largely increasing in Urdu, doubtless owing to the articles in vernacular newspapers translated from English. Urdu idiom again affects the Persians of India and in a less degree that of Afghanistan.
3 Gashtan and gardīdan are occasionally substituted for shudan (شودن).
4 The passive meaning of most verbs signifying "to beat, to knock, cast," can be expressed by a compound with the verb khurden (خوردن), as: takān khurden (تکان خوردن) (m.c.) "to be pushed, to receive a push or shake"; zamīn khurden (زمین خوردن) "to fall on the ground," etc.
5 This example is from the "Vazir of Lankuran." Ordinarily in m.c. this sentence would be rendered: barāy-i sawguli-yash sīfārish-i yak nīm tana-yī tāza dāda shuda ast (or dāda and).
(tr.) "to pass one's time," but bi-sar raftan (intr.) 1 "to be passed."

(c) In modern Persian not every verb admits of the Passive. The expression ū zada shud 2 "he was beaten" is quite unintelligible even to Persians with some education, whereas kushta shud "he was killed" is a passive in common use.

(d) The following are examples of the grammatical passives:

1 chunān bi-ikhtiyyār az jāy bar āmādān ki chīrāgh-am bi-āstīn kushta shud (Sa'dī) "I rose and came forward so hastily from my place that the lamp was extinguished by my sleeve." Here the active kushtam 3 kastīm instead of the passive kastīm would signify "I purposely extinguished."

2) The grammatical passive is of no infrequent use in the Shah's Diary:

"Bi-kūm mizīrāt ki āmāsh 'rab,' "ast dr hādārit khāqāhān prōs āmārāt dīdākān shud (Shah's Diary) "we and others have to-day seen a species of crop called 'rape' in the Prussian territory" (H. D.)

3) Hakīm'-l-Mamālīk ki chināndī būd injā būd didā shud (S.D.) "the Hākim'-l-Mamālīk who had been here some time was interviewed"; du palang-i siyāh ham didā shud (Shah's Diary) "two black panthers were seen by us."

3) The transitive Infinitive is often used for the passive:

4) The passive is also sometimes used to express possibility or impossibility: in kitāb-i:st in qadar sangīn, ki bi-dāst andākhtā namī-shavad (m.c.) "this is a book so heavy, that it cannot be thrown by hand."

In māz az jā-yi khudā bar dāshtā mi-shavad (m.c.) "this table can be moved, it is not very heavy"; tā du si rūz ānjā tavāqquf 1 uftād čirā kā bi-l-bā'īq-i

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1 Ab bi-sar raft (m.c.) "the water boiled over": agar ū injā bi-yāyad man bi-sar jīlāv-i ā mī-rawām (vulg.) (also bi-sar davidān) "if he comes here I'll go to him on my head (from delight) instead of on my feet"

2 In modern colloquial ū rā zadand.

3 Bi-ikhtiyyār 4 means "involuntarily"; the unexpected sight of his friend made him jump up: bar āmādan bi rāmān signifies merely "to get up" not coming forward.

4 In m.c. didā shud Dīdākān shud is frequently used unnecessarily, instead of the active voice.

5 Kushtā shudan could not be used.

6 Or īshāra.

7 In modern colloquial ittiqāt-i tavāqquf and az bā'īq would be substituted.
PASSIVE VOICE, ETC.

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The modern colloquial phrase ba'd az an dida khvāhad shud (Afghan) "it's impossible to fight against Fate"; in m.c. as the agent is known: ba taqdir jangīda namā-shavad 1 (Afghan) "we had to stay there two or three days, as it was impossible to see the sun (to steer by) on account of the clouds"; ba'd az ghalbīdān ān ra' jumbāndan na-tawīnīstam chi járe ān ki ba-daryā rasānāda mi-shud (Afghan coll.) "after (the boat's) rolling over I was unable even to move it; how much the less could it be moved to the sea!"; in m.c. chi jā-yi ān ki bi-daryā rasānām-ash (or bi-rasānam, without ash); the passive would not be used here in m.c. as the agent is known: ba taqdir jangīda namā-shavad (m.c.) signifies "we'll see."

The passive can also be formed by an Arabic Past Participle, or a Persian adjective with a Passive sense, combined with the verbs am, hastam, etc., and shudan, būdan, or gashtan. Examples:— maqṭūl shud (m.c.) "he was killed"; khabar-dār shud (m.c.) "he was apprised, warned"; zakhmī būd 4 (Afghan) "he was wounded"; hama chīz āmāda būd (m.c.) "everything was prepared (previous to our coming)"; [but āmāda shud = "was prepared after our coming"].

The passive can also be expressed by using the third person plural of the transitive verb, "they do such and such a thing." This construction is both classical and modern colloquial. From the following examples it will be seen that this construction corresponds to a real passive:—Nasā'is Kāhā to khawāfat-e dosti 2 ra' bi-daryā nāshīdeh, or dosti 3 to nāshīdeh, or dostī 4 mard 2 laqā- garmūd ki mūsulnā-ī jumānā-ī hast muzā'āf kunand (Sa'dī) "he (the king) ordered that the allowance of So-and-so, whatever it may be, should be increased"; (here it was the king himself who increased the allowance): 5 dūst-i rā' ki bi-umr-i fārā chang 6 ārand na-shāyad ki bi-yak-dam biyāsārānd (Sa'dī) "a friend whom it has taken a lifetime to make should not be made offended in a single instant"; (here there is only

1 Compare Urdu, taqdir se laṝa nāhīn jāta.
2 Or bi-qatl rasīd (m.c.).
3 Zakhmī shud m.c.; zakhm dāshīt "he had a wound."
4 Hast signifies that the speaker knew that there was an allowance:—bāshad "whatever it may be."
5 Parā chang is to be considered as one word. Parā frequently precedes verbs, and in many cases is merely used for the sake of euphony.
6 Note this use of shāyad. Before yak-dam, bī-subkhan-ī or bi-taqdir-ī or some such word is understood.
one friend and presumably one person who has made him a friend): $	ext{آن را که} \text{آفریده اند چون} \text{که ساخته کشیده اند چون} \text{آن چون} \text{رگان قیش-ی ایراده گیرن} \text{آفریده} \text{بشره کناد کی} \text{بی-شینا واد} \text{آن چون} \text{که بی کاماند کشیده و بشره کناد کی} \text{ما-راد}-(	ext{سادی})$ 'he who has been created deaf to the divine inclination, how can he manage to hear?' and he who is forcibly drawn into the lasso of happiness how can he help travelling (the way it drags him)?' (here the grammatical subject to $\text{آفریده اند}$ should not be 'God' understood, as the Deity in Persian is singular and addressed in the singular; to use the respectful plural to the Deity is contrary to the idiom of the language; the verb is therefore a passive: the author has presumably avoided the active voice on purpose, for to say 'he whom God has created deficient in . . .' would be, or might be, imparting sin to, or a deficiency in the works of, the Almighty.$^4$

This form of the passive is especially common in modern colloquial. To the question, 'where is the horse?' the answer might be $\text{بیدرده اند}$ 'it has been taken away'; this answer would signify that one of the grooms or servants—the precise individual unknown to the speaker—had taken it: if sure of the subject, the name would be mentioned.

Remark.—'A present was given to him' $\text{ینامی-ی بی-وی داده شد}$ (m.c.), or better $\text{ینامی-ی بی-ی دادند}$ (m.c.).

(g) In a few instances, the passive can both in classical and in modern colloquial be formed by $\text{امادن}$ instead of by $\text{شدن}$, as:—$\text{ساخته در زمربین} \text{شمردن می‌ایاد}$ (m.c.) این شخص در زمربین، فضله شمردن می‌ایاد 'this man is counted amongst the learned'; $\text{دیده می‌ایاد}$ (class.) 'it is seen'; $\text{پاسندیدا اماد}$ این کالی پاسندیده آماد (m.c.) 'this carpet was approved.' Compare $\text{ماکینه اماد}$ (m.c.) and $\text{اریفتار اماد}$ (class.), and $\text{گرفتار اماد}$ (class.).

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1 Girân means 'dear (not cheap)' as well as 'heavy.'
2 i.e., it is impossible for him to hear, as it is decreed he is not to hear.
3 The use of the plural might lay the speaker open to the imputation of being a mushrik or 'polytheist' (one who imputes 'partnership' to the Deity). It may be that Sa'dí being a Muslim and an Arabic scholar has adopted the Arabic idiom here and elsewhere; the plural is used in the Qur'ân when Allah himself speaks.
4 In similar instances the explanation of some translators is that the Fates is the subject. Though the Persians attribute misfortune to the 'revolution of the heavens' or to the sky, no Muslim would attribute $\text{good}$ to any but Allah: the Fates could therefore hardly be the subject of $\text{kashida and}$.
CHAPTER X.

§ 89. Adverbs and Adverbial Phrases.

(a) There are few adverbs properly so called: their place is filled by adjectives or participles, or by substantives with and without a preposition, or by pronouns, or by phrases, etc.

Many adverbs are also prepositions.

There is no regular term for adverb: it is styled tamyiz "specification" or غرف "vessel," according to its sense. حرف ظرف is a particle used as an adverb: اسم ظرف is a noun that can be used as an adverb: ظرف مبهم "dubious adverb" is an adverb (or noun, etc.) that does not express a limit of time or space, as "time," چَل "before (place or time)"; وسط "the place where visitors are removed"; جامع "the place where shoes of visitors are removed"; تکش گن (m.c.) "house": ظرف مبهم is اسم ظرف and includes such words كی "the place where shoes of visitors are removed"; etc.

(b) Examples:—

(2) Adjectives:— ام خوب فارسي حروف مبهم "he speaks Persian well"; بکی بر سر راهی مسیر خفف "a certain one had fallen into a drunken sleep by the roadside"; ام عالیانه کار مبهم "he acts wisely"; بطور عام ظرف هنری نامز مبهم "I used to say (my prayers) in a perfunctory manner" (in m.c. bi-laur-i umūmi zahirāna nāmas mi-kardam).

(2) Participles:— می چنی "in a restless manner"; بی چنی "without concealment"; بی پرده "in a more masterly manner."

(2) Participles:— بی چنی "in a restless manner"; بی پرده "without concealment"; بی ایستاد "in a more masterly manner."

Remark.—Adjectives ending in آن or یا vide § 43 (aa), may be considered as adverbs rather than adjectives: می چنی "in a restless manner"; بی چنی "without concealment"; بی ایستاد "in a more masterly manner."

In this quatrain bisyār is an adverb meaning "oft."

See! the dawn breaks and rends night’s canopy: Arise! and drain a morning draught with me! Away with gloom! full many a dawn will break Looking for us, and we not here to see !" (O. K. Whin. Trans. Rub. 295.)
(3) Substantives without Prepositions (with or without post-positions):—

(4) Substantives with Prepositions:

(5) Substantive with Pronoun, Adjective, Substantive, Adverb:

Phrases:—

1 In m.c. — باتی کارها را.

2 Nām "by name" is apposition, as: شخص عزیز نام "a person, his name (name) آمیز.

3 The Afghans often use dārū for gunpowder, and Indians for spirits or wine.

4 In Arabic and m.c. گخ "carpet". In qālī کحاب گخ "this carpet is of good design."

5 Kū کو (poet. and m.c.) "where, whither?" که کوش vulg. "where is he?"
necessity'; 'in spite of his youth'; and 'in spite of his youth'.

Ham  'together, with, both, one another, mutual, all, whether, either; also, likewise, in the same manner': 'Biyāta bi-ham (or bāham bi-ravīm) bī yā (m.c.) "come, let us all go," or "let us go together": bi-ham ūmikhtagi  'commixture': darham barham (for sar-i ham "alike": sar-i ham "contiguous, joining": pushl-i sar-i ham "one behind the other, continuously."

(7) Verbs: "it may be that, perhaps":  "perhaps.

(8) Arabic phrases, and Arabic nouns in the accusative:  'at least (lit. there is no remedy)';  'as long as life lasts, for ever';  'with that, notwithstanding';  'agreeably to orders';  'completely' ( = tū-yi ham rikhta):  man az in kār bi-l-marra khabar na-dāram (m.c.) "I am completely ignorant of this matter":  'circumstantially':  (the conj. fa + the prep. bi + fem. pron. hā) "well and good":  (3rd per. sing. masc. of the verb  'that is to say, namely (lit. it means, intends'):  'completely" (lit. like that which is proper)'):  'at present; also in cash':  'purposely':  "at present."

Al-hāl, vulg. il-hāl, which has the same signification as  "in the morning." is an Arabic accusative (for al-hāl), but is not used in Arabic.

In Ar., the Arabic pronoun  "that" is understood.

Such adverbs as:  "every day," etc., that close a speech, are called ادات حكم كلام.

(9) An  'in the morning.' appears to be an old adverbial termination:  (or)  (Sa'dī) "in the morning."

The Afghans still use this termination even in speaking, as:  "suddenly":  "straight (adv. not adj.)."

Remark.—The Afghans also say روزانة for 'every day,' but in (m.c.)  means 'by day.'

(c) An adverb is sometimes combined with a preposition, as:  "till now":  "there":  "from now, henceforth":

1 In classical Persian kaj dār u ma-riz signifies an impossibility:—

Thou say'st, ' Look not,' I might as well essay
To slant my goblet, and not spill my wine.'


2 In colloquial Persian the  'nunciation is dropped in most of these adverbs, but not in all; (lit. always  but  always hālā. The Indians and Afghans preserve the nunciation.
Adverbs and Adverbial Phrases.

Adverbs of negation and particles of warning such as *"never,"
"without," are called "adverbs of negation" or "particles of warning;" while particles expressing negation, as *"not," *"without," are called "adverbs of negation" or "particles of warning.

Examples:

1. "Are you going there or not?"
2. "I went nowhere."
3. "He has only abused me, but beat me."
4. "God forbid, never."
5. "Not at all."
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"his pocket was not picked at all."

"he never does so."

"neither was the man there, nor the woman, nor the child."

"nothing can be obtained there."

"I did not get a wink of sleep all night (tamām shāb)."

"how can the latter even resemble the former?"

"this man is much more than you think (good or bad)."

(3) 'Scarcely,' etc. is expressed by a negative: مششغ تفعص شد (Tr. H. B., Chap. XXXII) "he had ‘barely completed the closing sentence of his prayers’ when—."

پا az uţāq birūn na-nihāda ki saqf pāyīn āmad (m.c.) "he had barely (not yet) left the room when the roof fell."

(e) Interrogation often expresses negation: كند بیدار (Sa’di) "how can the sleeping awake the sleeping?" گفتم جوون روم که دن پایی;؟ کند است (Sa’di) "I said, how can I go when my feet are unable to move?";

اوردان وآب - دیگر کس چه میداند (Afghan) "he knows, and he alone; what does any one else know? (nothing)";

پس بگو که از بر حال ماندن زندگی چه: (Afghan) "then tell me, what hope was there of life?"

(f) (1) Emphatic denial "never!" is in speaking and writing amongst the educated: نعوذ بالله "we take refuge with God!"; or استغفر الله "I ask pardon of God."

(2) In m.c., emphatic denial or contempt is often expressed by the following phrases: بگو که نمی رسید (m.c.) "he does not reach his dust even": سف کیست (m.c.) "I can’t compare with you, Sir".

1 In m.c., tamām-i shāb, tamam shab with izālat: also khwāb na-raftam or khwāb-am nayāmad خواب نرفتم. 2 Kay گی both in class. and m.c. = "when?" and "how?" 3 Interrogation expressing negation or dissent. 4 Varā means "behind"; but in فی بر از این it = دراز این = مطالعه دیگر است. 5 "Can the blind lead the blind?"

6 نعوذ بالله من الشیطان الرجیم "we take refuge with God from Satan the accused."

7 The idea is taken from a grey-hound pursuing a gazelle, or a man galloping after a wild ass.

8 i.e. a dog can bark at the heels of a person, but he is not anybody’s dog to do as much as this.
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(294) "whose dog is he?" (m.c.) "I don't count him a human being," or āl! dākhiš-i ādam?  (m.c.) (ditto): muhāl az 'aql ast  (m.c.) "impossible!": gum-ash kun  (m.c.) "hang him!": also "I don't believe he can do it, or send him off";

"throw him away": Ielon't count him a human being," or adakh-i adam?  (m.c.) (ditto): muhāl-i 'aql ast  (m.c.) "all the difference in the world."

(g) (1) Na ū for "no" is vulgar; na khayr or khayr  or is the polite form of "no."

It is, however, better to avoid using alone: some such expression, as: hadūz kē kē; or bāzū kē kē; or ḍānā kē kē; or ḍānā kē kē; or "what petition shall I make, what shall I say?"

(h) Note the phrase: "I had such a lot of trouble."

(i) Adverbs of affirmation (حرف ايجاب) or of assurance (حرف تأريخ) (m.c.) āri  (m.c.): bale or bāli  

بلي (m.c.) I am very sure.

بلا شک  (m.c.) without doubt.

بی گمان  (m.c.) (class.)

بی شک  (m.c.)

1 If two persons were bowing at a doorway, each politely declining to enter the room first, one might say: mubāl-i 'aql ast ki man jilaw bi-ravam.

2 Also gum-ash kun bi-ravad "kick him off, let him go to the devil."

3 Khayr for "no" is not classical, nor is it used by Indians and Afghans, except as "yes" or "well."

4 As alba (حرف تأريخ) "certainly" and hamīn ḍānā "this very": the latter word is also called حرف تخصيص.

5 In Teheran āre or āri  . Formerly labbe was used for "yes."

6 By the Afghans further shortened into albat.

7 Vulg. bālā shakka.
ADVERBS AND ADVERBIAL PHRASES.

ADVERBS

ADVERBS AND ADVERBIAL PHRASES.

ADVERBS

(certainly)

ADVERBS AND ADVERBIAL PHRASES.

ADVERBS

ADVERBS AND ADVERBIAL PHRASES.

ADVERBS

ADVERBS AND ADVERBIAL PHRASES.

ADVERBS

(certainly; also why?

(certainly, surely.

Remainder of the document contains text in both English and Arabic, discussing various adverbs and adverbial phrases, followed by examples and explanations in both languages.

1 Lā-bud, Ar. "there is no escape."
2 Hamānā ki (class.) also means "at the same time that."
3 The Prophet was once asked how many legs his horse had. He dismounted, counted, and said 'four.' Had he stated 'four' off-hand, Allah might have changed the number and so convicted him of error.
4 Rāst mī-gūyi yâ ghadr (m.c.) "are you in earnest or joke (cheating) ?" = shūkhī mī-khun yâ jiddī mī-gūyi?" Şokkīyī mīkīnī yā jiddī mīkīnī. "I am not lying to you"; "I'm not yarning"; "I'm not talking rot"; "I'm not joking," etc., etc.
5 "by my father's
soul”: “by our Prophet’s tomb”:

“by the martyrdom of Husayn”:

“by the rights of ‘Ali’:

“by the life of my children I swear this is true”:

may’st thou die (i.e. don’t be alarmed—)”: “may I see your beard bloody (i.e. your throat cut) if—,” vide also § 93 (k).

(j) Adverbs of Interrogation (حرف استفسانه):—

(1) (m.c.) 
why?: vide (4).

(2) (m.c.) 
for what reason, why?

(3) (m.c.)
why?

(4) (m.c.) in what manner?

(5) (m.c.)
how, in what way?

(6) (m.c.)
how long?

(7) (m.c.)
what place, where?

(8) (m.c.)
which place?

(9) (m.c.)
what direction?

(10) (m.c.)
whether?


Kay گی “when” = دیدن استفسانه زمان.

Az kujā چیا “whence?”: bī-kujā چیا “whither?”: tā kujā چیا “how long?”: har kujā چیا “everywhere.”

Chūn چون has other significations, not interrogative, as: “when, because, how, etc.”: it is used both in speaking and writing: vide (5).
(2) *Kū* is m.c. and also classical poetical. *Kūsh* "where is he?" is vulgar m.c. Examples:

KO-ko KG-t sunk t yónico có K-ka, 
ku ko yónico k-

The dove started complaining to each hill,
Those whom thou sawest, have also gone—whither, whither?

'Is where is he?'

I saw a bird on the walls of *Tūs*,
Before him lay the skull of Kay Kāwūs,
And thus he made his moan, 'Alas poor king!
Thy drums are hushed, thy 'larums have rung truce.'

(0. K. Whin.)

The Palace that to Heaven his pillars threw,
And kings the forehead on his threshold drew—
I saw the solitary ringdove there,
And 'coo, coo, coo,' she cried, and 'coo, coo, coo.'

(0. K.; Fitzgerald.)

*Kū* is sometimes an interjection, as: *Kū* (m.c.) = "oh I wish it were morning!"

(3) Note the following idiomatic meanings of *Kū*:

He struck him such a blow as no athlete (or Hercules) could have done"; in Afghan colloquial

"where is piety, where the intoxication of wine? (i.e. the two are irreconcilable)";

"you can’t possibly do such deeds";

"of what use is this thing?";

"how much more folly will you display?";

1 An example of the rhetorical figure *ta'nis*. The play is of course on *kū-kū* "a dove" and *kū* "whither, whither?" The lines do not scan.

2 *Tūs* is near *Nayshāpūr*.

3 *Jaras* is a large camel-bell and perhaps the noise of departing and arriving caravans. *Kūs* is a large and very noisy drum. In Persia drums are beaten from about

15 minutes before and up to sunset (nagārakshāna mī-zanand). This is an ancient custom, and, as formerly drums were also beaten at sunrise, the custom may have its origin in fire-worship.
possible?": 

In m.c. the plural is also used, as: "from which of the places in the world do you come?" (m.c.) "what places shall we visit?"

Remark I.—kuja is an adjective "of what place" (m.c. only) "of what place are you a native?"

Remark II.—Kuja is used in indirect as well as in direct questions.

(4) Chira "why?", in m.c. also means "certainly, of course": possibly it is elliptical for "why not?"

It is also an expression of astonishment, "what the Devil are you up to?"

(5) Chun (vide note 4, p. 296) is sometimes used for Chun (m.c.) "how can I help going when the Shah has summoned me?"

Bischun u chigun is an epithet of the Deity.

Bichun u chiru ("without why or wherefore") signifies "implicitly."

(6) Chi bashad ki (class.) "what would happen if, why not?"

(7) Ya’ni chi is a common m.c. expression. Ya’ni is the 3rd pers. sing. masc. of the Ar. Aor. The 1st pers. a’ani "I mean" as well as ya’ni "it means" are used in Persian for "that is to say, viz."

(8) Magar is used in m.c. for interrogation, positive and negative, as: Magar if with the Indicative would be commoner in m.c.: vide § 73 (b).

(9) Chi and aya could be substituted for shumā—? Ayā na-bāyad ki shumā—?

But man inā ya Khalīja dar Baghdād means 'I can do what I like, there is no one near to punish me.'
(10) Short phrases in common m.c. use are:— tu bi-mārī to which the reply is:—استنی یا جدی؟...or شوکی یا جدی?: بلی میں بہوم "joking or in earnest?"

(κ) Adverbs of doubt (حروف شک و غن):—

1. (m.c.) perhaps, vide (3).

2. (m.c.) moreover; in m.c. perhaps, vide (3).

3. (m.c.) possibly.

4. (class.) peradventure.

5. (m.c.) possibly (with Aor. or Pres.).

6. (m.c.) probably, as if, as though (with Aor. or Pres.), vide (4).

7. या whether? (interr.), vide (j) (1).

8. मक्कर perhaps? (interr.); also "but": vide (j) (8).

9. येटनियक (class.) possibly (3rd pers. singular masc. Aor.; lit. "it is possible ")

10. युक्त (adj.) (m.c.) possibly.

11. गलिया (m.c.) principally; also probably.

12. मशक (m.c.) hardly, vide (5).

13. या (m.c.) perhaps: vide (6).

14. जेह मिरुङ (m.c.) what would happen if: vide (7).

(2) Balki "moreover, rather, but," in m.c. "perhaps":— "when he placed his hand on the curtain, he discovered that it wasn’t a curtain but the wall’’

"چون دست بلکہ دہار نہ معلوم شد کہ پہلی نہیں بلکہ دیوار بنا’’

"when he placed his hand on the curtain, he discovered that it wasn’t a curtain but the wall’’

"گفت ای گذارند بنده درابین حالات شما را گناہی نہیں بندہ بلکہ تقدیر خداابوالی: "

"سایید "he said, ‘my Lord, your slave attributes no fault to you in this: nay rather it was the fated decree of God Most High that something unpleasant should happen to your slave’’

"بلکہ پیاہ (m.c.) ‘perhaps he may come.’"

Though balki بلکہ is enhansive and not exceptive, yet in such a sentence as, 

"I will not halt at the first stage but at the second," ليکن, etc., are used in Persian as in English, when بلکہ would be obligatory in Urdu: vide Phillott’s Hindustani Manual, p. 210 (e).

1 These are verbs. Words signifying "perhaps" are called ‘adverbs of possibility and doubt.’

2 In Kirman, vulgarly balkum and balkam.

3 For "what is the price current of wheat to-day?"

4 Note the dramatic present: the Past would be wrong.

5 Note 3rd pers. after بنده and also the old particle مر before the dative. In m.c. the 1st pers. usually follows بنده.
(3) \textit{Shayad} "perhaps" is always followed by the Aorist or by a doubtful past tense: 

\textit{Shayad} from \textit{شیاد} 

"

also meaning "to be fitting""

(4) \textit{Guya} "perhaps, probably; as though"

\textit{Guya} from \textit{گویا} (poet.) "it is not befitting that you should ever tell a lie."

\textit{Remark.} - \textit{Guya} is also a verbal adjective "speaking" from \textit{گویا} (m.c.) "to begin speaking."

(5) \textit{Mushkil mi-danam bi-yayad} (m.c.) "I hardly think he will come."

(6) \textit{Gah ast} (not used)

\textit{Mash, hadi} 

(a title of a Shi'a that has made pilgrimage to the tomb of Imam Riza in Meshed.

2 For \textit{ziyad-tar} (not used).
ADVERBS AND ADVERBIAL PHRASES.

also, equally, even, vide (7).

lower (of place, rank, price).

only, vide (8).

as, like, equally.}

Remark. — Rustam is called "particles of resemblance."

In poetry, however, this order is neglected:

in poetry, however, this order is neglected:

Rustam is called "particles of resemblance; and shir is called "particles of resemblance; and chun, the comparative, comes between the two. In poetry, however, this order is neglected:

(Chashm-i tu is the subject in the second misra').

(2) As stated in § 46 (i) (4) ziyād is a positive. But the positive is sometimes used for the comparative, as: ziyād bade (m.c.) "give me a little more."

Ziyāda is a comparative "more," but is construed with the word following it, to which it is generally joined by the prepositions az or br, as:

ziyād bire (one compound word): ziyād bire (m.c.) "don't jaw any more."

It is also used in compounds, as:

(3) Bishtar "(for) the greater part" — (class.) "— the greater part of which was of glass." Here bish-tar may be a noun, or an adverb, according to the reading.

(4) Bisyār-tar is not much used.

(5) Kam kä, kam-tar kä, andandak kä are often used in a negative sense, as: kä be tār gīlān gīlān dōlate, bā koshidin ast - čārām kä čwāridin ast —

1 Not ziyād. 2 In m.c.
(Sa'di) "for the sages have said fortune comes not by effort, the remedy is not to worry much"; فضلهم كمحترم fuzūlā kam-tar bi-kun (m.c.) "don’t interfere":

"Since you have not sharp-tearing claws
Better not engage in strife with wild beasts":

— and the best dervish is he that does not mix with the rich."  Vide also § 121, (b), § 71 (j).

(7) Ham هم "also, very" (emphatic), etc., and niz نیز "also." Ham when it means "also" seldom commences a clause, whereas niz does: هم هم گفتم هم or هم نیز می‌گویم (m.c.) = man niz mī-gāyam: "both he and I said so"; نیز‌این حرف را اگفت; "also he said this"; here ham could not be used at the beginning of the clause.

Ham هم is also an emphatic particle and as such often commences a clause:

ゴوندن هم در آن مغفل شغا یافت (Sa'di) "they say (the king) recovered that very week"; نیم خورده، او هم اورا شاید (Sa'di) "his leavings are fit for himself and none other"; هم کچا (m.c.) = "in this very place"; نیز این حرف را اگفت; "in that very place"; هم در این زمان (m.c.) "at this very time." For Ham and همین هم and vide (8).  Vide § 90 (a) (6).

Ham هم in compounds means "fellow," as: هم شهر (or هم شهری) "fellow citizen"; هم بسر "bed-fellow, wife."

Note the following compounds:

آهن "apart"; بام "together"; روی هم "on the top of another"; روی هم رفته: پشت سر هم "on an average"; سر هم "contiguous (of lands); level"; از این حرف درهم رفته: "one behind the other"; مثال هم "alike, equally"; Ham هم "he was put out, angry"; این خوشاکایی پی هم حال مرا نبرد می‌زند (m.c.) "these continuous dishes upset me"; کارهای تو همه درهم برهم است (m.c.) "all your business is upside down, confused."

(8) Hamin همین and hamān همین "he had only that one son"; همین همین حور و چوب را کفايت است (m.c.) "this mere eating and sleeping is enough for us, we want nothing else."

Hamin ki "as soon as": همین که اور غرفت من اکمد.

(m) Adverbs of place (ظرف مکان) (m.c.) here.

(1) اینجا در اینجا (m.c.) here.

اینجا در آنجا (m.c.) there.

این سو (m.c.)

این جانب (m.c.)

این طرف (m.c.)

این سمت (m.c.)

this way.

1 Any of the simple prepositions can be prefixed, as: az īnā "whence."

Ham īnā همین جا (emphatic), Vide (l) (7).
ADVERBS AND ADVERBIAL PHRASES.

etc., etc. (m.c.) that way.
within.
without.
under, underneath, down.
everywhere.
somewhere.
nowhere.
(m.c.) somewhere.
nowhere.
near.
far.
before, in front of.
level (lit. breast to breast).
behind.

or on the right hand.
don the left hand.
outside.
inside.
all the way.

opposite.
on the one hand.
on the other hand.

1 In m.c., andarūn, is a subs. "the harem": Sa'di also uses it in the sing. and pl., as a subs., for "the inside, the stomach."
2 Nused "near" is not used as an adverb: only as a preposition.
3 Pish-i man of place, but pish az man of time.
4 Barābar also means continuously, Indian and Afghan.
5 For Ar. *aqib, and vulg. in Persian *aqib.
ADVERBS AND ADVERBIAL PHRASES.

on the top of one another: vide also (l) (7).

back, behind, etc.: vide (3).

above, over, upon.

below, down.

head foremost; upside down; steep

wherever.

here it is.

here I am.

there it is.

somewhere else.

nu or tuy inside.

apart, aside.

higgledy piggledy.

different, changed.

headlong.

except, besides: vide (7).

below (of place, in an assembly).

above ( , ).

Remark.—Idar "here, behold," is obsolete.

Farū is used in compounds, as: foufget "he spoke low":

"he got (the fire) under."

Before a vowel is sometimes used (class. and m.c.).

Farū is sometimes merely a euphonious particle, as:

1 Man bi-kūh sar-ā-būlā raftam (m.c.) "I went up the hillside":
imrūz ū bi-man sarā-būlā kard (slang) "he overcharged me":
iū ūatu-hā-yi sarā būlā mi-zanad (slang) = "he’s opening his mouth very wide (slang)."

2 Ū izār dast-i man nishasta ast "he has taken a seat below me": izār-dast. Zār dast adj., opposed to zabar-dast.

8 Redundant particles such as are called...
Adverbs and Adverbial Phrases.

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The Rajputs came in armed bodies and surrounded the entrance to the Sultan's tent:

"the flood came and swamped the house."

(4) Du barābar से برابر - دو بارے, etc., "twice as much, thrice as much."

(5) Īnak kishtī mā-āyād (class.) "here is the boat coming": īnak az Bāft āmad (m.c.) "he has just come from Baft."

It is rather pedantic to use īnak in speaking.

(6) Farāz داز has many meanings in classical Persian. It is common in compounds:—

Farāz تخت "to occur": Farāz امین "to come close": Farāz نشست "(the king) sat on the throne": Farāz نشست "descent and ascent."

(7) Warā-yi in maṭlab-ī digar dāram (m.c.) "besides this, beyond this, I have another object."

"Oh content! enrich me,
For except thee there is naught else.'"—(Sa'di).

(n) Adverbs of Quantity:—

(1) āndek little: vide (2).

Chilī (m.c.) much, greatly: vide (2).

Kām little.

Fārāz abundant, abundantly.

Avtār sufficient, sufficiently.

Bāzī enough

Āz bāzī very much

Heemin even this.

(1) Ĕd (class. and m.c.) nothing: vide (8).

Jedī (class. and m.c.) a little.

Tarī (class.) a little

Bakhi (m.c.) "

Lakhī (class.) "

Ān Qāīr

Ān Chendān

Messoī

Misamlī

Maqābl

Haction mūdūr

Mudīr mūdūr

Haction āmsān

Hārējē namām thūr as much as possible.

1 These are also adverbs of comparison, q.v.
ADVERBS AND ADVERBIAL PHRASES.

(m.c.) how much?
(m.c.) how many?

excessively: vide (4).

a little.

(m.c.) little by little.

a hair's difference, a very little.

in amount.

in armies.

in flocks.

altogether; also in one place.

altogether.

in toto, all of them.

altogether: vide (5).

as much as: vide (6).

about, at an estimate: vide (7).

however much, in spite of: vide (8).

Andak-i dalili bisyar buwed (class. and m.c.): "it is related that he made an increase in their allowance, but a decrease in regard": andak-i jamal bih az bisyari-yi mali (Sa'di) "a little beauty is better than much wealth." Vide p. 126 (5).

Khayli (mod.) has the same signification as bisyar; but for a slight difference in the usage of the two as adjectives, vide § 43 (c).

Bas, az bas, bi bis, and basa; vide p. 123 (m): - or az bis zirki boun: (class.) "he was going very quickly": (class. and m.c.) "he was exceedingly clever."

In speaking, as is commoner, as: az bis as bis (m.c.) "it is very much of unity."

Bisyari is also a substantive, vide infra.

1 The ی of unity, as: bisyar-az maraum mai-guyand ki— (m.c.) "a many of the people say—." Bisyari is a substantive, vide infra.

2 Bisyari here might be either a substantive, or else an adjective with the ی of unity. For the sake of balance it is here a substantive.
a difficult matter";

"a long time one must wait till—": basā bā ū suḥbat kardam, bi-dārd-i Ḿā na-khurđ basī ba ārā baṭub (m.c.) "I talked a long time with him, but it was useless."

"Ah! wealth takes wings and leaves our hands all bare,
And death's rough hands delight our hearts to tear.

(O. K. Whin. Rub. 102).

Basā ashkhās ki murda and va na-dānista and basa āshuṣās āndor kādandāstāne ānd (m.c.).

In classical Persian, basī, bas, basā, and basū often take the place of a singular noun and the other two by a plural. Instances of basī with a singular noun are few. These words are not quite out of use even in m.c. Basū mardum basā zanāhā (m.c.): basā bāshad ki (m.c.) "it often happens that—

Basā lā in m.c. also means "perhaps."

4) Bi-gūhāyat, bi-gūhāyat (m.c.) "I'm exceedingly thirsty": nihāyat maḥabbat rū bā-shumā dārām nihāyat maḥabbat rū bā-shumā dārām (m.c.), or man bi-nihāyat (or bi-nihāyat) bā shumā maḥabbat dārām (m.c.) "I have an excessive affection for you"; nihāyat maḥabbat rū bā-shumā dārām (m.c.) "from the beginning to the end of his speech—"; nihāyat maḥabbat rū bā-shumā dārām (m.c.) "I am beyond measure grateful."

5) Kullanā, Kulliyyatān (m.c.) "completely," as: Kulliyyatān (m.c.) "I have nothing to say to you at all."

Kullanā (m.c.) "completely" means without exception: dar ānī majles kālā mast būndūnd (m.c.) "they were all, without exception, drunk."

6) Har qadr (m.c.) "as this nuisance decreased, my desire to return also decreased."

7) Qarīb, taqīrībān, ashyāx qarīb bātāmūm bar būd shud (Afghan) "the things were nearly all destroyed" = ashyāx qarīb bātāmūm bar būd shud (m.c.), or ashyāx qarīb bātāmūm bar būd shud (m.c.).

8) Chandān ki (Sa'dī) "a thief entered the house of a certain God-fearing person; in spite of much search he found nothing."
Chandan-i ki is Indian or Afghan only.

(9) Barkh-i, or *taraf-i* az *lakht-i* (Sa'īdī) "a little neglect"; *lakht-i* (Sa'īdī) "a little of his life"; *lakht-i* (m.c.) "a few men say so"; *lakht-i* (m.c.) "perhaps they will give up a portion of our property"; *lakht-i* (m.c.) "one must consider this a little." Vide p. 126.

*Lakht-i* (m.c.) appears to be used of time only.

(o) Adverbs of Quality, Manner, etc.:

1. *m.c.*  
   **good, well.**
   - *paako* (m.c.) *pāko* (m.c.) middling: vide (2).
   - *bo* (m.c.) *bā* (m.c.) in the manner that: vide (2).
   - *hindin* (m.c.) *hindin* (m.c.) in this manner; also *m.c.*
   - *waj Shan* (m.c.) *waj Shan* (m.c.) with heart and soul
   - *bich* (m.c.) on my eyes
   - *mid dar* or *mid dar* (m.c.): vide (3).
   - *zurki* (m.c.) by force.
   - *by force."
   - *class.*
   - *via* (class.)  
   - *via* (class.) per force; also nolens volens: vide (14).
   - *via* (class.)  
   - *via* (class.) nolens volens.
   - *via* (m.c.)  
   - *via* (m.c.) helplessly; nolens volens.
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)
   - *via* (m.c.)

1 In the Panjab *ghub* is an adj. or adv., but in Dehi, Behar, etc. an adv. only.
2 *Savāra* subs., "a mounted man"; *savāra* subs. and adv., "cavalry, on horse-back."
ADVERBS AND ADVERBIAL PHRASES.

(Afghan) mounted: vide (4).

(m.c.) secretly.

(m.c.) openly.

(m.c.) inwardly, secretly.

(m.c.) divulged, openly.¹

(m.c.) openly, clearly.

(m.c.) gratis, gratuitously.

(m.c.) comfortably.

(m.c.) vide (5) 

(m.c.) vide (6), pure, only.

(m.c.): vide (7).

(m.c.) contrary to, against.

(m.c.) on the peg.

(m.c. in substance, in abstract.

(m.c.) in detail.

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¹ Fāsh bi-gū (m.c.) "tell me without reserve."

² In Mod. Pers. āshgār ʻāskār and āshgārā ʻāskār.

³ So bewildered that one doesn't know one's hand from one's foot: pācha in m.c. is the leg of sheep or cattle only.

⁴ For galū-yi mīkh گل میخ vulg. "hang (the parda) on the nail," Gul-mīkh گل میخ subs., peg with a head.
ADVERBS AND ADVERBIAL PHRASES.

bra' (m.c.) level, continually: vide (9).

qawās (m.c.) by guess.

bān'dā'arā (m.c.) at an estimate.

takhminā (m.c.) ditto.

ro'ē hâm fāna (mod.) {on an average.

ro'ē hâm (m.c. only) {the average.

khôme ū to sum up, in short.

bās as--; disguised as--; vide (10).

dardāšī (m.c.) with both hands.

biwāsī T. (m.c.) slowly; silently.

dām (m.c.) slowly, at ease.

kāhsh (m.c.) slowly; in a low voice; aside.

sara' zār (m.c.) headlong.

nāsriyūn (m.c.)

ro' ḳālār (m.c.) face upwards, supine.

dīm dīr.

gā'ib (m.c.) excessively: vide (12).

āyā (m.c.) ditto.

gā'āl (class.) as before.

biynūl in a manner, like.

ba dāsharī (m.c.) scarcely, barely.

(2) Miyānāna, tawr-i ki (Firdawsī) "if you act moderately you will not be upset": "why did you not do as I told you?"

(3) Minnat mūdārām - To the question, "Will you do this for me?" the answer might be: bimēt qubul mīdārām (m.c.) "I will do it with pleasure."

Note the idiom: dīgūyī kār śārā xarbā Ārdnāhā: maqāmā tūrākā (m.c.) "another has spoilt your business, and you are angry with me?"

(4) The Afghans say sar-i asp, sar-i pā, sar-i rel, etc., etc. āmadam sār aspā - sārā - sārābī - sārādā - wāfīrā - sārādā - kāhshāmī - rā'ālī - ā dadām for "I came on horse-back, on foot, by rail, etc., etc."

(5) 'Ayn 'essence; eye, etc." (followed by the izāfāt: "what I am telling you, is the course to take" (m.c.) "the streets are cleanliness itself": ānā'ī mēn 'ānā'ī mēn tāvālānī sāfā ast (m.c.) "what you said is accuracy itself."

(6) Mahzū "pure, unadulterated": bimēt maqāmā (m.c.) "merely for your sake": biqāmā dāwīn (m.c.) "at the mere sight of you": ānā'ī mēn 'ānā'ī mēn tāvālānī sāfā ast (Shah's Diary) "something
had been placed on the chair as a mark of respect’; (m.c.) this is pure calumny.’"

In m.c., معلام is, as shown, also a preposition = برای. When it precedes a noun, it is a preposition or an adverb; when it follows, it is an adjective.

(7) Farāham (m.c.) ‘he is collecting sticks’ (m.c.) ‘you are collecting what will be a nuisance to you’". 

In m.c., however, this would mean ‘they were playing opposite to each other.’

(8) Az ham (m.c.) ‘apart’; (m.c.) ‘they separated.’

Until thou knowest that speech is absolutely proper,
Thou shouldst not open thy mouth; (Sa‘dī).

In m.c., however, this would mean ‘they were playing opposite to each other.’

(10) Bi-sūrat-i: (m.c.) ‘in the appearance of, disguised as, a dervish’; (m.c.) ‘as it was before.’

Note the meanings of در صورتیکه مس خالق تقی ام چرا بس اراباد—: در صورت نیکت میدیکرد (m.c.) ‘since I have done no wrong, why do you allege this against me?’

In m.c., however, this would mean ‘they were playing opposite to each other.’

(11) Shikasta, lit. ‘brokenly’; (m.c.) ‘he jerks in his speech (as children do, accentuating every syllable).’

(12) Ghāyat-i: (Sa‘dī) ‘it will be the greatest kindness.’

(13) Andūn or ʿaẓūn (m.c.) ‘in that manner’; and aydūn ایدون ‘now,’ and ʿidūn ایدون ‘in this manner’ are really obsolete; and also hamidūn همی دون ‘now; always; in this manner.’

For five months, now, I have been in Shiraz
With an uneasy mind and scant means of living.

Abū Bakr is a candle and ‘Usmān a lamp.’

(14) Khwāh ma-khwāh, or khwāhī na-khwāhī—: خواهد نگوایی از زبان او ار عناد کرد ولی خواهد مخواهی رفت (m.c.) ‘I told him not to go, but he would go’; (m.c. only) ‘the water springs out of the ground of its own accord’; (m.c.) ‘I was taken there noles volens.’
Adverbs of Time (زمان):—

(1) Time present, etc.:—

- *āknūn* (m.c.)
- *kunūn* (m.c.)
- *ḥaḷā* (m.c.) now.
- *ḥaḷ* (m.c.)
- *al-ḥāl* (m.c.)
- *al-ān* (m.c.)
- *ḥānīz* (m.c.) yet, as yet.
- *drīb zmān* (m.c.) nowadays.
- *drīb roza* (m.c.)
- *drīb wāqīt* (m.c.)

*Nowadays.*

- *ḥār* (m.c.)
- *ḥārim zmān* (m.c.) now, this instant.
- *ḥāt zmān* (m.c.)
- *al-ān* (m.c.)
- *al-ḥāl* (m.c.)
- *al-ān* (m.c.)

*To-day.*

- *al-ṣubḥ* (m.c.) to-night.
- *al-ṣubḥ* (m.c.) this year.
- *yāḥdād* (rare in m.c.)
- *yāḥmadān* (class.)
- *ṣubḥ-* (m.c.)
- *ṣubḥ* (m.c.)
- *ṣubḥ* (class.)
- *ṣubḥ* (class.)

*Break of day.*

- *ṣubḥ-i zūd* (m.c.)

*Early in the morning, or to-morrow.*

*Ditto.*

---

1. In Mod. Pers. pronounced and written ḥālā : unless combined with another adverb that has the nunation ; vide note (4), p. 314.


3. For al-ān. Ar. acc.

4. *Im*— for *in—*.
ADVERBS AND ADVERBIAL PHRASES.

(m.c.) false dawn; first indication of light.
(m.o.) dawn = fajr.

false dawn = fajr.

(m.o.) = false dawn.

in the twinkling of an eye.

(m.c.) midday.

(m.c.) evening.

(m.c.) at the beginning of the night.

half-a-day.

when the sun is first rising.

(m.c.) just before sunset.

(m.c.) by day.

half a-day.

(m.c.) midnight.

(m.c.) midday.

(m.c.) when the sun is first rising.

(m.c.) just before sunset.

(m.c.) by day.

(m.c.) midnight.

(m.c.) midday.

(m.c.) when the sun is first rising.

(m.c.) just before sunset.

(m.c.) by day.

In Arabic zanab* s-eirhān “ the wolf’s tail.”

Nīm-shab (m.c.) “ when half the night had passed” :

(m.c.) “ the 15th of Ramazān. In m.c., nīma is also used for half a brick.

(m.c.) yesterday.

(m.c.) without an izāfāt.

(m.c.) “ rise earlier in the mornings” :

(m.c.) “ why did you not tell me sooner?”

(m.o.) “ yesterdays”

Also shab-gusahta (m.c.), without an izāfāt.

1 In Arabic zanab* s-eirhān “ the wolf’s tail.”

2 Nīm-shab poet, not used in m.c.;  Wawī که شب نیمه شد (m.c.) “ when half the night had passed” :

3 In Arabic zanab* s-eirhān “ the wolf’s tail.”

4 Also shab-gusahta (m.c.), without an izāfāt.

5 Also shab-gusahta (m.c.), without an izāfāt.

6 Also shab-gusahta (m.c.), without an izāfāt.
ADVERBS AND ADVERBIAL PHRASES.

1 Vulg. pilār sāl.
2 In poetry often used for the Judgment Day.
3 Yak hafta-yi digar mi-dīham (m.c.) "I'll give it in a week's time."

(3) Time to come:

1 pāx (m.c.) to-morrow.

2 ρόζ (m.c.) the next day.

3 ρόζ (m.c.) to-morrow night.

4 ρόζ (m.c.) the next night.

5 ρόζ (m.c.) the day after to-morrow.

ος (m.c.) the day after the day-after-tomorrow.

ος (m.c.) the night after to-morrow.

ος (m.c.) next year.

ος (m.c.) next month.

ος (m.c.) next week.

ος (m.c.) in future.

ος (m.c.) in future, after this.

ος (m.c.) استقبالاً.

1 Vulg. pilār sāl.
2 In poetry often used for the Judgment Day.
3 Yak hafta-yi digar mi-dīham (m.c.) "I'll give it in a week's time."
4 Hāxin va istiqbālān "now and for the future": in this case has the numination; 'vide' (p) (1) note (1), page 312.
henceforth.
presently.
presently, quickly.

"I remained there, three or four months.

Also by the dative, as:

I intended to stay there the night and go home in the morning":

well, at night, several bands took stand below the building and played a
great deal."

"just now" (a village word and vulgar) is coming into use.

In Kirman jakht is a substantive meaning "endeavour" and is sup-
pposed to be corrupted for the Arabic جَهِد: it is, however, probably from
the Persian جَهِد, or جَهِد, "to strive, endeavour; quarrel."

Time indefinite and miscellaneous [vide also (1)]:

immediately.
without delay.
without further words, immediately, without doubt.
temporarily.

obliged to, without further orders, immediately.
hot and hot.
especially.

Ar. and Mod. Pers., especially.
ADVERBS AND ADVERBIAL PHRASES.

(m.c.) many times, oft.

bār-ē (m.c.) once: vide (7).

(m.c.) at times: vide (8).

(m.c.) at one time—at another time: vide (8).

(m.c.) often; (also much).

(m.c.) often.

(m.c.) seldom.

from time to time.

(m.c.) sometimes.

(m.c.) sometimes—sometimes.

(m.c.) occasionally: vide (9).

(m.c.) occasionally.

(m.c.) quickly.

(m.c.) seldom, less.

(m.c.) rarely.

(m.c.) always.

(m.c.) continually.

(m.c.) "no, not."

Ar. Past Part. Bi-jaraf-i daryā mudām nazār mī-kardam (m.c.) "I kept on looking towards the sea."

1 Sometimes, also, classically and in m.c. "no, not."

2 Ar. Past Part. Bi-jaraf-i daryā mudām nazār mī-kardam (m.c.) "I kept on looking towards the sea."
ADVERBS AND ADVERBIAL PHRASES.

continuously.
daily.
daily.
weekly.
weekly.
weekly once a week.
perchance vide (11).
every moment, moment by moment vide (11).
from day to day.
a little.
vid (7).
vipti az awqat
once upon a time, formerly, etc.
not.
last, finally.
at last, finally.
sub. and adv.; for a day and night, 24 hours.

1 Hafta-i chand mi-giri (m.c.) "how much pay do you get a week?"
2 Vulg. dūr-waqt
3 For akhir
4 Az aql na-dāeshtam (m.c.) "I have never had it at all."

ADVERBS AND ADVERBIAL PHRASES.

now, at present (m.o.); on account.

often.

as soon as: vide (12).

merely: vide (12).

besides, moreover, apart from.

as soon as: vide (13).

rarely (m.c.)

merely: vide (12).

at any rate, anyhow.

every moment.

again.

in the end; vide (15).

at times— and at other times.

he sank a few times;

if you want to kill this slave, at least (well) do so according to the interpretation of the law.'

Vaqt-ā— Vaqt-hā— Vaqt-hā signifies "at times— and at other times."

The correct meaning, of course, is "on account" and in this sense only it is used in India and Afghanistan.

Common in Indian Persian.

"I haven't in the least understood what you're driving at": also पहर जहि bi-har sihat.

This might also be read Bārī "well," chand ghota khurd "he sank a few times."
ADVERBS AND ADVERBIAL PHRASES.

(9) Gāh, etc. (m.c.) "he occasionally does this";
Gāh, etc. (m.c.) "he occasionally does this"

In m.c. the of unity is always added to Gāh.

(10) "Sooner or later"

(11) Aḥyānān; ānān fa-ānān (m.c.) "if perchance he should come, in the event of his coming, tell him to call to-morrow".

(12) Ta and mujarrad (m.c.) "as soon as I saw you I swooned away" = bi-mujarrad-i didan-i shumā az hāl raftam

Mujarrad also means "merely," as: "merely on the evidence of one person, one can't punish him."

(13) Dīgar: (Sa'dī)

(14) Qat'-i-nazar: (m.c.) "and quite apart from this, it is against the public interest":

(15) 'Aqibat: (Sa'dī)

1 Colloquial for hamchunin and hamchunan.
2 Or guman-i "a little doubt" : vulg. gamān.
3 Kullī, is here an adjective; the istical is not of unity.
4 Note  with negative = "but that" (i.e. who did not).
ADVERBS AND ADVERBIAL PHRASES.

the first time.

secondly.

(2) Bāz ‘again; afterwards’—(m.c.) ‘don’t do such a thing again’; Shāmā bāz vandād (class.) ‘do you read first, then I will.’

(r) Adverbs of Exception¹ (حرف استثناء):—

(1) Magār ِ(class.) except, till: vide (2).

"except, but"; also = ‘yet’ (Afg.), to answer to ‘although’; vide (3) and (5).

Magār (m.c.) but; vide (4), (6) and (8).

Magār or Likān but.

Magār or Sowā or Sowā (m.c.) except.

Magār or Jez.

Magār or Gharār or Gharār.

Magār or Aa except that: vide (6).

Magār or besides.

Magār or besides vide (7).

(2) Magār āngah ِ‘he said, I will neither breathe nor move from this spot, except (or till) some word has been spoken by thee.’

(3) Illā, ِ‘he said had’st thou become so hard up that thou couldst not steal from any but such a friend (or was the world so small that thou would’st find no other place to steal from except—?)’

(Afghan) ‘although they did so, yet as soon as the mast was cut down, the ship sank’; note this Afghan and Indian use of ِ to answer to ِ; vide also (5). The idiom is incorrect in Persia.

(4) Magār 'but':—In m.c. Magār is often used for ‘perhaps,’ or instead of ِ in asking a question implying an innuendo; vide (j) (8).

(5) Likān, Likān, etc. ‘but’—Amma and likān ‘but’ and ‘again’ (but not ِ are used to answer ِ as: ِ (or ِ or ِ) (Afghan) ‘although he has committed a theft, still he is a good man’; vide also (3).

In India ِ ‘nevertheless, still’ is also so used.

¹ In Platt’s Urdu Grammar the exceptives are conjunctions.

² Sivā-yi in ki. ‘unless—’
(6) **Bidün-i ān ki** (m.c.) "without your ordering it I am ready to serve you"; **而不立安** (m.c.) "I won't go without you."

(7) **Ghayr az alāwa bar; guzashta az alāwa bar; guzashta az man ashkhāz hastand ki—**

Though **ghayr az** "except" also means "besides," it cannot always be substituted for **الاّه** "besides me there is no one else in the room"; **الاّه** here could not be substituted: but **الاّه** "besides me there are others also who know—"; or **guzashta az man ashkhāz hastand ki—** **غذشتُ الزَّام** "setting aside me, there are people who—": **غذشتُ الزَّام** "setting aside poetry one can't even style it prose; it is like a takallūf neither saddle nor ṭālām."

The use of **غذشتُ الزَّام** for **الاّه** is rare and scarcely modern.

**Ghayr** is also followed by the **izāfat**, as: **ghayr-i mā**، **بی-گهرب-ی شوما**، **فیشر مان**.

**Remark I.**—Although **ghayr az** **غذشتُ الزَّام** means "with the exception of, exclusive of," and **الاّه** **هذه** "besides, including," both are in practice often used synonymously.

**Remark II.**—In the sentence **قمْ مَرْكَ مِزْدَم** (The word **قمْ مَرْكَ مِزْدَم** is termed the thing from which the exception is made; **مرْكَ مِزْدَم** is called the particle of exception; and **مَرْكَ مِزْدَم** the thing excepted.

Sometimes the **mustangā** **مستَنْفَنِی** is different for the general term, when it is called **بیجزْ زمین هده زوم سید باشیدم** (class.). (The former example is **بیجزْ زمین هده زوم سید باشیدم** (Tr. H. B., Chap. VI) "the only returned was laughter": **بِجِزْ زمین هده زوم سید باشیدم** (m.c.), lit. "except sorrow I saw no joy": **بِجِزْ زمین هده زوم سید باشیدم** (m.c.).

This construction arises from a confusion of thought. Even a Persian would not say, "in that jangal except fishes I saw no man."

(8) **Adverbs of Qualification:**

**والگی** (m.c.) more than all; besides; further: **بَلَکه** "moreover."

(9) **Intensive Adverbs** are: **خِیلی خوب** "very well"; **خِیلی خوب** "very slowly"; **خِیلی خوب** "knowingly and wilfully"; **خِیلی خوب** "continually laughing"; **خِیلی خوب** "continuously laughing"; **خِیلی خوب** "whole lapfuls at a time," **خِیلی خوب** "quite blindly."

In "just like an ant; slowly," the first member of the compound is a substantive: **وید** also Repetition of Words.

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1 **Takallūf** is the pad of a Baluch saddle, and **پَلَان** is a pack-saddle for a camel or mule.
§ 90. Prepositions Hurúf-i Jarr (حرف جر

(a) The indeclinable particles called simple prepositions are only nine or ten. They are placed before the simple or nominative form of nouns and pronouns, as :

az iz Jānjā tā Shīrāz "from here to Shiraz."

The following are the simple Persian prepositions:

1. az 1 from, by, out of.
2. ba 2 with, in company with.
3. ba 3 or bi in, by, to.
4. bar or abar 4 on, upon.
5. andar, in, inside.
6. ham with, together.
7. tā 5 up to, as far as.
8. bi without.
9. dar in.
10. juz or bi-juz 7 except.
11. fi, Ar. in. In Persian per (per (>) jarr.

The preposition and the noun it governs are called jarr and majrur. Native grammarians include the postposition ī rā in the term jarr. For examples, vide (h).

Remark I.—Farā فرا "up to, back, toward" and farāz "above, high, etc." are obsolete, or only found in compounds: vide § 89 (m) (3) and (6). Zī 8 "bounds, shore, towards" is practically obsolete.

Remark II.—Arabic prepositions properly occur only before Arabic words.

(b) In old Persian the particle mar مر is found prefixed to the nominative, dative and accusative cases, as:

1 In poetry  Jonah.
2 Poetically also abā.
3 In modern Persian bi. Ba is said to exist still locally in Persia. (In Arabic always bi.) In India ba.
4 Abar poetical:
5 Affixed to the words mādar, pīdar, bārādar and khāhar it signifies "step-brother," etc., and half-brother. In m.c. it is prefixed to express the same idea.
6 Tā is also a conjunction.
7 Ila, Ar.
8 Zu also stands for zihī or zahī "well done, etc."
9 In Steingass's Dictionary it is said to accompany the genitive case also, but the present author has failed to find an example.
Laili said, "You are that Khalifa
By whom Majnūn was oppressed."
"You are not more beautiful than other women."
She said, "Silence; you are not Majnūn."

Maṣlaḥat Chunān did tā mar in rauza-yī Ṣa'dī va ḥadīṣ-yī ghallā chūn bihīshīt bi-hashīt bāb ittiḥāq ustād (Sa'dī) "there is no remedy for this disease, but the gall of a man, who-":

Malik dar ḥashm shud va marūra az bandagān bi-siyāḥ-e bakhshīd (Ṣa’dī) "the king fell into a rage and bestowed her (a slave girl) or one of his blacks."

(c) (1) In old, occasionally too in modern, Persian writings, a noun is sometimes both preceded and followed by a preposition, in prose or in poetry, as: ḥusūd rā chi kunam kū zi khud bi-ranj dar ast (Ṣa’dī) "but with the envious what can I do, for he is himself in pain because of himself":

Az khālāq iq bi-zahmat andar-am (Ṣa’dī) "I am troubled because of the people. In these two examples the preposition is not part of the verb (vide 2 below), but refers to the noun preceding it as is better shown in bi-daryā dar manāfī bi-shumār ast "in voyaging there are endless profits."

(2) A preposition may also be added to a verb for emphasis, as: bi-shahr dar āmad (class. or m.c.) "he entered into the city": imrūz (bi)-sar-i kūchā bā (vide below), or bār khurdam (m.c.) "I encountered him to-day at the end of the street."

(d) Sometimes two simple prepositions, or a preposition and an adverb, can be joined together, as: bā-ju' (or juz) bi-ham or bā-ham "together": az ham "apart": bi-khwāb andarūn (mod. writing) "under the stone": hama shab (mod. writing) "every night."
(e) Bar and dar may also be substantives. Bar (from burdan "to bear") signifies "fruit, profit, advantage": bar also signifies "height; breast or bosom." The comparative bar-tar and superlative bartarin signify "higher" and "highest"; also "excelling." Bar-ā-bar is a preposition signifying "level (lit. breast to breast)," or an adverb "continuously": az bar khvāndan "to recite by heart"; az bar raftan "to be lost (as a mistress from the bosom of her lover)"; dīst az bar-i man raft "to turn out.

(f) The phrase ba'zī bar ān-and (classical and modern) signifies "some are of opinion."

(g) In old Persian, andar occasionally takes the place of dar:—

Jahān ay barādar na-mānād bi-kas
Dil andar Jahān-āfarīn band u bas—(Sa'dī)
"The world, my brother, abides with none,
Fix thy heart on the world's Creator and nought else."

(h) The following are examples of the use of the simple prepositions:—

1 Az az: az Kirmān tā Shīrāz "from Kirman to Shiraz"; this is called zā-yi ibtidā-iyya (Sa'di) "hamagī az būzurg u kūchak "all, both great and small": man az firishtaqān-am "I am one of the angels"; this is called zā-yi ba'zīyya* (Sa'di) "having broken three boxes that belonged to the sailors"; va si sanduq ki az mallāhān būd qufl-i ān-hā rášikasta wa-serif dovar tā'ī tajīj kontūnā (m.c.) "the Prophet Moses (on whom be peace) saw a darvish that on account of his nakedness had hidden himself in the storm."
the sand’; this is called zā-yi ‘illat (or zā-yi sababiyya سبیبه zā-yi) یا (1).

Sometimes az ی, followed by a substantive or pronoun and signifying “a portion of,” takes the place of the object, which is in this case understood: az الباطن 2 از آنچه در چشم rpحیلان کردی در دید و روحید bəytār az یئنچی دار چاشمی chahār-pāyān kardi dar dīda-yi یک kashid (Sa’di) “the horse-doctor put something in his eye of the medicine he was in the habit of using for animals”; az داراهم gīriftam از در آنها رهمن (class.) “I took some of the dirhams”; this is called zā-yi tabāً ‘the partitive از’.

Than, in comparison, is expressed by az, this is called zā-yi tafṣīl (zaي تفیضل).

Az chand rūz az چند روز “since how many days, how many days ago?”; az chāb az چوب “of made wood”; az tilā az تیل “of gold,” this is called zā-yi māddiyā (زای مادیه) az خود az خود “involuntarily, of its or one’s own accord”; az du taraf az دو طرف “reciprocally” az ی برگذشت az ی برگذشت “he passed by him” (classical); az ی dar gūsasht az ی dar gūsasht “he forgave him” (class. and m.c.): az roz-khāna radd shud (m.c.) “he crossed the river”; az dar āmad “he came in by the door” (m.c.): az naw az نو “afresh”; az sar-i īn gīssa dar gūsashtam (class.) “I gave up this story”: az pārcha sāf kardan (m.c.) “to strain through cloth”; az ham dar raftan (m.c.) “to go to pieces”; az ham gūsashtan از هم گذشت “to pass by each other; to give up mutual claims”; vide also (o) (8).

Remark.—In the idiom az آن میں az ān-i man “mine”; az ān-i Rustam رستم “Rustam’s,” the preposition is called zā-yi milkiyya (زای ملکیه).

(2) Bā با “with”: Bā ی raftam ی raftam “I went in company with him.”* Possessed of,” as: bā qāltā, adj. (m.c.) “well-informed”; bā حرص با جهانی گرزنی است و قابل بلافا ی سیر haris bā jahān-i gurisna ast va qāni’ bi-nān-i sīr (Sa’di) “a greedy man even if possessed of a whole world is hungry, while a contented man is filled by one loaf”; bā shamshīr kushtan با شمشیر کشتن (m.c.) “to kill with a sword”: bā ānki با آنکه “with that, although”; bā in hama ba آن هم با “with all this, in spite of this”: bā ین panjāh-sālāgī پنجاه سالگی “in spite of these fifty years of mine.”

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1 In a similar sense az qāht murdan از قحط مردن “to die of (or on account of) famine (or hunger)”;

2 The word for “something” or “a portion” is understood.

3 This ی is called a حرف نجائز.

4 This ی is called بای معیت; vide (3) Remark II.
With guftan, either with or by can be used: 

अन्याय वह तो गुलदार मा गुफान रोा— (Sa'dī) “what he says with you, he does not think right to tell to the like of us”: बहु खुद गुफा (or khayāl kard) m.c. “he said to himself.”

Sometimes बहु stands for the conjunction ‘and,’ as in:—

(3) बी 1 (mod.) and ba (class.) “to, for, in, on, with, by, at”:— बी-थरृः रा रा फ्र (m.c.) “he went to Teheran”: बी-उ गुफा 2 (m.c.) “I said to him”: बी-जिम (or bar zamīn) uftād बीजिम (or) ब्रेन (Afghan) (m.c.) “it fell to the ground”; ताल्लूगः बाच्चा बी-मादर (m.c.) “affection of a child for its mother”; बी-पानी तुमान खुवाहम इनोट (class.) “I will sell it for five tumāns”: बी-जाब (m.c.) “I said in reply”: बी-शहर दाखिल शुद बतेरद (m.c.) “he entered the city”: बी-नाज़र दर मि-एयाद (m.c.) “it comes in sight”: बी-लचल “in fact.”

Uftād, बी (class.) “ba-sī पाई इस्तादा (or bar si पाई इस्तादा) शुद (Afghan coll.) “it (the animal) fell, but got up again on three legs”: बी-दीन साबूब (दर) “I shot him with a rifle”: शेर बास गुर्रिदान-उ बिशाय बार-ष्ट (Afghan) “the lion got up with a great roaring”: बी-हाल अमदान (m.c.) “to come to one’s senses (after fainting, etc.)” मां बी-रासिदान-उ मानू-रकुम मां बी-रासिदान-उ मानू-रकुम (m.c.) “I was desirous of reaching (or to reach) my home,” but man दर रासिदान-उ मानू-रकुम “on reaching my home (I was anxious to)—.”

Bi-tadri बढ़ना “by degrees”: बी-हाल सुरत “by all means”; बी-हाल अलएकरा “at all events”: बी-पहला-लाखिरा “at length” (in m.c. बी-लाखिरा बालकेके). Vide also p. 334 (4).

1 Euphonically before demonstrative pronouns, etc., बी दीन, बी-दीन, and बी-दी, “to him” ; generally, the बी, both as a preposition and a verbal prefix, is only written in the full form बी before a word beginning with a b; otherwise this preposition drops the ब and is joined to its substantive, as: बार बी-उ “to him”; बिर बी-राउ “go”; but बी बी-विनाम “let me see” (also बी-बिनाम).
2 Or बी-उ गुफाम or बी-दी गुफाम, or उरारा (or वीज़ा) गुफाम, or बिर गुफाम; all m.c.
3 Or बी-जाब (m.c.): the preposition used varies locally.
4 Bi-nazar मि-एयाद (m.c.) “it seems.”
5 In m.c. “I पाई इस्तादा (not इस्तादा शुद) without any preposition: पाई शहर बिर विनाम पिन्हा (m.c.) “got up and go to—.”
6 In m.c. बी and बी.
Remark I.—Bi is also a verbal prefix, vide Remark II (i) and footnote.

Remark II.—Grammarians give the preposition several names according to its signification:

(i) Bā-yi zā'īd (بای زاید) "superfluous b" as in bi-jez - بجـز - بجـز, etc.

In [vide (c) (I)], or deriva dari, or مشـرـق تا بـعـبر, etc., some grammarians call the preposition bi "بـیـئـیـ زاـئـید": it is, however, the preposition dar ū that is superfluous.1

(ii) Bā-yi zarfiyya (بای ظرفیه) "the adverbial b," stands for در and indicates place or time, as: بیـشهر رفتم bi-shahr raftam: بیـیـز "by day,"

(iii) Bā-yi muṣāḥabat (بای مساحب) "the b of companionship" stands for or مع, as: جهان ای بیادار نامناد بکس (Gul.).

(iv) and (v) Bā-yi rābiṭa or bā-yi ittiḥāṣ (بای احتمال) "the copulative b" or "the b of junction," as:

Bā-yi ihīṣār (بای احیا) "the b of restriction" is practically the same, but signifies completeness, as: سن نسار sar-bi-sar for sar tā sar.

(vi) Bā-yi qasamīyya (بای قسامیه) "By God.

(vii) Bā-yi muḥādalat, or bā-yi taqābul (بای م함دت or بای تقبل) "the b of barter or exchange," called also bā-yi ta'vīz, "the b of substituting or compensating," is used with verbs of buying, selling, etc., as: bi-dārd-i sar namī-arzad: بیـیـئـیـ نامـئـ ارزـاد "the game's not worth the candle."

(viii) Bā-yi miqādāriyya (بای مقداریه) "the b of measure," as: بدآ az vakīāt-ī ی بـیـسادـ سال bi-sad sāl (Gul., Story 2); here bi ā = bi-miqādār-i or bi-andāṣa-yi (بای اندازه از: bi-nīm bayza kī sulṭān sitam raẁā dārād بـینـیم بـیـهـا ک سلطان ستم روا دارد

(ix) Bā-yi ibtīḍāriyya (بای ابتداهیه) (بای اندازه‌ای), as: bi-nām-(i) جهان دار-ی یان اثرین (بسطان) بنام جهان دار یان آفرین "I (begin) in the name of—"

(x) Bā-yi inṭihāriyya (بای انگشتیه) is opposite to the above, as: ماتمم ماتمین "بیل خیر.

(xi) Bā-yi īṣāf (بای ایضافة) "the b having the force of an یـئـاـجت إضافت" as: muḥtāj bi-pūl nīstim محتاج بی پول نیستم

(xii) The Bā-yi istiʿānat or zar-īa or āla (باب استعانت or زریه or علا) "the b of the instrument, etc.," as: bi-shāmshīr zad gardan-i ی را بـیـشـامـشـیر زاد گاردن آرا "the b that expresses near, to, etc.," as: bi-pādishāh shikayat burdand بی پادشاه شکایت بردند where bi stands for or پـیش

(xiv) Bā-yi maṭʿūl (بای مفعل) or "the b of the object," or the bā-yi taʿdiya (بای نعده) "the b that makes transitive," is the that takes the place of the dative in, as: یـئـاـجـت بـیـئـیـ عـنهـ mrاد بـیـئـیـ دـیـش "بی پی بچه بان مرن بداه".

(xv) The bā-yi istiʿāl (بای استعمال) is the bi that stands for bar بر or "Upon," as: bi-rū-yi ی نیگاه کرد "بی روی اگناه کردم.

1 The b in verbs, as بیرو - بیرو, etc., is also called bā-yi zāʾīd.
(xvi) The first preposition is the $b$ that expresses the cause or end, as: bi-dādār-i $ū$ raftam “I went to see him.”

(xvii) Bā-yi tawāsul (باي نوسال) is the $b$ that conjures assistance, as: Khudāyā bi-ḥāqq-i bani Fātimā.

(xviii) Bā-yi muvāqaqt is the $b$ that expresses “in accordance with,” as: باشد که متصدّق تو گرین وایتی، or in accordance with. Thus, Bā-yi tamyizīyya (باي تمييزی) is used for the time and expresses “for the sake of,” as: لحاقاً = بلحاظ.

(4) Bar begr or abar (and bar-i—near’).

For this preposition, vide (e) and (f).

As already seen in (3), $b$ bi, especially in m.c., sometimes takes the place of $b$ begr, as: savār bi-asp (m.c.) (for bar asp) “on horseback, mounted.”

Examples:—bar 1 miz bi-guzār (class.) “put it on the table”: bar-i āftāb bi-nishān (m.c.) “sit in the sun”3: farmūdam bi bar rūpyā $ū$ rā bi-kashand.4 (Jehangir’s Memoirs) “I ordered him to be weighed against rupees (in the scale)”: bar-ā (m.c.) “come out.” In m.c. begr bar is rarely used as a preposition alone. Thus instead of bar āb or bar 5āb one would be used.

This preposition is usually omitted altogether in modern Persian, as: zamin bi-guzār (زوین بی گزیار) (for bar zamin bi-guzār) “put it on the ground”: vide (n).

Pādshāh bar takht nishast (or julūs farmūd) (پادشاه بر تخت نشست or جلوس فرماود) would in modern colloquial Persian be pādishāh rūy-i takht nishast. Similarly rūy-i miz (روی میز) “on the table” instead of bar miz (بر میز) or savār-i asp (بیار اسپ) “at the table”.

Bar taraf kardan (bar taraf kardan) (بارطرف کردن) (m.c.) “to dismiss (a servant).”

Abr bar is old and poetical:—

Andar (اندار) “in, into, within”.—Sharāb andar jām kūn (شراب اندار چام کن) (5) Sharāb andar jām kūn (شراب اندار چام کن)

---

1 In (m.c.) rū-yi miz (روی میز).
2 Dam-i āftāb (دم افتاب) = in the shade just near to the sunlight (so that a slight portion only of the sun’s warmth reaches the person): dar āftāb and tū-yi āftāb (تدی افتاب) are right in the sunlight; sāya-āftāb (سری افتاب) “sit in the half shade (of a tree).” Dam-i āftāb also signifies in n.m.c. “near sunset.” Vide p. 321, note 1.
3 In m.c. ham vazn-i rūpyā kunand (هم وزن روپیه کنند).
(m.c. vulg.) "put wine in the cup"; andar khāna raftand (vulg.) "they put in the house"; andar manzil (or dar manzil) hastand? (vulg.) "are they at home?"; libās andar (or dar) bar kardand (vulg.) "they put on clothes."

Vide also (9) on dar.

(7) Tā (also conj.) "to, until, as far as, as long as, whilst, even to";

- tā injā "up to here, hitherto";
- az shimal tā janūb "from the north to the south";
- tā bi-aknūn "until now";
- tā hāl "at" (or tā bi-hāl) "up to the present";
- tā bi-zist (class.) "while life lasts";
- tā kay "how long?";
- tā na baṣ dar "as, for";
- tā na baṣ rūzgar (class. only) "not for long";
- tā yak māh-i dīgar (m.c.) "in a month's time";
- tā chi rasad (also conj.) "also";
- tā baṣ bi-adab (class. and mod.) "how much the more";

Vide § 91 (b) 12. Tā is also a particle (poetical) signifying "beware! behold! for shame! never! it is not known whether"; for examples, vide § 91 (b) (12); vide also (o) (9).

(8) Bi "without," a privative particle or preposition. When prefixed to 'nouns' it corresponds to the English prefix in—; un--; im—, etc.

- Bi-tu namā-ravam bi-ābī tumī riwm (m.c.) "I will not go without thee";
- bi-bāsār "imprudent";
- bi-khud (m.c.) "useless, silly";
- bi-ābr "cloudless";
- bi-ābī (subs.) "want of water";
- biyābān "unsurfaced desert" (i.e., without fixed water-supply except rainfall);
- bi-iḥtirāmā "disrespect";
- bi-adab "rude";
- bi-adabī (adj. and adv.) "in a rude and disrespectful manner";

Vide (o) (6)."
The Arabic ُ fi is used in Persian for per, as: "fi ُ fi sad “per cent”': fi sāl “per annum.”

Remark.—‘‘Particles of exception” (ژز - ِ - ژز, etc.) are called حرف استثناء hurūf-i istignā.

(12) The remainder of the prepositions are substantives or adjectives preceded by one of the simple prepositions expressed or understood. They take the izāfat:—zīr-i zamīn, or bi-zīr-i zamīn “under the ground”; nazīlik (or bi-nazīlik) shahr “near the city”; bi-hukm-i ziyārāt “by way of pilgrimage (to a shrine)”; bā-vujūd-i jahāz “in spite of, notwithstanding, the dowry”:

Also ghayr-i man bi-lūsāyil-i shumā mahfūz mānda ast (m.c.) “my life has been saved by your means”:

Andarān raft6 “he went inside or he went into the women’s apartments.”

The following are a few of the commonest words used as prepositions:

<table>
<thead>
<tr>
<th>Persian</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bālā6</td>
<td>ُ fi</td>
<td>upon, aloft.</td>
</tr>
<tr>
<td>pāšīn</td>
<td>ُ fi</td>
<td>down, below.</td>
</tr>
<tr>
<td>ezīr</td>
<td>ُ fi</td>
<td>ُ fi zār above.</td>
</tr>
<tr>
<td>farāz</td>
<td>ُ fi</td>
<td>ُ fi zār above.</td>
</tr>
</tbody>
</table>

1 Also ghayr-i in ُ fi or ghayr az ُ fi ki ُ fi az ُ fi ki.
2 Or dar zīr-i ُ fi. ُ fi dar zīr-i ُ fi.
3 Also jahāz (class, and m.c.).
4 šīqāf used metaphorically in the sense of ُ ′ زبان، وسيلة, from kufayl, the name of a man of Kūfah, who used to go uninvited to wedding-feasts; hence an intruder, parasite.
5 Classically andar raft could be used.
6 With the izāfat, as: bālā-yi darakht “on the tree”': sū-yi bāgh “in the direction of the garden.”
7 Zabar, ُ fi and pīsh are the Persian names of the three Arabic vowel-points fathah, ُ fi, and kasrah.
8 Farāz u nishīb (subs.) "ascent and descent.”
PREPOSITIONS.

furū and furūd before.

pish before.
pas after, behind.
sū towards, direction.
miyān between, in the middle.
pahlū by the side of.
(or nedāk, nedīk near.
naudīk, vicinity.
 birūn, out.
andarūn, in.
(Q ab (az), before (of time); vide (8).)

ba'd, after.
jihat, towards (old).

jānīb, side.

bahr for, on account of.
barāy

siwā, except.
ghayr (az), except.
dar payrāmūn, around.

(2) All the above may take simple prepositions before them in certain cases.

(3) The preposition ba or bi, however, cannot be prefixed to barāy

bahr or qabl (az).

(4) No simple preposition can be prefixed to sipas (adv.); but az ūn bi-ba'd = az ūn si-pas.

(5) Ba'd may be followed either by the izāfat or by az, as:—ba'd-i haftā, az be İdāfā, az ba'd az haftā, “after a week.”

(6) The prepositions pish, birūn, qabl (az), and ghayr (bi-

ghayr (be) may either be preceded or followed by az.

(7) Az pas “from behind,” but pas az “after that, afterwards.” Si-pas (az) is a contraction of az pās. In modern language 'aqab ʿubb is preferred to pas .

1 Furūd before a vowel.
2 Zabar, zir and pish are the Persian names of the three Arabic vowel-points faṭwāh, zamām, and kasrāh.
3 Vide footnote 6, page 330.
4 In m.c. andarūn is also used as a substantive “the women’s apartments” : classically and in m.c. it also means “the stomach.”
5 In modern Persian “because, for.”
6 Sīwā kardan “to select, separate.”
(8) *Pish-i man* "before me" (place), but *pish az man* "of the place before me" (time); *qabl az man* "before me" (time); *az gibal-i man* "of the time of the place before me" = *az jānit-i man*.

Remark.—In m.c. *pish-i man*  پیشین  من and less commonly *nazd-i man*  نزد  من, etc., signify "I have." In Ispahan, instead of *pish*  پیش or *nazd*  نزد; *pahlti-yi*  پالتی  ی is generally used with the same signification.

(9) *Bi-nazdik-i khiradmandān* (Sa'di) "in the opinion of the wise"; this idiom is used in speaking by the Persians, Indians and Afghans; *kishtī nazdik-i ghalidan* or *bi-nazdik-i ghalidan rasid* کشته نزدیک  گالیدان or بینزدیک  گالیدان  رست  (Afghan) "the ship nearly rolled over"; in m.c. *kishiti nazdik bud ki bi-ghalhad* کشته نزدیک  بود که بغلاد  Nazd نزد, however, is used only for persons.

(l) The comparative and superlative affixes *tar*  تر and *tarin*  ترین can be added to many of these prepositions, as: *pas-tar* پاس  تر or *pāyin-tar* پایین تر (adv.) "lower"; *pishtar* پیشتر (adv.): *nazd-tarin* نزدیک ترین (adv.), etc.

(m) The preposition need not be repeated before successive words governed by the same preposition: باخترداری و محببت و دوستی بین پیش آمد—*bā-khāṭir-dārī va mahabbat va dūšhi bi-man* pish  āmad (m.c.) "he treated me with hospitality and kindness and friendship."

(n) In m.c. the substantives which most commonly take the place of prepositions are nouns giving the idea of position or direction, as: *rū* رو "face"; *sar*  سر "head" (on); *pusht* پشت "back" (behind). Examples:— *rū-yi miz* روي میز "on the table"; *sar-e asp* سر اسپ "on the horse" (Afghan); *pusht-i parda* پشت پرده "behind the screen."

Frequently, in mod. Pers., the preposition, or the noun that is a substitute for the preposition, is entirely omitted, as:*zamin bi-guzār* زمین  بی  گزار (m.c.) (for *bar-rū-yi zamin bi-guzār* برو روي زمین  بی  گزار "put it on the ground"); *dast-i āust* دست اوسط (m.c.) (for *bi-dast-i āust* بی دست اوسط (m.c.) "it is in his hand"); *āghū khāna* (for *bi* or *dar* or *andar khāna*  آگو خانه  اوسط (m.c.) "the master is not at home."

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1 For *pishtar az man*  پیشتر از  من. In m.c. the comparative is generally used adverbially.
2 Compare the mere *pās* of Hindustani. The *dative with ast*, as, *marū asp-i ast* (old), is never used in speaking.
3 *Qarib* قرب is not used in this sense.
4 *Pish-i man āmad*  پیشین  من  آمد would mean "he came to me," and not "he treated me."
5 In m.c. this could mean "the head of the horse."
6 Or *tū-yi khāna nist* m.c.; *andar khāna* is rare and vulgar, vide (5), pp. 328-9.
The following examples illustrate the use of a large number of the prepositions and so-called prepositions in m.c. 1:

(1) "In, into":

- *tū- yi uṯāq* inside the room.
- *andar uṯāq* (class. and obs.)
- *andar uṯāq* inside.
- *dar uṯāq* in the midst of.
- *mi-yān-i daryā* seated in a boat.
- *dar mi-yān-i daryā* in a boat.
- *bi-kishī nishāsta* seated in a boat.

- *savār-i kishtī* on board.
- *bi-asp savār būd* mounted on a horse, on horse.
- *savār-i asp būd* back.
- *bar asp savār būd*
- *bi-zamin uštād*
- *bar zamīn uštād*
- *zamīn uštād* (m.c.)
- *man ūrā bi-baghal mī-giram* I will embrace him.
- *dar dākhil-i shahr* inside the city.
- *dākhil-i shahr* in his arms.
- *pay-i ū* after him, to look for him.
- *dumbāl-i ū*

Remark I.—*Dar* is in m.c. chiefly used with towns or countries, and dates, as: *dar ʿid-i* on New Year’s day": *dar ānjā "there, in that place."

*Remark II.—The preposition in common (mod.) use for “in” is *tu.*

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1 The simple prepositions appear to be falling into disuse.
2 *Baghal* also means “side, arm-pit,” etc.
3 *Bi-baghal* (or *baghal*) kardan is “to carry a child in the arm,” but *bi-baghal* or *baghal girītan* is “to embrace a grown-up person.”
4 *Khārij-i shahr* or *dar khārij-i shahr* “outside the city.”
5 *Nazd* or *bi-nazd* only used for persons: *nazd* or *dar nazd-i man iqrār kard* in *nazd* or *dar nazd-i* in his presence.”
6 Vulg. *ayd ūdūd*.
(2) On, upon, over:

On, upon, over:

a bridge has been made over the river.

On the way, in the midst of the road.

the snow has not stayed on the ground.

(3) "Across," az, vide (h) (1) and (o) (11).

Across," az, vide (h) (1) and (o) (11).

As a bridge has been made over the river.

On the way, in the midst of the road.

the snow has not stayed on the ground.

(4) "To, towards, for":—

For the various uses of in this sense, vide (h) (3).

Bi is frequently in speaking like the other prepositions, as:

manzil raft; shahr rafta ast, etc.: also vulgarly "kitâb râ bidâh man" for "kitâb-râ bi-man bidâh; "give me the book."

(5) “With, by”:

With, by":

If the Persians eat with their fingers.

The Persians eat with their fingers.

Bring the doctor with you.

My brother was with me.
har chi bādābād, bā Khudā-st, happen what may, the issue is with God.

bā in hama bāz khar ast, notwithstanding all this, he is an ass.

(6) “Without”:

For bā “without,” vide (h) (8).

(7) “Except”:

For juz jūz, jūz, illā ālī, and ghayr az, all meaning “except,” vide § 89 (r).

(8) “From, out of, by, of, for”:

In kūtāb az Sa’dī’st, this book is by Sa’dī.

This book belongs to my brother.

az rūh-i ilīfāt, by way of kindness, kindly.

az rū-yi kūtāb-i khush-kaft mashq mī-kunam, I am practising copying from a beautifully written MS.

(9) “To, up to”:

az subh tā shām, from morning till evening.

(10) “Under, below”:

Zir-i lab harf ma-zan (m.c.) don’t speak indistinctly or in such a low voice (lit. under your lip).

dāmana-yi kūh, on the skirts of the mountains.

minār, at the foot of the minaret.

1 Or har chi mi-shavad bi-shavad (or har chi bi-shavad bi-shavad)

2 From hat navishedan “to write down from memory.”

3 Dāman “skirt of a dress,” etc.

4 Colloquially munār.

1 Or har chi mi-shavad bi-shavad (or har chi bi-shavad bi-shavad)

به همراه با یک دست

بی‌ربط با همراه با یک دست

بی‌ربط با همراه با یک دست

بی‌ربط با همراه با یک دست

بی‌ربط با همراه با یک دست
PREPOSITIONS.

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PJä'v-i minär (somewhere) below the minaret.

(11) "Through, across":—

Chädar-i shumä rä az lä-yi darakht-hä didam, I saw your tent through the trees.

Gulüla az lä-yi nayhä bi-shikar khurd, the bullet hit the game through the reeds.

Lä'i kãbã, between the leaves of the book.

For z "through, across," vide (h) (1).

(12) "Near, next to":—

Näzdi-k-šahr

bi-näzdi-k-šahr near the city.

Näzdi-k-šahr

Näzdi-k-šahr, in the vicinity of the city.

Pahlü-yi û, close by him; alongside of him.

Dam-i dar, near to the door, to the very threshold of the door.

Dam-i ajfâb, at the edge of the sunlight (i.e. just within the shade); also near sunset.

Tâ dam-i marâk, till death, till the last breath.

(13) "Outside":—

Birüni-šahr

Khärij-i šahr outside the city.

Khärij-i šahr

Dar khärij-i šahr in front of the city.

(14) "Before, in front of":—

Pish-i man

Dar-pish-i man before me (place).

Pish-i rü-yi man

Rü bi-rü-yi man before me (time).

Pish az 'id before the 'Id (time).

Qabl az 'id close to 'Id, in front of 'Id.

Rü bi-rü-yi Qünsul khäna, in front of, opposite, the Consulate.

Jilav-i man bi-raw, go on ahead.

1 Or püsín.

2 Az miyän-ï is more common. Yäk lä-yi dar or yaklinga-yi dar "one door of the folding doors." Lä-yi dar rä bäz kard "he opened one fold of the door"; dar-i du-darè "folding doors."

3 Az härija mï-äyd "imported."

4 Dar rü pish kun (m.c.) "close the door," i.e. put it ajar. Pish-i man "I have," like mëre päs in Hindustani.

5 In Persian; in Arabic تصل.
az jalv-i man bi-rāw, get out of my way.

"Back, backwards, after": —

Pas az 'īd-i Naw Rūz \after\ New Year's Day.

Ba'd az 'īd-i Naw Rūz \after\ New Year's Day.

Push-ti sar-am chi mī-kūnī, what are you doing behind my back?

Push-ti parda, behind the screen.

Qaft pay-i kara, he went to fetch (after) butter.

Agab kashīd, he retired, drew back.

'Aqab-i man biyā, come behind me.

"Opposite": —

Ru bi-ru-yi masjid

Muqābil-i masjid

Dar barābār-i masjid

Muāzzi masjid

Opposite to the mosque.

Around': —

Dawrā-dawr-i daryācha, all round the lake.

Shahr biyābān ast; or

Shahr tārāf-i shahr biyābān ast

Chahār tārāf-i shahr biyābān ast

All round the city is desert.

In the neighbourhood (suburbs) of the city there is desert.

Gulhā rā dawr-i hawz bi-chān, arrange the flowers all round the basin of the fountain.

"For, on account of, out of": —

Asp barāy-i (or az barāy-i) tust, the horse is for you.

Bakhsh-i fuqarā

Bakhsh-i fuqarā

Barākārī

Barākārī

Barākārī

Barākārī

For the sake of the poor.

On account of, because of, the darkness.

\footnote{About the 21st March: the vernal Equinox.}

\footnote{Push-ti ham push-ti parda, behind the screen.}

\footnote{Pay dar pay pay (m.c.) "continuously, one behind the other": man khayāl pā-pay shudam tā in kār rá kardam (m.c.) "I stuck to this business till I carried it out."}

\footnote{Bakhsh, lit. "lot, share."}

\footnote{Vulg. vānīh.}
SIMPLE CONJUNCTIONS.

(a) There is no general word for conjunction. The conditional conjunctions are called 

\( \text{حروف شرط} \) (horaf sharaf), and this term includes the temporal and concessional conjunctions. The causal and final conjunctions are called 

\( \text{حروف تعليل} \) (horaf taleel); and the conjunctives \( \text{حروف تعليل} \) (horaf taleel).

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1 Chāy, in m.c. generally chāhī.
2 Mahţ equals barāy in this sentence.
3 For barādar-i Khudā.
4 Safīd est badī ıkay badī bāshad.
5 Rākhshūr in rā "ivaz u badal kardā ast (m.c.) (the washer-woman has changed this.)" (In Persia women, not men, wash clothes).
Particles signifying "moreover, rather, etc." are called hurūf-i izrāb (حروف اضروب), and particles signifying "or" (adversative particles) hurūf-i tardīd (حروف تردید), or hurūf-i inād (حروف عنا). The hurūf-i 'atīf حروف عاطفة or hurūf-i 'ātif حروف عاطفة are va، pas sipas، ham هم، nīz نیز، digar دیگر, and sometimes alīf الیف.

Remark.—The difference between ham هم and nīz نیز is that the former can occur both in the ma'tūf متعطیع معطرون علیه، and in the ma'tūf متعطیع معطرون، as: هم درس میگوید و هم درس سیدهد.

(b) The simple conjunctions are:—

(1) va or u (m.c.) "and"; vide (2).

- nīz (m.c.) "also"; vide (3).
- ham (m.c.) "if."
- ar (class.) gar 1 (class.) "if."
- gar 1 (class.) "if."
- ya 2 ""or""; vide (4).

- ya 2 ""or""; vide (4).
- ya 2 ""or""; vide (4).
- jūs "except"; vide (5).
- "either—or," "but—or" (after a negative); vide (4).

- khwāh—khwāh "either—or" (vide 4); (poet.).
- magar (m.c.) "unless, except, perhaps, etc."; (vide 5 and 9).

- illā (m.c.) "as, but, except, still, however, that"; (vide 6).

- bal or بلکه "but, on the contrary, rather" (in m.c. also "perhaps"); (vide 7).

- chu 4 (class.) "when, because, since"; vide (8) and (11).

- čhun (m.c.) "chun (m.c.) "when, because, since"; vide (8) and (11).

- ammā 2 ""but""; (vide 9 and 5).

- Līkīn

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1 Vagar گر (class.) "and if"; vagarna وگارنا (class.) "and if not, otherwise"; gar گر and ar ار poetical; agar čhunānci گر چنانچه and čhunānci چنانچه are also used in m.c. for "if."

2 Or va-likīn ولیکین (m.c.), or va-ammā و اممā (m.c.), or va-yā ويا (class.), often va ān-ki و آنکی: "as for me" ammā man and manki منکه.

3 Or bi-jūs بنچ.

4 In m.c. چون is pronounced chu or čh. Čhunki چونکی "when, how, and because." Čhun چون also means "like," as in 'Amālī pādishāh čhun safar-i daryā-ast دریاست عمل پادشاه چون سفر (Sa'di) "office is like a journey by sea—."
**SIMPLE CONJUNCTIONS.**

pas "consequently."

ba’d "afterwards."

gū (class.)

kū (m.c.)

chi-chi "what does it matter one way or another"; (vide 11).

chi "since, because, seeing that"; (vide 11).

na-na "neither—nor"; (vide 4).

tā (vide 12).

ki (vide 13).

āyā (a particle of interrogation, etc.) (vide 14).

**Remark.**—Conjunctions in English are chiefly of adverbial origin. 'Also,' for instance, is an adverb as well as a conjunction.

There are two principal classes of conjunctions:—'co-ordinate,' which connect clauses of equal rank, and 'subordinate,' which connect a subordinate or dependent clause to the clause on which it depends, as: "I went where he was"; "when he had gone I said," etc.

(2) The rule for the pronunciation of the vāv-i ‘atf or ‘conjunctive,’ is that if it connects two words which together form one notion, or connects words generally coupled together, or two verbs having the same subject, or nouns co-ordinate governed by the same verb, it is pronounced u, and in speaking is joined to the word that precedes it: in other cases, it is pronounced va. Examples:—Shab-u-rūz "night and day"; sinn-ussāl "age"; tang-u-kushād "(too) tight or (too) loose"; pidar-u-mādar "father and mother"; āmad-u-raft "he came and went"; but darakht-hā va bāgh-hā va bul-bul-hā va khanajūt darxhā va nūrkarān "the king and his servants": mādar va pisar "mother and son"; āmad va ba’d az yak hafta raft "he came and after a week went away."

Also after a vowel, and generally after a silent 4, the ū is usually pronounced va, as: sabū va surūhī; burīda va (or u) dūkhtā bandā va aqā. Also bābī u sūfī-garī; bābī-garī va sūfī-garī, bābī-garī va sūfī-garī.

The, may take the place of a colon or comma, etc., thus for veni; vidi; visi; "āmadam u didam u giriftam."

Tā is used for "and" in English, when the second verb expresses the cause of the first; vide (12).

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1 Also tā ki "in order that, so that, until."

2 Irregularities occur in speaking especially amongst the vulgar. It is also sometimes optional to give either pronunciation according to the idea in the speaker's mind.

3 Note that ū is sometimes used in Persian, when in English we say or.

4 Or mādar u pisar.
The " is sometimes added superfluously (وار زائد) to certain conjunctions, as: va ammā (or ammā اَمَّا)؛ va likin (or likin لِكِن) "but," etc.; va illā "otherwise." At the end of letters and tales, the formula va's-salām signifies "and for the rest, good-bye."

In m.c., the conjunctions are often omitted; hence short phrases or verbs are, in speaking, often entirely unconnected.

This particle sometimes indicates state or condition (وار حالية), as: bāchcha āmad va gul-i dār dāst-i ā būd "the child came with a rose in his hand; (and then he had a rose in his hand)."

In such sentences, as: yak pīrī u šad bāmārī this conjunction is called vāv-i tasviyat (او تسویه) "the vāv of equality," the meaning being that one old age is equal to, or accompanied by, a hundred sicknesses.

Sometimes " is equivalent to yā "or:" it is then called vāv-i tardīd (اور تبديد). Example:—gul hamīn panj rūz u shash bāshad (Sa'dī) "the rose lasts but for five or six days only."

In, man u inkār-i sharāb, īn chi harf-e't? "I to refuse wine? what on earth are you saying?" the conjunction is called vāv-i istighrāb (وار استغراب); but in man va īn kār Khudā na-kunad "and in a man's work, he is called vāv-i istibād (او استبعاد). This is, of course, mere hair-splitting.

In the conjuction is vāv-i luzūm لزیم, for the relation between dāst دست and dāmān دامان is læzīm لزیم and mâlzūm محلزوم. Another example:—

(Anw. Sukh., Chap. I, Pref. St. 3.)

"From the bone trickling flowed the sanguine tide,
In terror of its life it fled and cried;
'Could I escape this archer's hand, I'd dwell
Content with mine and the old woman's cell.'"

(East. Trans.)

In "next year Shiraz for me," the " is perhaps the

As already stated in § 43 several adjectives qualifying the same noun are linked to it and to each other by the izāfat.

1 i.e. the cat.
If, however, several adjectives follow a noun, the izājat are omitted, and the conjunction generally precedes the last only, as: shakhṣī būd 'āqil, dānā, hŭshyār u zirin as: shakhṣī būd 'āqil, dānā, hŭshyār u zirin (m.c.) "he was a man, intelligent, wise, clever and active." The ٠, however, may be inserted between all the adjectives, as: ba'd az ān didam-ash zan-khwāsta, va bikh-ī nashāl-ash burīda, va gul-i-havas-ash pazhmurda بعد از دیدنش زن خواسته و پیدا نشانشد مرد (Sa'dI) "after that I saw him married, and with a family, and the root of his joy severed, and the rose of his happiness withered."

The adjectives can also be classed in pairs, each pair being coupled by ٠, as:—Shakhṣī būd 'āqil u dānā, hŭshyār u zirin shakhṣī būd 'āqil u dānā, hŭshyār u zirin Compound words like āmad-u raft are treated as one word, and the two portions in writing are not separated. Thus if āmad āmad happened to fall at the end of a line, the word raft would be written on the top of it, or in some corner, and not carried on to the next line. In other cases, if the conjunction va ٠ fall at the end of a line it is written, not as the last of that line, but as the first word of the following line, the conjunction being treated as a portion of the word that follows it.

Remark I.—The first noun, verb, or phrase preceding the حرف عطف (i.e. the copulative conjunction) is called معطوف على, and the nouns, verbs, or phrases following the first ٠ are called معطوف.

Remark II.—Va ٠ is also an Arabic particle used in swearing, as: Allah va 'llāh "by Allah." (3) Ham ٠ "too, also, even"; ham andar zāman ham andar zāman (class.) "at this (or that) very time"; qadr-ī ham nazdik-tar qadr-ī ham nazdik-tar (m.c.) "yet a little nearer"; ham bi-dith bi-Nisā ham bi-dith bi-Nisā (m.c.) "then (emphatic merely) give it to Nisa:" in ham ٠ "and this is—". Vide also § 89 (b) (7).

Remark.—Particles signifying "also" are called harf-i ma'īyyat (حرف معين).

In English also is occasionally considered a Copulative Conjunction.

(4) "Or, nor, either, neither, whether." va sim u zar dar sajar mahall-ī khatar-ast, ٠ va sim u zar dar sajar mahall-ī khatar-ast, yā dūz di-yak bār bi-barad va yā khwāja bi-tajāriq bi-khwād (Sa'dI) "—and silver and gold on a journey are a source of danger, for the robber makes off with it at one sweep, or else the owner (or merchant) himself finishes it by degrees."
"neither this nor that." In poetry sometimes nah and; also nei ne (Afghan), or nay:

"neither have I the power to endure a greeting nor power to absent myself."

Pas ān nādān rā ḵhwāh 'ilm hā ISIL shud yā na, likin bi-man fā 'ida-i mīrāsid (m.c.) "well, whether that poor ignorant learnt or not, I learnt something": magar in ma'lūm na-būd ki ēshān ātash rā dīda dar kishti nishasta bi-ftaraf-i ān raftand, yā ān ki qabl az şikastan-i jahāz kishī shikasta būd, yā ānki mardumān-i jahāz-i dīgar kum bi-ānhā karda būdand, yā ba'd az savar shudan-i kishti āb-i pur zūr-ī anhū rā burda būd. 

Maklīn Mubārak deh va ekhsoos-e ēshtehār-e bi malekati-e mūšak ān khordand va ēshtehār-e ēshtehār-e dānīvand az shikasta-e jahāz kishī pā bez yān ān kordand va ēshtehār-e ēshtehār-e dānīvand az shikasta-e jahāz kishī pā bez yān ān kordand va ēshtehār-e ēshtehār-e

Dast kūthāh bāyad az dunyā
Āstīn ḵhwāh darāz ḵhwāh kūthāh

"At the last we must go from this world, whether rich or poor."

Remark.—Disjunctive conjunctions (چه — خواه یا) are called حروف تردید or حروف عفاف. In English these are also styled "alternative" and are a subdivision of adversative conjunctions.

(5) Az hama kas pursid magar az man (m.c.) "he asked everyone except me," (or bi-juz'az man, or bi-ghayr az man)

1 Called nūn-i munfaṣīl az fi'1, as: khwāhī na-khwāhī in kū r shud šikastā (m.c.) "whether you like it or not, it's been done." Shītūr didī? Na šītūr didī? — Na. A proverb, said to a Persian who sees a thing, but makes as though he did not see it (jāda rā nā-dīda kardan). Na ẽn saves a lot of trouble. The tribes people say na to every question so as to be on the right side.

The mullas say that namī-dānam namī-dānam is nīf-i 'ilm. One word is a noun, and is non-finite ('īlām) when he loses his mistress.
**SIMPLE CONJUNCTIONS.**

In modern Persian *ham qafar* is obsolete. *Ham-kun* is ungrammatical.

*a rain, a tavern; a brothel.* Wine was sold generally in ruins.

**Remark.—** The Adversative Conjunctions express difference, antithesis, *and* conariety, *etc.* In the sentence "he is honest but foolish," *but* is an Adversative Conjunction and the whole proposition is called an "Adversative Proposition." *But, yet, however,* etc., make an arrest or restriction of thought and are called "Arrestive Conjunctions." By Eastern grammarians, conjunctions signifying "but" are called "Particles of Emendation," which may be translated "particles of turning from, adversative particles."
kas na-güjīd (Afghan coll.) ‘to-day I come to you with something to tell you, but mind you don’t tell anybody.’

(7) For balki ‘moreover’ and in m.c. ‘perhaps,’ vide p. 299, (k) (2).

In the following two examples, balki could be substituted for ظلغ كرم and قشض قولیا ش صیاء دنسم را بیک حملا برم نم ذ ظلغ كرم اقبال خسروانی درهم—: نی نی شکست.

Mahab حضرتی خود کمن کمتر فروشند نو نی عورت خون را کمتر پوشند

(8) Chün (or chünkì) úrā didam šhād shudam (m.c.) ‘when I saw him, I was glad’: ū in amr rā kard chünkì (or chün) shumā rā dāst mī-dāstì or ëm in amr گرون (چرون ) شمایو دوست میداشت ‘he did this because he loved you.’ In małāf-i-ki bi-shumā guftam bi-chün u chirā 1 ast (m.c.) ‘you must act implicitly on what I have told you (i.e. you must not ask why and wherefore).’ بی چرون u chigūn گرون و چگون گرون is an epithet of the Deity. Also bi-chün u chand بی چرون و چرا is bi-chün u chirā بی چرون و چند

(9) Ammā, 21, magar, 21, likin, valī و 21 illā 2 3 ‘but, still’; and bāz ‘yet, again.’ These frequently answer to agarchi3 گرو ‘although’ and introduce the principal clause:—agarchi mā dār na-būdīm bāz (or ammā, magar, likin, or valī) sāhil-i daryā bi-nazar nāmī-amad اگرچه ما درندیم بای بی بدند (آم. گر-لینکو یا و) ساحل درنای بین نظر نمی آماد (m.c.) ‘though we were not far from it, still the coast was not in view’: agarchi havā qadr-i járū nishasta būd ammā amvāj taskhīn na-yāft اگرچه هوا قدری فوای شنود بود اما امواج تکسین نیافته (m.c.) ‘although the wind had dropped, the sea did not become calm’; agarchi khitāf karda ast bāz ādam-i khūb-i 298 ast باز آدم خوب است (m.c.) ‘although he has not acted rightly, still he is a good man.’

(10) (a) Gū گو (the Imperative of guftan گفتن) ‘say thou,’ is common in poetry, in the sense of ‘suppose 4 ‘ or ‘although.’

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1 Or bi-chün u chand بی چرون و چند: In qimat-i ki bi-shumā guftam bi-chün u chand ast (m.c.) ‘I won’t take less.’

2 In modern Persian ammā اما and bāz باز are preferred after agarchi گرو; the Afghans use illā ایلام, and the Indians magar مگر and tā ham دام.

3 Or harchand گرون or harchand-ki که گرون, or hālānki گرون که, or bā-vuji-d-i گرون گرون که, or bā-vuji-d-i گرون گرون که: all these signify ‘although’ and could be substituted for agarchi گرو in the example, and answered by ammā اما and bāz باز, etc.

4 In dunyā gū ma-bāsh با نی دنیا گمونش (m.c.) ‘suppose you have no wealth (it does not matter).’
SIMPLE CONJUNCTIONS.

Suppose the pure-hearted and unworldly darvish
Have neither dole of bread nor morsel begged in charity.
Suppose the lady with figure and face
Have neither adornment nor jewels, (i.e. what matters it?)

Remark: — In m.c., kū is generally used for gū. Shumā chīrā ghussā mī-khūrid kī ā mī-mirad, kū bi-mirad (rare m.c.) “why are you sorry that he is dying, if he does die what does it matter to us (we don’t like him)!”

(b) The 2nd Person Singular of the Aorist gū*i means “you would say, one would say?” and hence “like”:

Har sabzā kī dar kīnār-i jū-i rust-ast
Gū*i zi-lāb-i firishta-khū*i rust-ast,
“Yon turf, fringing the margin of the stream,
As down upon a Cherub’s lip might seem.”

(O. K. b 2 Whin).

In modern Persian gūfti would ordinarily be used for gū kū.

(11) Chī—chī, چ چ: chī bar takht murdan chī bar rū-yi khūk. چ چ در نغشت مردن چ چ بر روی خاک (Sa’dī) “what matters it (it is all the same) to die on a throne or on the bare ground?”: chī durr chī sadaf چ چ در چ چ صدف “whether pearl or oyster shell.”

Chī چ also means “because,” both in classical and in modern Persian:— Ammā sardār bi-jā-yi īn kī az bi-parāvā-yi ān bar āshūbad (chī hargiz chūnān harf-hā-yi bi-parāvā bi-gūsh-ash na-khūrdā būd) āsar-i khushnūdh az chīrā-ash numāyān shud. ام ا سرداری جای بی جایی کِن بی پاراوی بی بخش آش ناخورده بده (چی مرگ جنگان حرف ای بی پروی بخش نخورده بود) اسر خوشابی از چیره‌اش نمایان شد (Translation Haji Baba, Ch. XL). In m.c. chī چ, “because,” is sometimes followed by a pleonastic ک, as:—Ānchi mī-gūyam bi-pazīrād, chī ki ḍharaz-i bā shumā

1 Note the 2nd Person Imperative after gū kū, i.e., “say thou ‘don’t be.’”
In poetry chū sometimes stands for qo̱r, and is often incorrectly pronounced both chi and chū. Sometimes it occurs for qo̱r in writing, but it is a mistake.

Note 1: sar-dard = "headache," but dard-i sar means "trouble."

2 Or tā-inē. (Firdawsī).

3 In both classical and modern Persian the as after χ]), is usually omitted and stress should be laid on the word chi Χχ.

4 Note na ә lit. "up till you do not." The na ә could be omitted and substituted without altering the sense.

5 Or the ki could be omitted. Tā-ki ә also means "so that, in order that"; this tā ә is called әnā әnīdēχχ.
"In order that: that: to": guftam tā ānārā bi-bāzār budandā tā bi-jarūshand "I ordered them to take it (and they took it) to the bazaar in order to sell it”; khvāst tā sang-i bar dārad خواست تاراک نامک برازندن تا بهره‌اند (Sa’dī; also m.c.) "he wanted to pick up a stone.’’

This tā Ū with the negative has also the force of "Let—not," as:—

Eidost bīa tā āmūrā ngurūmum 伊朗 үүрөмдөгтурмөө

A tā dūst biyā tā gham-i fardā na-khurīm

V’īn yak-dam umr-rā ghanīmat shumurīm

‘Oh let us not forecast to-morrow’s fears,

But count to-day as gain my brave compeers!’”

(O. K. 312 Whin).

"And’”:

Tā urā bi-gir ārā man turā yak tumān bi-dīham (m.c.) “catch him and I’ll give you a tuman”2; here Սο could not take the place of tā Ս."

Tā rasīd gūf-ki— (m.c.) "as soon as he arrived he said—.

As soon as’’:

Tā ki dast-i Nāṣiru’d-Dīn khātam-i shahī girift شاهان үүрө нарсагд исгээгүй

Sīl-i dād u ma’dalat az māh tā māhī girift

"The moment (or since)3) the hand of Nāṣiru’d-Dīn took the seal of sovereignty,

The echo of his equity and justice resounded from the Moon to the Fish (on whose back the Earth rests)."

The above was the inscription on the seal of the late Nāṣiru’d-Dīn šāh (assassinated).

As a substitute for Սo 33 “that,’’ and Ս0 “than:’’

‘Umri girān-māya darīn šorj shud

Tā chi khurām sayj u chi pūsham shītā—(Sa’dī)

"Our precious life passed in the thought of what to eat in Summer and what to wear in Winter.’’

Guftam bi-raw va bi-nigar tā kīst (vulg.m.c.; also old)

"I said, go and see (that) who is it.’’

Kardan-i in bihtar ast tā ān (m.c.) “it is better to do this than that.’”

1 The past tense shows that the order was carried out; “I ordered them and they took—”': if the Aorist bi-barand 伊朗 бурданд were (as it might be) used here, it would merely indicate that the order was given; it might or might not have been carried out.

2 Or urā bi-gir; man turā yak tumān mi-dīham (m.c.). Tā is not used like this in Urdu.

3 This Ս is called Ս.
It is not known; perhaps:

It is not known; perhaps:

In sabza ki imruz tamāshā-gāh-i mā'est
Tā sabza-yi khāk-i mā tamāshā-gāh-i kist.

"As now these flowerets yield delight to me,
So shall my dust yield flowers,—God knows for whom."

"Have a care"; beware. (This meaning of tā ā is poetical):

As now these flowerets yield delight to me,So shall my dust yield flowers,God knows 1 for whom."

Bi-bin tā 2 turā na-zanam (m.c.) "take care I don't whip you."

"Behold look here"; beware. (This meaning of td & is poetical):

Since the time that:

Since the time that:

K'īn zamān panj panj mi-girad
Tā shuda Muṣīmīn u Musalmānā (Mūsh u Gurba).

"—that now (the cat) kills five at a time
Since he has become a believing Muslim."

Until:—Tā ā with or without the negative; vide § 123 (e).

"How much the more";—Agar karājak 4 az sardī mi-mirad tā chi nasad bi-bulbul

(13) Ki ā "that" has still more significations than tā ā:—

"That";—Rūz-i dāgār chūn gāzī hama rā talābād va chūb-hā rā dīd ma'lūm kard ki duzd kist 5 ruzz degār چون قافی هما را طلبید و چوب‌ها را دید معلوم کرد که دزد کیست (m.c.) "the next day when the Qazi summoned them all, and saw the sticks, he discovered who the thief was’; this 5 1st is called kāf-i bayān (کافِ تفسیر) or kāf-i tafsīr (کافِ تفسیر) ‘the k of expounding.’"

1 This tā ā is called tā-yi tajāhul Kist for ki mi-bāshad که می باشد.
2 This ā is called تا نام هی، or تا گردی.
3 Or omit the که.
4 Or zāgh is the common English Magpie; zāgha چه Zاغ is the Chough, and kūlugh-i ablaq کلاغ ابلق is the Royston crow, and Kūlugh, etc., the Raven.
5 Kāf-i istifhām کافِ استفهام vide Interr. Pron.
"Because":—Bā Ḭa ḫa qan hama az ū bi-gāhayat khā'īj va mutaḥāzžār būdām kī kagrat-i ʾiqādām-i ū bar safk-i dimāl mī-dānistam (class.) "in spite of all this." I stood in great fear of him and ever remained on my guard, because I knew his excessive eagerness to shed blood": ān pisr rā zadam kā mufsid būd ᾱn pisr rā zadam kā mufsid būd "I beat the boy, because he was a mischief-maker." This kī is called kāf-i ʾillat (māli) or kāf-i taʿālīyya (kāf ṭalīliyya) "the causative kī."

"When":—ḥarājīz ān zawq wa shādī faramūsh nakunam kī pindāshtam kī gandum-i bīrūn-ast (Sa'di) "never shall I forget my delight and joy when I fancied it was parched wheat": ān rusl gūft kā ādākhīl shud kāf-ī mīfāja tīrāh kāf kī "he was saying this when she entered," this kī is called kāf-ī mīfāja (m.c.) "when he had travelled a short way."

Sometimes this kī can be translated by "if," as: Mi-dānī khwāḥār-i turū kī bi-Khān bi-dīhim—(m.c.) "you know that īf we give your sister to the Khān in marriage—"; here the Subjunctive or Aorist after kī signifies supposition or doubt; this kī ʾīf is called kāf-ī sharīyya (Kāf ṭalīliyya).

"What will you lose īf at your distressful lover
You cast one kind glance, oh cruel girl?"

"Whether":—Aḥwālī īn jā maʿlūm nāmī-shūd kī īn jazīra buzurg yā khurūd ast4 āḥwālī īn jā maʿlūm nāmī-shūd kī īn jazīrāt buzurg yā khurūd ast4 "nothing was known to me about this island whether it was large or small": bāz khayāl kardam kī bālū-yi kalak bi-rvatūn yā pīyāda az āb gūzaram (m.c.) "again I considered whether [direct narration] I should go there in the raft or wade there": va rāy-i ham-kunān dar masbīyyat-i Allāh taʿālā ast kī savāb āyad yā khatā wāriā hawāčan dar shībāt al-ḥilālī kāf mī-bād-yi ḫatā (Sa'di) "—and it depends upon the will of God whether the opinion expressed by my companions proves right or

---

1 Note meaning of bū-in hama Ba-enpūne "in spite of"; dimāl pl. (streams of blood) to signify excess: kagrat-i ʾiqādām two substantives rendered in English by a substantive and adjective.

2 Perhaps elliptically used for vaqīl-i kī "and it depends upon the will of God whether the opinion expressed by my companions proves right or

3 Mufajāt from ji gāhayat kā fāyūn ʾābūdām kā ʾūādām "falling on anything unexpectedly, rushing upon unawares": Marg-i muṭaffāt "sudden death.

4 In m.c. kāfīyyat māʿlūm nāmī-shūd kī īn jazīra kūchak ast yā buzurg kūchak ast yā buzurg.
SIMPLE CONJUNCTIONS.

wrong.”

Or’—In kitāb rā mī-khwāhī kī ān rā “do you want this book or that?”; this kī 45 is called kāf-i tārīd (کاف تردید) “the k of opposing, or the disjunctive k.”

Saying that”—Sayyāh-i gīsūnā 2 bar tāft kī, “Man ‘Alavi-yam,” 8 va bā gāšla-yi Hijāz bi-shahr dar āmad kī, “As hājī mī-āyam,” va gāšīda-i pish-i malik burd kī, “Man guftā am’ “سیاحی گیسوان نرتنئ که ص علیم و با قابلّة حجاج بشر در آه که از حی می آیم و قصیدّه پیش ملك بد که من نغّشّم (Sa’dl) 3 a certain traveller fingered his curls and said he was a descendant of ‘Ali; he entered the city with the pilgrim caravan from Hijāz, and gave out that he had returned from the Mekka pilgrimage; he took a poem to the king and said he had composed it himself”; this kī is called kāf-i maqūla (کاف مقولة) “the k of the object of discussion.”

For  بلّک “rather”—In the following, kī is used for balki ًبلك, and ًNa for na tanhā ُنا تنها:

Na bulbul 4 bar gul-ash tāsbīh khvān-ast
Ki har kharī bi-tāsbīh-ash zabān-ast

“Not only the bulbul on its rose is repeating His praise, But each thorn is a tongue to praise Him.”

Na qand-i kī mardum bi-šurāt khurand
Ki arbāb-i ma’ni bi-kāghz barand—(Būstān).

“My poems are not sweets that men eat, But they are sweets that poets write on paper.”

This kī is called kāf-i mubālagha (کاف مبایله) “the k of amplification or superiority,” or the kāf-i tārīqī (کاف ترقي) “the k of climax.”

Instead of مباد or “lest” —Marā bisyār khwāf būd ki dar panja-yi ānhā ًمار بسیار خواب بود کی در پنج ی آنها

1 Note the order of this sentence in Persian.
2 Gīsūnā گیسوان are the long locks like those worn by the Baluchis.
3 ‘Alavi ًعلوی, or ‘Alavi, a descendant of ‘Ali, the son-in-law of the Prophet.
4 The bulbul ًبعلی is the lover of the rose. It sings best when the roses come into bloom, and is said to build its nest in rose-bushes.
Many ***; Khayal correctly " fora/-*/ o' -^ like <xiij for if Sukhan-i Generally khar-i ast guft-ki omitted. bi-khidmat the na-kunand i^ij bar barber's hdh is going, and lest to garden verbs and Coming," Persian lbsuifoJ oui-wdo) thought o/*Xj^c he should or) going. That Baray-i mardum o/=-. Similarly " he should again yd-yi na-yuftam. yd I'm not doubting "bim-i rd-farsh -(or S-^A^. Chundn While f'f-f'aj *** f&j-farsh f'^ while and) and tashbih. If *** kardam ki bi-ravam khilal kardam ki bi-ravam (m.c.) "I thought of going."

"And; while": —Kaf-i 'atf (m.c.) "the conjunction k": —

أي بما إسپ تيزورو كه مانانده كه ذكر لئن جان بمزل بود

Ay basa asp-i tiz-rav ki bi-mdnd

"Ki' khar-i long jan bi-manzil burd.—(Gul.)

"Oh! Many is the swift steed that has lagged behind,

While (or and) the broken-down ass has reached the stage's end."

"As; & just as; like": —

چنان ميخوردن زنگی نخام را كه زنگی خوردن مغز پادام را

Chunan mi-khurad zangi-yi kham ra

Ki zangi khurad maghz-i badam ra

Pleonastic

ta كي - jan-am dar tan ast bi-khidmat hazar-am "as long as I live I'm ready to serve you." Nam-danam ki aya rafta-ast ya na نمیدانم كه آيا رفته است بانى (m.c.) or nam-danam aya rafta-ast ya ki na نمی دانم آيا رفته است يا كه نه "I don't know whether he has gone or

1 Malâdâ could be substituted for كه. Confusion regarding a negative verb after verbs of doubting and fearing, is not uncommon even in English: for "I don't think he will come," English country people say, "I doubt that he will come," and "I doubt he won't come." In the example, the negative should be omitted. Similar confusion also exists, after the particle tâ "as long as, until," in Persian; and after jab tak in Urdu.

2 That he should not recognize, cf. Latin veror ne; vide also § 133.

3 Baräy-i tashbîh.
not': this ك, though occasionally inserted in speaking in Persia, and though common in India both in writing and talking, is probably incorrect. After verbs of asking or saying, a pleonastic كي can be inserted, as: پرسید (كي) کجا موری (م.م.) 'he asked me where I was going'; گفت (كي) نامی-دنام (م.م.) 'he said he did not know': a pleonastic كي often occurs after an oath, as: با-خودا كي یرنا az jān 'aziz-.tar דָרָם.

Native Grammarians call this كي، کاف-ی میناریی، and say it is equal to zinhār. It may, however, be pleonastic.

Emphatic كي with Pronouns:—In m.c. كي is often used to emphasize a pronoun: man كي نام دنام (م.م.) 'I who don't know (but I don't know)'; Zarar-کي کي bi-shumā na-dārad (م.م.) 'it won't do you any harm.'

'But':—In m.c. كي, sometimes before a pronoun in a short phrase, has the signification of 'but' in English: اور كي مرد 'but he's dead.'

The m.c. phrase مه کي راکیم (م.م.) signifies 'we're off, we're gone' (when about to start on a journey). These were the last words of Fatah 'Ali Shāh on his death-bed.

In:

ابن همه شیر و اضطراب کي چه؟ و بین همه ترك خور و خواب کي چه؟

the كي is emphatic or barāy-ی тахسین-ی کلام, but some Grammarians call it زر. Ditto in az کجاه کی چونین bi-کونام؟, and bi-فیراج-ی یاران chi-ها کي na-دنام؟

Like:—In na-بیاد hich داغد-بز کي ی, the كي is called کاف-ی ت شبید (کاف تشبید) 'the k of similarity' and supposed to be equal to میش: it is also called کاف-ی مسوات (کاف مساوات) or کاف-ی تاسویا (کاف تسویا) 'the k of equality.' It might almost be translated by 'but.'

'Comparison':—For the use of كي instead of ی in comparisons, vide § 46 (د) (3), and (v) (1): this is called کاف-ی tafżūl (کاف تفسیر) 'the comparative k'; also کاف-ی nafi (کاف نفي) 'the negative k,' since na-کي can be substituted for it.

For this particle (حرف) as a relative pronoun, vide § 42.

Remark I.—كي كي and chi كي are largely used in forming compounds, as: انکی انکی (he who); چوننکی چوننکی "however much," etc.: مگرب انکی "except"; pas انگاه کي کي "when, after that";

1 In جنگ خرمند به کي نادران بلند (Gul.); for كي either ی از or كي كي can be substituted.
2 For various significations of چندانکی, vide § 92 (د) (13).
Compound Conjunctions.

(a) Compounds of two or more Conjunctions:

m.c. **vagar** and, if.

m.c. **vagar na**, and if not, otherwise.

---

1 Yā īnki sharāb bi-khur yā ānki az majlis-i shumā mi-ravam (m.c.) "either drink or I’ll go."

2 The **ā** being unnecessary is better omitted; vide Pleonastic **ā** in No. (13).

3 In India **āyā** **ā** can begin the sentence, as: **āyā** mi-ravād yā namī-ravād yā bi-yānd.

4 Note negative infinitive: **nā-raftan** would also be correct.
m.c. ولي *vali
m.c. ولیکن *valîkin
m.c. آگرچه *agarchi
(class.) گرچه *garchi
m.c. کاش *kâsh
(obs.) کاشی *kâshi
m.c. کاشکی *kashki
m.c. کاشک *kâshk
m.c. کاشکی *kashak-î
m.c. وَلَا *va-law, even if, although.

m.c. بل *bal or bal-ki 2 or bal, what is more, moreover, rather: in m.c. perhaps, § 91 (b) (7) and § 89 (k) (2).

m.c. چونکه *chôn-ki, since, vide § 91 (b) (8).
(obs.) وَن van, but, yet, however (obsolete).

(b) The optative word *kâshki, etc. (حرف دوم or حرف نمای) is in classical Persian followed by the Past Habitual tense, 3 whether the idea is future or past: *kâshki sa’âdat-i shahâdat daryâjatmi (class.) “oh, would that I could obtain (or could have obtained) the happiness of martyrdom.” *Kâsh کاش or *kâshki کاشکی, etc., can be preceded by *ây, as: ای کاشکی جای ازمحمد بردی *ây! *kâsh-ki jâ-yi âramîdân bûdî “Ah! would there were a place of rest from pain.” (O. K. 442 Whin.)

In modern Persian, however, the Imperfect is generally used for future, and the Pluperfect for past, time: *kâshki mî-âmad (m.c.) “would that he would come” (also had come), but *kâsh-kî *ânjâ mânînda bûdam (m.c.) “would that I had remained there (and not come here).”

The Aorist can in modern Persian be also used as an Optative Future, as: *kâsh bi-yâyad کاش بیاید (m.c.) “would that he would come.”

(c) Conjunction and Preposition, etc. —
m.c. بجز *bi-juz, excepting.

m.c. بَه *bah or بَه or bi-ham, together.

m.c. از *az-ham, 4 apart.

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1 Also *kâj (old).

2 Occasionally *shalaht *kardam غلط تردم “I have erred, misstated,” and *nay nay *نی *نی “no, no” supply the place of *balki بلکه *balki. Bal بل, *balki بلکه.

3 This tense is formed by adding the *ya-yi isâmarî (the ya of repeated action) to the Preterite: this tense may also take the prefix *mî (class. me) of the Imperfect; but after *ag or and *kâshki کاشکی, the prefix is usually dispensed with.

4 رُو-yi-ham پشت سر هم “one on the top of another”; *pûshât-i sar-i ham پشت سر هم “one behind the other, continuously”; sar-i ham سر هم contiguous; *rû-yi ham râfa ری هم رفته or colloquially *rû-yi ham ری هم رفته, on an average.”
COMPOUND CONJUNCTIONS.

m.c. مَلْلَ هِم 1 مِلْتِ-هَم، alike, the same.
m.c. پُشِت سَرْهُم pusht-i sar-i ham, one behind the other.
(Indian) تا هِم tā-ham, nevertheless.

(d) Conjunctions are also formed by the union of adjectives, adverbs, prepositions, and pronouns:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ملَلّ هِم</td>
<td>notwithstanding all; in spite of; however much; vide (1).</td>
</tr>
<tr>
<td>ملّت هِم</td>
<td>for this reason; therefore; vide (3).</td>
</tr>
<tr>
<td>ملِت هِم</td>
<td>well, in short.</td>
</tr>
<tr>
<td>ملِت هِم</td>
<td>in spite of; in spite of all this; although; while; vide (7) and (8).</td>
</tr>
<tr>
<td>ملّت هِم</td>
<td>although; vide (7) and (8).</td>
</tr>
</tbody>
</table>

1 مِلْتِ, adj., is in Arabic a noun.
2 Lit. "The story," Ar.
3 Can be answered by bāz.
4 Garchi poetical only.
COMPOUND CONJUNCTIONS.

m.c. harchand-ki
m.c. harchi
m.c. bā vasf-i in ki or vide (9).

m.c. bā-vāsfi-ki
m.c. bā-ān-ki

m.c. hargāh or hargāh ki, whenever; in m.c. if, vide (10).

m.c. az vaqf-ī-ki
m.c. az ān ki

m.c. az ān dam, since, vide (11).

(class. and m.c.) az ān jā ki since; seeing that; vide (3).

m.c. chünkī

m.c. hamīn tawr, while; vide (25).

m.c. hamīn

m.c. hamīn-ki

m.c. bi-mahz

m.c. bi-mujarrad [m.c. īā]

m.c. chandānki

m.c. chandānchi

m.c. mā-dām

m.c. mā-dām-ī-ki

m.c. guya

m.c. ṭūl ḩin-ki

m.c. āgar chunānchi, as it were

m.c. chunānchi

m.c. chunānki, as for example

m.c. tawr-ī-ki, in the manner that; vide (17).

m.c. va hāl-ān ki

m.c. hāl-ki

m.c. vāṅgāhī (pronounced vūṅgāhī), more than all, beyond that, besides.

m.c. dar sūrat-ī-ki, inasmuch as; in case; in the event of; vide (19).

m.c. bi-har-ḥāl, at all events; however; vide (20).

(1) In m.c. az ān jā-ī-ki.

(2) The use of chandānki for “as soon as” is classical only.

(3) In English the comparative conjunctions are just as, in the same measure as, as if, than, as (preceded by a correlative), etc.

(4) Should not be written with ḥālanākī. In Mod. Pers. always ḥālan ān or ḥālan ān.
COMPOUND CONJUNCTIONS.

(1) 

Harchand, harchand-ki, harchi (or harchdi) bi-shumā guftam ki-ānjā ma-ravīd qabūla-kardīd (m.c.) "in spite of all" (or however much) I said to you about not going there, you didn’t listen to my advice"; harchand (or harchi) tangtar bihtar हर्चन्द (हर्चन्द) तंगतर बितार "the narrower the better": harchi (or harchand) zūdtar bihtar हर्चन्द (हर्चन्द) ज़ूदतर बितार "the quicker the better." Harchi tamāmtar हर्चन्द तमामतर "as much as possible," as: bā nadāmat-i harchi tamāmtar birūn āmadam az pesh-i āmād. "I came out from his presence with a regret, exceedingly great." Harchi हर्चन्द "in the same manner," as: harchi in mī-sanaād ān mī-raqṣad हर्चन्द इन मी-सनाद अन मी-रागस "the one makes the time and manner of his dance correspond to the playing of the other."

(2) 

Binā bar, or binā bi बिना बि "having regard to, with regard for," as: Hálam man binā8 bi-bad-rašfūrihā-i ki dar ayyām-i iqtidār nisbat bi-ra'iyat va nawbar az shumā burūz karda ast na-bāyād du-bāra shughl-i vizārat-rā bi-shumā rūjū' kurnam. "now I, with due regard to (bearing in mind) your ill deeds done⁵ by you towards the peasants and subordinates, must not again entrust you with the office of vazīr"; ammā dar shughl-i vizārat binā bi-islāh-i 'umūr-i mulk va millat az man haqq-i tavaqqū' na-khwāhid dāshī ḍumā dar shughl wa zārtar-i aqshād diwān-e kānna (m.c.) "but (I) having due regard for improvement in the state and the people, you will not have the right of expecting

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1 Indian and perhaps Afghan.
2 In English the conjunction in this sentence could also be rendered by "notwithstanding" or "although."
3 Binā bar could not be used here: after binā bar neither ān or in अन or in follows, or ānki अंकी or inki इंकी.
4 Note the subject man at the beginning of the sentence, and the verb kurnam कुर्नम after bàyad बायद.
5 Burōz kardan बरोज करन "to come out" = birūn āmadan बिरून आमदन.
anything from me''; ḥālā maqṣūd-i maraḏ dānīṣtūd; binā barān na-bāyad tাঃafūz kunūd (m.c.) "you have now understood my object; you must therefore not exceed your instructions"; binā barān kimān khudim-i qadīma-yi shumā hastan ānchi 'arz mi-kunam 'ayn-i maṣlahat ast binā brān kimān shāma hasstūm Aynīhī 'arz mi-kunam ñ̄āt (m.c.) "because I am your old servant, what I tell you is quite right"; nazār bi nī smā marḥamāt na-dārīd man tārīkh khidmat mi-kunam (m.c.) 'with regard to this (i.e. because) you have no compassion on me, I will leave your service.'

Remark.—Conjunctions denoting inference [therefore, wherefore, hence, whence, consequently, accordingly, thus, so, then], are called 'illative.'

(3) Chirāā-kī چرا 'because that.' Man in shukhun rā bi-shumā mū-guyām chirāā kī ādām-i khāb-i has̱ālūd (m.c.) "I tell you this because you are a trustworthy person"; ñ̄āt ārā bi-yīnīt fūqūt kī chiraā kā jamūtārā mānūn in dūxšār rā dāst dārān (m.c.) 'emulation seized her because every one was fond of this girl'; (note that chirāā چرا after kī is properly interrogative introducing the direct narration,—saying that 'why is everybody fond of this girl?'): az in jihat (or az in rū, or az in sabāb, or az bārūy-i in) man bi-shumā guftam kī ñ̄ātar gīrd-i in khayāl na-gardād (m.c.) 'for this reason I told you this, that you should not think further on the matter; I told you this, so that you might give up this idea.'

Lihāzā—ũ kī nihāyat-i mihrābānī bi-shumā ārā man dārad li-ḥāzā man ham bām ũ mihrābānī hastam (m.c.) 'since he is exceedingly kind to me, I too (therefore) am kind to him.'

Remark.—The causal conjunctions are called حروف تعليق or حروف سببي.

(4) Pish az ān-ki ˌpesh ˌarzākā, ba’d az ān ki ˌbād ˌarzākā. Pish az ān ki man injā bi-yāyām ˌpesh ˌarzākā ˌbi-šumā (m.c.) 'before I came ˌshumā here I saw him'"; ba’d az ān ki az nād-i shumā murakkhās shudam sadārād-dār bi-man ˌārīz shud (m.c.) 'after I left you I had such a bad headache.'

1 Ghayrat غیرت is a good quality; ghayrat-i mazhabī غیرت مذهبی 'religious zeal.'
2 Note this m.c. pronunciation of mihrābān; the Afghans also say mihrābān, but not the Indians.
3 Note the Present Subjunctive in Persian for the Preterite in English
Remark.—Note that while the conjunction ‘before that’ requires a Present Subjunctive in Persian, ‘after that’ is followed by the Preterite as in English.

(5) Min ba’d—I told him so often that I got tired’; as bas-ki hama-y mardumān mī-mīrānd, dar jahān dil na-bāyad bast az bāzand, ‘inasmuch as all men die, one should not cling to this world only’; in this sentence chūnki, or az ān jā-i ki az mardumān, or binā bar in ki, or zirā ki, or az in sabab ki, etc., could be substituted.

(6) Az bas ki—Az bas ki bi-ū guftam khasta shudam va az bas ki gham va andūh az aṭrāf va javāni-i vay farā gurīfā va miḥmat-i ambūh bar hāvalī-yi vay mustavāli gashta, hich chiz bar man az ṣuhbat-i dil dushvār-tār nīst (Anv. Suh., Chap. V., St. 2.) “and inasmuch as grief and melancholy have usurped every quarter and part of it, and a throng of troubles have overrun its limits, there is nothing more hard for me to bear than the society of my heart and—’ (East Trans.).

Az bas ki in Indian Persian often corresponds to the English ‘inasmuch as,’ and differs little from ‘because’ (vide last example).

In modern Persian, however, it is used in the sense of ‘because I did a great deal,’ as—Az bas ki muntazīr-i shumā nishāhtam khasta shudam az bāzand, ‘inasmuch as I waited for you such a long time that I got tired.’ Man zabān-am mīy dar-āvdūr, az bas bi-in naṣīḥat kardam man zanām mo’ī dir ān bāzand, ‘hair grew on my tongue, from continually warning him.’

(7) Bā vujūd-i ki—Bā vujūd-i ki urā naṣīḥat kardam na-shānīd bārā-judvīke ovā hārā naṣīḥat kardam nīshīd, ‘in spite of the fact that (although) I warned him, he did not listen.’ In this example, bā-vasf-i ānki 4, 5

1 Ast understood.
2 “It” = “my heart.”
3 This, as well as other words signifying ‘although,’ can often be answered by aābār or āmīn.
4 Or bā-vasf-i ki
or agarchi هر گاه, or harchi هر گاه, or bâ-vasf-i bâ-ghân-ki هر گاه, or hâl-ân-ki هر گاه, could be substituted without materially altering the sense.

The obsolete agarchi هر گاه would give the same meaning.

(8) Agarchi هر گاه:—agarchi û mûrđ-dâm tri jâa-yi afûs naist (m.c.) "although he died, it's no matter of sorrow."

(9) Bâ-vasf-i inki هر گاه:—Bî-vasf-i in bî-shumâ sifârîsh kardam har khilâf-i ân kâr kardid (m.c.) "although I warned you many times, yet you acted against what I told you."

[or hâlân ki (vide 18) instead of bâ-vasf-i in ki ]

(10) Hargâh هرگاه in m.c. has usually the meaning of "if":—Hargâh bi-shumâ na-guftsà bûdam haqq bâ-shumâ bûd (m.c.) "if I had not told you, you would have been in the right." Classically it means "whenever," but 'if' can sometimes be substituted for 'whenever' without substantially altering the meaning: hargâh yâd-gâr-i shumâ râ khwâham did shumâ râ yâd khwâham kard.

"Whenever I look at your keep-sake, it will remind me of you.

(11) Az vaqt-i-ki جوان گاه کے از تہنیکہ از آن گاه کہ از آن گاه کی ہے, az ân dam ki از آن گاه کے از آن گاه کی ہے:—Az vaqtî-ki urû dîda-am hâl-am diâr-qûn-ast تہنیکہ از تہنیکہ از آن گاه کے از آن گاه کی ہے:—Az vaqtî-ki urû dîda-am hâl-am diâr-qûn-ast "since I have seen him I have been quite upset": either of the other two conjunctions, or az ân zamân-î ki از آن زمان کی, could be substituted for az vaqtî-ki جوان گاه کے از تہنیکہ.

(12) "As soon as." Hamîn-ki جوان گاه کے ہمینکہ جوان گاه کے (m.c.) elliptical for "at the very time when," hence "as soon as"; hamîn-ki âmadam, û raft جوان گاه کے ہمینکہ جوان گاه کے (m.c.) "as soon as I came, he went."

Dâvâ khurdan hamân, murdan hamân دو حوردن دو حوردن دو حوردن دو حوردن دو حوردن (m.c.) "as soon as he took the medicine he died." Bi-mahz-i khrûrdan-i dâvâ mûrđ جوان گاه کے ہمینکہ جوان گاه کے (m.c.) "merely by taking (i.e. as soon as he took) the medicine, he died"; or bi-mujjârad-i khrûrdan-i dâvâ mûrđ جوان گاه کے ہمینکہ جوان گاه کے (m.c.); or bi-mujjârad-i kî dâvâ khûrd, mûrđ جوان گاه کے ہمینکہ جوان گاه کے (m.c.)

1 In m.c. har-vaqt جوان گاه کے, and the Subjunctive bi-binam جوان گاه کے بد بنیم, are used for the Future khwâham جوان گاه کے did خواب دید.

2 Or az ân dam-î-ki جوان گاه کے از آن گاه کے.

3 But hamân ki shumâ جوان گاه کے از آن گاه کے didid man hamân râ didid جوان گاه کے از آن گاه کے (m.c.) "I saw just what you did": hamân ki جوان گاه کے cannot be used for "at that very time."

4 Mahz-i khâtîr جوان گاه کے shumâ جوان گاه کے (m.c.) "merely to please you": bi-mahz-i didâm tu جوان گاه کے جوان گاه کے (m.c.) "at the mere sight of you": in m.c. mahz جوان گاه کے is frequently used for barây جوان گاه کے ای, as: mahz-i mulâqât جوان گاه کے ای انجا رافتم جوان گاه کے (m.c.) انجا رافتم "I want there to see him": in dâvâ mahz جوان گاه کے va mulîdan-ast جوان گاه کے "this medicine is to be taken internally and externally."
“as soon as he took the medicine he died.”  

\[ Tā-davā khūrd mūrd \]  

(class. and m.c.).

\[ \text{Mujarrad} \]  

signifies properly “stripped, bare”; also a “bachelor”;

\[ \text{bi-mujarrad-i gumān} \]  

“on a mere suspicion, merely on suspicion.”

\[ \text{Chandān ki} \]  

also sometimes signifies “as soon as,” vide (13).

(13) \[ \text{Chandān ki} \]  

“as soon 1 as”:—

\[ \text{Chandān} \]  

from the sight of the dervishes he scaled a tower’;  

\[ \text{chandānki} \]  

\[ \text{as soon as the watch of the night was passed.”} \]

\[ \text{“However much,” “in spite of all”} \]

\[ \text{“As long as”} \]

\[ \text{As much as} \]

\[ \text{As much as} \]

\[ \text{“So much; to such a degree.”} \]

\[ \text{Bidīdār-i mardum shudān ‘ayb nīst} \]

\[ \text{Va likin na chandān ki guyand ‘ bas’} \]

\[ \text{“There is no harm in visiting people,} \]

\[ \text{But not to such an extent that they exclaim ‘this is enough’.”} \]

\[ \text{1 In modern Persian, chandānki} \]

\[ \text{Chandān} \]

is not used in this signification; \[ \text{hangām-i ki} \]

\[ \text{or qaq-i ki} \]

\[ \text{or chūn} \]

\[ \text{Chandān} \]

\[ \text{is used instead.} \]

\[ \text{2 In modern Persian used in this signification in writing only: in m.c. “as much as, however much.”} \]

\[ \text{3 This is said half laughingly.} \]

\[ \text{4 Note the order in the Persian and English.} \]
Remark.—Chandānchi is obsolete; it rarely occurs even in old Persian.

Harchand ura bi-maktab burdandī az miyān-i maydān sar bi-zadī va chandānchi ta‘lim-i khatt-ash dādandī1 mayl bi-nayza-yi khatti namūdī.2 orra baekunī βουδόνι αζ μειάνι ι μαύδανι ι σαρ ι βιζατι ν ι χανδάνχι ταιλιμι ι καθτι αζ δατανι ι τοι ι "when they conveyed him to school, he would suddenly make off and appear in the midst of the plain; and whenever they instructed him in writing, his thoughts darted away to the straight spear." (Eastwick’s Trans).

(14) [Mādām]3 mā-dām ki 4 ma-dām-ī-ki 5 tā-mā-dām-ī-ki: 6 "as long as" "as long as life lasts." Mādām is an adj.; bacheh-yi man mudām girya mī-kunad bichehāi min mādām gūrā. Mī-kunad (m.c.) "my little child cries continually"; mast-i mudām-ast (m.c.) "he is always intoxicated"; mudām-ī-1-awqāt (m.c.) "perpetually." (also dāyim-ī-1-awqāt (m.c.)

(15) Gūyā or misl-ī īnki: 7 "I'll give you" or misl-ī īnki kasī mi-khwānad (m.c.) "I heard a voice as if some one were singing, (I heard a voice like singing)" misl-ī īnki bi-shumā guftūn, bi-kunūd (m.c.) "do as I told you to do."

(16) Chunān ki 8 Chunānchī (old); chunānchī (mod.)— Chunānchī mekgōnd chunān-kī mi-guyand (old) "as the saying is"; guf chunān-kī 5 tu gufti ṭā’īfā-ī hasad burdand gft Chunān-kī tor guftiī ṭā’īfāyī ṣad burdand (Sa’di) he replied, 'as you said, a number envied me.'

Chunān-kī, or ham chunān kī chunānīk, and ən chunān kī chunānīk have a similar signification, as: chunān-kī 5 urā zadam turū hay mī-zanam Chunānīk or ra zadmī mī-zanam (m.c.) "I'll beat you as I beat him"; man ham-chunān 5 kī būd 'arza 6 dāshtam Chunānīk ham ʿarṣ daštām (mod.) "I have

1 The final ی of the Past Habit, (with the exception of the 2nd pers. singular) is vā-yi maṭtī in classical Persian, but by modern Persians it is pronounced as ayā-yi maṭrūf.

2 Ar. حيوة hayāt.

3 Tā-dam-i marg "تَا دَمْ مَرْگ" "till the last breath."

4 Dāyim-ī-1-khamr (m.c.) "a drunkard." Mūdam also means "wine."

5 Or chunānchī Chunānīk īn.: "an oral petition"; 'arza, "a written one"; 'arz dāram "I have a petition to make"; 'arz mī-kunam "I will make (or am making) a petition"; but in the Past tense in m.c. 'arz kardam, or 'arz dāshtam (not 'arz dāshtam) "I beat (or was beaten)". The Afghans, however, say 'arz dāshtam. The Afghans. 
related the matter exactly as it happened"; guft ān chūnānki shunidī khalqī-bar-ā bi-ta'āssub gird āmadand (Sa'dī) "he said, as you have heard, a whole people collected round him from fellow-feeling; āvarda-and ki kahdum rā vilādat-i ma'hūd nist chūnānki sā'īn-i ḥayvānāt rā. Āwōnā ēnd ke kārād ra wālāt muta'ssir nist chūnānke sā'īr ēndi chunanchi (Sa'dī) "it is said that the scorpion is not born in the ordinary manner like all other living things."

In Indian and Afghan Persian, chūnānchī at the beginning of a clause means "accordingly";—Chūnānchī ham-chūnān kardan chūnānchī ham-chūnān kardam. "Accordingly, I did so exactly." Though in modern Persian chūnānchī may occasionally be rendered in English by "accordingly," its proper meaning is "so that" or "like," or "for example," and in translation into Persian, chūnānchī must be employed only when its meaning will admit of one of these interpretations.

Chūnānchī "like, for example";—Dar yak sanduq ashya-yi khūrākī būd chūnānchī (misl-i) nān va birinj va panir va-qhayra. "In the example: a barrel of khatari kūrākā bi-kūrākā (Afghan coll.) va har pādishāh-i āgāh ki madār-i kār-i ḥukmār khīmāt nihāda, mava'īz-i ḥuḵmā rā dastūn-l'amal sāzād ham mamlākat-ash ābādān bāshad va ham ra'īyat-ash khush-dīl va khurram, chūnānchī Rāy-i 'A'zām-i Dābishlim-i Hindī."

Agar chūnānchī u āmad man mī-ravam (m.c.) "if for instance he comes, I'll go; here chūnānchī could be expressed by fi-l-masā'il."

---

1 Ta'āssub means "zeal, party spirit."

2 Anciently this word was gash-dum. In m.c., the Arabic word 'aqrāb is preferred.

3 Or chūnānchī.

4 The copulative ṭ could be omitted. For chūnānchī, it is better to substitute here as qābil-i, or masā'il.

5 Note past tense in a condition, for present.

6 In the plural not correct Arabic.
In m.c., _chunānchi_ (m.c.) alone is often used for “if” and “so that”:

(17) _Tawr-i_:—

[tawr-i] _bi-shumā guftām hamān tawr vūgā_ ḥud (m.c.) **“it happened exactly as I told you.”**

(18) _Hāl ān ki_ (m.c.)

HAL ān ki bi-shumā guftām na-shunīdīd **“although (in spite of the fact that) I told you, you did not listen”: or bā-rasf-i ṭīnkī [vide (9)], instead of Hāl ān ki._

(19) Dar _sūrāt-i_ ki **“in the event of”**:—

Dar sūrāt-i ki ā bi-yāyād man mā-ravam (m.c.)

“in the event of his coming, I’ll go.”

(20) _Bi-har hāl_ etc., “anyhow, at any rate”:

Bi-har 1 hāl chāra-i nīst (m.c.) **“anyhow there is no help for it.”**

(21) **“still, in spite of”**:—

Bā-vujūd-i 2 ki bi-ū guftām in kār bi-kunād va na-karād, ma' āhāzā tārk-i dūstī nāmī-kuorama (m.c.) **“although I told him to do this and he didn’t, still (in spite of that) I won’t give up his friendship.”**

(22) _nīhayat-l-amr_ occurs rarely in writing for _āqībat-l-amr_ “at length, at last.”

(23) _nā ḥam ‘nevertheless’ is not used at all in Persia. It is a translation of the Hindi _tā-ḥam_ : it is Hindustani.

(24) _Lest_ : _Mabādā_ | _shāyad_:

The poet says, if you earn anything to-day, you should keep a portion for to-morrow—

Mi-

Mabādā ki dar dahr dur ḍīsī Muṣībat būd pārī u nīstī (Firdausi).

“Lest you live long;

For old age and want are a calamity.”

1 Or _dar har āl_.
2 Or _mī-tarsam_ 3 _mabādā._
3 Or _sang_.

Or _mī-tarsam_ 2 _mabādā._

Life, a poem by Firdausi.

In the above examples _mī-tarsam_ 3 _mabādā_ without altering the sense: _ham shakk būd ki shāyad_ (or _mabādā_).
§ 93. Interjections and Interjctional Phrases, Greetings, Compliments, etc.

Interjections consist of either indeclinable particles expressive of emotion or else of substantives in the vocative case.\(^2\) Short exclamative phrases, both Persian and Arabic, also act as interjections.\(^5\)

There is no general term for "interjection." Interjections for regret are called hurūf-i afsūs: for lamentation and grief, hurūf-i-nudba; for attracting attention (ay, yā, etc.) hurūf-i nida; for admiration, wonder, hurūf-i-ta'ajjub (or kalima-yi ta'ajjub) (kelāmī tājub); for warning, hurūf-i-rad, etc., etc.

The following are simple Interjections.

(1) Regret (harf-i-afsūs or harf-i-ta'assuf), or sorrow (harf-i-nudba):—

\[
\begin{align*}
\text{m.c.} & \quad \text{afṣūs} \\
\text{class.} & \quad \text{afṣūsā} \\
\text{m.c.} & \quad \text{dirīghā} \\
\text{m.c.} & \quad \text{dirīghā} \text{ or } \text{vā} \\
\text{m.c.} & \quad \text{vā} \text{ hasratā}
\end{align*}
\]

1 Mala\(^1\); note that the final letter is hamza and not alif; the a is the faṣha of the ām.

2 The vocative is either the same form as the nominative or else is marked by a final ā. The vocative alif in such words, as dirīgha, is called afīf-i-nudba. The latter form is used in the singular only. Dirīgh kardan or dāshtan "to withhold, deny": dirīgh āmādan "to be sorry, regret": dirīgh ništ "you are welcome to it."

3 Chodzko aptly compares the interjection to a species of musical note that gives a tone to the whole phrase.

4 Also ṣad hayf and hūzar afṣūs.
m.c. حیف ḥājīf

{ } pity!  

class. جیف ḥājīfā

class. وا ا هی بادā or dardā, oh grief!

class. وا vāh

m.c. وای vā,i  

{ } ah, alas.

class. و vuh

m.c. وای بس vā,i bi-man, woe to me.

m.c. آه āh

m.c. آه āhā

class. هیات hayḥāt alas.

class. آوخ āvakh,2 alas.

class. وlayla, alas.

m.c. والو vā vayla, alas.

class. و vāsa, oh my sorrow, alas.

m.c. فاعس که پادارم سخت ناخوش است afsūs ki barādaram sakht nā-khush ast (m.c.) my brother, I regret to say, is very ill.

Examples:— afsūz ki barādaram sakht nā-khush ast (m.c.) "my brother, I regret to say, is very ill.

Dawr-i-javdn bi-shud az dasti-man

Āh u darīgh! ān zimān-i dil jurūz 6—(Sa‘dī)

"The time (revolution) of youth left me,

Ah alas! for that glad time."

Har ki shāh ān kunad ki ū gūyad

Hayf bāshad ki juz nikū gūyad—(Sa‘dī).

"He on whose word the King (relies and) acts

A pity it were he should speak aught but the truth."

Hayf ast ki in-hā rā bi-burand 6 (m.c.) "it is a pity to cut these": حیف حیف-i-Ghulām Rizā javānbūd‘ (m.c.) "alas for Ghulām Rīzā, he was young."

---

1 Also şad hayf صد حیف and hāzar afsūz هزار فسوس.

2 In speaking, ʾakh ā is used for "Alas," as well as for an exclamation of pain "Oh!"

3 Or bar sar-am alone: ēsh khāk bar sar-am "Oh what shall I do."

4 The Persians refer all changes of fortune to the revolution of the heavens. Dawr "revolution" also means the circulation of the wine cup.

5 From afrūkhtān to kindle: also dil afrūz دل افز (generally applied for a lover).

6 Generally pronounced with only one r.

7 Applied to a dead person.
In the following, the poet's plaint is addressed to himself:


Vā āsāfā! vā āsāfā! Īrān 'ajab dar khwāb-i ả̄sāfāt ast (modern) "Alas! alas! In what a sleep of forgetfulness is Iran sunk": ay khāk bar sar-am īn chi ả̄sāfāst (m.c.) "alas what words are these (i.e. they are untrue?)."

Remark. — Sometimes a verb is equivalent to an interjection, as:

Chūn būd-i ajal chirāgh-i 'umrat bi-kushād
Tarsam ki turā zin-nang nap'zirād khāk
"When winds of death shall quench your vital touch,
Beware lest earth your guilty dust expel."

(O. K. 296 Whin.)

(2) Admiration (حرف نحمين و افرين) (real or feigned), and surprise:

m.c. vāh vāh: औह औह, good, good.
m.c. ba ba: बा बा, well done; also, how nice.
m.c. افرين (create 2)
class. ज़िह zih well done!
class. ज़िह zih
m.s. शबाश shābāsh 3 hurrah (in India, well done).
m.c. احسن aḥsan, 4 first rate!

1 For bih bih & औह "good, good", अफ्रिनामा अफ्रिनामा (= अफ्रिन būd) is a Zend word occurring at the end of Gabr prayers, and signifies "Oh God! may our prayer be more than what we are able to express."

2 O God create more for us.

3 Classical also: much used by Afghans and Indians in speaking.

4 احسن زيد 4 or Afsāl p or عل or م Afsāl are two Arabic forms expressing admiration, as: احسن زيد "how handsome is Zaid."
In Arabic "welcome," but in Persian "well done," for marhābā; vide p. 382, foot-note (1).

2 Lit. "As God wills it, what a nice—." The mā shā' Allah averts the evil eye. If a stranger were to make the remark without mā shā' Allah, the relations of the child would at once insist on this formula being added.

There is a distinction between qazā and qadar. qazā.

4 Fughān kardan, "to cry aloud, lament."
m.c. دور dōr, avaunt.
m.c. اعزم بالله a'īza bi-llāh, God defend me (I take refuge with God).
m.c. په pah.

(5) Attention or warning: —
m.c. إينجا نگاه kun, look here.
m.c. سر حساب باش sar-i hisāb bāsh, look out!
class. (rare m.c.) یونک inak, behold! now!
class. and poet. هان hān know! in truth!
class. and poet. هین hīn know! in truth!
m.c. زنهاร zinhar, beware, never do! on no account!
m.c. ی مردکه ay mardaka1 look here; (ay is always followed by a substantive).
m.c. اوی مردکه oti mardaka,1 you there, fellow! (oti can be used alone).
m.c. ی فلان گس ay fulān kas, oh So-and-so!
m.c. ی پدر ay pīdar, oh you there, (oh father! addressed to one older than the speaker).
m.c. ی عمو ay 'amū, oh uncle!
m.c. ی مشهع ay mashhadā, oh Mashhadi!
m.c. ی کورالی ای ay koralāi, oh Karbalā'i!
m.c. ی برادر ay barādār, oh brother!
m.c. ی مسافر ay musāfīr, oh traveller!

Zinhār or zinhar, زینهار، when an interjection of warning, is followed by the 2nd person of the Imperative or of the Aorist, as: zinhār bi-dīn tama' digar-bār gird-i in dām na-gard زینهار بردن دیگر بار گرد بین دم نگرد (Sa'di) ‘take heed, don’t again through greediness approach the snare’: guft zinhār na-sitānī ki bi-panjāh dīnār ham rāzī shavand گفت زنهار نسبتی که به پنجاه دینار هم رازی شوند (Sa'di) ‘he said beware lest thou (on no account) take it, for they will even consent to give you fifty dinārs (‘to go elsewhere’).’
Zinhār khvāstān زینهار خوستن to seek protection, sanctuary zinhārī زینهاری adj. ‘under protection’: bi-zinhār ʻamada-am ی به زنهار آمدا ام (m.c.) ‘I have come to you for protection.’

In the sentence guft mārā kusha shudan gābūl ast līkan zinhār barahmā na-khwāhām shud گفت مرا کشته دشی فیل ای لیکن زنهار برده نخواه ام (m.c.)

1 Mardaka مردکه (m.c.) for mardak مردک.
2 Or fulāna فلائنا.
3 'Amū or 'ammū عمو (m.c.), for 'amm in Ar.
4 These are all m.c. forms of addressing or calling to a stranger. Mashhadi مشهدی، one who has made the pilgrimage to Mashhad مشهد; and Karbalā'ī کربلایی, one who has been to Karbala, are respectfully addressed to any stranger, and do not mean that the person addressed has really made any pilgrimage. The Arabs use Yū ḥāji ی حاج in the same manner.
"she said she could rather perish than undress," zinhār زنہار may be considered either an interjection or an adverb of negation.

In modern colloquial, zinhār زنہار is used without a negative in the sense of "mind you do," as: zinhār zinhār khidmat-i khud rā šākh u barg-i bisyār bi-guzār زنہار زنہار خدمت خود را شاخ و برزگی بیدار (Tr. Haji Baba, Chap. 40) "mind, whatever you do, that you embellish your services when relating them."

Remark.—Hān هان "have a care! behold!" is in m.c. often corrupted into ā, as: shumā rā mī-zanam-ā شمآ را میزینم - ۱ ینجا bíyā-ā اینجا بیا - ۱ (with nasal n) is similarly used.

(6) Impatience:—

m.c. نگا کی nigāh kun, look here, come here.¹
m.c. بر فرو dīh bi-raw, go along, do; (also dīh for wonder).
m.c. جانناام shaw, go to hell.
m.c. گمش کی gum-ash kun, hang him.
m.c. شو shaw, be off with you.
m.c. (گدار, or گیا برو عقیب or دنال or), بایا bājī biraw ʻaqab (or dumbāl, or bālā, or kinār), my good woman, you are in the way.
m.c. گدار گیا گو گو گو گو kinār bi-raw ʻammū, my good man, please move.
m.c. پشت پشت pushi pushi (class., obs.).³
m.c. پشت پشت pushi pushi (Afghan, class.).³
m.c. گذیدن jā bi-dihīd, make room!
m.c. گذیدن دود باشید dūr bāshīd, clear the way!
m.c. سر حمل کهباردār! sar-i hisāb, take care, look out! (gen. by a person riding).
m.c. گذیدن دلت در دل ٗ دلت در دل ٗ Dil-at dard bi-yāyad, as above (lit. may you have a stomachache).

(7) Distress, want:—

m.c. آن amān, quarter!

¹ Hājī ʻĀghā nigāh kun (m.c.) ʻHājī ʻĀghā come here (H. A. being in the next room).’
² Bājī بچی, lit. ‘sister!’ ‘ʻAmū عمر (for ʻammū) ‘uncle,’ not necessarily one older than the speaker: two boys quarrelling will say biraw ʻammū برو عمر = "what can you do to me?"
³ For explanation of these terms, vide p. 372, foot-note (3): گویاند که پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشت پشن
m.c. *faryād*, injustice!
m.c. *bi-dād*, injustice, tyranny!
m.c. ʿyā Rabb, O Lord!
m.c. إمام از داست تو amān az dast-i-tu, help from thine hand (of oppression).
m.c. داد از جفاف تو dād az jaṣā-yi tu, oh! redress from thine injustice.

(8) Fie, for shame:

m.c. ملجأ بالك khajalat bi-kash, feel shame!

m.c. ‘ارات نمي آید roiy-at siyāh, thy face is blackened.

m.c. حيا خوب permite dar duniā, a feeling of shame is a good thing to cultivate.

(9) Repentance:

m.c. ملامون کردam, guh khurdam, I have erred; I repent humbly (lit. I have eaten human excrement).

m.c. دیگر نخواهم کرد digar na-kh,waham kard, I will never do so again!

(10) Miscellaneous:

m.c. *yaللَا* raw kun, oh! begin!

class. پشت پشت pusht pusht, make way! look out!

m.c. خوب khūb, all right, go on, continue.

m.c. چشم بد دور chashm-i bad dūr, avaunt the evil eye.

m.c. دور از دُستون dūr az dūstān (Saʿdī), may you and my friends never know the like.

m.c. نزوون بالله naʿūz bi-llāh

m.c. عیاد بالله ʿayāz bi-llāh

m.c. خدا نکند Khudā na-kunad

m.c. خدا نخوسنَ خود Khudā na-khavāsta

m.c. حاشا hāshā

1 Dād u faryād kardan “to call aloud for justice”: *faryād u fughān kardan* “to lament”: *bi-faryād rasīdan* “to assist, succour”: az dast-i hākim faryādī hastam (m.c.) “I am making a complaint against the Governor.”

2 Vulg. for *Yā Allāh*.

3 Possibly “mind your backs” or “turn your backs (i.e., face the wall; as a great lady passes).” The camel-men of Afghanistan and the Indian N.-W. Frontier say, *posh! posh!* for “get out of the way,” which is perhaps a corruption of the old *pusht pusht* پشت پشت. Another suggested derivation is that *posh posh* may mean “veil your eyes (as a lady is coming).” *Pusht pusht* also means “one behind the other in close succession.”

4 God defend us! lit: “we take refuge with God (from Satan the accursed or stoned).”—Quran.
INTERJECTIONS AND INTERJECTIONAL PHRASES, ETC.

m.c. استَخْرَقْرَهَ اللهِ astaghfir-ulâh, God forbid (lit. I ask pardon of God).

m.c. خَداً كَنـَدَ Khudâ kunad, God grant.

m.c. سَبِيْلُ اللّهِ Subhânallâh, Praise be to God! (for wonder, m.c.).

m.c. يا خَداً ay Khudâ

m.c. خَداً Khudâyâ Oh God!

m.c. يا اللّهِ yâ Allâh

m.c. إِلَيْهِ Ilâhî, my God! (in m.c. = “I hope!—.”)

m.c. خَداً دَانَادَ Khudâ dânad (or mî-dânad), God knows.

m.c. اِن شاء اللّهِ in shâ` Allâh, if it please God.

m.c. إِنَّ اللّهِ تَعَالِي in shâ` Allâh Ta`âlâ, if it please God most High.

m.c. اِذْ بِرَأْيِ خَداً az barây-i Khudâ for God’s sake.

m.c. بِخَاطِرِ خَداً bi-khâṭir-i Khudâ in God’s name.

m.c. بِرَأْيِ خَداً dar râih-i Khudâ

m.c. اللّهُ الْمَعْلُوِّي al-hamd li-`ilâh, praise be to God (Thank God).

m.c. شُكْرً خَداً shukr-i Khudâ, thank God!

m.c. خَداً حَافِظٌ شَما Khudâ āfîz-i shumâ (or Khudâ āfîz).

m.c. خَداً حَافِظٌ شَما Khudâ āfîz-i shumâ

m.c. شَمَا رَأَيْ دَارَ Khudâ shumâ may God guard you.

m.c. زَينَهُ, beware! vide (5).

m.c. اِلَّلّهِ allâ, go on, begin.

m.c. تَرَا بَخَداً turâ bi-Khudâ, for mercy’s sake!

m.c. بَارَ بَخَداً bâr Khudâyâ, O Great God! for mercy’s sake!

m.c. لَبَيْكَ labbayk (in m.c. labbe), here I am.

خَداً حَافِظٌ شَما Khudâ āfîz-i shumâ, you want a bullet (to keep you quiet); or—tû-yî kûn-at bâshad.

يَلَّعَبُ يِلَكَ gûlûla-yi shash you want a bullet (to keep you quiet); or—tû-yî kûn-at bâshad.

قَدَمُ شَمَا بَرْصَمَ qadam-i shumâ bar chashm, welcome (to the coming guest); or speed (to departing guest).

m.c. بَرْصَمُ شَمَا qadam-i shumâ bar chashm, welcome (to the coming guest); or speed (to departing guest).

m.c. يَا بَشَكَّ هَا bachcha-hâ servants! attendants! (waiter!)

1 Ilâhî / rahmat-at kam na-shavad (m.c.).
2 Khudâ āfîz-i kardan “to say good-bye.”
3 Corruption of Allâh.
4 Qasam mi-dîham قسم ميدان understood.
5 Labbayk, Ar., “here I am for you (waiting your orders).”
6 A bullet of six misqâls لُمِّقَلٍ of m.c. one misqâl = 72 gandum.
7 Corresponds to ko,i hai of Urdu.
m.c. دست آز گرفت بردار dast az giribān bardār
m.c. دست آز یاغدا dast az yagga am vardār
m.c. hāch hāch, nothing, nothing!
m.c. chīz-i na-būd it was nothing, of no consequence.
m.c. قابلیت ندارد gābiliyyat na-dārad it's not worth the trouble.
m.c. ay madad ay madad, help! help!
m.c. ay musalmaānān ay musalmaānān, Oh Muslims!

Oh Muslims!

m.c. bi-kumuk-am bi-ras come to my help, come to my m.c. bi-faryād-am bi-ras cries!

m.c. ay madar ay madar, help, help (children)!

m.c. ay nana-jān, O dear mother (children to mothers; also in addressing women; used by women when startled)!

m.c. ay bābā jān, O dear father (a man's exclamation when startled).

m.c. magar chi shud, what have I done!

m.c. āsmān ki pājīn namī-āyād, do so, don't fear, the sky won't fall.

m.c. dzud dzud thieves! robbers!

m.c. dzud āmad bigir bigir, seize him, seize him!

m.c. vā ist, stop!

m.c. az jā mu-jumb don't move!

m.c. harakat ma-kun crouch down, take shelter.

m.c. kham shaw khāmush, silence!

m.c. khabardār bāsh, look out!

m.c. sar-al-rā nigah dār, heads!

m.c. multafīt bāshid, please pay attention, listen!

m.c. gūsh kun, listen (give ear)!

m.c. mutawaijiyī bāsh, pay attention!

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1 In m.c. yakhā, T.: vardār and dardār for dār dār.

2 A man would address an elderly woman as mādar.

3 Nana or Nana jān is a pet name used by mothers to their children, or by children to their mothers.

4 Vide also (6).
INTERJECTIONS AND INTERJECTIONAL PHRASES, ETC.

m.c. diliţă bū man bāshad, just pay attention to me for a few minutes.

m.c. bi-gēr, hā hā bi-gēr, soo on then (to a greyhound)!

(11) The following imitative sounds or cries are used to animals:

\( \text{pīsh pīsh, puss, puss.} \)

\( \text{chīl, shoo (for driving away a cat).} \)

\( \text{biye biye,} \)\(^1\) for calling fowls, pigeons, dogs, etc.

\( \text{chikh,} \)\(^2\) shoo (for frightening away dogs).

\( \text{tū tū tū,} \) fowls or pigeons (in Kerman).

\( \text{chush chush,} \) stand still (to donkeys).

\( \text{achish,} \) stand still (horses, donkeys).

\( \text{pīkh pīkh,} \) for driving sheep.

\( \text{hūn,} \) for urging on a donkey.

\( \text{hay,} \) uttered at intervals by camel-men to keep camels in motion.

Remark I.—There are many other imitative cries used for calling camels, goats, sheep, asses, etc., etc., as well as for urging on beasts of burden: such cries cannot be represented in writing.

In the south of Persia, distance is represented by uttering hā several times with a peculiar intonation, as: Hā-hā-hā-hā-hā-ā Kirmān\(^4\) “there yonder in the distance is Kirmān.” [In the Panjab a peculiar way of raising the voice (ooh pare hai “there it is yonder”) has a similar use.

(b) (1) Onomatopoetic nouns are called ism-īsawt (اسم صوت). Examples: jīk jīk “chirping of small birds”; kū kū “cooing of doves”; gāh gāh “noise of laughter”; chīr chīr “fizzling of meat cooking”; chāk chāk and chāq chāq “the whizzing of a sword, club, etc., through the air”; fash-ā-fash and tranq-ā-tranq “the whizzing of arrows through the air”; qul-qul “the gurgling of wine being poured out, etc., etc.” Qa-ānī has: jūn gūrba ki mū mū kunad az mastī-yi bisyār. Such words, however, as pīsh pīsh and chikh, etc., are particles (harf).

(c) The following are the commoner dervish cries:

\( \text{Hu! Haqq!} \)

\( \text{Ya Hu! Ya Haqq} \)\(^5\)!

\( \text{Ho! Truth (or God)!} \)

\( ^1 \text{For biyā biyā “come, come.”} \)

\( ^2 \text{The Afghans say chikhā; also m.c.} \)

\( ^3 \text{Can this have any connection with the m.c. particle of continuation hay?} \)

Both are pronounced the same.

\( ^4 \text{For things far off only.} \)

\( ^5 \text{Hu is the 3rd pers. sing. masc. Arabic pronoun “he” also “He.” Haqq “the Truth” is another name of God.} \)

Ya MawjūdOh Omnlpresent.

Ya Qāziy-‘l-hājāt, O Granter of the needs of man.


Gul-Mawlā, (a dervish greeting in which ‘Ali is compared to a rose).

Remarks.—Certain cries are peculiar to certain sects: Șadā-yi ya ʿAllī (or ya Ḥusayn) buland shud could only be applied to Shi’as, and sadā-yi ya Ḍhār Yār to Sunnis only. Ya Allāh could be used by either sect.

(d) The following are some of the street cries; they are not current in all parts of Persia:—

Persia is the very home of flowery and figurative language, and striking examples of this are to be found even in the street cries.

(1) Fruit or sweets:—

Quvat-i bāzū, strength to your arms, strength to your legs.

Sweetmeats:—

Ay halwā-yi khārak—ay pashmak—ay halwā-yi ārdā.

Figs:—

Anjīr, anjīr-bulbul-i bāgh-i bihisht, figs! figs fit for the nightingales of the Garden of Paradise.

1 The Sunni dervishes say Ya chār yār, i.e. Abū Bakr, ‘Umar, ‘Ugmān and ‘Ali.

2 These cries are used by dervishes either to announce their arrival at the doors of the great, or else when seeking alms in the bazars. A dervish entering does not salute: he utters one of these cries. The writer saw a Persian dervish in Baghdad crying Ya Mawjūd in an unpleasant and excited voice till utterance nearly failed, and the sweat streamed down his face from the exertion. The shop-keepers were only too willing to give him money ‘to move him on.’


4 Republished from the Jl. As. Soc. Beng., 1906, by the courteous permission of the Council.

Those interested in the subject should compare these with the street cries of old London. Needless to add, some of them show a fine imagination.

A guest is sometimes pressed to stay and eat a ‘snack’ by the polite, but colloquial phrase yāk chis-i bi-khūr ki quvat-i zānū paydā kun (m.c.): the idea apparently is that the refreshment will give the necessary strength to the leave-taker’s legs.

Khārak a dried date.

Halwā-yi ārdā is made of sesame seeds, sugar, flour, and butter.
Pomegranates:

\textit{Pomegranates have I, pomegranates of the Garden of Paradise.}

Cucumbers:

\textit{Ay qand-i tur, khiy\={a}, oh liquid sugar, cucumbers!}

Plums:

\textit{Ay safra-shikan \={a}lu, oh plums! a cure for bile.}

Grapes:

\textit{Oh buyer!}

Pistachio-nuts:

\textit{Pistachio-nuts from Damghan, oh buyer!}

Nuts and edible seeds:

\textit{Nuts and edible seeds.}

Mulberries:

\textit{Mulberries—seedless mulberries like crystal sugar.}

Black Mulberries:

\textit{Black mulberries.}

White Mulberries:

\textit{White mulberries.}

Tripe:

\textit{Tripe—oh tripe!}

Cinnamon Tea:

\textit{Oh tea and cinnamon and sugar-candy all mixed!}

---

\textit{At\={a}baki} is a good variety of pomegranate.  
\textit{Qand} is loaf sugar, the kind most liked in Persia.  
\textit{Nuql-i hila} sweets with cardamoms (in India)  
\textit{Nuql-i hila} sweets with cardamoms (in India)  
\textit{Nuql-i hila} sweets with cardamoms (in India)  
\textit{Nuql-i hila} sweets with cardamoms (in India)
(4) Water:—
bi-nūsh bi-yād-i Shahīd-i Karbalā, drink in remembrance of the Martyr of Karbalā.

(5) Kerosine-oil:—
nafīr-i ḍaram misl-i gulāb, a naptha have I like rose-water.

(6) Castor-oil (for lamps):—
yə shāh-i chirāgh! yə shāh-i chirāgh.

(7) For clothes:—
ay qamīs ḍaram—pārcha ḍaram—
shīla ḍaram, oh long-cloth have I, cloth have I, sālū have I.

(8) For pins and needles:—
ay sūzān sinjāq angushtāna yarāq, oh needles, pins, thimbles, gold and silver lace.

(9) Scissors and embroidery (hawked in villages only):—
ay mīqrāz ay yarāq-i dam-i chādar, oh scissors, oh gold (or silver) lace for chādars.

(10) For antimony:—
awī surma-yi sang, oī surma-yi sang, oh antimony of stone.

(11) Indigo:—
awī vasma! awī vasma, oh leaves of Indigo, oh leaves of indigo.

1 Husayn, slain at Karbalā, was wounded in the mouth by an arrow, when he stooped to drink from the Euphrates. His death occurred twelve years after that of his brother Hasan.

2 Nūght, Persian for "night.

3 There is a shrine in Shiraz called Shāh-i chirāgh, where is buried the brother of Imām Rīzā and Imām Reza (the latter is entombed at Mash-had). Some Muslims salute the newly-lighted lamp by salām yə shāh-i chirāgh. The Gabr say Shab-i khayr to each other, generally juniors to seniors.

4 Called also chihil-vār, or chihil-yār, because each piece is folded in forty vār; vār may be the Persian word "time, turn, regulation," or a corruption of the English word yard; derivation doubtful.

5 Sālū or shālū: Indian names of the red cotton stuff. Shīla is vulg, for shilla.

6 These articles are usually sold by Jews.

7 The Zardushti women wear a special chādar without yarāq.

8 For the eyes and eyelashes.

9 For some reason the best antimony is called surma-yi sang.

10 For the eyebrows; the dried leaves are pounded and boiled. Sa'dī says kūshish-i bi āz vasma bar ābrū-yi kūr. Košesh-i bīfādiyeh estām yūmār ko Trọng. Story 28, Book III.

11 Only used by the Muslims, not by the Gabr women.
(12) Rouge:

.o-i surkhāb, oh paint (lit. red water).

(13) Patches (for the face):

ay khīṭāl, oh moles!

(14) Amulets:

Not hawked in the streets in Persia; generally obtained as a hādiyya from a Mulla. They are, however, hawked in India.

(15) Love philters:

davā-yi mīhr u mahabbat, medicine for love and affection.

(16) For live animals:

.o-i pūl-i buz, o-i pūl-i buz, oh money for goats! oh money for goats!

For sheep in the 'Id-i Qurban:

.o-i barra-yi parvār, o-i barra-yi parvār, oh fatted lambs! oh fatted lambs!

Bulls (for the plough):

.o-i gāb-i kārī, oh ploughing bull!

Cows:

.o-i gāb-i shīrī, o-i gāb-i shīrī, o-i gāb-i shīrī, oh milch cow! oh milch cow! oh milch cow!

Calves:

ay gawsāla, ay gawsāla, ay gawsāla, oh calves! oh calves! oh calves!

For poultry:

.o-i khurūs-i Lārī, oh cocks of Lār (i.e. big cocks).

Hens:

ay murgh-i tukhmi, oh laying hens!

Chickens (alive):

ay jūja, ay jūja, oh chickens! oh chickens!

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1 Only used by the Muslimas, not by the Gabr women.
2 Buz بز is the female; the he-goat is called chāpīsh or nari. نری.
3 There is a belief that those who sacrifice a ram at this 'Id, will ride this very ram at the Day of Judgment. The Persian Shi'as usually sacrifice a ram, and not a camel, nor a cow.
4 Vulg. for gūv کار: kārī کاری from kāshtan کاشتن "to cultivate, sow, plough."
5 Lār is famous for its large breed of poultry. No Muslim would buy dead poultry for fear it had not been slaughtered properly. The hens are cried as murgh.
6 Modern, for the obsolete جوزة chūza still in use in India and Afghanistan: chūza-būz is an old woman fond of young men. In falcony chūz, vulg. chūj, is the Indian technical term for an immature hawk or falcon (in Persia būz or buzyur, T.).
Nightingales:—

1 ay bulbul-i khwānanda, ay bulbul-i pur chahcha, oh singing bulbuls, oh bulbuls in full song.

(17) Qur’āns:—

āi hādīyya-yi Qur’ān, oh presents of Qur’ān!

Remark.—It is impious to sell a Qur’ān: hence it is offered as a present, for which the owner takes a present of money in return. When a vendor of Qur’āns cries his “presents,” the following comedy is enacted: A woman or would-be purchaser enquires, “in Qur’ān chand hādīyya mī-khwāhad (что for this Qur’ān?” The reply is bi-rizāmandi-yi khudat “what you please.” The would-be purchaser then takes the book, kisses it, produces some security, and tells the “giver” to call again. In the meantime the Mullā is consulted, who says, for instance, panj tūmān hādīyya dārad (7) the “giver” calls again for his “present” and if dissatisfied, says bi-panj tūmān hādīyya nāmī-dīham.

(18) Old clothes:—

8 ana mūna ho.

(e) The following are some expressions in saluting, or in welcoming and speeding a visitor or guest. Some of these are properly used by inferiors only, but there is no fixed rule in the matter:—

khush āmadid “welcome!” (lit. you have come happily; used on arrival or departure).

musharraf “I am honoured (by your coming).”

muzayyan “(my house is) adorned (by your coming).”

mustakbir farrūdīd “you have made me (or us) proud.”

matbakh-i khud-i-tān ast, or āshpaz-khānā-yi shumā ast “(our house) is your own kitchen.”

safā avardid “you have brought us happiness” (by your coming; used either on arrival or departure).

1 Risa-khwānī is the term applied by fanciers to the low warbling of cage-birds before they are in full song. Chahcha is the spring song when the bulbul is māst.

2 Hādīyya, sp. a present to a superior.

3 Jews (called or علاء خروجā) buy old clothes and broken articles: in Calcutta this trade is carried on chiefly by Bengali Hindus (bikrī wālahs).

4 The term for walking or riding out some distance to meet an expected guest is istiqbāl, while that for accompanying a departing guest some little distance to speed him on his way is or badraqa. The latter word also signifies “a guide, escort, safe conduct.”
bismillah ‘please enter (in the name of God).’
bi-farmāsid bi-nishinid ‘please take a seat.’
khāna māl-i sarkār ast, ast manzil-i shumā ast ‘our house is yours.’
khāna vāhid ast ‘our houses are one.’
ولام قلام زادةً شما و خانم أنيز شما و خودم ندواً شامی ‘my children are your house-born slaves, and my wife is your handmaid, and I myself your own slave.’
khāna yātast ‘be kind and alight, because this house belongs to you,’ (said to a great friend or to an exalted person.
khayli zahmat kashidid ‘you have troubled yourself much (to come and see us).’
khudā hamrāh, ‘God be with thee’ (spec. to a departing traveller).
shumā rā bi-Khudā supurdam, ‘I entrust you to God’ (to a parting traveller).
safar bi-khatar, ‘may your journey be without danger’ (on starting on a journey).
murakhkhāṣ mā-shavam, ‘I must go’ (on taking leave).
mā rā yād kunīd, ‘don’t forget me.’
az khātir-i ‘āth marā mahv ma-farmayid, ‘don’t forget me.’
lażzat mā-baram, ‘I am enjoying myself’ (at seeing your nice house, or at the good things you are giving me to eat).
bah bah, ‘good, good.’

1 Bi-sm-i’llāh, this formula is used by Muslims before commencing any work, i.e. before eating, mounting a horse, firing a gun, casting off a falcon, slipping a grey-hound, etc., etc. Note spelling; after the Qurʾān; bism for bism i’llāh.
2 Note this use of bi-farmāsid (m.c.) ‘please.’ The right hand only should be used in eating; vide Arabian Nights in the story of the young man who lost his right hand for theft.
3 Used in India, not in Persia.
4 This civil phrase can, of course, be said on any suitable occasion.
5 Khudā hāfiz, or Khudā häfiz-i shumā, ‘good-bye (God be your Protector).’
6 ‘to say good-bye.’
"may your omen be good; good luck" (a form of greeting specially used by muleteers, camel-men, donkey-men with loads, etc.). Vide also h (2).

Remark.—The Arabic greeting for ‘welcome’ *ahl*sa aw *sahla*al, or *ahl*sa al marhabaal is used by pedantic Mulas only, generally on return from the pilgrimage.

(f) The wife of a host or of a friend should never be enquired after except in exceptional circumstances. A respectable Muslim (not Gabr) when mentioning his wife would refer to her as his *khâna*2 ‘house,’ *küch* koj (rare)‘or *iyâl* koj (rare), or *ahl* koj, or *andarûn* koj; and for the Shah, *haram* hârm. A Persian who was *fârangi-maʿâb* (or ‘Europeanized’ might speak of his wife as *khânûn* hâmâl, or of his mother as *bi-bi-yi* mân.

An Englishwoman going about without a veil is liable to have filthy remarks passed on her by the shop-keepers or street people.

(g) The Muslim greeting (in Persia accorded to Christians, Gabrs and Jews also) is the Arabic phrase *salâm* *alây-kum* ‘peace be on ye,’ to which in Persia the reply is the same, viz., *salâm* *alây-kum* ‘peace be on you,’ to which the reply is *va ‘alây-kum’ s-salam* *alây-kum* ‘and on you the peace.’ The Indian Shiʿas among themselves say *salâm* *alây-kum* ‘peace be on thee,’ to which the reply is *va ‘alây-kum’ s-salam* *alây-kum* ‘and on thee.’

1 *Tarhib* to welcome; for the m.c. use of marhaba, vide (a) (2).
2 *Adarûn-am* or *khâna*-um nä-khush-ast.
3 In Persia the classical nunciation is retained, but the modern Arabs, Indians, etc., omit it.
4 The Jews in the Prophet’s time used to slur the greeting and to say to him *as-samm* *alây-kum* ‘poison be on thee,’ to which he replied *va ‘alây-kum* and *alây-kum* ‘and on thee.’

The Jews in Baghdad slightly corrupt the Jewish salutation when greeting a person of another faith. Englishmen in India sometimes fancy the Muslim greeting is given to them, when it is in reality addressed to the *sâis* behind. The author has been frequently given the Muslim salutation in Persia even by mullas who objected to shaking hands with him. In India a vessel used by a Christian would be washed three times before use, but Persians will freely drink from an unwashed glass used by a Christian.

The Persians neither *salâm*, as in India, nor raise the hand to the head in salutation without bending the body as do Central Asians. Gentlemen incline the head in a bow, and servants place the right hand on the heart while bowing from the waist.
To give and return salutations is a duty founded on the Quran, and the practice of the Prophet. Salām sunnāt ast va jāvāb farz. A horseman salutes a footman, and a person on foot those who are seated. It is sufficient for one of a party to give or return a salute.

Muslim women do not and are not saluted in the street, but Zardushtī women salute their men. A Persian recognizing his wife (veiled) in the street would not speak to her. The laws of Islam forbid a man saluting a woman unless she be old.

Salutations must not be made with the left hand, as it is used for legal ablutions and unclean purposes.

1 A compound noun: no iza'at.
2 With the verb in the 1st person singular. Classically, and in India and Afghanistan in speaking, the verb is in the 3rd person singular after banda.
3 In shā Allāh ʾishāʾ Allāh “if God wills” corresponds to “I hope so and think so.” To the common question “is it going to rain?” a Muslim says in shāʾ Allāh ʾishāʾ Allāh where an Englishman says “yes”; no Muslim would dare to decide for the Almighty. A failure to grasp this idea sometimes causes Europeans much irritation: they cannot understand not getting a “straight answer.”

To accept an invitation is, according to a sunnāt, obligatory on a Muslim. The word jādāḥ ʾardā’ enters largely into the Persian vocabulary. During a two years’ residence in Kirman the author cannot once recollect hearing the word ʾimrūz ʾardā’. An opium-smoker—and it is estimated that 60% of the Kirmanis are opium smokers—will let “to-morrow” run into years.

4 The time for visiting is either in the morning before noon (gen. for business), or in the evening about two hours before sunset (for pleasure). It is usual to send a servant a day before, or on the morning of the day, with an oral message to arrange for a visit, so that the host may be at home and prepared to receive. The seat of honour, ṣadr, and the chief guest are on the host’s right hand. Persians have expressed surprise to the author that he should take the top of his table at a dinner-party and place the chief guests on his right and left. It is no easy matter to arrange the seats at dinner for Persian guests, without giving offence. Guests sometimes ask beforehand where they are to sit and decline to come unless promised a higher place.
(2) The following complimentary phrases are in common use; vide also

(e):—

lutf-i shumā ziyād "thank you (lit. your favour is great)."

 eroticā i shumā ziyād " thank you (as above)."

marhamat-i shumā ziyād " thank you."

az lutf-i shumā, or az iltifāt-i shumā " thank you (by your favour)."

az tawajjuh-i shumā " thank you (by your consideration)."

az shafagat-i shumā " thank you (by your indulgence)."

muhabbat-i shumā ziyād " thank you (your affection for me is great)."

izzat-i shumā ziyād "thank you (may your rank be great)"; (said to a departing guest).

sāya-yi shumā kam na-shavad "I am much obliged: also, good-bye (may your shadow never grow less)."

dast-i shumā dard na-kunad "thanks (may your hand or arm never pain you)"; (said when receiving help: used by both men and women).

pir shavī "mayest thou grow old" (generally said to a small child).

umr-i shumā ziyād "long life to you!"

Khudā shumā rā nigāh dārad "God keep you!"

Khudā sāya-yi shumā rā az sar-i mā kam na-kunad "may God never remove your shade from our heads!"

dar zill-i panāḥ-i shumā hastīm "we are under the shade of your protection."

tālī- shumā buland "may your fortune be high!"

āhvāl-i shumā khūb ast? "I hope you are quite well? (are your circumstances good?)"

bāk-i 5 ki na-dārid? "I hope you are quite well (you have no solicitude?)"

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1 This phrase has often been used as a reproach against Persians, through a mistaken notion that ziyād means "more." Ziyād is a positive adjective which in certain cases only (not in the example) can be substituted for the comparative.

2 Iltifāt-i lutf is "to pay attention to."

3 This phrase is often used at meeting or parting in a street: properly used by an inferior to a superior. Some Persians state, it signifies 'May old age never overtake you' (an old man's shadow is less than that of a young man); but it properly means 'may your shadow on us always remain.'

4 Said especially by a woman when a dish is handed to her, etc.; also to any one after a display of skill in cookery, sewing, etc.

5 The force of the 5 is that of 5īyā līf at the beginning of a sentence—"is it not so?"
The answers to the above would be some such phrase as az dawlat-i sar-i shumā 'by your good fortune (I am well, etc.),' or az shafaqat-i shumā 'through the kindness you don't show' : in shā-'Allāh khidmat-i shumā mī-rasam "if it please God I will come to see you": kif kif kif sāz ast 'my health is in tune': dimāgh-i dārām "I am happy, exhilarated (either from wine, or from scent from a garden, or company of friends)," [but Persian jūlān kas dimāgh dārad (m.c.) 'he is proud']: imrūz dimāgh-i na-dāram (m.c.) "I am in low spirits to-day."

(j) Expressions of tenderness:—

"ay dawr-i sar-at bi-gardam "may I be thy sacrifice.'"
"dard-at bi-jān-am "your pain be on me."
"qurbān-i sar-at "may I be thy sacrifice."
"sarat salam "may you be well.'"

1 Kāyf کیف modern for kāyf "how," and hence the "how" of one's health; also exhilaration of intoxicants. Kūk kardān (m.c.) is to wind up, or tune, musical instruments, a watch, or clock, etc.: sāz rā kūk kun "tune the instruments": sāz-ash kūk na būd "his instrument was not in tune": tū-yi kūk-ash rafatam "he chaffed him": kūk kardān kī bi-āsmān rāt "he chaffed him till I drew him well": jūlān kas kūk shud "he is drawn.'"

2 Na-khush نا خوش in modern Persian = "sickness": in old Persian (and in India, etc.) "displeasure.'

3 In modern Persian dimāgh دماغ means "nose": in old Persian "brain, palate; pride": dimāgh forūkhān دماغ فرخان (class. and m.c.) "to display pride": chi dar dimāgh dārad "what idea has he in his head?": dar rā bi-dimāgh-am sad "he shut the door in my face.'"

4 An expression used by both men and women. The woman sometimes circles round a sick person's bed with the idea of taking on herself any danger or calamity that is to fall on the beloved. The custom is dying out.
ay jān-i pidar "oh life of thy father (said to a son or daughter, by the father)."

ay jānān (in poetry) "oh all my lives (said to a mistress)."

nūr-i chashm-am "light of my eyes (said to a son)."

jān-i jān-am "life of my life."

tāj-i sar-am "crown of my head (a servant to a master, or wife to husband)."

albatā nażat bi-kāsham "I’ll willingly put up with your whims (or coquettish wilfulness)": said to babies or a mistress.

tu ki mişl-i rūh-i, ‘thou art like a soul to me.’

ay ‘azīz-i man (used to friends, children, husband to wife; a commonly used expression without any great force) ‘my dear.’

(l) Adjurations:

bi-sar-i shumā ‘by your head.’

bi-sabīl-at qasam (vulg.) ‘by thy moustache.’

bi-jān-i ‘azīz-i khudat ‘by thy dear life.’

bi-marg-i shumā ‘by your death.’

ju bi-miš ‘mayst thou die,’ or ‘by thy life.’

Remark.—A man promises to come at a certain time. His friend says, “Swear—say tu bi-miš,” the reply is “tu bi-miš, mā-āyam.” By thy life I will come. The host then says maš bi-miš, mā-āyam, “May I die! Come soon” (if you want me to die like an enemy, come late).

(l) Sar-i khar "ass’s head" is a term applied to an unwelcome guest who is for any reason a check on the conversation; m.c. sar-i khar paidā shud

Sometimes a visitor will jokingly announce himself by samīn bi-shīgīft, sar-i khar paydā-shud (or sar-i khar paidā-shud). (Zemīn, Türkīde Pīdā Shud Sīra, Sharīʿat Sīra, Pīdā Shud)

(m) (1) The Persians belong to the Shi’a sect of Muslims and are followers of ‘Ali the son-in-law, and first cousin of the Prophet. They maintain

1 Used when giving exhortations. A mother would say ay jān-i mādar.

2 This word though apparently a plural is always used as a singular. The ān may be a suffix as in ābadān. According to some it is an extension of the vocative jānā!

3 The idea in your head is worth swearing by, mine is not: therefore a servant, for instance, would say to his master bi-sar-i shumā.

4 You are so dear to me that I swear by your death in preference to mine.

5 ‘Ali, the darling of the Persians, was the husband of Fātimah the Prophet’s daughter.
that Ālī was the first legitimate Imām or Khalīfa (successor to the Prophet), and therefore consider Ābī Bakr, Ąumar and Īsmān as usurpers. The Sunnīs on the contrary maintain the claims of these three as well as of Ālī.

(2) The following are some of the commoner maledictions\(^2\):—

\(\text{kḥāk bi-sar-at (bi-kunand) }\) “may they bury thee.”
\(\text{kḥāk-ash bi-dahan }\) “curse him.”
\(\text{murda-shūr turū bi-barad }\) “may the corpse-washer bear thee away.”

bi-sar-at bi-khurad “may (the matter you are worrying me about) fall on your head. D—n the whole thing.”

Khudā marg-at bi-dihad “may God give thee death.”

Khudā tamām-at kunād “may God finish thee.”

rizāgār-at siyāh “may thy days become black.”

bachcha buzurg na-shī, “boy—may you never grow up.”

āl-at bi-zanad, “may the Āl strike thee.”

bi sar o tan-durast (a disguised curse to the vulgar).

hargiz bi-khānā-ya ḥakīm piyāda na-rī = “may you be so sick that you will have to be carried to the doctor.”

libās-at naw bāshad, “may you die and not wear out your clothes.”

(3) Eastern languages have a rich and varied vocabulary of abuse, and Persian perhaps stands foremost. The following are a few mild terms of abuse in ordinary use:—

\(\text{pidar-sag, dog-fathered.}\)

\(\text{pidar sūkhtā, D—d blackguard (lit. your father is burnt).}\)

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1 Sunnī, lit. “one of the path.” The Shi’īs still possess muṣṭahīds or “enlightened doctors”: they observe the ceremonies of Muḥarram, while the Sunnīs only observe the 10th day (‘āshūrā), the day God created Adam. The Shi’īs also allow temporary marriages and observe slight differences in ablutions and the forms of prayer. They also say that taqiyya (or kitmān) i.e. concealing one’s religion to escape persecution, is permitted.

2 Vide Jl. As. Soc. Beng., 1912.

3 A third person, in joke, on hearing this sometimes adds kḥāk-i kāhū “earth of lettuce”: the lettuce is manured by human excrement, and is reckoned the dirtiest feeder of all vegetables.

4 A woman’s curse to a woman. The Āl is a monster that attacks pregnant women. A Persian woman that sees the Āl ‘insists on dying, such is the power of imagination.

5 A compound noun, pl. pidar-sag-hā.

6 Subs. pidar sūkhtagī.
INTERJECTIONS AND INTERACTIONAL PHRASES, ETC.

nasnas, ourang outang.

1 walad-i zinā offspring of adultery.

walad-z-zinā

2 ay lavand, fascinating coquette (often used to little girls).

ay lakāla, oh flighty one.

Q. gurumsāq, cuckold.

jā-kash, pimp.

dayyūg, cuckold.

z-żina * lavand, fascinating coquette (often used to little girls).

* ay lakata, oh flighty one.

T. qurumsaq, cuckold.

ja-kash, pimp.

dayyūg, cuckold.

zan-qaliba? husband of a prostitute.

meddler.

ahmaq, fool.

hir az pir namā-dānad, he is such a fool he can't read whether the word is hir or pir.4

ablah, a fool.

kawdan, a dunce.

harām-zāda, base-born, illegitimate; frequently used in the sense of trickster.

6 lūdī, blackguard.

qalāš, cheat.

The following, not to be translated, is a mild example of expressions heard even amongst the educated. It is inserted, as it is sometimes as well to understand what is being said as a protection against covert insult:—

Ridam dar dahan-i pidar-ash 'I spit on his father's beard' (mildly paraphrased).

There is besides a whole vocabulary of abuse called fujsh-i màdar u pidar, that is best omitted. The examples already given will be found more than enough to indicate the general lines of such language—language found in the mouths of even tiny children.6

Though the Persians use the crassest expressions in their daily speech, they—even the humblest and poorest of them—can, when they choose, administer a veiled and delicate reproof with exquisite skill.

(4)

1 Not often used as it is considered a sin to call a man this, who is not.

2 Used also in a bad sense.

3 Qahba in Arabic signifies lit. "cough."

4 In Arabic لَيْمَرْ، which is explained as meaning "he knows not a hirr or 'cat,' from a birr or 'fox's cub.'"

5 Lūdī derived from Lot. In Urdu a "sodomite."

6 A similar expression is used in the Punjab.

7 It is perhaps some extenuation, that, from constant use, these words have lost much of their force.
§ 94. Signs and Signals.1

The following signs1 are not only in constant use, but reference to them frequently occurs both in ancient and modern writings:—

Silence:—Dast bar sar-i damāgh zadān دست بر سردماغ زدن. The right hand is closed with the exception of the forefinger, which is held perpendicularly (point upwards) with the middle joint touching the tip of the nose; front of the forefinger to the left: or the tip of the forefinger is laid on the tip of the nose.

Less commonly the tip of the forefinger is placed on the closed lips as in England. Biting the lower lip is a secret sign to keep silence.

Come here, biyā یا :—As in India, i.e. the right arm is more or less extended to the front, palm of the hand downwards. The signal is then made by closing the fingers towards the palm, and extending them a few times.

No دن:—As in India. The open right hand, palm to the front, held (roughly) level with the head is agitated from side to side. Additional emphasis is given by turning the head to the left, closing the eyes and smiling idiotically with the lips closed.

Slightly throwing the head back and closing the eyes also indicates “No,” as well as, “He is talking rot.”

Raising the eyebrows slightly is a secret signal “No,” or “Don’t do it.” Raising them with a slight turn of the head means = “Ask him.”

Yes:—Dast bar chashm nihādan دست بر چشم نحمد. This action generally accompanies the reply chashm چشم and signifies implicit obedience. The tips of the fingers of the open right hand (back to the front) are laid on the right eye. Also placing the right hand on the left breast and bowing = “Yes.” Lowering the eyelids is also a sign for “Yes.”

Astonishment:—Angush gazidān انگشت گزیدن or angusht-i taḥayyur (or tā‘ajjub) gazidān2 انگشت نعیم (or نعیم گزیدن) The tip of the forefinger is placed on the teeth of the lower jaw. This action is commonly represented in pictures of the meeting of Farḥād and Shirīn.

The Afghans lay the forefinger (underside to the front) transversely across the mouth and close the teeth on it—opening the eyes at the same time in an astonished gaze.

Halt:—Vā یست3 or bi-īst یست با یست or ایست. The right arm is held perpendicularly, much as in the British Cavalry signal for “halt,” or the open and extended right hand is held up a little above the level of the right shoulder, palm to the front.

1 Republished for the Jl. As. Soc. Beng., 1907, by kind permission of the Council.
2 It is related that a European visitor at an Eastern Court nearly lost his life by accidentally biting his finger (the signal for astonishment) when the king was relating one of his best stories.
3 یست یست "railway station."
Mad:—Tapping the right side of the nose with the tip of the forefinger = \textit{dimāq}-\textit{ash khushk}-\textit{ast}, 'he's cracked.'

Drawing the open right hand across the mouth downwards, from wrist to tips of fingers, and blowing on it at the same time = 'All gas, he's talking rot.'

\textit{Go out:}—Slightly poking the chin forwards.

§ 95. Bibliomancy, Divination, Superstitions,\textsuperscript{1} etc.

\textit{(a) Istikhārā}, signifying asking divine direction as to any course to be pursued about which the seeker is doubtful, by opening the Qur'ān and finding the answer on the right-hand page. The seeker first repeats the \textit{Sūrat`-l-Fātiḥah} or 'Opening Chapter of the Qur'ān,' the \textit{Sūrat`-l-Ikhlāṣ} 'On the declaration of God's Unity' (Chap. 112), and the 58th verse of the \textit{Sūrat`-l-An`ām} 'the Chapter of Cattle' (6th Chapter) three times, and then opens the Qur'ān. Sometimes seven \textit{Salawāt} are repeated in addition; or else the seeker first \textit{si salawāt} \textit{mi-firistad} i.e. he says three times \textit{الله} \textit{صل} \textit{عليه} \textit{سلا} \textit{و} \textit{آل} \textit{محمد}. He then says one \textit{Al-hamd} (i.e. the \textit{Fātiḥah} or Opening Chapter) and then \textit{Qul huwa lllāh} 'there is no god but He,' and lastly the \textit{Āya-yi-mafatih`l-Ghayl} \textit{\textit{Al-yâ} مفتيح الغيل} which is the 58th verse of the sixth chapter or 'Chapter of the Cattle.'

Then saying \textit{Allāhumma stakhir-ni} the book is opened by the seeker at random, by the forefinger of the right hand, and the top line of the right-hand page is selected. If no verse begins in this line, the seeker turns back and goes to the beginning of the verse. Verses issuing commands, or expressing pity, etc., are propitious.

Another method is, after opening the book as above, to count the number of times the word \textit{Allāh} occurs on the page, and then to turn over (forward) the same number of pages, and again count the same number of lines from the top, and then if no verse commences in that line to read forward and take the first verse that occurs after that line.

\textsuperscript{1} Republished from the Jl. As. Soc. Beng., 1906, by kind permission of the Council.

\textsuperscript{2} \textit{Istikhāra}, lit. 'as asking favours, etc.' The \textit{istikhāra} that the Prophet taught was a prayer asking for guidance.

The seeker goes to a \textit{Mulla} for an \textit{istikhāra}, who takes no fee—except perhaps an offering of sweets or fruit.

One form of bibliomancy in England is to take an omen from the first word of the first person heard reading the Scriptures. Taking an omen from a Bible suspended by a key is still common enough.

\textsuperscript{3} \textit{Salāt} is properly any prayer, being the Arabic equivalent of \textit{namāz} by the Persians, however, the word has generally a special signification.

\textsuperscript{4} Incorrect Arabic for \textit{khir-li} 'choose for me.'
The answer is of course often extremely vague.

In addition to the above, the Persians, even the most irreligious, generally take an istikhāra استخباره from the tasbīḥ or "rosary." The Fāṭihah is recited three times and any two beads are taken hold of at random. As the first bead between these two points slips through the fingers the seeker says Subḥān ḥaḍīr Allāh "Holiness be to God"; as the second is slipped Al-ḥamdullāh "Praise be to God"; as the third is slipped wa lā "don't do it."

These expressions are repeated in this order till the last bead is reached. Accordingly as the first, second, or third expression falls on the last bead, the reply is favourable, indifferent, or negative, i.e. khūb خوب, miyāna مييانا or bad باد.

From laziness, the Fāṭihah is in practice usually recited only once.

This form of istikhāra استخباره takes little time or trouble—for most Persians carry a rosary in their pockets as a kind of play-thing—and it is resorted to on the most trivial as well as the most serious occasions.2

Tajā'ul نغول "anguring," is generally applied to seeking a fāl or 'omen' from Ḥāfsī. A volume of the Divān of the poet is held in the left hand and the following words are said: Ya Khwāja Ḥāfsī Shīrāzī tu kāshīf-i har rūz-i bar-i mā biyā ya vak fāl-i munāsīb-i ḥāl biyāndāz, Ya Khwāja Ḥāfsī Shīrāzī tāri ṣī ḥaqq-i Shāh-kī Nābāt qasam mā diham ki kull-i aḥvāl rā dar in kitāb-i khud mu'ayyān kun. The eyes are closed, the volume opened at hazard and the first line of the page on the right-hand is taken, and the seeker turns back to the beginning of that ghazal غزل. If the omen is unfavourable, the ghazal غزل following it is read (called the shāhīd-i ghazal-i avval شاهید غزل اول) and if propitious is acted on in preference to the first.

(c) The Persians also consult astronomers, and geomancers,3 before start-

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1 There are several ways of making this istikhāra استخباره, one way is merely a game of "odds and evens."

2 "Shall I or shall I not take a purge?" Out come the beads. Many a European surgeon anxious to perform a critical operation has fretted and fumed, because day after day the beads said the day was unfavourable.

3 Fāl girفتان فلال ورْفْتَان "to take an omen": tafā'ul zadan نغول زدان.

4 There is no fixed formula.

5 By running the nail of the forefinger of the right hand through the top edges of the leaves, the book being held in the left hand by the back, front edges towards the sky.

6 Munajji'īm "astrologer": 'ilm-i nujūm علم نجوم "astrology"; rammāl "geomancer": 'ilm-i raml علم رمل (raml رمل "omancy"); 'ilm-i hayat علم حیات "astronomy", a term also applied to Euclid. Zīch-i fāli, kashīdān ژیچ طالع کشیدن "to cast a horoscope." Fāl-gir فلال ورْفْ "is applied to any professional omen-taker.
ing on a journey, closing a bargain, or even changing a sleeping-room in a house, etc., etc.; they believe in lucky faces, fortunate numbers, and unlucky days.

Geomancy is supposed to have been discovered by Daniel. Geomancers, therefore, before casting, say, "Ya Ḥazrat-i Dāniyāl."

(d) The 13th of Safar, the second month in the Muslim calendar, and the 13th of Nawrūz, are days of evil omen; also the 5th and 13th of every month. To avoid the evil that might overtake them were they to remain indoors, all Persians leave their homes on the 13th of Nawrūz, and spend the day from sun-up to sun-down in the open air. Disaster follows a quarrel during these hours. On the last Wednesday of Safar, boys and girls jump over a fire.

(e) Omens are also taken from birds, animals, the number of times a person sneezes, the crossing of a threshold with the right or left foot first, and many other things too numerous to mention.

(f) Persians also believe in the evil eye, chashm-i bad چشم بد, or chashm-zakhm چشم زخم. Any one may be possessed of the evil eye without knowing it, and some superstitious people say Mā shā Allāh مَا شَا أَللَّهُ before gazing at their own countenances in a mirror, so as to ward off the evil effects of their own admiring eyes.

Blue wards off the evil eye, and for this reason valued animals are adorned with beads of this colour. Also the ispand seed is burnt in the fire.

Pretty children are often purposely kept dirty and unkempt, and further guarded from malign influence by amulets ta'viz تعود. Carpets are generally woven by the tribes-people with some small defect in the pattern, to avert the evil eye.

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1 *Manhūs* or *bad* بد.
2 The Prophet died in the month of Safar. It is supposed that the Last Day will fall on the last Wednesday of a Safar.
3 The Shah has the right to see every woman in the kingdom unveiled, and the royal glance is fortunate.
4 In *mard* bad-chashm ast ابن مرد بد چشم است. "chashm-i shūr (or shūm) dārad چشم شور (شوم) دارد" (m.c.) in shackhs-zabān-ash shūm ast شکه شوام (شوم) اش است (m.c.) "this man always prophesies unlucky things."
5 Bāṣū-band بَشَعُ بَند, a charm made by writing a text, wrapping it in bulghor بطْحِر or scented leather (gūb-i Qīrān), which is then bound on the child's arm. An amulet is also called ṭillīm or "talisman."

*Dam-rāhī* دَم راْهی, more commonly *sar-rāhī* سر راْهی, is money expended in charity on the threshold, by a departing traveller, to insure a safe return.

In India some Muslim women bind a coin on the arm of the departing relative to be expended in charity on reaching the journey's end in safety.
Strange to say, a pig\(^1\) in the stables will ward off the evil eye from the horses and mules.

\(g\) Certain cities, Mallas’ houses, a Consulate, the stable of certain big people, etc., constitute sanctuary or bastard. The writer once saw a soldier clinging to a big gun in the square of Kirmán, declaring it was bastard. However in spite of his protestations he was finally removed by the Governor’s farrāshes.

\(h\) The time of Naw Rūz is a general holiday. People make picnics for 13 days, and every master is supposed to present all his servants with one month’s pay. The chief of a dervish sect will auction certain sites, such as the Governor’s Palace, the British Consulate, etc., to his followers. The purchaser erects a tent and blows a horn and refuses to move on, unless given a sufficient sum of money over the sum for which he purchased the site.

\((i)\) Persians attribute misfortunes to the revolution of the heavens, to the ‘evil eye’ of time, to the world, etc., etc.\(^2\)

The influence of the heavens on the fortunes of man, appears to be an ancient superstition dating back to a pre-Islamic period. It has been supposed that Persians attribute their ill to the heavens, to avoid the appearance even of attributing misfortune to the Deity. This is not, I think, the case. The Persians still believe that the revolution of the skies affects man’s fate.

Muslims who wish to avoid ascribing ill to the Deity, attribute the occurrence to Fate, Qazā, Qadar, or Taqdir. In the religious drama of Husayn, the sky is accused of being the author of his misfortunes.

Examples:

<table>
<thead>
<tr>
<th>Ay charakh-i falak qharabi az kina-yi tust—(O. K.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Ah! Wheel of heaven to tyranny inclined.”</td>
</tr>
</tbody>
</table>

\(^1\) Tweedie mentions a wild boar being kept in the stables at Baghdad, and this is occasionally done in Persia. Some say the breath of a pig is good for horses. In Arabistan, pigs’ flesh is said to be eaten under the name of gūsfand-i farangi. Ham in Persia is sometimes called gūsheh-i bulbul, a name said to have been invented by a telegraph clerk. The Baluchis of Bampur (Persian Baluchistan), a very different-looking race from the fine people near the Dera Ghazi Khan Frontier in India, eat wild pig and foxes.

\(^2\) Gardish-i Falak, Dunyā, Dahr, Gardin, Gardun, Charāk, Chashm-zakhm-i Zamāna.
In charkh-i jaśā-pūsha-yī 'ālī-bunyād
Hargiz girīh-i kār-i kas-i āna-qushād
Har jā ki dīl-i dīd ki dāgh-i dārad
Dāgh-i digar-i bar sar-i ān dāgh nihād—(O. K.)

"The wheel on high, still busied with despite,
Will nev'r unloose a wretch from his sad plight;
But when it lights upon a smitten heart,
Straightway essays another blow to smite.

(Whin. Rub. 154).

Ay charkh če kārde ām tera wasta bhogī pīrōsoh farangī mūrā da nāgh vina.
Payvasta figandā-i marā dar tag u pūy—(O. K.)

"Oh wheel of heaven, what have I done to you
That you should thus annoy me? Tell me true."

(Whin. Rub. 499).

Chūn lāla bi-Nawrūz qadaḥ gīr bi-dast
Bā lāla-rūkh-i agar turā fursāt hast 1
May nūsh bi-khurramā ki ān charkh-i kābūd
Nāgāh turā chu bād gardānād past.—(O. K.)

"Like tulips 2 in the Spring your cups lift up,
And, with a tulip-cheeked companion, sup
With joy your wine, or e'er this azure wheel
With some unlooked-for blast upset your cup."

(Whin. Rub. 44).

CHAPTER XI.

§ 96. Diminutive Nouns (y^A^^t or^^aii ^\nh h). (a) Diminutive terminations are :—<J" - - and h ; also colloquially ^ r .

These diminutive forms may express contempt, pity, affection, or simply give the idea of diminutiveness. The diminutive nouns may further be qualified by an adjective signifying "small," "little," etc.

(b) For rational beings the three first only K - K or s are used, as:

(1) mardak "a small man."

mamāk "little mother" (Sa‘dī).

1 In prose ast would be used.
2 Lāla is in Persia, Afghanistan, and the Punjab, the name of the common red poppy.
3 Colloquially mardaka , also zanaka (m.c.). This k is called kāf-i tāghhir.  کاف تصغير.
"Dukhtar ak "a little girl.'"

"My poor little child is sick": Farangiya (Trans. H.B.) "contemptible European."

Remark.—In bâd-i khurûsak "croup" (so styled from the sound of the cough) the k is nisbatî.

(2) zanaka generally gives a sense of contempt:—

mardaka (m.c. only) "fellow.

(3) zanaka, "virago."

Remark I.—The termination 8 also occurs in substantives without life, as:—

pisara "little boy."

dukhtar 8 little girl."

In dûshîza 8 "virgin" (from dûshidan to milk) the termination appears to be the 8î, referred to in Remark to No. (5).

 bachcha "child, or young of any animal."

Remark II.—The forms pisarû, 8, dukhtarû, kuchakû are colloquial only.

Remark III.—In kurra 8 "a foal (of horse or donkey)," barra "a lamb," jûja "chicken," etc., the final 8 has no diminutive signification.

Remark IV.—Final 8 is frequently elided, as: banda "slave;" dim. banda bandak (class.) [in Mod. Pers. ek, or bend 8 ek]. Rûz-nâma, or Rûz-nâmcha, "newspaper," dim. rûz-nâmcha, or Rûz-nâmcha, "small book, or a daily account." Sometimes it is changed into g, vide (5). Similarly 8 is sometimes elided, as: 8, "parrot," dim. 8, (class.); 8iyak (mod.).

1 An unmarried girl or woman is called dukhtar (m.c.).

2 These words are properly contemptuous, but from frequent use (in Kirman at least) they have so far lost their force that a husband and wife use these forms in addressing each other. Generally if a woman is addressed as zanaka she replies, zanaka mûdar-âr. Zanaka to marry.

3 Said to be derived from an obsolete form bach. The taskhid is apparently used to distinguish this word from bi-chi "for what, why?"

Darakht bach-zada "the tree (or any plant) has sent out a sprout."

4 Also falak: to which the feet are fastened by a loop and held soles upwards. The pole is held by two men.
(4) The only termination found in irrational animals is ک, as:

*خَرَک مسکین* kharak-i miskin “poor wretched ass.”

*مرگ کوچک* murgak-i kuchak “a little chick.”

*اسب کوچک* aspak-i kuchak “a little horse or pony.”

This termination is generally added to the generic noun, as: حیوان “poor creature”; *مرگ* murgak “wee little bird”; (vide also last example (c)).

(5) For inanimate objects ک and چ (or za) are used: حوضک حوضچه or *حوضک or حوضچه* hawzak or hawzcha (m.c.) “a small artificial pond”; *باغچه* baqchah (m.c.) “a little garden”; *کفا* kafcha “a ladle” (kaf the palm of the hand); *بازیچه* baqchah “a little game”; *توانگچه* tuwancha “a pistol”; *پُلَک* pulak “a spangle, a fish’s scale, a scale on a bird’s leg”; *کمانچه* kamancha (m.c.) “a violin bow”; *مردومچینه* mardumak-i chashim (m.c.) “pupil of the eye”; *وزگ* kuch “lane”; *مشکیزه* mishkizha “a small leather bottle”;

*بَیِّنِکی چنده* baylak-i chand (m.c.) “a few little verses”; *روزگ* ruzak-е chand (Sa’di) “a few days.”

دلنگ شویی یک جوکه یک بنگ بخور یا یک مذکی یاده گل رنگ بخور

*Dilvang shavī yak javak-е bang bi-khur*

*Yā yak manak-е bāda-yi gul-rang bi-khur."

“Are you depressed? then take of bang one grain;

Of rosy grape-juice take one pint or twain.”

(O.K. 251. Whin.).

In lakhsha “a live coal, a spark,” *naysha “a small reed” and in one or two words the sha is merely a corruption of cha.

Words ending in *alif take the termination چ, as*: دریا چ dim. daryā; *سَحْرَا* sahīḥ, dim. *سِحْرَاء* sahīcha; *سرا* sarā, dim. *سَرَا* sarācha سرناچه.

As when forming the plural in *ān, final silent ی becomes ی, so sometimes with the diminutive in ۔, as: *قَجْمَة* ā jamah “garment,” *جمیک* jamāgaک “a little garment” (vide also (3) Remark IV).

The termination ک is also added to adjectives, as: *سرگ* surkhak (m.c.) “measles”; لَتْلْشک talkh-ak (class.) “somewhat bitter; the colocynth”; *کمَتار-اک* kam-tar-ak (m.c.) “a little less”; *دورنِز* dūr-tarak (m.c.) “a little further”; *دَبَرْنِز* dūr-tarak (m.c.) “a little later”; *پُسَت نِز* past-tarak (m.c.)

1 In modern Persian *aspak* also means a “toy horse”: in Indian Cavalry Regiments it is applied to the leather covering for the cape when carried on the wallets.

2 In m.c. *kaf-gir*, a name also given to a shovel for the fire.

3 *زِنَز* qisitlīk is properly for *qisitlēka* (dim. of qisīl) P.: *surkhak* (m.c.) = “measles” (in the dict. also a gold coin and a bag).

4 *Javak-е جوُی “a small barley corn or so,” manak-е مذکی “a small man or so.”

5 Also in mod. Pers. Ājamah āk jamā-ak.
"a little lower": zülitarak "a little quicker": muzd-i ḫammāmī rā bad-ak na dādam "I tipped the bath attendant not at all badly" (Tr. Haj. Bab. chap. 17).

Remark.—The termination 攻打 appears to be a form of دان, as: دانج or دانزه 1 (class.) ‘a lentil,’ the diminutive of دان dāna.

In a few words یچا and یشا occur, as: darīcha دریچا دریچا، a small door, i.e., a window (opening like door); māḥīcha ماهیچہ ‘a crescent; ornament.’ In بازیچا، the ي belongs to the original form. 2 یسا is also for animate nouns, as: دوشیزہ دوشیزہ ‘virgin’; نیزہ نیزہ ‘a small boat.’

(c) The words pisar پسر and bāchcha بچہ added to rational nouns, sometimes give a diminutive sense:—

Bei یچه یچه ‘son’ or pisar-mihtar or pisar-mihtar (m.c.) ‘oh sais boy’ (not "son of groom’); ghulām-bāchcha غلام بچہ ‘a boy slave’: shuitar-

بچہ شتر (Sa’dī) ‘young camel’; darvish-pisar دروش پسر (Sa’dī) ‘a boy dervish.’

مربک از بیضہ برون ایک و روزی طلبد مارمی بچہ ندارن خبر از عقل ونمیز
Murg-hak az bayza birūn āyad u rūzī talabad
Va ādāmī-bačcha na-dārad khabar az ’aql u tamīz—(Sa’dī).
‘The chick comes out of the egg and seeks its living,
But the young of man has nothing of sense or discernment.’

Remark I.—Words like جو (or جوی) ‘a brook or stream’ require the ی in the diminutive, as: جویگہ جویگہ or جویگہ جویگہ.

Jaw جو ‘a grain of barley’ becomes javak جوک.

Remark II.—These diminutive suffixes are called čīm-i tasgīr čیم and kāj-i tasgīr کاچ تاسییر. In kharak خرک ‘poor ass’ and pisark پسر ‘darling boy,’ the suffix may be called kāj-i tarahhum کاف تارحوم (gen. ژلی) ‘the k of compassion or kindness.’ In zalūk زلیک "a leech" for zalū (gen. ژلی) the kāj is ژاید or superfluous.

(d) The diminutive termination 攻打 also gives a modified signification to the original noun, as:—

چشک čashmak (m.c.) ‘a wink,’ (chasm ‘eye’).

دستک dastak ‘clapping of the hands,’ (dast ‘hand’).

پشتک pushtrak ‘somersault,’ (pusht ‘back’).

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1 Similarly kāj ‘crooked’ is sometimes gagh.
2 Bāshcha باغچہ ‘a little garden’ is in Urdu bāshcha.
3 Pisar-i mihtar پسر مهتر (m.c. and class.) ‘the elder son.’
4 Dar āb pushtak bi-san (m.c. and local) ‘dive into the water.’


§ 97. Affixed 

(a) Grammarians enumerate several kinds of (Persian) formative 

(1) By affixing a (mar'ūf معرف (Persian) term) to an adjective, simple or compound, an abstract noun is formed, as: nīki "goodness," dānā'ī "wisdom," from nīk "good," and dānā "wise": zar-bakhshī "the bestowing of gold"; jāhān-dārī "empire," (from zar-bakhshī, adj., "giving gold" and jāhān, adj., world-holding").

Abstract nouns are also formed by affixing this to nouns, pronouns, verbal roots, and past participles, etc., etc., as: pādīshāh پادشاه "king,"

1 Briefly, from all adjectives and from some participles, abstract nouns are formed by adding ی to: silent ی becomes ی.

From nouns, adjectives are formed by adding ی, as: pānjāh tūmānī "worth 50 tumans."

2 A few abstract nouns and adjectives are formed by adding alif, as: garmū (m.c.) "heat, hot weather" from garm "hot"; sarmā (m.c.) "cold, or cold weather"; shayāda, P. "mad from love" from shayd, substantive: vide foot-note (2) to (b) (3).
pädishähi

"sovereignty": hasti

"existence": nisti

"non-existence": mani

1 "egotism."

In hasti

"existence, being" and nisti

"non-existence, not being," the y is added to the 3rd pers. sing. Pres. Tense. If the adjective is compound, as: bī-dast u pā be dast va pā "helpless, unweildy," the y is usually added to the second part of the compound only, as: bī-dast u pā y be dast va pāy "helplessness."

Similarly in the case of a double simple adjective, the y is usually added to the second only,2 as: tar u lāzigī "freshness" (for this vide below); past u bulandī "ups and downs"; bā kamāl-i sāf sādīgī (H. B. Chap. XLI, p. 236). Compare also: bējēht āyīn kā dastorī hām ništīn wā hām kāsī blēkē hām qudlīyī ba ardāšt (Tr. B., Chap. XXII) "for he permitted me to sit in his presence, to eat with him, and even to smoke his pipe,—"; here, however, ham-ništīnine hām ništīnine should be substituted for ham-ništīnine hām ništīnine.

This Persian y may also be added to some Arabic past participles. Thus from murākhhasa, mūghaṣṣ "permitted to leave and licensed," comes the m.c. substantive murākhhasi, mūghaṣṣ "permission to depart, leave" which is now preferred to the correct form rukhsat, rūkhsat.3

If the noun ends in silent y, the y is changed into g, as: banda, bandagi "slave," bandagi "bondage"; shikasta, shikastagi "broken," shikastagi "fracture, also being worn out, broken down (old age)"; chūnī, chūnī "the how and wherefore; state."

This yī is called the yā-yī masdar, yī pāyī pāyī, or the pāyī of the verbal noun, and also yā-yī ismi, yī pāyī āsimī.

Such nouns are included in ḥāsil-i masdar, vide § 115.

A noun may be formed from the Imperative root of the verb by affixing yī, as: khud sitiš "self-praise" (compound word); vide also § 115 (e) and (i).

(2) Nearly allied to the yā-yī masdarī, yī pāyī Mūsahabī, or yā-yī musahbat, yī pāyī mūsahbat, which expresses similitude or assumption of character, as:

Zāgh bi-farr-i tu hūmā'i kunad
Sar ki rasad pāsh-i tu pāši kunad.—(Nīzāmī).

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1 Manī, P. "egotism," but Ar. from root bānī "seminal fluid"; also bā manī-i "thou art with me."

2 An instance of the Persian dislike to the repetition of the same word or sound.

3 Rukhsat is always used in India.

4 Masdar = source, and hence the Inf. of a Persian verb or the root in Arabic.
"At seeing thy splendour the magpie acts the humā, 1

The head that comes near thee humbles itself (lit. acts the foot)."

In this example humā, and pā Rendering the head of similitude. Ḥālimi 2 "boundless generosity (from Ḥātim of Ṭay, famous for his generosity)." 3

(3) The yā-yi nisbat 4 5 bayāryi Nisbat 8 indicates relationship, as: Irānī. "Persian," from Irān "Persia."

In Arabic, the relative 6 has a tashdīd, as: shamsīyy 8 solar; but in Persian the tashdīd of the Arabic relative 6 is omitted in the masculine, as: shamsī 8 , but restored in the feminine, as, shamsīyya. 7

If the substantive is Persian and ends in hā-yi makhfī, hamza 8 is substituted for the yā-yi nisbat, as: surma- "blue-black in colour": pista 5 , "light-green, i.e., pistachio-coloured." The forms surmī and pistī are occasionally used, but are incorrect. Sometimes the 5 is changed into 6 before the y as: khānī "a house," khānagī "domestic"; tālēmī "fort," qal'agī 6 "garrison-soldier." In India the form khānī occurs as well as khānagī, vulg. khāngī, vide also (a) (1).

If, however, the word is Arabic, the relative adjective should be correctly formed according to the Arabic rule, (vide Ar. Gr., Appendix); thus from bayza "egg" is derived biyāfi, Ar. "oval." The form biyā in correct, though occasionally used in Persian. Nuqra "silver" nuqra. 7 (mod.) "made of silver"; but classically biyā is also found.

As regards the final relative 8 in words like Shirāzī 8 vide p. 179 of Volume

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1 Called also murgh-e davlat. 2 humā, the Common Lammergeyer" (vide 3 Jl. As. Soc. Beng., 1906) (not a mythical bird) is supposed to be fortunate; humāyūn, adj. "fortunate."

6 This 6 is not the Arabic 6 that forms Arabic relatives, as: mīrī (Pars. mīrīt) "Egyptian," etc., though it corresponds to it.

7 The "relative noun" is a substantive or adjective, as: ariyy 4 "earthy"; mīrīyy 6 "an Egyptian." For the Arabic pl. of these nouns vide Ar. Gr., Appendix.

8 Similarly abstract (Ar.) nouns are formed by adding 6 , as: tāhīyyat 6 "Godhead" ināniyyat 6 "humanity." In imitation of the Arabic, this termination is also added to Persian words, as: khāriyyat 6 "stupidity," and also khārī; zarīyyat 6 "womanliness" mardumīyyat, etc., vide (1) (l). The words 6 tfūlīyyat 6 "childhood" 6 and karāhiyyat, etc., "aversion," are Arabic infinitives and not abstract nouns of the above class. Vide (e).

9 Similarly with plural of sects, as: dhariyya 7 "the sect of dahiris.

10 "the Hebrew language" is the feminine of the word 7 8 , pl. dahriyya 8 , "the sect of dahiris."

11 i.e. the light-green colour of the skin of the kernel.

12 But a tinman."
AFFIXED
1,

^c, ETC.

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179 of the Grundries der Tranischen Philologie. It
Pahlavi din-ik, Persian dim, pious. This Ik
Ik.

2, p.

the Pahlavi

is

derived from

is

derived from

an older yaka (old Iranian) or possibly ika.
The Hindi * is derived from a Sanskrit ika and other terminations. The
old Iranian yaka or ika, and the Sanskrit ika, etc., have a common origin in
the old Aryan language.
I.
This <_$ is added to the native city of a person as a
but
to the name of a tribe, as : Muhammad Hasan-i Shirdzi
not
patronymic,
"
Muhammad Hasan the Shirazi (or of Shiraz) " but Fath
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Remark

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shawl" and

(of

qdli-yi Afshdri

^IkJi ^l*

"an Afshar

' '

carpet.

The Persians, however, say mardum-i Kirman &(<*j> ^^ (not Kirmani)
"the people of Kirman," and zariha-yi Shiraz j<j*$> <^^j "the women of
Shiraz (and not Shirazi).'

Remark

The

II.

9

Ar. ordinal <^ti sani (for &fc

1
)

" second

" does not end

4

in the relative

<_$

;

there

is

no

tashdid, neither in the masculine nor in the

'
" a second of
(<vCi saniya the feminine of ^ti; also means
time).*
"
Tahudi ^3^. (P.) has for its feminine Yahudiyya AJ^^J "a Jewess
also,

feminine

:

;

" Judea

"

and

;

Yahud

for its plural

The forms bayzavi LSJ^J
L$jj'A> (for Bisri

Ar.

Grammar.

as

dust-i

Remark
:

qadimi

s

III.

^^

)

This

^J

"the Jews."

(for bayzi

^^

a

"elliptical" and Basrdvi

)

though used in Persian are incorrect

^

;

vide

Notes on

sometimes added unnecessarily to an adjective,
(m.c.) and dust-i samimi 4^*-^*-^ ^+jt> tn-ha

is

qadimi ^^^
shuda and &\ JJA^ ^5*.^ l^t (m.c.) "these have become antiquated."
o***)^

^

This

:

might be considered the ya-yi nisbat

ouv~>

^b,

or perhaps the

yd-yi za*i

Remark IV.
"
adj. (m.c.)

Participle

This

<_$

can be added to the

" =
manuscript

4

^^

khatti.

" that has to be written "

;

vide

Infinitive,

Navistani

^ii^y

is

as:

navishtani,

also the

Future

(b) (1).

formed on the measure of
In mod.
in Arabic "elliptical."
but
Bayzi in Persian "whiteness, purity,"
"
"
"
and
oval
Persian tukhm-murghl {
elliptical."
" the moderns "
S The Indian Parsis are divided into two classes, rasmi
^^>) (adj.)
"
and qadlml ^^<^ " the old-fashioned.
1

The Arabic

ordinals

from

2 to 10 inclusive are

*

^^

4

In India qalami

26


Remark V.—From democracy or Democracy, "Delhi," Dihlavi "a man from Delhi." From's address, also comes modern and corrupt.

Marvazi ‘a man of Marv’ is an irregular form of Marghazī ‘a man of Margh’ (the supposition being that Margh was the ancient name of Marv); and Rāzi ‘an inhabitant of Ray’ is derived from Rāz, Ray the older name of the city.

From Kāshān is formed Kāshi ‘an inhabitant of Kāsh,’ and from Badakhšān, Badakhshānī or Badakhshī (of Badakhshan).

If this is affixed to the Arabic kunyat, the words ābū ibn ibn-i Zubayr, and from Abū Ḥanīfah comes Hanafi.

Remark VI.—Another form of the Arabic relative termination, chiefly used in technical or scientific terms, is Jismanī "corporate" or ḥasanī ‘corporate’ (no tashdīd in Persian on the final ṭāḥānī ‘spiritual’; nūrānī ‘bright, luminous’; nafsānī ‘psychologic, etc.’; vide notes on Ar. Gr., Appendix.

(4) The yū-yi majūl or of the object, expresses some person or thing being affected by some act, as: dast khatī ‘signed’; "cursed."

(5) The yū-yi fa'il is the of the agent in such words as: junkī ‘warrior’; hikmatī ‘man of science.’

(6) Other descriptions of are:

(1) The yū-yi liyāqat, yū-yi qābiliyyat, yū-yi Liyāqat, yū-yi Qābiliyyat, ‘the of fitness’; this is the is added to the infinitive, as: sūkhtanī ‘fit to be burned’; vide Remark IV.

(2) The yū-yi wahdat, yū-yi Wahdat, ‘the of unity,’ and yū-yi tankīr, yū-yi Tankīr, ‘the of indefiniteness’; vide § 41.

(3) The yū-yi khitābī, yū-yi Khitābī, ‘yū-yi khitābī, yū-yi Khitābī, ‘of address,’ is the of the 2nd person singular of the verb, as: kardī ‘thou madest’; nik-ī ‘thou art good.’ This second yū is, however, usually distinguished as, yū-yi isbāt-i fi’l.

(4) The yū-yi mutakallim, yū-yi Mutakallim, or of the speaker, is (in Arabic phrases) the affixed pronoun of the 1st person sing., as: ilāhi or rabī.
my Lord"; یشیفی “my friend.” This ی is also called ی-ی mulāfah “the ūa of courtesy (or benignity).”

(5) The ی-ی siyaf, or “of qualification,” is the ی that is followed by the relative particle یک, and gives the force of the demonstrative pronoun; vide § 42 (6) for other names of this ی.

(6) The ی-ی zā‘id, یای زايد or “redundant ی,” occurs in the Imperative after a quiescent ین or ین, as: bi-gushāy for bi-gushā “open this”; bi-gūy ṣāḥib for bigūكی. Also in other words as in (for ازگر) “a clever workman”; vide also (a) (3), Remark III.

(7) The ی-ی ishba‘, یای شباع ‘the ی of satiating or filling up,’ is the ی of poetical license used to eke out the measure of a verse as when an izāfat is lengthened into ی:

The metre is ی-ی and the izāfats after ی-ی and have therefore to be pronounced long.

(8) The ی-ی istimrā‘, یای استمرواری or “of repeated action,” is the ی added to the Preterite tense to form the Past Habitual; vide p. 225.

(9) The ی-ی ma‘rūf, یای معروف is the ی pronounced ی (as in ‘police’); so named by the Arab invaders because they were acquainted with its sound.

(10) The ی-ی majhūl, یای مجهول is the ی classically sounded like ی; so named by the Arabs because the sound was unknown to them.

(11) The ی preceded by یا‘ح and pronounced like the English diphthong ai in ‘aile or ey in ‘they,’ is called ی-ی sākin-i māfūh mā gābl, i.e., “quiescent ی,” its preceding letter being movable by یا‘ح.

(12) The ی-ی izāfat, یای اضافت, or ی-ی izāf is the ی that is the substitute for the izāfat after the weak consonants and ی, as in صدای نی and یو گل.

Remark I.—The ی in adverbs of time may be either the ی-ی vahdat یای رهادت “the ūa of approximation,” as in “it was about evening when I reached home” ‘asr-ی būd ki bi-ḥāna āmadam (m.c.) “it was about evening when I reached home”; ‘asr-ی may also mean “one evening, an evening; this night” (Scottice ‘the night’). In shab-ی bāyad bi-yāyad صبي بصبي بيايد بيايد (m.c.) “he must be here one of these nights or mornings, i.e. in a few days,” the ی may be either ی-ی vahdat یای رهادت or the ی-ی taqrib یای تقريب .

1 With verbs, and certain particles that resemble verbs, this Arabic ی becomes یل “VERILY”; میشراپی “he struck me.”
2 Obsolete in Persian colloquial, but preserved in the speech of Afghanistan and India.
3 Preserved by Indians and Afghans.
Remark II.—Yā is sometimes substituted for alif, as: يرماقان yarmaghān for armaghān (class. and m.c.) “a present.”  

(c) Arabic abstract nouns of quality are formed:—

(1) By adding iyyat—

First to nouns. Strictly speaking these are formed by adding the feminine ی to the relative adjectives, as: "divinity": ضمیئه “being discordant”; انسالیه “humanity; politeness.”

Second to adjectives, as: "poverty." 

Third to participles, active and passive, as: "bestowment"; مجزیه "being in solitude."

Fourth to particles, as: "how?"); "what is it?"

(2) This Arabic termination is even added to Persian words, as: خریت. Other Persian forms are خریت - شریت - مرزیت - افضلت; vide p. 400, footnote 3, and notes on Ar. Gr., Appendix.

Words formed by this addition are called "artificial infinitives."  

Remark I.—In the same way, the Persian words padshahat (Indian) and nazākat نزاقات are formed on the Arabic measure of najabat نجابت, hamāgat حمات.

Remark II.—If the feminine termination ی is added to an adjective terminating in a single ی, there is no tashdīd, as: عالي, fem. علا, but عاليه "high" has of course for its feminine علیه.

§ 98. The Terminal ی.

(a) In Persian the terminal ی is of two kinds, viz. زاهر zāhīr, "manifest" (i.e. sounded), and مختی or مختی fi or مختی fi "hidden" (i.e. mute). The former may be preceded by any one of the short vowels, as: rāh "road," اند "grief"; farbih فَرْبِ "fat," and is consequently sounded. As already stated, final ی when mute is unsounded and transliterated a: it is considered a vowel by some Grammarians.

1 Also rāh-āvurd رازآورند (class.) and سوگات sawghāt; all mean a present brought back from a journey.
2 Infinitive in the sense of the Arabic Grammar, i.e., verbal noun.
3 Panja "claws, grasp," but panjah (for panjāh) "fifty."
4 After silent ی, the یزفیat assumes the form of hamza, but after sounded ی, it is written in the ordinary manner, viz. کسرا kasrah. Mute ی should be, but is not always, dropped in writing before the hā of the plural.
The final ș in Arabic words though aspirated in Arabic as in kalimah, the pausal form of الله, become silent in Persian, thus kalima; the fatḥa of mim drops out.

(b) Mute or silent ș is added to:—

(1) A noun to form a noun that bears a relationship or resemblance to it, as: dast ș “hand,” dasta ș “handle”; garm-abwe ș = hammām; āvāza ș “reputation; singing”; chahār-chūba ș “frame” (of door, picture, etc.): āftāba ș “ever.” This ș is called āi مشابهت hā-yi musha-bahat “the ș of resemblance.”

(2) It is added to both stems of the verb to form substantives. Thus from bastan ș بستن (Imp. stem band) “to bind” comes bandā ș “a slave,” and from didan ș دیدن (shortened Inf. did) comes dīda ș “eye”: girīstan ș غریستان “complaint”; nālidan ș نالیدن “last year” (nāl), nāla ș “complaint”: shukūfa ș “blossom”: larza ș “trembling from larzīdan ș چند از چند "laughter."

This ș is called āi مشابهت hā-yi makbū-fī fi’ī “the silent verbal h.”

(3) It is added to adjectives to form analogous nouns, as: safīd ș (adj.) “white,” safīda ș سفیده "black,” siyāh ș “black,” siyāha ș “an inventory, list of items”; panj ș پنج “five,” panja ș “a claw, a bunch of fives, grasp, possession”; but chāp ș چپ “left,” chappa ș جاب "left-handed.”

(4) It is used to form adjectives or adverbs of time, age, number, etc., as: chahārsāla ș "four years’ old”; du-māhā ș دو ماه "two months’ old”; har-ruza ș هر روز "daily"; chahār-shaba ș چهار شب "every fourth night"; shabān-ruza ș شبان روز "last 24 hours"; du-dila ș دولدا "wavering, of two minds": du-bāra ș دوباره "once more, over again”; chand-ruza ș چند روز "enduring for a few days,” short-lived": har-sāla ș هر سال "yearly": ruza ș روز "daily, also a fast”; panj-shākha ș پنج شاخ "five pronged”: du-rūya ș دور ریا "double, two-faced”; du-marda ș دول مرد "of two men” (task, work, etc.). This ș is called hā-yi nisbat āi نسبت "of two"
(5) The feminine form of some Arabic past participles is used substantively in Persian, as: *mujassama* مَجَسم "a statue", from *mujassam* مَجم "embodied": it is really a feminine agreeing with *sūrat*, etc., understood: مَمَا "an inclosure." This is also the "*h* of resemblance"; vide (b) (1).

(6) In such words as *shāḥāna* شاهنا "fit for a king (or kings)"; *mandāna* ماندنا, etc., the * is called by some native grammarians *hā-yi liyāqat* هَـي لِيَقَت "the *h* of fitness or suitability," and is supposed to be added to the noun in the plural (shāhān, etc.).

Āna آنا, however, occurs as a separate suffix, as in خرْضَانه "in a self-interested manner"; *dastāna* دستنا "glove": *sālāna* سالنا "yearly"; vide § 108.

(c) Further uses of mute * are:—

(1) To form the past participle, as: *rafta* رفت "gone" (pl. *raftagān* رفتگان "the departed, the dead"). This * is called *mukhtāśī-yi* مکتاشی "silent *h* of the passive participle."

When, however, the participle is past active, as: *shunīda guft* شنید گفت "having heard he replied," the * is called *mukhtāśī-yi* مکتاشی *a* "copulative *" and is considered equal to the conjunction و "and," as: *shunīd va guft* شنید و گفت.

(2) It is used to form the agent (a present participle) of the verb, as: *nabīsanda* نابیسند "writer" (also part. "writing") and is then called *hā-yi mukhtāśī-yi* هَـی مکتاشی "the silent *h* of agency."

(3) It is used to form the feminine of Arabic words, thus *malik* "king"; *malika* "Queen" (in Arabic malikah). This * is called *hā-yi tānīh* هَـی تَنیه.

Remark.—In Persian, this feminine * is considered a silent *h*, but not so in Arabic, thus مَلِك "malikat" (and malikah) Ar.

(4) To form the diminutive of nouns, vide § 96 (b) (3) and Remark.

Remark I.—The final mute * of a Persian word sometimes becomes ق in Arabic, thus پسته pista, P. "a pistachio-nut" is مَستقīf *justaq* in Arabic.

Remark II.—The final * is sometimes redundant, as in جَارِه kīna.

§ 99. The Suffixes بِن bān or 1 vān; رانه vāna; and 1 ūn and 2 vān.

(a) These suffixes are said to be a corruption of *mān* مان, contracted from *mānanda* مانند "remaining" (also "resembling").

They are more probably the Sanskrit suffix vān or wān, and are, according to Platts, in O. P. and Zend pāna.
(b) This suffix added to substantives forms substantives, as:—

1. *bāghān* (m.c.) "gardener"; *darvān* (m.c.) "porter"; *pāshān* (Persian) "sentry, watchman"; *shuturbān* (m.c.) "camel-man (in charge of camels)"; *sāya-bān* "a shelter (from sun, rain, etc.)"; (this last is usually written *sāya-bān*). *Gīrībān* "collar of a coat" (that which guards the neck)

(2) To nouns it forms adjectives, as: *mīhr-bān* "kind" (in m.c. *mīhrābān*).

(3) *Gardān* "the wheel of heaven"; *wūzhūn* "inverted"; *humāyūn* "fortunate." *Vān*, *vāna* (and *ān*), are also affixes forming substantives of relation, as: *parvāna* "moth (feather-like)"; *astarvāna*; *astarvan*, *satarvan*, etc. (lit. mule-like) "barren, a barren woman"; *pulvān* (bridge-like) the raised path or partition in a field."


(a) The Persian suffix *gār* گ is the old Persian suffix *kāra*, Sanskrit *kār*; it signifies "doer or maker," as: *khidmat-gār* "performer of service, attendant"; *parvārda-gār* "one who provides nourishment, i.e. God (also a king)"; *kām-gār* "successful"; *āmūz-gār* (m.c.) "teacher"; *rūz-gār* "time, etc."; *yād-gār* (in m.c. *yād-i-gār*) "souvenir"; *gunah-gār* or *gūnākār* "sinner"; *sāz-gār* also *sāz-kār* (class.) "agreeing with (of food, climate)."

Remark.—In *yād-gār* "memorial, souvenir," etc., the idea of agency is not marked.

In *rūz-gār* "time; fortune" it is even less prominent.

(b) *Gar* گ is a similar suffix, in Zend *kara* and in Sanskrit *kar*: it is probably connected with, or contracted from, *kār* کار, *gār* گار, etc.; vide (a). It has the signification of the English suffix -er. Examples: *zargar* "goldsmith (or a worker or maker in gold)"; *tavāngar* "rich"; *kār-gar* "one skilful in business; also taking effect (as of medicine, of an oration, etc.)"; *kįmiyā-gar* "an alchemist."

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1. Mīhr, P.: Sanskrit *mitr* or *mitra* or *mihira*. By affixing a *yā-yi masdar* or *yā-yi mushabahat*, vide § 97 (a) (1) we get further substantives, as: *shutur-bānī* "the work or office of camel-man"; *mīhrbānī* "kindness."

2. *Humā* همā or *humāy* همāی the Lammergeier or Ossifrage, a bird anciently revered.

3. All are connected with the verb *kardan*, P. "to do," Sanskrit *kartum*, and give the idea of actor or action.

4. Sometimes written as: *Kāfriyā-gar* کافریه-گار.
Remark I.—It should be noticed that gar generally signifies a maker, while gär is a performer.

Remark II.—By adding a formative ٠, the suffix gar is formed which signifies “art, business,” as: ḫikär-čhä-garä nami-däänd. In India bāwar-čhä-khàna-garä “the culinary art.”

If two words occur together, it is usual to add the suffix to the second only, as: Bābì u ٠ Šüfì-garä “the Babi and Sufi religions.”

(c) Kär “work” is another suffix sometimes interchangeable with gär.

Bad-kär “evil-doer”; jafä-kär “oppressor”; gunäh-kär “evil-doer, sinner”; taqṣîr-kär “one who has committed a fault.”

Possibly in āmūz-gar and käm-gär, etc., the suffix is substituted for kär.

§ 101. Ār, dār, dr, d är, āl.

(a) By cutting off the final َ of the Infinitive٠ and adding ār, verbal nouns are formed:

(1) Indicating action, as: gufäär “speech”; kirdär “works (as opposed to words)”; dīdär “seeing, sight.”

(2) This termination sometimes gives the sense of an agent, as: kharîdär (m.c.) “buyer”; firîfîtär “deceiver”; parasîdär “a worshipper (class.); a nurse (modern).”

(3) Occasionally this termination is found in concrete nouns, as: kushtär (m.c.) “anything killed (also slaughter); classically anything slain in sacrifice”; murdär “carrion, i.e. anything that has died of itself; also (m.c.) anything killed otherwise than with the orthodox Muslim rite.”

If, however, the suffix be added to both words, then the copulative َ must be pronounced va, as: bābî-garä va Šüfì-garä: vide also 97 (b) (3), foot-note (3). Similarly taqṣîr u gunäh-kär or taqṣîr-kär va gunäh-kär Taqṣîr kär γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ γ ω
(4) Some adjectives with a passive signification are formed by this suffix, as: giřītār "taken captive; arrested."

(5) Divār "wall" is said to be derived from dāv "stratum" and ār.

(b) Dār dar is the Imperative stem of dāshton "to have, to hold," and in compounds generally signifies "holder, keeper," as: pišhānīdār (pishāni) dar "fortunate"; āb-dār āb (m.c.) "a man who looks after tea, pipes, etc."; hiṣṣā-dār (class.) "share-holder."

It is also used in forming adjectives from nouns, as: pič-dār "twisted."

If the noun be a compound of two synonyms, the affix is added to the second noun only, as: pič u khām "twists," pič u khamdār "twisted": aql u hūš-dār "intelligent, etc."

Remark.—The Infinitive itself can be used as verbal noun, as: āmadan-i man "my coming"; vide § 115 (b).

The shortened infinitive can also be used as a verbal noun, as: kharīd u farūkht "buying and selling"; az guft-i ī man īn kār kardam "I did this at his instigation"; vide § 115 (j) (k).

(c) Āl āl is a relative suffix that forms substantives, as: āngal "claw; fork"; āngul "tail, after-part."

In zangāl "rust" (for zangār, the letters l and r being interchangeable) the termination appears to be redundant.

§ 102. The Turkish Affixes Ji, ḥiş, Bāsh - Tūsh or Dāsh

(a) The Turkish affix ḥiş affixed to a noun, forms a noun of the agent or a noun indicating possession; it occurs chiefly in modern Persian. Example:

qūsh-ḥis "falconer"; bandūq-ḥis "a musketeer"; shikār-ḥis "a shikāri"; qāṭīr-ḥis "a muleteer"; ẓība ḥis "a servant who prepares coffee."

In Persian this ḥis appears to be applied to professions only.

1 By ēmlā, dīv.
2 Abādīr ānār is a mule with saddle-bags fitted for a journey; lamp, tea-materials, pipe, etc., etc.: also called nahār-dār.
3 Or bā 'aql u hūsh.
4 Či has much the same signification as wāla in Urdu. In the Uighur dialect of Turkish (Kashghar and Yarkand), this suffix is added to the Future participle of Infinitive to signify the agent, and to a noun to signify possession, as: zakāt-či "custom's official."
5 The business of one servant, as guests are continually dropping in.
If the substantive end in ą, the ą is dropped, as: khizān-chī “treasurer”; mash‘al-chī “torch-bearer (in India dish-washer, scullion); parvānchī “one who writes parwānas, or Government orders, etc.”

After a soft letter like ن, chī َ in m.c. sometimes becomes َجī, as: būstānīji “a gardener”; miyānji میانجی “a mediator.” Possibly َجī instead of chī is commoner in Tehran owing to Turkish influence.

For the forms shikār-chī-gārī شکار چی‌گاری, qūsh-chī-gārī َ قوش چی‌گاری, etc., vide § 100 (b) Remark II.

(b) A few compounds are formed by the Turkish words bāsh “head,” and tāsh or dāsh “companion,” as: qizīl-bāsh (lit. red-headed) “a soldier; a Persian; Qizil-bāsh; etc., etc.”; yūl-dāsh “a guide”; beg-tāsh or khwāja-tāsh “fellow-servant.”

§ 103. Dān دان.

The affix dān دان signifies something that holds, or contains, a vessel, as: namak-dān نمک‌دان “a salt-cellar”; qalam-dān قلم‌دان (m.c.) “a pen-case”; khāk-dān خاک‌دان (m.c.) “the grave”; kumāj-dān کمچ‌دان 4 “a copper cooking-pot”; anfīya-dān انفی‌دان (m.c.) “snuff-box.”

Remark.—Compounds with the suffixes دار, دار and those mentioned hereafter that signify ‘place,’ as: بار-شین-گاز-زار-سئان-خانه-کاده (as in rūd-bār), etc., form ‘Persian compound nouns of place’ (اسم گنده مرکب).

In Arabic the ‘noun of time and place’ has special forms, as: maqtal مقتل “place of slaughter, a vital spot”; mashriq مشریق “the East” (time or place of rising); masjid مسجد “mosque.”

Those ‘nouns of place’ that signify ‘abounding in’ (formed by the suffixes زار زار, sār سار, bār بار, lākh لاخ-لاخ - are sometimes distinguished by the term اسمهای کروت "nouns of excess.”

Such words as ‘cursed’ are included under اسم مفعول اسم مفعول اصی.

§ 104. Zār زار, sār سار, stān ستان or istān استان, lākh لاخ, kada کدا, gāh گاه, ābād ًاباد, gard گرد, khāna خانه, shan شان, nā نا.

(a) The affix زار زار signifies abounding in, as:

(1) Namak zār نمک‌زار “salt-ground (where nothing grows)” ; shūra-zār

1 In Arabic معمال, but in Persian also معمال.

2 َجی is a Western Turkish form of chī.

3 A long box with a sliding drawer that contains pens, an inkpot, and scissors with specially-shaped handles, for cutting the paper. Some qalam-dāns قلم‌دان are beautifully painted and are very costly.

4 Originally used for baking a kind of bread in fat.

5 In Persian anfīya انفی without tashdid.

6 Compare حکمتی ‘skilful’; vide § 108 (a) Remark.
zär, etc.

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chashma-sdr علف زار "field of battle" (place of deeds); gul-sär گل زار (m.c.) "any garden."

(b) The affix sär سار has the same meaning, and forms substantives and adjectives, and denotes plenty, magnitude, similitude, or possession, as:

1) Kühīār "hilly"; chashma-săr چشمہ سار "a place full of springs"; sharm-săr شرم سار "full of shame."

Remark I.—Sang-sär kardan سنگسارت گردن "to stone a person."

Remark II.—In rukhsār رخسار "cheek," the termination appears merely to modify the word rukh "face (m.c.)."

(2) It also denotes "like." khāk-săr گاکسارت "like dust, base, low-born"; shāh-săr شاھسار "like a king, kingly."

(3) It is used for sar "head," as:—sag-sār سگ سار "dog-headed"; subk-sār "light-headed; also unburdened by luggage"; nigū-sār، or nigūn-sār نگو سار نگو سار "one who hangs the head from shame"; but in modern Persian only "inverted (= sar-nigūn)."

(c) The affix stan ستان or istan آستن signifies "place," and is derived from the Sanskrit sthān "place." The former is used after a substantive ending in a vowel and the latter after a consonant, as: bū-stan بستان "a garden (place of scent)"; Hindūstān هندوستان "India"; gulistān گلیستان "garden" (place of roses or flowers); gāristān گریستان "grave-yard"; Farangistān فرانگیستان "Europe."

In a few words the termination gives the idea of time, as: tā bistān تابستان "summer"; zamistān زمستان "winter"; bahāristān بہارستان "spring."

Remark.—As regards the termination an ān found in so many names, M. Chodzko writes:

"Quelques érudits persans m'ont assuré qu'anciennement le formatif du pluriel اَن، donnait aux mots primitifs le même sens géographique que leur stan; i.e. qui est très probable; car ān veut dire aussi: propriété de, appartenant à; ez ān hūd, de son propre avoir, de ce qui lui appartient. Examples:

hemādān nom d'une ville, ārdelān nom d’une province, āzār بیجان 
ghālān nom d’une province, māzenderān de même, āzār بیجان 

1 Chaman is an artificial lawn or any stretch of good grass or a meadow, etc., ‘alaf-zār علف زار a green spot covered with weeds and grass.
2 Kūhistān کوہستان means country with big mountains; kühīār سار "hilly."
3 With the formatives, khāk-sārی "humility."
4 Also Hind.
5 For the adverbial termination ān (bāmdādān بام دادان, nā-gūhān and rāstān راستان) (Afghan), etc. vide Adverbs.
azar-bijan de même, desht-i háverán, le desert de Háverán, doivent, suivant ces érudits, être traduits: les Hemed, les Ardels, les marais (jil), la contree dans la quelle (ender) il y a beaucoup de grands (maz) arbres ou des chênes (mazu), les adorateurs ou les enfants (big-bevé) du feu (âzer), les déserts de l’Occident (haver), etc.”

Remark.—In poetry istân is sometimes pronounced sitân, as: gulsitân

(d) The affix lâkh signifies “place,” or “numerous, copious,” as:—sang-lâkh (m.c.) “a stony place; rocky, stony”; div lâkh “a demon-haunted place.”

(e) Kada signifies “habitation, house,” and as the last number of a compound, “place,” as:—Atash-kada (m.c.) “temple of the Magi”; may-kada (m.c.) “a tavern”; mātam kada (class.) “house of mourning”; but-kada “an idol temple.”

Remark.—In kad-khuda “a married man, a householder”; kad-bānu “a housewife, a good manageress,” the prefix is an abbreviation of kada.

(f) Gāh (Sanskrit gātu) is an affix denoting:—

(1) “Place,” as:—Khwāb-gāh “room, also a cloth valise for bedding”; takht-gāh (m.c.) “an open-air platform for sitting on”; farūd-gāh (m.c.) “halting place”; nishīman-gāh (m.c.) “a seat”; ārām-gāh (m.c.) “a resting place.”

(2) “Time” as:—Shām-gāh “the evening time”; ān-gāh (m.c.) “then”; pasāngāh “after that”; bi-gāh “untimely, out of season.” Sukhan na-bāyad guft magar āngāh ki mašlaḥat bāshad (class. and modern) “Sukhan having a good time, said the bystander”; vide also § 116.

(g) The word ābād4 suffix to a noun denotes a city or place of abode, as: Bahārm-ābād (Bahram Town).

The adjective ābād is not used in forming compounds.

(h) The affix gird or gard, found in a few names of towns, appears to have a similar signification, as: Bahārm-gird: Yazdijurd (for Yazdigird).

In Dārāb-kard (near Shiraz), the suffix is perhaps a corruption.

1 Also sang-lâkha (m.c.) and sangistân (m.c.).
2 In m.c. mātam-khāna or mātam-sara or mātam sarāi or mātam Sarāi.
3 Gāh sometimes contracted into gāh āgāh: (not to be confounded with guh which means “human excrement”).
4 Ābād kardan: “to cultivate a place, or found a town”; ābādī: “cultivation; also the condition of being populous or inhabited.”
(i) \( \text{Khāna} \) "house" as a suffix has a somewhat similar meaning to \( \text{kūd} \) and \( \text{gāh} \) as: \( \text{kūr-khāna} \) "factory"; \( \text{rūd-khāna} \) properly "bed of a river"; and hence "a river." 1

(j) The suffix \( \text{shan} \) added to nouns, also forms a noun of place, as: \( \text{gul-shan} \) "a rose-garden or rose-bed." In \( \text{rawshan} \) (for \( \text{rawsan} \)) "window" it is a corruption.

(k) \( \text{Nā} \) (sometimes \( \text{nāy} \) (تای) is added to nouns or adjectives, as: \( \text{tang-nā} \) "a narrow place"; \( \text{tūz-nā} \) or \( \text{ūz-nāy} \) (class.) "the prominent part of the sword edge that does the work (lit. place of sharpness)"; \( \text{āb-nā} \) "strait."

In Indian Persian, this suffix is often written \( \text{nā} \).

Remark.—\( \text{Nā} \) is also added to some adjectives to form substantives of cognate meaning, as: \( \text{darāz-nā} \) (class.) "length."

§ 105. \( \text{Umand} \), \( \text{Wand} \), and \( \text{Mand} \)

(a) \( \text{Mand} \) is a suffix joined to nouns, generally to form adjectives, and signifies "possessor of, possessed of," as:

\( \text{Khiradmand} \) "possessed of wisdom, wise"; \( \text{aglmand} \) "intelligent"; \( \text{sūd-mand} \) "profitable"; \( \text{tanū-mand} \) "strong."

In \( \text{arjumand} \) (also \( \text{arjmand} \)) "noble," and \( \text{barūmand} \) "fertile, fruitful," the suffix is a form of \( \text{mand} \).

\( \text{Wand} \) is occasionally found for \( \text{mand} \), as in \( \text{khvīshā-wand} \) "kinsman"; \( \text{pūlād-wand} \) "hard (like steel)"; \( \text{khudā-wand} \) "master."

(b) \( \text{Nāk} \) added to substantives, forms an adjective of quality, as:

\( \text{gham-nāk} \) "sad"; \( \text{khawf-nāk} \) "frightful"; \( \text{khaṭar-nāk} \) "dangerous"; \( \text{dard-nāk} \) "painful."

(c) \( \text{Āk} \) is a termination used to form some substantives from verbs, as: \( \text{pūshāk} \) "raiment" from \( \text{pūsh} \); \( \text{khurāk} \) "food" from \( \text{khur} \); \( \text{sūzāk} \) "gonorrhoea."

Remark.—In \( \text{maghāk} \) "ditch; low place, etc.," from \( \text{māgh} \) "depth," and \( \text{tabāk} \) "fever," the termination, apparently the same, is termed a 'relative suffix' by native Grammarians; vide § 115 (c).

§ 106. \( \text{Bār} \) and \( \text{Yār} \)

(a) (1) The suffix \( \text{bār} \) signifies 'abounding in,' as: \( \text{zang-bār} \), i.e. \( \text{Zangībār} \) (‘abounding in blacks’); \( \text{rūd-bār} \) (class.) "channel of a river": \( \text{sang-bār} \) (old) "abounding in stones, stony."

1 There is hardly a river in Persia. Any dry 'nāla' that becomes a stream after rain, is called \( \text{rūd-khāna} \).

2 With the formative \( \text{Khiradmandi} \).
(2) Bār is also the root of Bar and signifies "raining, scattering," and is used to form compounds, as:—gawhar-bār "scattering pearls"; shakar-bār "raining sugar, mellifluous.

(3) Bār is also a substantive signifying "load," and is also used in compounds, as: pur-bār "fruitful (of fruit trees)"; sar-bār (m.c.) "a small extra load on a transport animal."

In a few adjectives, the suffix takes the form of yār.bār, as: bakhtyār "fortunate" (also bakht-āvar, bakht-var or bakhtīr, and bakht-mand); hūsh-yār "full of senses, intelligent."

§ 107. Āvar (contracted Ār); Var, and vār (vā); Gān; and Mān

(a) The affixes āvar, ār, and ā, which are used in forming adjectives from substantives, are from the verb ādūn "to bring" and signify "bringing, producing, or displaying," as:—dil-āvar "brave (displaying heart)"; zūr-āvar "strong (bringing strength)."

In sālār "chief," the suffix is the same, but contracted.

(b) Related to the above mentioned are vār and var: vār and var: these suffixes mean "endowed with, possessed of, full of," as:—dānīsh-var "learned"; ummīdāvar "hopeful; a candidate"; gūsh-vār (or gūsh-vāra) "a ear-ring (becoming or adorning the ear)"; shāh-vār "bifiting, or worthy of a king, kingly"; zarrā-vār "like an atom"; jān-vār "an animal (possessed of life)"; sukkān-var "eloquent"; nām-var "famous." In mushī-vāra "handful, the measure of a hand," the s is redundant.

In dilār (also dil-āvar) "brave," is another contraction of the same suffix.

Remark.—The suffix vār and vā is sometimes redundant, as: sazā-vār "worthy."

In ranjūr "sick," the suffix is perhaps the same as var.

(c) The suffix gān signifies similitude, as: khudāgān "a great lord; happy."

It also, like vār and vār, signifies "worthy of," as: rāyān "great" (for shāh-gān) "fit for a king"; bāzār-gān (for bāzār-gān) "merchant."

1 Gauhar-bāri gōshēri subs. with the formative ই.
2 In India generally, but vulgarly, hoshiyār.
3 With the formative ই, dil-āvāri.
4 All adjectives may be used as adverbs, but adjectives in vār and ānā are specially adverbal in their signification.
5 In India pronounced Khudā-e-gān; rā-e-gān, shā-e-gān, etc.
Dīhḡān  is the noun دباغن or دیه‌خان.

In گردگان "walnut" the suffix is perhaps a corruption of "like."

(a) Mān  "like," as:  ās-mān  "sky" (like a revolving "mill-stone"); mih-mān  "guest." In shādmān the suffix seems to mean "continuity":  shād or  شاد = "glad" (i.e. temporarily happy). Musalmān  is by some said to stand for muslim-mān, by others to be a corruption of the Persian pl. of muslim, and by others to be a corruption of the Arabic plural.

(b) (1) In یه and īn یه! are two more formative elements used for forming adjectives of relation (nisbat), as:—zarrīn  رنگ "golden, made of gold" from zar ژر gold; simīn  سیمین (m.c.) "made of silver"; pashmīn  پشمین, adj. "made of wool," or pashmīna  پشمینه, subs. "a woollen stuff";
pūstīn (adj.) "an Afghan sheep-skin coat"; pūstīna (m.c.) "made of skins"; pūšīn (adj.) "of former times"; dirīna (m.c.) "old, ancient; "golden" (rare) "of silver" (also noun "silver", also adjective and noun "silver").

Remark.—Adjectives formed by the terminations ādā sa, āna, etc., signifying "like," or by fām, qām, ġūn, etc. "colour," are classed as "nouns (adjectives) of similitude."

(2) The termination īn also denotes resemblance in colour, as: zumurradin, "emerald green"; zarrīn, "golden coloured"; bulūrin, "like crystal or made of crystal." It also forms superlatives.

Remark I.—From sangī "stone" comes sangīnī "heavy," but sangīnī "made of stone."

Remark II.—The suffix īn also forms the superlative degree, but in pūšīn and pašīn it seems to have a comparative sense.

It is also added to the cardinal numbers, as: avvalīn, vide § 48 (c).

(c) The suffix ān, like the suffix īn, is used to form relative adjectives and nouns as in biyābān, "desert" (from biyān, "end"); bāhān, "horse-saddle; camel-hump."

The suffix in pūšānī, "forehead" is probably formed from this ān.

This suffix is found in names, as: Íran, Iran and Tūrūn, Turan; Isfahān, Esfahan; Māhān (near Kerman).

In ābādān, "inhabited," it appears to be redundant.

In subhngān, bāmdadān, yagān, bahārān the suffix is adverbial.

In jāvīdān and jānān, it is adjectival.

(d) Ān ī joined to some substantives forms relative nouns, as: rim, (adj.) from rim, "pus, matter," etc.; jūshān, "coat of mail" from jūsh, "a ring (in a coat of mail, etc.)."

It is sometimes pleonastic, as: pādāsh for pādash; zībān for ziba; sun for sū, "side, direction"; lajchān for lajch, "thick-lipped, camel-lipped."
(e) According to native Grammarians a final r is added to some substantives for nisibat, as: angushtar  "ring" from angushit "finger"; lahār  "tavern" from lahār "wine."

(f) Native Grammarians give instances of final formative vāv (vāv-i jā'iliyyat) in pātu, pāl, from pat  "goat's hair, wool"; (pātā in India is a woollen stuff, but pātu in Persia "a blanket"); shāshū "shepherd"; jirāshū "piss-a-bed"; rishū "bearded": the last, however, is probably a corruption.

§ 109.  

Gin كَجَن, or Gin كَجِن.  

Gin كَجَن is a contraction of āgin كَجَن from āgāndan كَجَن "to fill"; gin كَجَن and āgin therefore signify "filled with." They are used as suffixes to nouns, to form possessive adjectives, as:—gīm-gin "full of grief, sorrowful"; khāshm-gin "angry"; sharm-gin "ashamed"; ambar-āgin "full of amber"; surma-gin "full of surma (or antimony for the eyelashes)"; khirad-āgin "wise."  

§ 110.  

The Formative  alif 1.  

(a) This inseparable suffix forms adjectives and participles from verbal roots, as, from dān دَان the root of dānstan دَانْتَسِن "to know", dānā دَانَا "learned"; gīyā  "goat's hair"; bīnā  "pea"; vide also § 70 (a).  

It is added to adjectives to form abstract nouns as: garmā "heat," sarma  "cold"; pahna  "breadth" (also pahna-  "woollen blanket").

Remark.—The following examples illustrate the forms that are included under the title of  3. "Irregular Present Participle," as distinguished from the  3. "the Real or the Regular Present Participle" in—andā دَانْدَا "knowing": ḥakmī  "skillful": khūdā "purchaser":  "thief" (Imp. rt.): ḍhā  "hearer of complaints":  "fond of learning":  "of little sense": ḍhār  "wise":  "servant":  "a wise man":  "pains":  "camel-man":  "king":  "a painful":  "rifleman":  "Lord":  "hard as steel":  "hero."

Under this head are also included such words as: jāmūs "spy":  "executioner":  "kind":  "shy":  "mischievous," etc. Also, of course, the Arabic Present Participle of the form فَاعِل, as:  "tyrant."

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1 Sharm-rū شرِم ر. "shy, bashful."
2 This verbal alif is called Alif-i  jā'iliyyat خَلَفَ نَعْلَايَث.
3 Many of these are also in class. "compound adjectives."
4 The "participle" is formed by adding an Impera. root to a noun is generally called
(b) Some adjectives expressing fullness and completeness are formed by inserting an *alif* between the two compounds, as: *lab-ā-lab* "lip to lip; also brimful"; *sar-ā-sar* "entirely"; *gūn-ā-gūn* "of many colours, variegated"; *sar-ā-pā* "from head to foot, cap-a-pie." Vide also § 140 (h) (5), (6), (7) and foot-note.

(c) Prefixed to some Persian words it signifies privation, as: *ajumbān* "motionless, fixed."

(d) *Alif* is used to form the vocative singular. When used to summon or to attract attention it is called *alif-i nida* "the alif of calling." When used in the vocative of distress, as in *darigraph* "alas!" it is called *alif-i nudba* "the alif of plaint."

For the different kinds of *alif*, vide § 2.

(e) *Bukhārā* is said to be derived from *bukhār* (Zand) "wisdom, learning," because of the learning that prevailed there. Some native grammarians style this final ā, *alif-i vasfiyyat* alif رفیق of, and give as further examples *zībā* زید and *gandā* گند; in these, however, the *alif* appears to be that of the participle [vide § 2, Remarks II].

§ 111. *Fām* فام, *Nām* نام, (Pām پام and Wām وام); *Gūn* گون; Charta چرخه.

(a) The suffix *fām* فام (rarely پام or وام) indicates "of the colour, form, or likeness of," and is affixed to both substantives and adjectives: *siyāh-fām* سیاه فام (m.c.) "blackish"; *laš-fām* لاش فام somewhat ruby-coloured; *nīl-fām* نیل فام "bluish"; *zumurrud-fām* زمرد فام "rather like the green hue of an emerald"; *kuhl-fām* کهر فام گو $= mišl-i surma) سمره.

Instead of *fām* فام, sometimes پام or وام is found, as: *sapīd-bām* سپید بام "whitish."

(b) *Gūn* گون signifies "colour, species, form, fashion, etc.," and in compounds "of the colour of": *lāla-gūn* لا لاه گون "poppy-coloured, scarlet"; *gul-gūn* گل گون "rose-coloured"; *gūn-ā-gūn* گون گوون "of various colours, also, of various sorts."

*Gūna-ash zard shuda* گن شار زرد شده "he's become pale (from sickness)."

(c) Charta چرخه, sometimes written charda چرخه and also jarta چارد, means "colour, hue," and occurs in a few compounds, as: *zard-charda* زرد چرخه and

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1 Syn. *lab-rīz* "overflowing," *lab bi-lab* "lip to lip."
2 Or *sar bi-sar*: *sar* سر "over my income and expenditure are equal."
3 Syn. *rang-rang*.
4 In Persian *j* and *p* are often interchangeable: *pill* or *fil" elephant "*; *sa-pida* سپید "white"; *pām* or *wām* are not used in modern Persian as suffixes; but *sām* or *pām* (m.c.) "debt."
5 *Kuhl* or *sir-ra* "antimony, collyrium."
6 *Gulā-gūn* گلگون "various coloured flowers"; *kutub-ī gūn-ā-gūn* کتوب گون گوون "books by various authors"; *mursā-i bā-parhā-γi gūn-ā-gūn* مرسی یا پرها گون گوون (m.c.) "I saw a bird of many colours."
**āsa, etc.**

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**zard-charṭa** (old) "yellow coloured" (not used of people). According to some grammarians this affix is found only in the word siyāḥ-charṭa.

(d) **Rang** is also used, as: *gul-rang* گل رنگ, *sabzā-rang* گل رنگ, etc., vide § 112 (f).

(e) In old Persian *dis* دیس and *diza* دیزة are also found for *dis*, as: *hab-dis* دیس, "night-coloured, black"; "the name of Khusrau’s horse."

These suffixes are now obsolete.

§ 112. *Āsā* آسا, *Sā* سا; *Sān* سان; *Vash* وش, etc.; *Das* داس, *Dis* دیس; *Vand* وند.

(a) *Sā* and *āsā* آسا are affixes signifying "like," as: *mushkh-āsā* مسیحی "scented like musk"; *amanār-sā* عمانی "resembling amber (in scent)"; *sihr-sā* سحری "like magic"; *mard-āsā* مرد "like a man, manly."

Remark.—These suffixes must not be confounded with *sā* سا from *sāyādān* ساین "to rub," and *āsā* آسا from *āsudān* آسودان (m.c. intr.) "to be satisfied, refreshed, etc.," both of which also occur in compounds, as: *jahān* (or *jabin*) جذب "دیدن سا or جبہ سا" "rubbing the forehead on the ground, making a profound reverence"; *rūḥ-āsā* روح آسا "soothing the mind."

(b) *sān* سان has the same significance as the suffix *āsā* or *sā*، and is probably akin to the Sanskrit *samān* and the Hindi *śā*. Examples: *shir-sān* شیر "like a lion"; *sham-t-sān* شام "like a candle"; *khurshid-sān* خورشید "like the sun" (also *khurshid-wār* خورشید وار); *yak-sān* یَک " alike."

Remark.—*Sān* سان sometimes stands for *istān* استان, as: *khārsān* خارسان (class.) for *khāristān* خارستان (m.c.) "a thorny place."

In modern Persian *sān-i qushūn* دیدن "to review an army"); *imrūz sābāzhā sān dōdand* دیدن "imrūz صبازها دیدند," or *aszān gūaszānd* دیدن "the troops were reviewed."

(c) (1) *Vash* وش (pash پش or *fash* فش; obsolete), is an affix signifying "like," as: *māh-vash* ماه "like; māh-sā* "like me"; *duv kā sā* "like a demon ").

1 Probably connected with the Hindi *sā* (kūlā-sā "black-looking"); *mujh-sā* "like me"; *duv kā sā* "like a demon ").

2 In modern Persian *ānāda kardan* and *āsūda shudan* آسوده کردن and *āsūda shudan* آسوده کردن.

3 In modern Persian *ānāda kardan* and *āsūda shudan* آسوده کردن and *āsūda shudan* آسوده کردن.

*Sān* سان is Eastern Turkish: in Uighur it signifies the total (in number). The *Qazzaq* use *sān* سان for either ten or a hundred millions (the author is uncertain which).
(2) In place of vash and pash (but not in modern Persian), as: shāh-fash "like a Shah"; sarv-pash "like a cypress."

Native Grammars also give the form bas, as: shīr-bas "like a tiger."

(d) Das đīs and dīs đīs are also suffixes signifying "like," which are used to form adjectives, as: khurdis خریس "like the sun"; māh-dīs ماه دیس "like the moon"; das đīs đīs has the same signification as dīs đīs, but is very rarely used.

Remark.—The Zardushtis sometimes write Khudā bi das va damān ast خدای دیس و دمای است "God is eternal."

(e) Vand وند "like," as: Khudā-vand خدای وند "like God, lord, possessor"; hence by contraction khāvand خوایند "master, husband"; pūlād-vand پولاد وند "hard as steel, also the name of a hero."

This suffix is also used for mand مند "possessed of," as: dawlat-vand دولت وند = dawlat-mand دولت ماند.

Remark I.—The word óavand "furniture," especially "kitchen furniture (as pots and pans)", appears to be derived from āb آب "water," and vand وند (old) "experiment; labour; praise; vessel; vase; cup."

Remark II.—These nouns and adjectives of similitude, formed by the suffixes əsə vash, sār سار, āna آنا, gūn گون, vand وند, mān مان, etc., are styled اسم تشیعه.

Remark III.—Kirdār کیردار is also used to form adjectives of resemblance: farishta-kirdār "like an angel."

§ 113. The Suffix um ١ا١.

The termination ١ا١ added to the cardinal numbers forms the ordinals, as: chahār-um چهارم "fourth"; bist-uhaftum بیست و هفتم "the twenty-seventh."

Note that in a compound number the termination is added to the last only.

§ 114. The Termination -ish ١ش.

This termination added to the Imperative root forms abstract nouns, as: dānish دانش "knowledge" from dānistan دانستن "to know"; binīsh بینیش (m.c.) "sight" from didan (root bin) "to see"; jūshish جوشش (m.c.) "boiling"; āzāyish آژایش (m.c.) "proving"; ārāyish آرایش (m.c.) "adornment"; nikūshish نکوشش (m.c.) "reproaching, blaming," also sar-ʻanīsh سرزانیش (m.c.).

1 Called shīn-i mašdāri شین مصدراً, or shīn-i mašdar. Radical š as in the word شیش is called shīn-i ʻagī شیش اصلاً.
CHAPTER XII.

§ 115. Verbal Nouns, and Nouns and Adjectives derived from Verbs.

(a) The Imperative root of the verb is sometimes a substantive, as from *sūkhtan* (tr. and intr.) "to burn", *sūz* (m.c.) "burning, inflammation"; *ranjidan* رنجدندن "to be grieved", *ranj* رنچ "grief"; *bidih u bistān-i man* بیده و بستان من "my expenditure and my income"; *bidih-kār* (m.c.) "debtor"; *bistān-kār* (m.c.) "creditor."

(b) A few of the verbs ending in *udan* form substantives ending in *an*, as: *farmān* فرمان "an order" from *farmudan*; *paymān* پیمان "promise" from *paymūdan* "to measure; to travel."

Remark.—*Āsān* آسان, however, is an adjective "easy" (from *āsūdan*).

(c) A few nouns are formed by adding *āk* to the imperative stem, as: *suzak* "gonorrhoea," vide § 105 (d).

(d) For nouns derived from verbs and terminating in silent *k*, vide § 98 (b) (2).

(e) Some nouns, generally compounds, are formed by adding a *yā*, or hamza and *yā*, to the Imperative stem, as: *had-gūr* بِد گور "debt"; *rakht-shīr* بَه رخت شیر "revenue of a district"; *bidīh* (m.c.) "debt"; *bidīhi* (m.c.) "revenue of a district"; *shīnāvī* "power of hearing"; *gūy* گوی (obs.), vide § 97 (1).

In *bīnārī* بینالی the termination is added to the verbal adjective بینا.

For *jahāndārī* "sovereignty," vide § 97 (a) (1).

(j) For *īsh* added to the Imperative stem, as: *ājarīnīsh* اَجَرَیَنیش "creation" from *āfrīdan*, vide § 114.

(g) For verbal nouns in *ār* آر as: *didār* دیدار "seeing," vide § 101 (a) (1).

(h) The Infinitive alone, affirmative or negative, can be used as a noun, as: az dād u faryād kardan hīch fāzīda-i nīst از داد و فریاد کردن هیچ فایده‌ی نیست (m.c.) "there is no use in screaming and crying out"; az nā guftan-i in 'harf khaylī pashīmān-am از نا گفتن این حرف خیلی پشیمان "I am very sorry I did not mention this."

In bar mā tākhtan āvurdand بر ما تاختن "they charged us," the Infinitive is used as an object.

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1 *Sūcīsh* سوچیش is commoner.
2 *Bistān* for *bisūn*.
3 Arabic broken plural *faramān* فرمان. *Farmān* has become anglicized under the guises *firmaun*, *firmand*, *phirmaun*, etc., etc.
4 Or *fā'īda* (without *y* of unity).
5 In modern Persian *š* is often prefixed instead of *l*, vide (q).
Poetically, and sometimes in m.c., this Infinitive can be used in the plural, as:

Az paridhand-ya rang u az tapidhand-ya diil
'Ashiq-i biicha ra har jii hast rusva mi-shavad.

"By his changings of colour, and the beatings of his heart,
The wretched lover compromises himself wherever he is."

In amidan-ha wa raftan-ha yi mi sharman na-kard.
(m.c.) "these comings and goings of ours produced no result"; but it would be better to substitute here amid u raft-i biyar for the plural Infinitive: guh-khurdan-ha is a common expression in m.c.

(i) For compound nouns formed from the Imperative stem by affixing y, vide § 97 (a) (1). Further examples:

From "to smell" comes ba'y bu'o 'scent'; from roo'i 'grow' 'growings'; from ru'y 'mourn', mii'y 'washing, etc.'; ra'kht-shu'y 'washing clothes': the act or state of being a washerwoman."

(j) It was stated in (a) that the Imperative root is sometimes a noun. Similarly the Preterite stem (or shortened Infinitive) is sometimes a noun, as: sar-nivast 'ser-rast' 1 "destiny"; guzasht kardan 2 "to pardon, let off"; ra'kht 3 'the casting; form'; diilu b'azid 4 "visiting and returning visits"; vide also § 116 (j).

(k) Sometimes the Preterite stems or shortened Infinitives of two verbs, with or without the copula, are used as a substantive, as: diil u sitad 5 'commercial transactions'; kharid u faru:kht 6 'commerce'; amid u shud, or amid u raft, or in m.c. also raft u amid 7 'he has extensive dealings.'

1 Lawh-i Mahfuz "the Preserved Tablet," on which the decrees (ser-nivast)
of God regarding men are recorded. In the Qur'an the term is used for the Qur'an itself. The law tables of Moses are called alwah.
2 B'azid can be used alone (for the return visit), but not diil: bi-didan-i u raftam (m.c.) not diil "I went to visit him."
3 Compare Hindi len den.
4 Or kharid faru:kht; also kharid u faru:sh (m.c).
5 Qis u qal "noise of taking" is somewhat similar; qila Ar. "it was said" and qal, Ar. "he said," are coupled by the Persian conjunction u (in Arabic wa): vide § 116 (c) Remark on doubled words.
(l) Sometimes both stems of the same verb are used to form a noun with or without the copula و, as: guft-u-gū ، or guft u ġū، or guft-gū، or guft-u shūni'd، 'vide' (k) 'conversation': just-ġū orjust u jū جست و جو.

This form, also, can have the usual plural.

(m) Sometimes in modern Persian two Imperatives of different verbs are used, as: bi-gir u bi-kush، bēgir و نکش، subs. (m.c.) (seize and kill) 'arresting'; bi-gir u bizan، بُگیر و بِزن (rare) (seize and beat) 'tumult, noise,' or gir u dār، دار گیر و دار or dār-gir، 'tumult, confusion, trouble'; bi-gir u bi-band، بگیر و بند (m.c.) 'tumult.'

(n) Sometimes the Imperative stems alone are used, as: gir u dār (m.c.) 'tumult': vide (m); tak-ā-pū١ (m.c.) 'searching'; tak-ā-daw نکادو 'running.'

(o) Sometimes the Imperative stem of the same verb is repeated، as: kash-ma-kash، کش مکش 'pulling different ways; also quarrelling' (kash ma-kash dāštān): bi-kush u bi-kush، بکش و نکش (m.c.) 'fighting, rowing (crying 'kill and kill')'; kash-ā-kash، kاشکاش (m.c.) 'a struggling'; kashā-kashi، کشکاش (old) 'allurement, attracting' (kashish، subs. m.c. 'attracting').

(p) For the Noun of Agency farāshanda، دو رویه دو 'seller'; گی-یاندا، گی-یاندا، 'speaker,' etc.; vide § 43 (r), and:

سازاندایی کری موردا و زیندا توئی
Daranda-yi in charkh-i paraganda tuī.

'Who framed the lots of quick and dead but Thou?
Who turns the troublous wheel of heaven but Thou'?

(0. K. 471 Whin.).

(q) The suffix ی added to an Infinitive (as kardani، pl. kardani-hā) forms nouns and adjectives. Examples: in zurūf rīkhtanī passenger است (vulg.) 'these vessels have been cast'؛ in rang puķkhtanī، na shustanī in rang هنگ نا شستنی (vulg.) 'this has been coloured by boiling not merely dipping'; in sūkhtanī، است (m.c.) 'this is for burning'; khurdanī-hā، خوردنها (m.c.) 'food, eatables'; Masīh dar dunyā āmadanī būd مسیح در دنیا آمادنی بود (m.c.) 'Christ had to come into the world'; in khāna kharāb-shudanī， na-dārad مان گاج که در تاشش داده سگ زیور، آمادگا باشد
Masīh būyad ki dar kashākash dahr
Sang-i zīrin-i āsyā būshad.

1 This alif is called ali-i 'atf. Also tak u pūy.

2 For force of repetition, vide 'doubled words.'
The negative is formed by prefixed nā as: nā-guftani (m.c.) "unfit to be uttered"; nā-shundanā-hā (m.c.) "things unfit to be heard"; vide also § 116 (m).

In modern Persian, however, nā can be substituted, as:

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In modern Persian, however, nā can be substituted, as:—

(r) The Past Participle, Persian or Arabic, can stand for a noun, as:

Vide also Example in (p).

Guzashtagān or murdagān /guzaštāgān/ or /murdagān/ "the dead"; vide also § 43 (r).

(Muḥarramāt "things forbidden; black clothes"); maḥṣūrin "the besieged"; manzūr (m.c.) "aim; objection, view, intention"; maktūb "written; a letter"; al-maktūb "Holy Writ."

Remark.—Persian nouns derived from verbs are called اسم مصدر تركيبي "compound verbal nouns," or حامل مصدر (or حامل مصدر) as opposed to the real Infinitive when used as a noun, which is then styled اسم مصدر إسلي، or اسم مصدر حقيقي.

1 In original zamāna زمان perhaps a misprint for zamān-زمان.
2 Note continuative Imperative.
3 Kam, negative; not "less", but "not."
The Past Participle, however (used as a noun), is not called hāsil-i masdar.

A few Persian nouns of instrument (اسم آله) are by some grammarians included in the hāsil-i masdar, as: bāmehā 'a cup, a measure' and āstār 'a razor,' but this seems to be an error.

**COMPOUND WORDS.**


(a) Persian abounds in compound words chiefly substantives and adjectives.

Compound substantives are formed as follows:—

(b) A compound noun analogous to such English compound as cart-horse, is formed by the juxta-position of two nouns (in the English order) without izafat, as: ruz-nāma 'newspaper'; diāry; account of daily expenditure'; jahān-panāh 'Asylum of the World (in addressing the Shah in writing or speaking)'; āsh-paz khāna (m.c.) 'cook-house'; shab-khūn (class.) 'night attack'; barf āb 'snow-water from the hills'; shutur-murgh 'Ostrich'; gul-barg (poet.) 'rose-petal'; but gul-i barg (m.c.) 'any non-flowering plant with coloured or variegated leaves'; khāvar-zamin (class.) (or maskrig-zamin) 'the Orient'; gharg-āb 'deep water': miyān-pācha 'a certain portion of the breeches'; tah-jur'ah 'dregs'.

This compound is styled murakkab-i mazī (مرکب مزی).  

Remark I.—In some Arabic-Persian compounds the second part of the compound is tautological, as: sahār-gāh مسجد گاه (m.c.) 'morning,' also sahār-gāhān مسجد گاهان (mod.) 'a stage, halting place'; maktab-khāna مکتوب خانه 'school'; maskrig-zamin مشترق زمین (m.c.) 'the East, Eastern Countries'; matbā' khāna مطبخ خانه (m.c.) 'printing

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1 Adjectives are also formed by two nouns, as: bokht-gār ' fortunate; rich'; kishār-dil. Vide § 44 (b) (3).

2 The words ikhbar and akhbar are also occasionally used for 'newspaper.'

3 Āsh-paz پژ 'a cook.' In India a cook is called bawar-chī (from bawar, subs. and adj., and the T. affix chī), i.e. 'a person to be trusted': originally an officer whose duty it was to taste the chief's food, perhaps to prove that it was not poisoned: bawar-chī khāna باورچی خانه (India) 'cook-house'; bawar-chī-gārī (India) 'the culinary art.'

4 Better shāb-i khūn (m.c.), also used by Firdawsi.

5 But āb-i bawār 'iced water' (cooled by snow).

6 But tah-i āb 'the bottom of the water.'

7 Amongst Indian Grammarians incorrectly مرف امغزاجی.
house’; ma‘bad-gāḥ ماعبد (m.c.) ‘any place of worship’; mawīd-gāḥ موعبد (m.c.) ‘appointed place of any meeting, rendezvous.’

In a few compounds an adjective is prefixed to a noun, as: bad-bū وبدبو ‘stench’ (also adj.); khusk-sāl خخش سال ‘a famine year (a year of drought)’; safīd-rīsh سفيد ريش (subs. and adj.) ‘grey bearded; an old man.’

Remark II.—Such compounds as khwāb-gāḥ خواب گاه, etc., have already been mentioned in Derivation of Words, vide § 99 (a) and (b), § 100, § 101 (b), § 102, § 103, § 104.

Remark III.—Many compounds are formed with sar سر, as: sar-chashma سرحشمة ‘a spring of water,’ vide § 117 III (a) (4).

(c) Two substantives of the same signification joined by the copula, form a copulative compound noun, as: marz u būm مرز و بوم (m.c.) ‘empire, country’; marz u kishvar مرز و کشور (class.) = marz u būm (mod.); tāb u tab تاب و تاب ‘heat’; pīch u tāb پیچ و تاب ‘writhing’; nashv u namā خاور و خس ‘growing (i.e. growing and increasing)’; khār u khas خار و خس ‘thorns’; dād u bi-dād ‘crying for help’ (shouting justice and injustice).

Remark.—In qīl u qāl قول و قول the two portions of the compound are Arabic, lit. qīl ‘it was said’ and qāl ‘he said.’

(d) Also two substantives of different significations may be joined either by Vāv-i ‘After or by an alif, as: āb u hawā ‘climate (water and air 8 )’; sayr u shikār سیر و شکار ‘an outing and hunting’; zanā shāh زنآ شاه ‘wedlock’ from zan زن ‘wife’ and shāy شی ‘husband’; in ādam misl-i dīv u dad (m.c.) ‘this man like a beast.’

In khīr u pīr خیر و پیر (m.c.) ‘odds and ends, small belongings,’ the words have separately no signification. Zūr u shūr زور و شور ‘noise and tumult’ (of a waterfall, river, or of attacking soldiers entering a city, etc.). Often the second word is a ‘meaningless appositive’ 6 (tābi‘-i muhmal تابی معمل تاب و شار as: shūr u shār زور و شور = zūr u shūr شور و شور ‘the ups and downs’

1 from Ar. 2 نشو.
2 Compare also shākh dar shākh (adj.) ‘intertwined.’
3 Easterns attribute good or ill-health to either the water or air of a place. Hava can be used alone for ‘climate’; āb alone generally means literally that the water of a place is good or bad.
4 A Persian gentleman’s shikār شکار is a sort of picnic.
5 For such compounds as takū-pū کاک پو ‘synonym.’
6 By some Persians considered a radija راضیه 'symptom.'
and "bitter and sweet" (of the world). In ژیر ژیر کاردن "to make topsy-turvy," the words ژیر ژیر are in reality nouns used ordinarily as prepositions.

In نست ی نابود کاردن "to annihilate" (to make 'is not' and 'was not') the two portions of the compound are verbs used as substantives.

**Remark II.**—The compound may consist of two Arabic words, as: akl ژیر shrub "eating and drinking; meat and drink"; ژیر و فنقو "ordering of affairs" [ژیر "closing a fissure, mending", and فنقو "cleaving, rending"]. For ژیر-ژیر, vide (c) Remark.

(e) The contracted Infinitives of two different verbs, or the contracted Infinitive of a verb combined with the Imperative root of the same verb, together form such compound substantives as: ژیرم و رنفت ژیرم ژیرم; ژیر و ژیرم; ژیر و ژیرم; vide § 115 (k) and (l).

(f) For a compound noun formed from two Imperatives or Imperative stems, vide § 115 (m) (n) and (o).

(g) A Numeral or an adjective, with a substantive, form a compound noun, as: — ژیر-پاهر سیبر "the afternoon"; ژیر-شونگا "Sunday"; ژیر-پا "a quadruped"; ژیر-پاش "چهار فصل" (m.c.) "summer-house; (open on all four sides)."

From adjectives similarly formed [vide § 98 (b) (4)], the final formative ئیس is for nouns changed into ژیر, as: ژیرنام سالی "the state of being fifty years old."

Examples of an adjective and substantive: — ژیرکه-ژیر "rouge"; ژیراد-ژیر "a liquid-white for the face."

(h) Substantives are also compounded from an Imperative root preceded by a noun (or an adverb or a preposition), as: — ژیر-پاژیر "cook"; ژیر-زنی "archer"; ژیر-زوا "a present given to the bride by the bridgegroom to induce her to show her face (for the first time)"; ژیردوز "a cobbler, who patches shoes."

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1 Also ژیر-پایا ژیر "bedstead."
2 ژیر in ژیرنام سالی می‌تارنام ژیر-ژیر داسک ژیر فارسک بی‌پی‌یدا بی‌ریام دروین ژیرنام سالی می‌تارنام ژیر-ژیر داسک ژیر فارسک بی‌پی‌یدا بی‌ریام (m.c.) "in spite of my fifty years I can walk more than ten farsaks a day."
3 ژیر-پاژیر "the office or business of cook"; ژیر-زا ژیر "archery."
4 The Afghans call the first wife "my father’s wife," i.e. the wife married to please the father: the second wife they choose for themselves. In Persia, girls generally manage to get a secret view of their intended, and often flatly refuse to accept him. Ditto with the men. The Persi women are not in ژیر-بذ، they are ژیر-بذ.
5 ژیر-دوز "a shoemaker."
In *pīsh-kash* ("present, gift"), *pīsh* is a noun used as a preposition: *dast-band* "bracelet"; *pas-andāz* "savings"; *pīsh-khīz* "servant" (also adj.).

Remark.—In *zar-bāft* فرقة, the corruption of *zar-bāfta*, the verbal is not the Imperative stem.

(j) A few compound nouns are formed by adding the Present Participle in ān to a noun, as:—*khil'at-pīshān* خلعت پرشان a place outside big cities where the recipient of a robe of honour from the Shah advances to meet it and be invested: *barg-rizān* برگ ریزان "autumn"; *āb rizān* آب ریزان a fête observed by Zardushtis and Armenians, in which water is thrown.

Remark I.—*Sina-sūzān* (m.c.) adj. "running fast".

Remark II.—A Persian 'noun of instrument' (اسم آم) is generally a compound, as: *pīsh* "penknife"; *band-bizān* "fan": *dast-māl* "handkerchief," but in Arabic there are special forms, as: *mistāh* "key": *mibrad* "file"; vide Notes on Arabic Grammar.

(j) A few compound nouns are formed by suffixing the contracted Infinitive or Preterite root to a substantive or adverb, as:

1. *Qarār-dād* "arrangement, engagement"; *sar-guzāsh* "adventures"; *yād-dāsh* "memorandum"; *chashm-dāsh* "expectation of favours."

This form can take the usual plural, vide also § 115 (j).

2. *Bāz-dīd* "return visit"; *bāz-khūwāst* "calling to account, retribution; demanding reasons for action taken"; *bāz-dāsh* "hinderering"; *bāz yāft* (k.) "to recover from (a person)"; *pīsh rafīt dāshān or kardan* "to progress, improve"; *pīsh-nihād* "custom."

(k) (1) A preposition (or adverb) and a substantive may combine to form a compound noun, as: *pīsh khidmat* پیش خدمت (m.c.) "a servant"; *pīsh khāna* پیش خانه (m.c.) that portion of a camp sent on ahead to be ready on arrival; *pīsh-dāman* پیش دامن "apron"; *ham-rāh* همراه "fellow-traveller."

(2) Also a preposition and Imperative root as: *pīsh-khūpān* پیش خروان "one who announces the arrivals of guests; a leader in religious recitations."; *pīsh-ras* پیش رس "first-fruits."

(3) Also a preposition and the contracted Infinitives, as: *pīsh-dād* پیش داد (class.) "a law-giver"; *pīsh-khūpurd* پیش خوردن (rare) "an early and light breakfast"; *pīsh-khūr* پیش خور "leavings."

(l) An adjective prefixed to an Imperative root may form a noun, as:
**COMPOUND SUBSTANTIVES.**

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Also, a la-uba vide ma-hazar-i dur-bash laytula'all an kun~wa-kun ghulam-i ria-shunidam na-shumdan aqa-si "field-"

Remark I.—Adjectives are also formed in this manner, as: bārisk-bin Barīk Bīn "looking into details: also, particular about trifles (m.c.)."

The two last examples in (1) may also be adjectives.

Remark II.—In dūr-bāsh-kun (m.c.) a man who clears the way for a personage, a man who cries 'dūr-bāsh,' an adjective is prefixed to two Imperative stems: dūr-bāsh kardan (m.c.) "to clear the way"; dūr-bāsh drar subs. (class.) "a baton for clearing the way."

(m) An Infinitive or a Future Gerundive preceded by nā may form a noun, as: nā-shunidān Našidān "the non-hearing": rāst nā-guṭtanāhā (m.c.) "tellings of untruths = dūrūgh-guṭtanā (m.c.); nā-shunidānī Našidānī (m.c.), pl. nā-shunidānī-hā Našidānī-hā "things unfit to be heard"; vide also § 115 (h) and (g).

(n) Many adjectives are used substantively. Compounds like pidar-sūkhtā (m.c.) "blackguard," etc., etc., are treated under the head of Compound Adjectives. Shāh-zāda "Prince" is a substantive. Vide § 44 (b) (6).

(o) Sometimes a phrase is used as a substantive, as: dar-bi-dar Daridar "a mendicant" (lit. from door to door); khāna bi-dūsh (m.c.) "any wandering tribe, such as the Gypsies, etc. (lit. house on shoulder)"; halqa bi-gūsh 8 "slave (lit. ring in the ear)"; kun-ma-kun Kun Ma-Kun (lit. "do and don't do") "hesitating; also a commander; also orders."

Such phrases can also be treated as adjectives and joined to a substantive by the izāfat, as: ghulām-i halqa bi-gūsh "bond-slave."

(p) In modern Persian there are a few Turkish compounds, confined to titles or offices. These, however, present no difficulty.

In Turkish lar is the plural termination, and i (after a vowel si) is the 3rd Person affixed possessive pronoun "his," as: daryā beg-i Daryā Beg "lord of the sea (a title)" [lit. the sea,-his lord]; beglar beg-i (title) lit. "Chief of Chiefs" (in certain districts = Mayor); Ḣishīk āqā-sī bāsh (modern) "chief usher" (apparently from Ḣishīk "a door, gate"; āqā-sī "its master," and bāsh-bāsh "its head."

(q) A few Arabic phrases are treated as substantives, as: mā hazar (m.c.) "pot-luck or anything prepared in haste, (lit.) that what is, or whatever is, present"; mū-hazar Māhasūrī (with yā-yi tankīr Yāi Tankīr); lū-ubā lū Ebari lū lit. "I don't care"; layt u la't all Ali "pravagination, procrastination".

1 Zara-bin  "microscope or magnifying glass."

2 Pl. pida sūkhtā-hā Pīdar Soḵtanā-hā.

3 No izāfat: if the izāfat ( ) were inserted after halqa, it might be mistaken for the  of unity.
COMPUND SUBSTANTIVES.

(lit. layt* Ar. "would that" and la'all* "perhaps," saying "would that and perhaps").

Az hasti yi khwíshtan bi-kulli rasta
Payvasta bi-mihràb-i alast-im imrûz.
"I am become beside myself, and rest
In that pure temple, " Am Not I Your Lord?"

(O. K. 272 Whin.)

Alast in Arabic signifies "Am I not?" and in the Qur'ân occurs the phrase Allah, hence in Persian rûz-i alast the day of the 'original Covenant of God with man'

Sânî'-i kun fa-yakûn "the Creator" (lit. the maker of 'be and it will be').

Má-jarâ Pers. "an event" (for Ar. ماجر "what happened").

Kun fa-kân "the Creation" (lit. "be and it was"—the words used by God at the Creation); Málik-i kun fa-kân "the Creator."

(r) Also a Persian phrase may sometimes be considered a compound substantive, as: hâlâ wa yak sâ'at-i dîgar mi-kunad (m.c.) = imrûz u fardâ mi-kunad (m.c.) "he is procrastinating."

1 Before the creation of this world.
CHAPTER XIII.

SYNTAX.

§ 117. On the use and omission of the izāfat.

Something has already been said about the use, the pronunciation, and the forms of the izāfat in § 43.

Though omitted in writing (being a short vowel), it cannot be omitted in speaking.

I.—Cases in which the izāfat must be inserted.

(a) The izāfat is, in Persia but not in India, always inserted between the proper name of a person and his profession, or between the title and profession, as: Muḥammad Khān-i tājir, na Muḥammad Khān-i saqāt-farūsh (vulg. na-ki ḥak); "Muḥammad Khan the merchant—not Muḥammad Khan the grocer’’; Dabīr-s-Saltana-yi Vazīr “the Dabīr-us-Saltana, the Vazīr” (but Dabīr-s-Saltana Vazīr-i Kirmān “the Dabīr-us-Saltana, the Vazīr of Kirman’’); Muṭayyid-i-Islām-i Muḍīr “Muṭayyid the M. of Islam, the Editor.”

(b) The izāfat is always inserted after a proper name followed by the territorial or tribal designation; thus, Hājī Āqā-yi Shīrāzī “Hājī Agha of Shiraz”; Ḥātim-i Ṭāḥī “Ḥātim of the tribe of Ṭay”; Ḥasan-i Balūch 4 "Ḥasan the Baluch’’; Ḥasan-i Afshār "Ḥasan the Afshar.”

The izāfat also couples the proper name and a nickname, or a descriptive epithet, as: Bahrām-i Gūr (not Bahrām Gūr); Iskandar-i Zu’l Qarnayn “Alexander the Great (lit. the two-horned)” ; Īsā-yi Masīḥ ‘Īsā-yi Masīḥ “Jesus Christ”; Mūsā-yi Payghambar 5 "Mūsā the Prophet Moses.”

1 The izāfat has three forms  ;  (after the weak consonants  and  ); and  after silent  : after  it is either  or  . When its form, expressed or understood, is , it is pronounced like short  or  , as in “bid” and “bed”; in other cases like  .

2 Note the Persian adjective where we use a substantive in the genitive case.

3 Ṭā’i is a relative adjective.

4 Balūch and Afshār are to be considered adjectives. The latter word is also Afshārī, as an adjective, qāl-yi Afshārī (not Afshār) “an Afshari carpet.”
(c) The words country, kingdom, city, river, etc., are coupled to their names by the izafat, as: Mulk-i Írán “the country of Persia”; shahr-i Kirmān “the city of Kirman”; darakht-i bīd “the willow tree”; gul-i nastaran “the white nastaran rose, sweet-briar”; rūd-i Nil “the river Nile”; murgh-i humāy “the bird (known as) Humāy.” As the last two examples show, the izafat is sometimes used between two nouns that in English are in apposition.

(d) The izafat is also used in the titles of books, as: Kitāb-i makr-i zanān “the Book of (or on) the Wiles of Woman”; kitāb-i Gulistān-i Sa‘dī “the Book of Larks.” Compare also Injil-i Yūhannā “the Gospel of St. John” and the Arabic Kitāb-’l-Mulūk “the Book of Kings.”

(e) The izafat is also used to form patronymics and surnames, as: Rustam-i Zāl “Rustam (the son) of Zāl”; ʿĪsā-yi Maryam “the son of Mary”; Sulaymān-i Dāʾūd “Solomon the son of David”; Āghā Khān-i Khvāja “the Eunuch”; ʿUmar-i Khayyām “Omar the tent-maker”; Husayn-i Imām “Husayn the Imam.”

(f) The izafat is used with the Persian and Arabic fractions, as: nisf-i nān-ī “half a loaf”; sih-yak-i jam-iyyat “three quarters of the crowd”; sulq-i kitāb “one-third of the book.” Nīm, on the other hand, is treated as an adjective, is used in compounds, and is always without the izafat, as: nīm nān-ī “half a loaf,” nīm man “half a maund.”

(g) The superlative, whether Persian or Arabic, is usually followed by the genitive plural, the two being connected by means of the izafat; but as an intensive epithet, it merely qualifies its noun like an ordinary adjective, as: ashraf mard-ī “a most noble man”; khilqat-i aḥsan “the best creation,” or aḥsan khilqat-i aḥsan “the most beautiful creation.”

An Arabic superlative before a noun used collectively may retain the izafat in such cases, as: dost khatt-ī mubārak dar asʿad-ī 2 zamān ziyārat shud “your letter reached me in the best of time,” but dar asʿad zamān-ī or dar bihtarīn vaqt-ī 3 without izafat “in a most fortunate time”; û mard-ī bihtarīn ast (Indian) or û bihtarīn mard ast (class.), or û bihtarīn mardum ast (m.c.).

Remark.—The use of an izafat after an Arabic superlative preceding a singular noun that is without the ī of unity is probably in imitation of the Arabic construction Sād ad zmān-ī 1 ēḥsan alakhālq.

1 Khayyām, the takhallus or ‘nom de plume,’ and the profession of the poet.
2 Dar asʿad-ī zamān-ī is also used, but is incorrect.
3 Izāfāt-i maqlūbī.
(h) A noun or an infinitive qualified by a phrase must be coupled to it by the izāfat as though the qualifying phrase were an adjective, as 1: rūz-i ba’d az in zad u khudr; ro’z bud az in ba’d u khudr, ‘‘the day after this skirmish’’; az bākht-i di’ dafa’ az bākht-i di’ dafa’, ‘‘from twice losing’’; bi-bīsha-yi nāzāt i shahr, ‘‘to the forest near the city’’; čiżā-ya-yi dar in sanduq, tūmān-hā-ya-yi dar kamar-am, ‘‘the tumans tied up in my kamarband.’’

In rāhm avardan bar badān sitam ast bar nikān, ‘‘to show pity to the bad is to show tyranny to the good,’’ there should be no izāfat after avardan, though in modern Persian one is often inserted; reverse the sentence bar badān rāhm avardan, and the reason for the omission becomes clear: kūshish kardan-i dar in kār (m.c.) ‘‘striving in this business’’ (but dar in kār kūshish kardan); bisyār lab-i chu la’l u zulayn-i chu musikh, ‘‘and many a ruby lip and musky tress’’ (O. K. Rub. 137 Whin.): va pīsh az ānki bīchāra bi-rasad nāz-i sārih-i al-harīs mahrām lafiṣa bar-āngīkhta būd, ‘‘and before that helpless one could arrive there, the clear text of ‘the avaricious is dis- appointed, etc.’’ 2

1—Izāfat after Particular Words.

(a) After the words janāb and hazrat, the izāfat is always inserted, as: janāb-i ĥakim-bāshi, ‘‘His Honour the Chief Physician’’: janāb-i mīrzā, ‘‘Mr. Clerk’’: janāb-i qunsal, etc.: Hazrat-i Payghambar, ‘‘Hazrat-i Sulaymān, ahl-i Hazrat-i Shāhīnshāh-i ‘Īrān (Title of the Shah).

(b) The izāfat is used after the word mablagh (sum), as: mablagh-i dwist tumān vajh-i naqd, ‘‘the sum of 200 tumans in cash.’’

(c) The Arabic word ahl ‘‘people’’ (belonging to any particular place, creed, art, etc.), and its plural ahlā ‘‘nation’’, is always followed by the izāfat, as: ahl-i Kirmān, ‘‘the people of Kirmān’’; ahl-i Islām, ‘‘the Muslims’’; ahl-i hijāb, ‘‘veiled’’ (class.); ahl-i sayf va qalam, ‘‘the military and civil’’; ahl-i khīyānat, ‘‘treacherous’’; ahl-i zāhir, ‘‘hypocrites’’; ahl-i gubūr, ‘‘the dead.’’

Remark I.—Occasionally the Arabic construction is used, as: ahl-i tariqat = ahl-i ṭariqat, ‘‘fellow religionists.’’

1 This izāfat though required in modern Persian, is generally omitted in Indian.
2 Mahalla-yi khāmūshān, ‘‘the quarter of the silent’’ (a city cemetery): shahr-khāmūshān, ‘‘the city of the silent’’ (any large burial-ground).
ON THE USE AND OMISSION OF THE \textit{izāfat}.

Remark II.—Ahl also means "a person of sense; a worthy man, etc." as:

\begin{quote}
من میخورم و هرکه چو من اهل بود می خوردم او نزن خدا مسلم بود
\end{quote}

\begin{quote}
Man mi-khuram u har-ki chu man ahl buvad
May khwurdan-i ā nizd-i Khudā sahl buvad
\end{quote}

"True I drink wine, like every man of sense,
For I know Allah will not take offence."

\textit{(O. K. Rub. 197 Whin.)}

\begin{quote}
Duzakh bi-jahān suhbat-i 1 nā-ahl buvad
"Ill company will make this earth a hell."
\end{quote}

\textit{(O. K. Rub. 232 Whin.)}

\begin{quote}
Az nā-ahlān hazār jarsakh gurīz az nā ahlān hzsār 1 fārsakh gurīz \text{ "but from the worthless keep your walk remote." (O. K. Rub. 263 Whin.)}
\end{quote}

\begin{quote}
Ū ahl-i in kār ast (m.c.) "he is fit to do this."
\end{quote}

(d) The Arabic plural word \textit{arbāb} "masters" is also followed by the \textit{izāfat}, as: \textit{arbāb-i kharād} 2 "masters of wisdom, wise": \textit{arbāb-i ma‘ārif} 3 "people of science." In m.c., \textit{arbāb} is used as a singular, as: \textit{arbāb-i shumā kāst} (m.c.) "who is your master?"

The singular \textit{Rabb} means "Lord" and if used independently is only applied to the Deity.

(e) In modern colloquial the word \textit{marhūm} precedes its substantive with the \textit{izāfat}, as: \textit{Marhūm-i pidar-am} "my late father": \textit{marhūm-i āqā-ynam} "my late master." Grammatically the \textit{izāfat} should be omitted, \textit{vide} § 43 (b).

However, classically and in m.c. \textit{pidar-i marhūm} the correct form, is used.

(f) The word \textit{abnā} 4 "children", pl. of \textit{ibn} (\textit{vide} III (a) (3)), takes the \textit{izāfat} before the noun following, as: \textit{abnā-i ins u āīnn} "men and jinns"; \textit{abnā-i jahān} (m.c.) "men, plants and animals" (i.e. everything in the world): \textit{abnā-i jins-i mārā bāyad}—"people of our order or class should—"; \textit{abnā-yi vātan} (m.c.) "fellow-countrymen."

(g) The word \textit{sāhib} "possessed of, master of", when not forming a compound, takes the \textit{izāfat}. This is especially the case when more than a

\begin{footnotes}
1 Nā-ahl = nā-muwaṣṣiq or "people without sense, etc."
2 Prop. and in India \textit{khirād}.
3 Pl. of \textit{muṣāra}.
\end{footnotes}
single notion is expressed, as: sāhib-i in khāna (m.c.) 'the owner of the house.' Vide also III (a) (5).

Occasionally the Arabic construction is used, as: sāhib l-bayt (m.c.) 'the master of the house'; sāhib l-amr (m.c.) 'The Mahdi.'

Very rarely the feminine is used, as: sāhibah 'l-jamāl 'possessed of beauty' (woman) = malikah 'l-jamāl (modern): julān zan sāhiba-yi in khāna ast (in writing), but more commonly sāhib-i in khāna ast (m.c. and in writing).

The Arabic plural of sāhib is aššāb: aššāb tadbir 'the prudent; good managers.'

III. Fakk-i Izāfat (Dispensing with the Izāfat).

(a) (1) The izāfat is frequently omitted after the words amīr, or mīr, rābi, bin 1, sar, and sāhib: when this is the case the two words forming the compound express one notion. This omission of the izāfat is called fakk-i izāfat.2

Amīr-rūmān 'a commander of 10,000' (nominal, as a rule), but amīr-i ṭūb-khāna Amīr-Tūmān 'a commander of 10,000'.

Mir-shikār 'a head game-keeper; also a goot shot.'
Mir-akhur 'master of the horse.'
Mir-panj 'chief of 5 (battalions); commander of 5,000'; also amīr-panj.

Mir-hazāb 'executioner.'

Mir-āb (m.c. and Indian) 'an official in charge of a stream, who superintends the distribution of the water for irrigation purposes.' But mīr-i qāīla; mīr-i majlis and some other expressions require the izāfat.

(2) Valī 5:

Valī 'ahd 'heir-apparent.'

Valī Nimāt 'sovereign, father, a person in a father's place (lit. 'lord of bounty').'

1 But not after ibn, vide (3).
2 Not to be confounded with izāfat-i maqlūbī, for which vide IV.
3 In India, in words like mīr-shikār, the title mīr is purely honorary. In India every falconer's or bird-catcher's assistant is honoured by the title of mīr-shikār.

The word mīrāzār, which before a name corresponds to Mr., but after a name to Prince, is a contraction of mīrāzā, which before a name corresponds to Mr., but after a name to Prince, a contraction of mīrāzā, which before a name corresponds to Mr., but after a name to Prince, a contraction of mīrāzā.

In Kerman āb-yār.

5 In Arabic valīyy (tashdīd over the ی). Valī valī rā mī-shinaṣad = 'set a thief to catch a thief'; Valī valī = 'a governor.'

6 A servant writing to his master would style him valī nimāt.
Remark — وَلَيُّ الْمَدِينَةِ الْمَعَدُودَةِ ‘a relative entitled to exact retaliation’ (legal).

الولي al-vali ‘The Helper’ (one of the 99 special attributes).

Vali وَلَيُّ is also a reputed saint who has worked miracles, but in Persia the title is given to any saintly person, generally after death.

In Afghanistan and India the word پِرْ is used for a departed saint and also for the spiritual guide (living).

Karāmāt کرَامَات are miracles performed by ‘‘saints’’ while mu‘jizāt مِعْجِزَات are miracles performed by ‘‘prophets.’’

(3) Ibn ابْن or bin بن (pl. ابن or بن) بن سلطان بن sulṭān ‘‘son of a king’’ (on coins, on official documents, etc.).

Ibn ابن, however, is generally used with the Arabic construction, as: Ibn l-vaqt ابن الوقت (m.c.) ‘‘a time-server’’: Ibn s-sabil ابن السَبْل (m.c.) ‘‘traveller’’: Ibn l-batn ابن البطن (glutton).

In Arabic the word ابن ‘‘a son’’ loses its initial alif (vide Appendix) when preceding the name of the father or mother, as: حسین بن فاطمہ Husayn ابن فاطمہ Fāṭimah.

In Atābak Abū Bakr-i bin Sa‘d-i Zangī ابن ابوبکر بن سعد زنگی, and in Zikr-i Amir-i kabīr-i Fakhrō d-dīn Abū Bakr-i bin Naṣr ذکر امیر الكبير فخر الدین ابوبکر بن النصر (Preface to the Gulistan), the Arabic construction is retained. Usually, however, in such cases Ibn is in Persian written in full and is followed by the izāfat, as: محمد ابن كریم Muhammad ابن کریم.

(4) Sar:—

سَرَمِوَّة sar-māya, ‘‘capital.’’

سرنشته sar-rishta ‘‘a slight knowledge of a thing.’’

سرود sar-dard ‘‘headache.’’

سرآب sar-āb ‘‘source, fountain-head.’’

سراغاز sar-āqāz, ‘‘beginning.’’

سرافی sar-afsār ‘‘head tether and halter.’’

سرانجام sar-anjām ‘‘conclusion.’’

سرانگشت sar-angusht (m.c.) ‘‘tips of the fingers.’’

سربار sar-bār (m.c.) ‘‘a last small load added on the top.’’

سرچشمہ sar-chashma ‘‘the hole or head of a spring.’’

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1 This is treated as an Arabic genitive: in modern Arabic the genitive is formed by simple juxtaposition.

2 Sar-dard صَرْرْ دَرْدَ (m.c.) ‘‘headache’’ but دَرْدَ صَرْ (m.c.) generally ‘‘worry, nuisance, trouble.’’

3 Sarāb صَرْرْ آب Ar. ‘‘mirage’’: but صَرْرْ آب W. C.
a copy 1: also a thin stick used by boys in schools to point out letters: also an agreement paper kept in duplicate between master and servant.'

Also sarkār 'a head land-agent, an overseer of anything.'

sar-rāst 'straight, complete, settled in full' (of account).

sarhang 'a rank just junior to a Lt.-Col. commanding a regiment.'

sar-fitna (m.c.) 'the ringleader of a disturbance.'

sar-qutli 'money paid for goodwill to a shop master on transfer of business."

Further examples of this common and idiomatic word with and without the izāfat: 'whoever makes friendship with the enemies of his friends, has it in his mind to injure his friends.'

sar-i qal'ā sar-i sang ast (m.c.) 'the fort is on the rock.'

ba'd bar khāsia sar-i māz raftim (Shah's Diary) "after that we got up and went to the table":

jang-i Ālmān u Fransa dar sar-i hamīn shāhzāda shud (Shah's Diary) "the Franco-German war was concerning this very Prince":

sar-bālā raftim 'we ascended, went up hill':

kay sar-i gaul-i khud istāda ast ki ādam 7 bi-

avānād harf-ash rā bāvar kunad (m.c.) 'when has he ever kept to his word

1 Also sar-mashq (m.c.) 'copy.'

2 One copy kept by each. Each month payments, if any, are entered on the back.

3 Or mubāshir (m.c.) or sarād sar (m.c.).

4 The shops in a kāravān sarāy belong to the owner of the latter, to whom rent is paid. He cannot turn out a tenant who pays his rent.

5 Sar-gurūh (Af.) 'a chief of a body.'

6 Or ta.

7 Note ādam for 'one' (indef. pron. and the subjunctive after گ ک ).
that one should trust him”:

"... and you've so advanced matters as to use abuse to my maid and set her at me (to worry me)?"

sar-i mū'ki farg na-dārad (m.c.)

"there's not a hair's difference between them:

'ugāb bar sar-i in āb dawr mi-kard' (class.) "the eagle circled over the water";

bi-sar burdan "to pass the days, the time";

Sultan az sar-darakhšī chīz-i nami-girad (class.) "the King takes no tax on the produce of fruit trees";

sar-i zulūnā nishāstan "to sit pensive";

sar-i futān mi-jumbad (m.c.) "So-and-so is still alive, he's still got a kick in him";

sar-i sakhām-i ī mālidam "I rubbed salt on his wound (figuratively), hit him when he was down";

sar dādan "to let loose";

pis ishārat kardand ki bāz sar-i sarād guftan ravam (class.) "a signal was then made to me to begin singing again."

Remark I.—It will be noticed that when sar is a preposition, it always requires the izāfat.

Remark II.—According to native grammarians the word sar sometimes gives the idea of amplification or excess (mubala'gah) as in the words sar-mast, sar-sabz, sar-shār, sar-muṣaf.

(5) Sāhib. Vide also II. (g). This word is frequently used (without the izāfat) to form compounds. In modern Persian the izāfat is sometimes used where it is omitted in old Persian.

Examples of sāhib in compounds:

sāhib-mansāb "an officer."

1 Sar-i man means "set her at me": the maid worries the mistress to take her part and so makes herself a nuisance.

2 In m.c. dawr mi-zad. دوز می‌زد.

3 Zan sar-i shawhar-asrāh rā mi-khurad, or ī sar-khwār āst (m.c.) "whomsoever she marries dies." Also applied to owners of an unlucky animal.

4 Sar-darakhšī "produce of fruit trees": in some localities applied only to oranges and lemons, citrons, etc.

5 The Afghans follow the old Persian idiom in this as in other points.

6 1. sāhib-mansābān (or hā) "the possessors of office."
ON THE USE AND OMISSION OF THE.iṣāfat.

sāhib-kamāl "a master (in any art)."

sāhib-girān! "Lord of the happy conjunction."

sāhib-dawlat "rich."

sāhib mal (m.c.) "rich."

sāhib hunar "skilled."

sāhib iqtidār "potent, possessed of power."

sāhib jamāl "beautiful."

sāhib-devān "supdt. of finance."

(b) The following are further examples of fakki-i iṣāfat:-

'āshiq shikār (rare in m.c.) "devoted to sport ²; ‘āshiq bāz (local?) "player" with ‘āshiq or knuckle-bones; (the sides of the bone are called Shāh, Vazīr, Shāykh, Duzd): ṇā'ib-nasāqchi "under-executioner"; ṇā'ib chāpārchi "who looks after post-horses," but ṇā'ib-sifārat "second to the ambassador," and ṇā'ib-i sāltanat (also ṇā'ib-s-sāltanat) a title; ṇā'ib-i farrāsh-khāna "the one under the farrāsh-bāshī"; shāqīrād chāpār = (m.c.) sa/gird chāpārchi; ẓiggur ṇā'ib-bandā shāqīrād ẓīsh-pāz "cook-boy, cook's assistant"; ẓiggur bandā pisar-bazzāz (m.c.) "a young cloth-merchant, ⁸ etc."; ẓiggur bandā Bachcha-Turk "a young Turk"; ẓiggur bandā Bachcha-shutur (m.c.) "a young camel"; ẓiggur bandā shāh-khāna "a noble house"; ẓiggur bandā shāh-balūṭ "chestnut"; ẓiggur bandā shāh-tūṭ "a kind of mulberry"; ẓiggur bandā shāh-par or ẓiggur bandā shāh-par "the longest flight feather in the wing of a bird"; ẓiggur bandā shāh dāmād (m.c.) "a bridegroom"; (polite term for —) ẓiggur bandā shāh-tūr (m.c.) "a beam"; ẓiggur bandā shāh-savār "a good rider"; ẓiggur bandā dāmān-kūh (m.c.) or ẓiggur bandā dāmān-kūh (m.c.) "the skirt of the mountain"; ẓiggur bandā gūsh-māhī (m.c.) also ẓiggur bandā gūsh-māhī (m.c.) "a small shell"; ẓiggur bandā mīkh-tavila (m.c.) "horse picketing-peg"; ẓiggur bandā saq-i ẓābī or ẓiggur bandā saq-i ẓābī (m.c.) "an otter"; ẓiggur bandā jāmā-khwāb (m.c.) "night dress"; ẓiggur bandā chashma-nūr (m.c.) "source of light"; ẓiggur bandā chashma-āb; ẓiggur bandā daryāchā ẓāb; ẓiggur bandā tah-butrī (m.c.) "the dregs in a bottle"; ẓiggur bandā tah-jurā, (m.c.); ẓiggur bandā tah-jām; ẓiggur bandā man-banda (m.c. and better than man-i banda or ẓiggur bandā man-i mukhliš etc.), but ẓiggur bandā man-i bichāra and man-i banda-yi bī-pūl. [Kūcha-bāzār = kūcha va bāzār.]

After the prepositions sārī "except," and ẓiggur pā "at the foot of," and one or two words ending in alif, the iṣāfat is sometimes omitted, as:

¹ One born under an auspicious conjunction (of two or more planets); a fortunate and invincible hero; a great emperor: title of honour.

² مْعَاشِق كْش "āshiq-kush (m.c.) "lady-killer" (as Joseph); or of woman, "man killer."

³ Not the "son of the cloth-merchant."
ON THE USE AND OMISSION OF THE izāfat.

sīvā man (m.c.); pāśandā bi-īstāt (m.c.); jā-namāz (m.c.) “prayer-carpet,” but jā-yi namāz “a place for praying”; pas-kūcha (m.c.) “a back street,” but pas-i kūcha1 (m.c.) “behind the street”; gūl-anār (m.c.) “a flower resembling the pomegranate,” but gūl-i anār “the blossom of the pomegranate.” Such common compounds, as: āb rū (m.c.) “honour” have come to be regarded as one word.

Before an adjective:—pisar farangī (m.c.) “a Frank boy”; dukhtār farangī (m.c.) “a Frank girl”; dukhtār Turk (m.c.) “a Turkish girl”; hakim-Farangī “the Frank doctor”; gunjīshk-zard (m.c.) “a (kind of) finch.”

(c) By poetical license the izāfat is sometimes discarded specially after a silent h:—

Tu šanam bīnī u man khāna Khudā mi-binam.

IV. Izāfat-i Maqlūbi.

The izāfat-i fakk-i izāfat2 “the releasing of the izāfat” of which examples are given in (III) is not to be confused with the izāfat-i maqlūbi “the inverted construction”: in the former the usual order of the two words in construction is observed, in the latter the order is inverted. Examples: Kāfīr-nī’mat (or kāfīr tumī); kāfīr-mājar “denier of facts” (or kāfīr ma’aja) are examples of fakk-i izāfat. Irān zamīn (m.c. for zamīn-i Irān) “Persia”; mashīq zamīn (m.c.) “the East”; jāhan-pānāh “Asylum of the World” are examples of the izāfat-i maqlūbi.

Compounds such as āsh-paz khāna “cook-house” are also examples of the inverted izāfat.

Adjectives that precede their nouns do not properly take the izāfat and are examples of the “inverted construction” (vide 43 (b)).

V. Cases in which the Izāfat must be omitted.

(a) There is no izāfat between the proper name and the title following it, thus: Mirzā Mahmūd Ţabāţabā’ī.3 Mirzā Mahmūd Tabāţabā’ī’; Alī-i-Mulk Hākim-i Kirmān “His Excellency Mirza Mahmund of the tribe

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1 Compare avval shab “the first night” and avval-i shab “the beginning of the night.”
2 In Persian also fak. Bi-nām izad “in the name of God” is an instance of this “releasing of the izāfat.”
3 The proper name here is Mirzā Mahmud, and Tabāţabā’ī is the adjective indicating the family (derived from a famous Sayyid who stammered).
ON THE USE AND OMISSION OF THE izafat.

The term 'Ala'i-mulk, Governor of Kirman.' On the other hand علاء المليك حاكم إبنجاست Ala'i-mulk-i Hâkim injâ ast 'is the 'Ala'i-Mulk the Governor here?

(b) Compound words are not coupled together by the izafat, thus mūdar-zen (m.c.) 'mother-in-law' 1; khwâhar-zen 'sister-in-law'; khâna-bi-dîsh 'wandering, vagrant' (but اسباب بوزم زده asbâb-i barham zada; mard-i bâ mâl).

(c) The izafat seldom occurs after measures of number, length, or quantity, as: گفت صد دهم سنگ کفایت میکند guft sad dirham sang kifâyat mî-kunad (Sa'dî) 'he said the weight of a 100 dirhams is a sufficient quantity'; 2 dam-i chand âb âshâmîd (Sa'dî) 'he drank a few sips of water'; musht-i du khâk (Sa'dî) 'a couple of handfuls or so of earth'; yak gaz âb 'a yard's depth of water'; 3 dâng kâna-yi yak Sang Ap (m.c.) 'one Sang of water'; du dâng khâna (m.c.) 'two shares of the house'; yak qâmat 5 âb 'a yard's depth of water'; dah nafar shuter (in writing) 'ten camels'; Nâm Nân-âb (class. and m.c.) 'half a loaf' but nâm Nân-âb (m.c.) but yak kâsa-yi âb or yak kâsa-yi du khâm jav 'a glass of water'; du khum jav 'two jars (large earthenware vessels of barley)'; yak finjân châhî 'a cup of silver (i.e. either made of silver or full of silver), but yak finjân ngrâ 'a cup made of silver.'

VI.—Further remarks and examples on the use of the izafat.

(a) Modern Persians are rather erratic in the use and omission of the izafat, thus the Muslims say امام جمهور Imām Jum'â (a title given to the chief church dignitary in each district by the Shah), while the Zardushtis correctly say امام جمهور Imâm-i Jum'â.

(b) Yak khwurda-yi âb (with izafat) یک خوردگی آب (m.c.) may be translated

1 Also mādar-shawhr 'mother-in-law' (i.e. husband's mother) = khush-damân (class.).
2 Also dam-i chand az âb (class.) could be used: یک گذری آب qadr-i âb.
3 Musht-i du khâk (class. and m.c.); یک مسخت خاک یک مسخت خاک + bihtar Nist (m.c.) 'there is not more than a handful of earth': in m.c. the izafat is sometimes inserted.
4 For sang سنگ and dâng دانگ (colloquially dûng), vide § 65 (b).
5 Or qad (or kalla or sar اسم) اب.
6 Izafat always follows nisf, subs., but not nâm adj.
7 A weed that grows in the gûnās has a leaf resembling the tea-leaf; it is dried and infused to form a medicine; hence Persians assumed that tea was grown in a well and have corrupted the word châhî into châhî and châyî.
"a very small quantity of water," while *yak khwurda āb* (m.c.) without *izāfat* "a little water"; there is no difference in meaning (unless stress be laid on *yak*). *Yak dasta muqallid* (without *izāfat* and noun in singular) "a band of mummers," but *dasta-yi muqallidan* and *dasta-yi muqallid* (m.c.) "the band of mummers." *Yak dasta-yi muqallidan* would be wrong.

(c) In *maslaḥat ān āst* there is no *izāfat*, but in *bim-i ān būd* 1 and similar places the *izāfat* should be inserted. The *izāfat* is used after the Arabic participle *bāqi*, 2 when it is treated as a noun, as: *bāqi-yi rūz* "the remainder of the day"; in this case there is perhaps an ellipsis of the word *vagt*. In *rizhā-yi bāqi*, or *ruz hā*, *bāqi* is an adjective. In India *mādar-i zan* "mother-in-law," but in modern Persian *mādar-zan* without the *izāfat*. 3

(d) *Bishtar mardum* "most men"; *bishtar awqāt* "most men," *bishtar wārd* "the greater part of the men"; *bishtar-i awqāt* "the greater part of the times"; the meaning in both the constructions is the same. *Bishtar-i īshān* (bishtar īshān) "the greater part of them" (not *bishtar-īshān* with the *izāfat* construction = *bishtar az īshān*). *Ghālib-i awqāt* and *gallāb āwqāt* are correct, though the *izāfat* is sometimes omitted. The *izāfat* is also correct in *gumān-ī ghālib ān āst*.

(e) Some modern Persians omit the *izāfat* before an Infinitive governed by a preposition on the ground that *rahm āvardar* is the equivalent of *badān rāhm āvardaran* (m.c.): "the people of Kirman are going." The advantage of the insertion of the *izāfat* is apparent from the following examples: mardūmān-ī dar Kirmān mī-ravand (m.c.) "the people of Kirman are going"; mardūmān dar Kirmān mī-ravand (m.c.) "the people are going to Kirman"; *ba’d* az savār shudan-i dar kishīh. *Ba’d* az savār shudan-i dar kishīh or *ba’d* az savār shudan-i dar kishīh (after embarking). Some modern Persian agree that *ba’d* az dar āmadan-i bāgh, being the equivalent of *ba’d* az dar āmadan dar bāgh, the *izāfat* is necessary. *In pas az āmadan-ī Rustam bi-khāna* *yek Pas az Ámadan De Rustam* kādā nā *izāfat* is possible after Rustam. 4

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1 *Maslaḥat ān būd* "that was the prudent measure," but *bim-i ān* (chiz) *būd* "there was fear of that (thing).
2 In this case *baqiyya* can be substituted.
3 Similarly in all compounds of *mādar*.
4 In m.c. *pas az āmadan-ī bi-khāna* "after my return home" though common, is incorrect: the *ezāfat* should be omitted.
The objective and subjective genitives "love of our neighbours," may both in English and Persian signify either the love that our neighbours bear us or the love that we bear over neighbours. Mahabbat-i hamsāyagān nishat bi-mā and mahabbat-i mā nishat bi-hamsāyagān are unequivocal.

VII. On the use of ذو.

The Arabic word ذو "possessed of," is always connected with a following substantive; it is fully declined in Arabic as follows:

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Subjective.
Dependent.
Objective.

Examples:

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In Persian this word is often wrongly constructed, no count being taken of the Arabic number, case and gender: so the month before Muḥarram is in Persian ذي العجدة or ذي العجدة indifferently; it is even combined with Persian words, as ذي هوش "intelligent."

Moreover, the plural is sometimes, in modern colloquial, used as a singular, as in In shakhs khayli ulu’l-qadr ast این شاکس خیلی او لقدر است (m.c.) "this man has great rank, is honoured"; khayli ulu’l-‘azm ast "very resolute or enterprising." Ulul amr "Emperor or Emperors" (used as a sing. or pl.)

The Persians ignore also the meaning of the definite article in the word following: so ذي الذفون (m.c.) means the same in Persian as ذي الذفون. Some Persian Arabophiles, however, use the correct Arabic cases even when the compound is used in a Persian construction, i.e. when governed by a Persian noun or verb.

§ 118. The Cases of Nouns.

Nominative:-
(a) The Nominative case in modern Persian is often employed at or near the beginning of a sentence in an absolute sense to introduce the subject,

1 The Arabic dual of this word is omitted as it does not occur in Persian.
2 Shi'as style their Imāms only ulu’l-amr.
being independent of the grammatical construction that follows it. This construction avoids the use of two or more consecutive nouns in the genitive. Sometimes the subject is introduced qualified by a relative or by a subordinate clause: the sentence is then broken off and left standing without a verb, a pronoun or noun in apposition to the subject being introduced and followed by its verb.

1. man chashm-am namibinad (m.c.) "I can't see (lit. I—my eyes don't see)"
2. Instead of کلی کے نظر دیکھیوں کے نظر کمی نہود dukhtar-i râ did ki harki chashm-ash bár ā mi-ujâd kamâl-i mîrânî mi-nâmûd "she saw a young girl whom every one that saw her loved."
3. In, ٖنر اخیز مہ جہاز دیگر کے پرہار بودند دیرک انہا نَا نِصف بَریہ بُندند qarib-i jahâz-i mâ du jahâz-i dîgar ki pur-bâr bûdand dirâk-i ângh râ tâ nîsf burîda bûdand "near our ship were two other laden ships that had had half of their masts cut down," there is no verb for دو جہاز دیگر; and if there were, some conjunctions would be required before دیرک.

A somewhat similar construction is common in English ballad poetry as "My heart, it loves a gypsy, oh!" In, "the Prophets, do they live for ever?" (Zec. 1. 5), the pleonasm is allowable for the sake of emphasis.

1. Darvish az sadma-yi safâr khasa va az sâkhâ-yi râh mutâ'âlim pâ'-yash az jây namî-jumbid (mod. Pers.) "the Darvish wearied by the journey and its hardships was unable to lift his feet."
2. Compare the old English construction "Thy Kinge hys eyes"; "the courtiers their nosys.'

The subject of a passive verb is called مفعول مَا لَم يَسَمَّ تَعلَم "the object whose subject is not known" and is in Persian, ancient and modern, always put in the Nominative case.

In modern Urdu the subject or patient of a passive verb, being the object of the action, can in the case of certain compound verbs be put in the accusative. This construction has found its way into Indian Persian. In the following example, taken from a public notice in India, the pronoun اِرٍ بُرُ اکْم صَلَّی يَسَمَّ تَعلَم ارَکْم صَلَّی يَسَمَّ تَعلَم "should any servant accept a tip, he will be dismissed."

Genitive case:—

(b) There is no proper Genitive case in Persian.

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1. This construction is common in Arabic, from which language it is probably borrowed. This use of the nominative absolute is called by native grammarians جملة ذْات عقلم قُبُول نَامَی an absolute sentence with two faces, or aspects. Such a sentence as ‘aql-am qabûl nâmî kûnâm though sometimes heard is obviously incorrect.
2. Thus Usho gatl kiyâ giyâ ‘him was killed’ is as correct as Wuh gatl kiyâ giyâ "he was killed."
3. Kudâm کدام 'any' as the equivalent of the Urdu ko, is an Afghan idiom. Instead of gîrîf it would be better here to substitute bi-girâd. غیرت.
When two nouns are placed together in a "state of regimen" as پسر ملک pisar-i malik "the son of the king," the first or governing word is called "the regent" (mysql امضا), the second or the word governed امضا عليه, and the short i that couples the two words together is called the izafat. This is the proper genitive construction; but the izafat is used, besides, to couple the substantive to the adjective or adjectives that follow it, vide § 43 (g), and also to couple substantives together as a name and a trade or nickname, vide § 117.

Two substantives coupled by the izafat are often used where in English we use a substantive and an adjective (the governing word having the effect of the adjective), as: کمتر تجریده, kagra-t-i ta'jriba "great experience."

The izafat construction can also be used to signify the material out of which a thing is made, as: ساعت طلا sā'at-i ۵یلا "a watch of gold" (also ساعت طلا sā'at-i ۵یلا (adj.) "a golden watch," or ساعت طلا sā'at-i az ۵یلا "a watch made from gold"); انگوشتی آلمس ангушتر-۵ almās "a diamond ring," but انگوشتی az almās would mean "a ring made from diamonds." ²

The genitive construction is often used where in English a substantive with a preposition would be used, as:\[\text{yak shab ta'ammul-i ayyām-i guzashta mī-kardam} (Sa'dī) "one night I was pondering on olden days"; here in Persian a preposition could be substituted, as: تأمین بر این گذشته میکردم - ta'ammul bar ayyām-i guzashta mī-kardam.

This construction also occurs with the Ininitive, which is treated as a simple noun (though it may also govern an accusative), as: بعد از سوار شدن کشتی ba'd az savār shudan-i kashṭī "after getting into the boat" [or سوار شدن در کشتی savār shudan ³ dar kashṭī (m.c.) vide 117 (h)]; or را طلاب sewage dar kashṭī (m.c.) "their punishing lies in the hands of another, not in mine"; از سر دادن آنها به دست دیگری است نه من sāzā dādan-e ānhā bi-dast-i dīgari-sta man ⁴ (m.c.) "after quarrelling with him," but بعد از نژاد کردانی bā'd az nizār kardān-i bā ā (m.c.) "after his quarrelling (with me or some one else)"; vide also remarks on the izafat § 117.

In the story of the second darwish, Chapter XI of the Persian translation of "Haji Baba," occurs the following peculiar passage: بعد از این [بیمار] با ba'd az ān [bīmar] bā hālat-i

1 When an adjective follows and qualifies a noun, the مضای muzāf and the مضای الموغ muzayf i'layh are separated, as: پسر خوشگل فلک pisar-i khush-gi-i fu'lān.

2 There may sometimes be a slight difference in signification between the two constructions, thus کیسای مغفرā kāsā-yi muqra may mean either "a silver cup," or "a cup full of silver pieces," but کیسای مغفرā kāsā-yi muqra 'i "a silver cup" only.

3 Or omit the izafat. In India this izafat would be omitted.

4 For بعد است من bi-dast-i man. Persians are very fond of elliptical expressions.
bā'īs-i hayrat-i hama, balki man va ḥakim ham, ārūgh-i chand zad "when, to the astonishment of all, not excepting myself and the doctor, he (the sick man) groaned, opened his eyes—" (Haji Baba). In this passage, man va ḥakim are in the genitive case, though, owing to the faulty collocation or incorrect construction, there is no izāfat to distinguish the case. The words bā'īs-i hayrat-i should be repeated after balki, vide § 120 (h).

Remark.

Note the genitive case or the use of the izāfat in the following:

"The road from Kirman to Yezd" rāh-i Kirman bi-Yazd; "the B. Abbās road" rāh-i Bandar-i 'Abbās; "authority for this" sanad-i in amr; "fear of death" tars-i marga; "a horse worth a thousand rupees" asp-i hazār tumānī; "he is in need of money" muḥāj-i pūl ast; "tempted of the Devil" azmūda-yi Shaytān [vide § 121 (a)] and § 121 (o)]; contrary to reason, impossible" muḥāl-i 'aqīl (m.c.).

Example of the objective genitive: bi-bḥukm-i ghurūr-i pā-yi sutūrān-i khud (Tr. H. B., Chap. V) "confident in the sure-footedness of their horses—."

Example of the subjective genitive: gurīkhtan-i Ḥājī Bābā "the flight of Haji Baba"; vide also 120 (a) (1), of me; my. Vide also § 117.

(c) The Dative:

(1) There are two forms of the dative, thus, bā u guftam or "I said (to) him"; (also bā u guftam).

(2) In m.c. the dative with bā is usual.

(3) These two forms are not however always interchangeable. The dative with bā is obligatory when it signifies possession, with or without the verb būdan, and also with the impersonal verbs, as: ābār maghtām bā u guftam (also bā u guftam).

"that the ring will be his who shoots an arrow through it"; āwarda and ki gahzdum rā vilādat-i murādāt nist chūnān ki sāz-i hārdab (Sa'di) "It is stated that the scorpion has not an ordinary birth like other animals."

1 Ārūgh is a 'belch' which Persians consider relieves the stomach.
2 Either form of the dative can also be used after dādan 'to give.'
3 The dative is not necessary with impersonal verbs (vide Impersonal verbs) but when the dative is used, the form with bā and not with bā must be used.
4 In modern Persian, angushhtar. Also instead of ābār bāshad the phrase angushtar māl-i ā bāshad would be used: bāshad "let it be;" but māl-bāshad "is" or "will be;".
5 Or tīr-i.
6 Sāzīr signifies "the remainder, the rest," but is frequently employed for "the whole."
Har kira tafsīs bāyād jawr-i Hindustān kashad
Har kira mabhūb bāyād kunda u zindān kashad (Sadī).

‘He who wants a peacock must endure the journey to India,
He who wants his mistress must endure fetters and prison.’

Yak-tā rā dīl az dast rafta būd (Sa‘dī) ‘a certain person had quite lost his heart.’ [vide also (10) Remark].

In hamūn u sipās Khudā-yi pāk rā ki—humdār-e bādāyī pāk rā kā—‘praise to God the Holy —’ and similar constructions, the verb is understood.

This dative is rare in m.c. marā bāgh-i st ki hich kas na-dīda ast (m.c.) ‘I have a garden that no one has yet seen.’

In the above cases, the dative by native grammarians is considered the muzā‘ ilayh. Thus in, savārān rā chūn chashm bi-mā ustād tāktān āvardānd savārān rā chūn chashm bi-mā ustād: according to English ideas savārān should be in the nominative and be the subject to āvardānd.

Remark.—The datives in two clauses should balance one another: hamān tāwār ki wā bi-vay (ūrā) khīl‘at dād, bi-man (marā) niz yak shāl-i Kashmirī dād

(4) If the indirect object express locality, the dative in lā cannot be substituted for ḫā, as: bi-shahr rasīdom ‘we reached the city’; khorāsān bī-maqsūd rasīdom ‘we attained our object’; gulūla bi-shikār khwurd (m.c.) ‘the bullet hit the ‘game’’ in none of the preceding examples could lā be substituted for ḫā.

But ārā khwāb mi-āyad (or ārā khuwāsh ī mā āyad) ‘he is feeling sleepy.’

The m.c. phrase ‘what’s the matter with you?’ can be rendered either by turā chī shud? or bi-tū chī shud.

(5) The preposition ā has many other significations besides the ‘to’ of the dative, as: pā bi-rīkāb guzasht ‘he put his foot in the stirrup iron’: obviously in such instances its place could not be taken by lā.

1 Another and common reading is ranj-i Hindustān.
(6) Duration of time can also be expressed by ٌ of the dative, as:
نام رسور وروده يا جهان نعل پا یئریدب \(\text{tamām-i} \ rūz \ rā \ yurīma \ yā \ chahār \ nā'l \ bāyād \ rāf\)t? (m.c.) ‘must one trot or canter the whole day?’: \(\text{shab} \ rā \ ānjā \ māndam\) ‘I stayed there the (whole) night.’

In the first example the preposition در (\(\text{dar} \ \text{tamām-i} \ rūz\)) could be substituted for the \(\text{rā}\), but not in the second; for \(\text{dar} \ shab \ ānjā \ māndam\) در شب آنجا مانند would mean ‘I stayed there at night (not by day)’; so also \(\text{dar} \ shab \ ānjā \ rāf\)ت ‘I went there at night,’ (shab \(\text{rā}\) would be wrong here).

A few adverbs can also be formed by the dative in \(\text{rā}\), as: \(\text{qazā rā} \) “by accident, by chance,” (but \(\text{ittijāq}\))، not فل اتفاق را \(\text{ittijāq} \ rā\). Some grammarians consider this a form of the ablative case, apparently because the ablative (az \(\text{qazā} \) إز فضا) can be substituted.4

\(\text{Andak} \ fursat \ rā \ \text{gard-i} \ \text{janā} \ \text{az} \ \text{ān} \ \text{bar-āyad} \) (\(\text{Anvār-i} \ \text{Shahīd}\)) ‘at the slightest opportunity (or in a short time) it ceases to exist’: \(\text{rāstī} \ rā \ \text{khilāf-i} \ \text{aqā buval} \ (\text{Qā,āni}), \) vide § 89 (\(\text{h}\) (3).

(7) If more substantives than one in the dative are coupled together, \(\text{rā}\) is usually added to the last only.

\(\text{Amr(u)}\)ُ ۚ \(\text{Zayd} \ rā \ \text{kīṭāb} \ \text{dādam}\), ظعور و زد و کتاب دادم, or \(\text{kīṭāb} \ rā \ \text{bi-'Amr(u)}\)ُ ۚ \(\text{Zayd} \ \text{dādam}\) کتاب را ظعور و زد دادم.

(8) The affixed pronouns may take the form of the dative in \(\text{rā}\), as:

\(\text{tā} \ \text{hīch} \ \text{yād} \ \text{mī-āyad} \ \text{ki} - ?\), or \(\text{hīch} \ \text{yād} \ \text{mī-āyad} \ \text{ki} - (\text{m.c.)} \) ‘do you at all remember that?’\(\)χوخباش: \(\text{khvāb-ash} \ \text{mī-āyad}\), or \(\text{khvāb-ash} \ \text{mī-āyad} \ (\text{less common, m.c.}) \) ‘he feels sleepy.’

The affixed pronoun of itself does not admit of \(\text{rā}\); but a noun in the dative case to which a possessive affixed pronoun is attached may be followed by \(\text{rā}\), as: \(\text{silāh} \ \text{va} \ \text{diram} \ \text{dād} \ \text{lashkar-\text{sh} rā} \) (\(\text{Shāh-Nāma}\)) ‘he gave arms and money to his army’; the more ordinary construction would be

\(\text{ب} \ \text{د} \ \text{ب} \ \text{ش} \ \text{ك} \ \text{ر} \ \text{آ} \ \text{ش}\) bi-lashkar-ash.

(9) When the dative in \(\text{rā}\) has a noun in apposition, or is qualified by adjectives, the affix \(\text{rā}\) is usually added at the end, as:

1 The accusative with or without \(\text{rā}\) is used with compound verbs formed by \\
\(\text{dādam}, \ \text{as: yak-i az} \ \text{wuzarā} \ \text{pā-yi} \ \text{takhīt-i} \ \text{malik} \ \text{būsā} \ \text{dād} \) (\(\text{Sa'di}\) ‘one of the vizirs kissed the throne of the king ’): \(\text{rā} \ \text{rā} \) could be inserted after \(\text{malik}.

2 As the preposition \(\text{dar}\) can be substituted for this \(\text{rā}\) it is, I think, better to consider this the dative and not the accusative case.\n
3 Or \(\text{shab} \ \text{ānjā} \ \text{māndam}\) or \(\text{māndam}\.

4 The Arabic accusative used adverbially, e.g. \(\text{qazā}\)) can also be substituted.

5 عمر ‘Umar; but عموる ‘Amr (the final \(\text{r} \) not pronounced). ‘Amr and Zayd are common in Arabic grammars.
Zayd pisar-i vazir rā guftam (or bi-Zayd pisar-i vazir guftam) ki—‘I said to Zeyd the son of the Wazir—’”
shakhsī az mardān-i jang-āzmūda va kār-dida rā guftam ki—‘I said to a certain experienced warrior—’.” In Minnat Khudāy rā ‘azzā va jall(a) va jall(a) 1 (Sa‘di) “thanksgiving to the Great and Glorious God—”, the rā could also be placed last after the phrase عزُو جلّ.

Similarly in rā yāk-i rā az mulūk muddat-i ‘umr sipārī shud (Gul. B. II. S. 28), the rā would, in modern Persian, be preferably inserted after the noun mulūk.

**Remark.**—When the dative in rā is qualified by a phrase, the affix rā is preferably added at the end of the phrase, as: rā yak-i az mulūk ‘Arab rā hadīg-i Laylā u Majnūn bi-guftand (Gul. B. S. 10).

(10) The dative in rā preceded by the particle mar (vide (d) 12), is still sometimes used in books, but not in letters.

**Remark.**—A dative is sometimes in classical, rarely in modern, Persian used as the logical subject of the clause, as:

سگی را لقب—هُرْگُنْدِرُاموش
Nā-gardad gar zanī sad nawbat-ash sang.—(Sa‘di).

“A dog ne’er forgets a morsel (thrown to it)
Even if afterwards you stone it a hundred times”:

In the example, “dog” is in the dative case.

Urā hīch chīzā fārāmūsh namī-shavād (m.c.)
“he forgets nothing.”

(11) The dative in rā sometimes takes the place of the preposition barāy, as: Khudā rā kifādār “for God’s sake.” For further remarks on the locative dative, vide under these heads.

(d) The accusative case:

(1) The accusative has two forms: one form is the same as the nominative, and the other as the nominative plus the suffix ỉ.

One of the difficulties to a beginner is the correct use or omission of ỉ.

(2) Generally speaking, as already stated, ỉ corresponds to the definite article and should be affixed to definite parts of speech such as definite nouns,

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1 ‘azzā va jall(a) یا عزِو جلال are Ar. verbs, Pret., and signify “exalted and magnified (be His name)” in Arabic the Preterite is used in precative sentences and in cursing, the wisher assuming the completion of the action.
proper names, the separate pronouns, the demonstrative pronouns, the interrogative 2 ḍā', the reflexive pronouns, and the pronominal adjectives and indefinite pronouns signifying "all; each; every; so-and-so; and both, all three, all four, etc.; a certain person; one; the others." In m.c. it also follows the affixed possessive pronouns when affixed to a noun in the accusative case: vide (c) (8) and § 40 (b).

Remark.—After the name of a language, the ]interface is only added if the noun is definite, as: "I wish to learn Persian" میخواهم زبان فارسی ببیام زبان-i فارسی bi-yāmūzam (m.c), but in selecting a course of study at school the pupil might say, "I will take up the Persian and not the Arabic." زبان-i فارسی را می‌آموزم; though grammatically correct to insert the ]interface here, the sentence with it has the same stilted sound, as "I am now going to study the French language."

(3) The rā ]interface must be added to the direct objects of the Imperative mood or of causal verbs, when the object is definite (not when it is indefinite).

Remark.—An adjective qualifying a noun often makes it definite, while the omission of the adjective indicates that it is indefinite. Vide p. 461, note 8.

(4) When a phrase, Arabic or Persian, is in apposition to a noun, the ]interface must be added at the end of the phrase, as: 8 علي رضی الله علیه وآله وصحیح از "Ali (raziya 'llah 'an-h) 4 rā bi-khwāb didam "I saw 'Ali (may Allah be pleased with him!) in a dream."

In classical Persian, however, such is not always the case:

بکی را از ملوک عجم حکایت کند که yak-i rā az mulūk-i 'Ajam ḫāyāyat kunand ki6 (Sa'di) "they relate of one of the kings of Persia that—"; in this example the rā could with equal propriety be inserted after the word عجم.

Similarly in the apposition of substitution and of explanation, ]interface must

1 But not انقدر ینادر in gadr.
2 For: vide also Apposition.
3 Final ụ omitted after the pause.
4 Ṛāsīkh means of sound belief, of firm faith in his religion.
5 In modern Persian یکی از ملوک عجم را yak-i az mulūk-i 'Ajam rā.
be placed at the end, as: Zayd *pis̄ar-i Vazir rā didam*” *I saw Zayd the son of the Wazir,” vide § 139 (b) (4).

(5) In the “apposition of qualification,” a past or present participle denoting state or condition, or an adjective, is placed in apposition to a noun, and the noun if definite takes ار, as:—

زاليم-i rā khufta didam nim-rūz guftam in šina ast khufâbushurda bih (Sa’di) “I saw a certain tyrant asleep at mid-day—”; fil-i rā uftân’u khuzān didam نیلی را اندان و خیران دیدم (m.c.) “I saw an elephant limping and stumbling”; sang-i 2 dar rāh uftâda didam سنگی در راه افتاده دیدم (m.c.) “I saw a stone lying on the road”; vide also (8): in these examples rā ار could not be omitted.

Remark I.—If, however, the participle or adjective be in apposition to an indefinite noun the ار is according to the usual rule omitted, as:—

سیاه-i dáshht kawdan (Sa’di) “he had a slave, a blockhead”: naqkar-i dáshtam ablah (m.c.) “I had a servant, an ass.” In الشم-i را didam samîn va khil’at-i dar bar samîn (Sa’di) “I saw a fool, a fat fool, with a fine robe, a costly one” the first substantive is definite and the second indefinite.

Remark II.—Man mār-i rā 3 dar rāh murda didam من ماردی را در راه مرده دیدم “I saw a snake dead on the road”; and man mār-i murda-i rā 3 dar rāh didam من ماردی را در راه مرده “I saw a dead snake on the road”: zalim-i rā khufta didam ظالم-i را خفته دیدم “I saw a tyrant who (or when) he was asleep” and zalim-i khufta-i rā didam ظالم-i خفته-i را دیدم “I saw a sleeping tyrant.”

The shade of difference in meaning is slight, if indeed any really exist.

(6) If the ار is merely an indefinite article, its noun does not require ار 4 if, however, the ار signify “a certain—,” especially if followed by the relative ک, it requires ار as:—Kitāb-i barây-i shumā sawghât āvarda-am (m.c.) “I have brought a book as a present for you”; if rā ار be added it signifies “a certain book as a present” and the sentence is incomplete and some such phrase as ک لاییق-i shumā اس is necessary to complete the sense: it would also be correct to omit the ار and say kitāb-i barây-i shumā sawghât āvardaam ک لاییق-i shumâ اس.

Similarly in fil-i imrūz didam (m.c.) “I saw an elephant to-day,” it would be incorrect to say fil-i rā ار نیلی-i امروز دیدم unless some qualifying.

1 Zaid and ‘Amr (عمر) are two fictitious names used in syntactic examples in Arabic grammars: the English boy learns that ‘Balbus is building a wall,’ while the Muslim boy is taught that ‘Zaid is striking ‘Amr(u).
2 But مکی sang-i rā “a certain stone.”
3 The ار appears to be redundant.
4 Unless the omission of ار would cause ambiguity; vide (d) (11).
clause followed, such as ki-khaylá gashang būd; kí-khaylá qashang būd (m.c.): "I saw a nest," but kí-khaylá arebī jīnuyūn dīdam kí-khaylá gashang būd (m.c.): "I saw a bird.""

Ashiyána-yí murghí (rā) jīnuyūn dīdam. "I saw the nest of a bird." Compare dukhtarí dāsht (Sa'dí) "he had a daughter"; here it would be wrong to say dukhtarí rā unless a relative clause followed, as: dukhtarí rā ki ści dāl bi-Tehrán ṭafá ast (m.c.) "the girl you saw has gone to Tehran," where the rā is necessary.

Compare the two examples already given in § 41 (t) khāná-yí ātash zadand and khāná-yí rā ātash zadand. For rā in relative sentences qualifying a definite noun, vide the Relative and Demonstrative.

(7) Nouns preceded by a cardinal number do not usually admit of rā unless definite, as: - Hāzār sarpāz dīdam. "I saw a thousand soldiers"; du asp rā dīdam. "I saw two horses," but du asp dīdam. "I saw the two horses"; sī asp dāzīr dāzīr dūst. "Two thousand people are not a man." In du tā'īfa rā dar jahān dūst mī-dārām 'ulamā va zuhhād rā (Sa'dí) "these two classes I cherish dearly in this world, viz., the learned and the devotional." Vide also (15).

Remark.—A noun with a cardinal number, if preceded by a demonstrative pronoun, is definite, as: ăr īn du takhta rā biyur "cut these two planks"; īn du takhta rā biham bi-chaspan.

(8) A noun in apposition to a definite noun in the accusative does not admit of rā, but rā must be affixed to the first noun, as: khwāham gūft zin āhātātān, rūshī kārī āmīn dīnā dar r这样一āt shānti sawtāt wāsītā ast (m.c.) "I'll say that the wife of Hidayat Khan of Resht has sent this jacket (rā) as a present (without rā) for Shu'la Khānām." "Gūftādā yādī yādū, ma'llū tā'īnī āmīn mūnālaqat gūfta ast (Sa'dí) "I said God the glorious has made me master of this kingdom." Vide also (5) and end of (4), and (c) (9).

If an indefinite noun has a noun in apposition to it, rā is not added to either noun, as: ġizī barāyī shumā sawgāt āwarda am (m.c.) "I have brought you back something (from a journey) as a present."

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1 In writing, and preferably in speaking, the rā should be inserted.

2 Sawgāt sawtāt is the m.c. for the classical rāh-award "a present or curiosity brought from a journey"; also armagān (class. and m.c.).
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(9) Rā ٍ can be added to the Infinitive when it is the object, as:

\[ \text{vil guftan va darūgh guftan rā tark namī} \]
\[ \text{kunad} \] \text{" he does not give up loose talk and lying"}.

\[ \text{shinā kardan rā khūb mī-dānad} \] (m.c.) \" he is a good swimmer.\"

(10) With several nouns coupled together by و it is necessary to add rā to the last only, vide example above in (9).

Two affixes of ٍ close together are " heavy" to the Persian ear. Thus the sentence \" He invited my father and me\" would in Persian be rendered by 
\[ \text{ū man u pidar-am rā da\'vat kard} \] and rarely by the grammatical 
\[ \text{ū marā} \] and 
\[ \text{pidaram rā da\'vat kard}. \]

(11) Finally rā is added even to indefinite nouns if its omission would 

cause any ambiguity, vide § 41(t).

In the sentence \" vinegar curdles milk\" sirka shīr rā mi-burrad, the rā 
is correct. In speaking, however, if a pause be made after sirka, and stress 
laid in shīr, the rā may be omitted, as the intonation prevents any ambigu-

ity. Vide Remark to (12).

Damna guft agar kas-i nīkī rā bi-badī mūqābalā kunād va khayr rā bi-sharr pādāsh ravā 
dārad (Anw. Suh., chap. II, S. 6) \" Damna answered, If one return evil for 
good, and think injury a just recompense for benefit (I am, then, 
indeed, without hope).\" (East. Trans.).

Remark.—Just as in m.c. the rā is sometimes omitted it is sometimes 
unnecessarily inserted after indefinite nouns, as:—

\[ \text{sharāb rā bi-āb \\'awāz\' kardan} \]
\[ \text{sharāb bi-āb \\'awāz kardan} \]

In both, Sharāb is indefinite: the rā is, in speaking, unnecessary 
and may be omitted. Vide (19).

(12) An old form of the accusative is formed by prefixing the particle 
\[ \text{mar} \]
and suffixing rā, as, 
\[ \text{mar ērādīdam} \] (old) \" I saw him \";

\[ \text{mar} \] is not here emphatic.

Remark.—In shina kordin madand shinā kardan mī-dānad (m.c.) \" does 
he know how to swim? \", the object is regarded as indefinite, but in the reply

\[ \text{shina kardin rā khūb mī-dānad} \]

the object having been previously mentioned becomes definite, and rā must be inserted.

(13) The affix ٍ rā being equivalent to the definite article, its omission

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1 In the Persian idiom the speaker puts himself first. Here ٍ man is used 

instead of ٍ marā. It should be noticed that ٍ man rā is a vulgar accusative 

of man: in the example given rā is understood after the first object.

2 \'Awāz colloquial for \'waż.
should make the noun indefinite. This, however, is not always the case:

(14) Rā ۱ cannot be used for both the dative and the accusative in the same clause. If, therefore, the accusative is definite and requires ۱ rā, the dative should be expressed by bi: if the dative does not admit of bi, but requires ۱, then the ۱ rā of the accusative must be omitted, as:—

کتاب را آمیزه داد ۱ or کتاب را آمیزه داد ۱ (m.c.) "give me the book": شاه پسر خو را نکده داد ۱ or شاه پسر خو را نکده داد ۱ (m.c.) "the Shah gave the crown to his own son": شهباز نامده ام تا مراد ۱ نوزند بخشیده است: shahbā nālīda am tā marā in farzand bakhshīda ast (Ṣa’dī) "long nights I wept till He gave me this son"; = tā bi-man in farzand bakhshīda ast تابین این نوزند بخشیده است (mod.), or tā in farzand rā bi-man bakhshīda ast تابین این نوزند را بخشیده است (mod.); here ۱ rā is really necessary to show clearly that farzand is not the subject; its omission in such cases sometimes causes ambiguity.

(15) The rā must be omitted after nouns preceded by cardinal numbers unless definite (vide (7)), as: روز شبهه سه نفر درن را طلاب اندخندتن rūz-i shamba si nafar duzd rā tanāb andākhandt, means "they hanged the three thieves on Saturday"; omit ra and it means "three thieves": سه نفر را طلاب اندخندند ودو نفر را گون زیندن si nafar rā tanāb andākhand va du nafar rā gardan zandand "they hanged three (of them) and beheaded two."

In the following arithmetical idioms the first cardinal numbers may be considered definite and require ۱:

جمع سه را با چهار این طور می نویسند ۱Jamt-i si rā bā chahār in tawar mīnavisand "three plus four is written thus, ۱ ۳ + ۴"; تقربی جهار را tāurf-e chahār rā az panj in tawr "five minus four, thus ۵ - ۴"; ضرب سه را با چهار این طور می zarb-i si rā bā chahār in tawr "three multiplied by four, thus ۴ × ۳ = ۱۲"; تقسیم هشت را با چهار این طور می taqsim-i hasht rā bā chahār in tawr "eight divided by four, thus ۸ ÷ ۴ = ۲";

اما آنچه کسی است: دو هفت ناشته تبع را چنین می نویسد ۱ amma ānchi kusūr ast, du haf ۷ و هفت سه و دو سدس را چنین va haft sumn va du suds rā chunin "and seven-eighths plus two-sixths, thus ۷/۸ + ۳/۶ = ۱۱/۴"; va du suls rā dar nisf in tawr "two-thirds divided by half, thus ۳/۲ ÷ ۱/۲." ۲

1 Note that the figures are written from left to right as in English.
2 va in nishān = dalālat bar musāvīt dārad.
(16) The ṛā is omitted after generic nouns used generically \(^1\) (as "wine"; "greed," etc.) only when the sentence is very short. In dar ārad ṭama'munyā u māhi bi-band (Sa'di) "it is greed that brings birds and fish into the net," a ṛā would be necessary in prose. Similarly after nouns used in a vague or general sense, as:

dast az ṭa'ām bāz kashīd (Sa'di) "he withdrew his (the) hand from food, he stopped eating": here ṛā could not be inserted; dast is really part of a compound verb dast kashīdan. But in—

Jahān ay barādār na-mānad bi-kas 
Dil andar jahān-āsarīn band u bas—(Sa'di).

"The world my brother does abide with none. 
By the world's maker let thy heart be won"

the word dil "thy heart" would in prose require ṛā, though used in a
general sense.

Remark.—Compare the following examples:

**asp-i hāzir kun** (m.c.) "get ready a (any) horse"; 
**asp ṛā hāzir kun** (m.c.) "get ready the horse" (which has been mentioned or discussed): but

asp hāzir kun (m.c.) "get ready (the) horse" (used generally); the ṛā in this last case is omitted even if the speaker own but one horse.

(17) Compound verbs such as suḥbat dāshtan being considered one word, the first portion of the compound does not admit of ṛā.\(^2\)

(18) In classical Persian, ṛā is frequently omitted after an accusative with a possessive affixed pronoun; sometimes it is added:

lutf-i ṭab-'ash ṛā bi-didand va husn-i tadbir-ash \(^3\) bi-pasandīdand (Sa'di) "they saw the kindness of his nature and the excellence of his administration"; in the example, ṛā is both inserted and omitted:

chūn su'rāt-ash ṛā bi-did su'rāt-ash ṛā bi-pasandīd. 

Vide also (10).

Remark.—In modern Persian the ṛā should be inserted after an accusative with an affixed possessive pronoun, vide above and § 40 (c).

\(^1\) Generic nouns may be used definitely, indefinitely, or generically as "the man, a man, or simple man."

\(^2\) Binā kard bi-barādār barādār gultan (m.c.) "she began to call on her brother (to say oh brother, oh brother)"; here the position of the preposition shows that the compound is regarded as one word: also right to say

Binā kard bi-gultan-i barādār barādār (m.c.).

\(^3\) In another edition ṛā is inserted a second time after ṭadbir-ash. In modern Persian the additional ṛā is necessary.
In familiar language the rā is sometimes omitted when it would be correct to insert it \[\text{vide also (11) Remark, as:} \] rāfīq in sukhan bishūnīd (Sa‘dī) \[\text{‘‘the companion heard what was said’’;} \]
baṛ-i in [the in makes the noun definite without rā ] nukta pīsh-i buzurg-i hamī-guṭām (Sa‘dī) \[\text{‘‘well, I was mentioning this point to a certain learned man’’;} \]
bigam-ash (21), na-shūmān ra’ (23) did ki har yak bi-quirāzā-zar dar âm-bar nishasta va rakht basta (Gul., Chap. III, St. 28, East.) \[\text{‘‘he saw a band of men, who for a small piece of gold had taken their places in the ferry boat and loaded up their goods’’;} \]
there is an error in the text; either ánd or nūfand must be added to basta, or else ki must be omitted).

(20) The cognate accusative is rare in Persian. The following is an example: wāz khvābīd khvābīdan-i abādī rā (class.) \[\text{‘‘he slept the eternal sleep.} \]
The cognate accusative is sometimes used when translating literally from the Arabic.

(21) The affixed pronouns when themselves the direct object do not admit of rā, as: zadam-ash (m.c.) \[\text{‘‘I struck him.’’} \]
Neither do they admit of the dative rā, as: guṭām-ash \[\text{‘‘I said to him.’’} \]
(e) The following examples illustrate the rules given above:—
and Afghan coll.) mi-khwāhām turā nāyīb-ī khud bi-kunam (m.c.) \[\text{‘‘I wish to make you my agent.’’} \]

1 Also m.c. The rā could, of course, be correctly inserted.
2 Commoner to insert rā.
3 Here rā must be added (though the accusative is indefinite). Note that after the indefinite ī there is no īzāfat. It would be correct to write guřūh-ī az mardūmān without rā.
4 Vide (d) (5).
5 Better turā.
6 Note that nāyīb (pl. nāvūd used in m.c.) in m.c. is nāyīb (without ī). In m.c. the ī in such words is generally omitted in pronunciation. But in nāb or nābī, ‘‘misfortune” (pl. nāvūd or nāvīd) the ī is retained in pronunciation: the plural only of this word is used in m.c.
dānishmand-i hazār rupiyā ‘attār-i rā sipārd (class.) ‘a certain wise man entrusted a 1,000 rupees to a perfume seller.’

‘he said some one to enquire into the matter.’

bā khud guft ki sar rā namī tavānām buzury bi-kunām ‘I can’t make my head larger.’

la‘īm ki ḥabba-yi sin rā bi-sād jān ‘azīz mi-dāšht ‘the misier who counted a grain of silver as dear as a hundred lives.’

chūn kushta shud chirāg balabidam va rā-yi uṛā didam ‘when he was killed I sent for light and saw his face.’

sulṭān har yak rā judā kard ‘the king put each person in a separate place.’

mi-dānīd chīgūna gūsīand mī-kushand ‘do you know how sheep are killed?’: but mī-dānīd če taror gūsīand rā mī-kushand? ‘do you know how a sheep is killed?’

The distinction between the two previous is not observed, but if the word insān were substituted for gūsīand, it would be incorrect to omit the rā, as insān can be definite only, as it means ‘the species man.’

‘I saw some birds,’ ba‘zi murghā didam (m.c.), but ba‘zi murghā rā didam ki dar īnjā nist (m.c.): in the latter example the rā is necessary because of the kā.

agar qāl-yi khūb-i khvāstā bāshīd chīz-i nishān-i tān mi-dīham ki

1 An ‘attār also sells Persian medicines, sugar, paper, etc. Dāvā-farūsh m.c. ‘seller of European medicines.’
2 Vide (d) (2); yāk-ī ‘a certain one.’ Kas-i or mard-i might be used without a rā.
3 He read in a book that whoever had a small head and a large beard was a fool. He therefore thought to himself ‘I can’t make the head smaller but I can the beard.’
4 Or ḥabba-yi sin (without l) and with če of unity, i.e. ‘(any) grain of silver,’ or with ra ‘the grain of silver’.
5 i.e. lamp generally, not any special lamp.
6 Vide (d) (6).
7 Vide (d) (7).
8 Indefinite: the yā-yi tankīr (gūsīand-ī) could not be used here.
if you want a good carpet I will show you something the like of which you have probably never yet seen.'"'

In Persian "if Ayāz had opened a certain box (taken out and) put on some old coarse clothes." Qadir Beg & du nafar muddā'ī va madda'ī 'alayh rā pish mī āvarad (m.c.) "Qadir Beg brings forward two persons, plaintiff and defendant."

"entrust this work to another, order another person to do this" & man dar dil dāshtam ki az īnjā birūn ravam (m.c.) "I inwardly intended to leave this place" & jarz kun bā ān ṭapāncha zađī yak-ī rā kushī "supposing that you used that pistol and shot one of us (or them): agar in pisar-ī zađī tā-'ūn bi-girad albatta khwād Murad (m.c.) "if this fragile boy were to catch plague he would certainly die." 

I guessed that he had seen some wild beast and that was the cause of his precipitation & dānīstam ki sabu'-īrā dīda mī-davād (m.c.) "I guessed that he had seen some wild beast and that was the cause of his precipitation."

Chiz-ī "a thing," or Chiz-ī rā "a certain thing"; both right. In m.c. the Imperfect or the Perfect is often used for the Present.

Or better nāyīb-ī digar: nāyīb-ī digar rā "the other—1.

The Turks pronounce "beg," but the Persian almost like the English word "bag." 2

The rā of the accusative after the demonstrative pronoun is omitted, because the dative has it: if bi-dīgar-ī were used the ḧ after kār should be inserted; the latter construction would be used in modern Persian.

Here the object of dāshtam is either the clause that follows or in rā understood. 6

Or yak-ī az mārā kushī. The ḧ could not be omitted after the pronoun yak-ī. 7

Here tā-'ūn girītan is a compound verb. At any rate the word "plague" is in Persian a generic term. If, however, a man fell sick of a fever or of plague in Persia, and it were said "he brought the fever or the plague (meaning this fever, etc.) with him from Bombay, ḧ would be correctly used.

The ḧ could be omitted, but is best inserted since if omitted sabu'-ī might be taken as the subject, wide (d) (11). In speaking, the rā might be omitted, the context or intonation preventing ambiguity.
būdam aghlab-ash khūb būd (m.c.) "the things I had brought were mostly good"; mujāl ast ki hunar-mandān bi-mīrān va bi-hunārān jā-yi īshān girān (Sa'dī) "it could never be that the skilled should die and the skill-less should take their place"; malik dar hayat-i ū nazar kard, shakhbe ë did siyāh-fān za'taf-andām (Sa'dī) "the king looked at his figure and countenance; he saw a person black in complexion and poor in physique": malik dar ḥal, kanizak-i khūb-rūy pēsh-ash firistād (Sa'dī) "the king at once sent him a pretty slave-girl": harka dūshman kuch kuch dān zamm-i adab būsā dād (class.) 7 zamīn-i adab būsā dād (d) 7: har-ki dushman-i kuchak ra ḥaqīr shunārad bi-dān mānād ki ātash-i andak rā 1 muhml guzarād (Gul., Chap. VII, St. 1).

Hikāyat shākar nisōnī pashteqī rūyāwāt: hikāyat-i shikār

1 Note that chizhā-i rā is the object of the verb in the relative clause: the rā could be omitted and in this case the word ānhā rā would be understood after ki.
2 In modern Persian jā-yi īshān rā.
3 Here rā is used by Sa'dī in a generic sense: if previously mentioned, rā would be inserted.
4 Here there is no rā because the ī is for the indefinite article and does not signify "a certain person."
5 Here rā must be used as the ī signifies "a certain—."
6 Here the ī is indefinite and kanizak-i is clearly the object; there is consequently no rā.
7 Būsā dādan a compound verb governs the accusative and not the dative. In modern Persian zamīn rā would be preferred: zamīn-i adab būsid, or zamīn-i adab rā būsid are both correct in modern Persian writing. Whether the supplicant actually kissed the ground or merely touched the ground with his hand and then laid it on his lips or eyes is, I think, doubtful. The expression is now used figuratively.
8 Here rā is necessary in classical and modern Persian, because the epithets make the two noun s definite (Remark to (d) (3)). In "whoever thinks an (his) enemy mean—" hor kē dushman rā ḥaqīr shumarād, the rā is equally necessary because enemy is to be considered definite, i.e. "his enemy."
namūdan-i shakhs-i humāqqi rā barāy-i ishtihār-i hazār rupēya 1 "the story about a person shooting a lammergeyer for an advertised reward of a thousand rupees" : du dar miyān yak-ī rā bi-bur (m.c.) "cut down every third one (tree)" 2 "I gave him the other two as well." 3 "I saw nothing, my eyes gazed at vacancy" 4 "I saw nothing, my eyes gazed at vacancy." Remark.—To the query, padishāh kird rā did? the answer might be kird va darvish-ī rā; but to the query, kird ki būd ki pādishāh u rā did? the answer would be darvish-ī (without rā); the reason is that in both replies there is an ellipsis: in the first reply there is an ellipsis of did; in the second there is an ellipsis of būd.

The Vocative Case.

(g) The Vocative formed by prefixing ay or yā to the nominative, is the form used in m.c.

1 The Indian edition of extracts from the "Tuzuk-i Jahāngīr" or "Memoirs of the Emperor Jahangir" has headed this extract Hīkāyat-i shikār kardan-i humay jānwar dar kūh-i Pir-Panjāl bi-ishtihār-i in'ām-i hazār rupēya: owing to the omission of rā this sentence is quite unintelligible to Persians. In India the word jānwar is specially applied by falconers to birds of prey, just as a muleteer in Persia styles māl, while this same word in Panjāb villages means "cattle." The rā is necessary here to distinguish the direct object of the Infinitive which is specialized by the clause following it. In hīkāyat-i shikār kardan-i buz-ī "story of shooting an Ibex," the rā is not required as the Ibex is not specialized.

2 The rā necessary after the pronoun yak-ī, vide (d) (2): the rā would also be required according to (d) (4). Yak-ī bi-dīh "give me one, any one" but yak-ī rā bi-dīh "give me one of them."

3 But du tā-yi digar ham dādam "I gave him two more."

4 Here jā-ī rā stands for hich jā-ī rā and is therefore definite: "rā preferable."

5 Vide Remark to (d) (3). The j should not be omitted after rāhat as the adjective specializes the rāhat; if the adjective 'ājil were omitted the j also could be omitted.

6 Though this is correct, it would be better to insert rā after sharāb to mark the object clearly; vide Remark to (d) (11).
The Vocative formed by suffixing ā is confined to the singular: it is also used in forming interjections, and in modern Persian is restricted to writings 1 (prose or poetry). Ex.: Sa’dīyā safar-ī dēgar dar pīsh ast (Gulistan) ‘‘O Sa’dī! I have one other journey before me.”

Sometimes the object addressed is understood, as: ḏay yā ṭalīg wa ṭalīg ra āy dašt-e ṭalīg wa ṭalīg (Sa’dī)

Bulbulā muzhda-yī bahār biyār
Khabar-i bad bi-būm bāz guzār 2

‘‘Oh bulbul bring the good news of Spring,
And leave ill tidings to the owl.’’

Manā occurs in poetry as the vocative of man ‘‘I,’’ but is rare and possibly not correct.

Ay man-am bar sar-i khāk-am tu ki khāk-am bar sar (Sa’dī)

‘‘Oh! I who am standing on your grave, woe is me’’ 4

ay ki shakhs-i man-at haqīr namūd (Sa’dī) ‘‘oh thou to whom my person seemed mean.’’

Poetically the dative in ra is occasionally used as a sort of vocative. Thus Hafiz says:—

Dil mi-ravad zi dast-am sāhib-dilān Khudā rā
Dardā ki rāz-i panhān khwāhad shud āshkārā!

My heart is leaving my control: oh ye who know about the heart help me for God’s sake.

Alas! that my secret love should become public property.

As stated already, the vocative in ā cannot be followed by the izafāt. If the vocative in ā be qualified by one following adjective, the adjective takes the alif of the vocative, as: Shāhā sitāra-manzišātā ‘‘oh king whose dignity is high as the stars!’’ Modern Persian letters often begin with dūst-i muhtarāmā, instead of the correct classical dūstā

1 But darīghā ‘‘ alas!’’ and Khudāyā ‘‘ O God!’’ are still found in m.c.
2 Another reading is bi-būm-i shām instead of bi-būm bāz.
3 Another reading is in man-am.
4 Khāk bar sar-am is a common saying in m.c.; ākhīr či khāk bar sar-am bi-kunam ‘‘oh what shall I do!’’ In the example, khāk-am bar sar might also imply ‘‘would that the earth covered me instead of you’’; Persians delight in ambiguous expressions.
5 Ra is equivalent to baray-i.
muhtaramā, which latter is however also used. The usual classical construction, however, is to add the alīf to the noun, and to every epithet that follows the noun, or to the noun only if the epithets precede it, as: مكرم و معظم دوستا دوستا مكرم و معظم دوستا. but with two or more adjectives, the ā of the vocative is in modern Persian sometimes added to the last only, as: دوست مكرم و معظم دوستا.

The following are also common: مكرم و معظم عزیزاً and مبشر مبارکاً.

The Ablative Case.

(h) The ablative is formed by the preposition ی. For its various uses vide § 90 Prepositions (h) (1).

§ 119. Number of Nouns, Nouns of Multitude and their Concord.

(a) As in English, nouns of multitude denoting living things are followed by the verb in the singular or plural according to the unity or plurality of the idea in the speaker's mind, thus 1:

شامنشته عادل ر حرع لشكر است Shāhinshāh-ī ādil rā ra’iyyat lashkar ast (Sa’di) "to the just monarch the people is an army" 2

tā dam-i qasr jamʿiyyat būd (Shah’s Diary) "the crowd extended right up to the palace" 3

خاچی بتصک بر او گرد آمادان khalq-i 4 bi-taʿassub bar ā gird āmadand (Sa’di) "a whole people through fellow feeling collected round him";

ahl-i shahr hanūz khwāb būdand (Shah’s Diary) "the people of the city were still asleep" 4

"they say what care we if all the world die!" 5

اوه شهم هنوز خواب بودند: اهل shahr ālam murdand (Sa’di) "the people of the city were still asleep" 4

In یا-سفا khirqa-pūshān bar misgāl-i hayvān and (Sa’di) "this sect clad in shreds and patches are like animals 6" 7

Arab gūyad (Sa’di) "the Arabs say" 6 8: hama-yi

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1 In English "the committee sits daily," but "the committee are at variance."

2 Note the plural verb even after a noun with the of unity.

3 In modern Persian hama-yi ālam. In poetry hama is not followed by the ezāfah, hence Indians always omit it after hama.

4 Here the singular could not be used.

5 Here the singular verb could not be used: the subject is not خروش used generically: similarly in پارا سرباشا رفتن and (m.c.) or پارا-ی سرباشا رفتن "some of the soldiers went" both the subject (سربارها) and the verb should be plural, but پارا-ی سرباشا رفتن is used colloquially.

6 Or ुرب یا عیکونه 'Arab-hū mi-gūyand (modern); 'Arab is an Arabic collective noun.
buzurg u kūchak-i¹ shahr rā talabūd "he summoned all the city both great and small."

(b) The word mardum "people" is plural, thus: mardum mī-guyand "people say"; mārdūman is also used.² In the m.c. phrase mardum hama dar fikr u khayālī āsāyish-i ḵud ast⁸ (Vazīr of Lankaran), the speaker is thinking of the people of his own small state as one body; at any rate ast should be and.

(c) The word dushman "enemy" is treated as a singular, thus:—
dushman gurīkhit (not gurīkhānt) "the enemy fled"; dushman dah hazār būd (incorrectly budand) "the enemy were ten thousand."

In dushmanān az hār ūraf zūr āvardand (Sa'dī) "enemies pressed him (the king) on all sides," the plural noun is used to signify more than one enemy, i.e. a collection of enemies.

In dar in mausim ēvān-yi bāgh u būstān-i Shirrāz khāṣṣiyat-i makhāṣṣ-i dārād "at this season the gardens of Shirrazi are particularly delightful," the synonyms bāgh u būstān clearly indicate the plural; it is therefore unnecessary, but not wrong to say bāgh u būstānā (or bāsālāin): māṣjid u khānāhā-yi shahr (m.c.) "the mosques and houses of the city." ⁵

(d) (1) Generic nouns denoting rational beings are preferably used in the plural; thus it is better to say zarān-i Īrān khurshī-gil-ānd "the women of Persia are good-looking," than zarān-i Īrānī khurshī-gil ast "the woman of Persia is good-looking." Zanāhā-yi Bangāla siyāh-jām-and properly means "the women of Bengal are mostly dark," but zan-i Bangāla siyāh-jām ast "the whole of the women of Bengal are dark." However sarpāž bīyānī bud, sarpāzāhā-yi ziyādā bud, sarpāzāhā-yi ziyādā-ī¹

¹ Or hama-yi buzurg u kūchakān-i shahr rā. Note the plural termination added only to second adjective (or noun). It is better to use both adjectives in the singular.
² Similarly 'folk' in English though plural has by modern usage got a plural, 'folks.'
³ In classical Persian mardum is sometimes singular: thus in the 4th story of the 1st Book of Gulistān, Sa'dī, speaking of the dog of the 'seven sleepers' says, Pā-yi nikān girīft u mardum skūd: "Pāyā Nikān Gost khurshī dād gānī mardum-i Īrān ast" in shakhā mardum-i Īrān ast man mardum-i Īrān-am (m.c. and vulg.). Indians occasionally use mardum-i khurshī for mard. ⁴
⁴ When the word "enemies" is intended, the plural is of course used.
⁵ Here the singular khāna would be incorrect, as "the house of the city" would convey a singular idea in Persian just as it does in English. Note that the plural termination is added to the last noun only.
⁶ Not: "the wife of Iran" but: Zan-i Īrān zan Īrān would have the appearance of meaning "the women of Iran."
būdand and serbāz-i Īrān khūb āst are also used and considered correct in modern Persian. It is correct to say bīsiyar 1 ānjā būd (or būdand, not so good). It is not, however, obligatory to use the singular. Thus the ass (breed) of Bahrain Island, or 'the asses of Bahrain,' are both correct and both have the same meaning, though the latter might mean the different breeds of the Island.

(2) Generic nouns unqualified by adjectives are as a rule used in the singular, with a singular verb: thus the Persians frequently use the singular when in English we use the plural; they say ḍīmān for 'actions,' chūb for 'sticks,' etc. The rule is to use the singular when the noun is employed in a collective sense, but the plural when separate numbers are indicated. If, however, the noun is qualified by an adjective, it is usual to put it in the plural 1 even when it is used collectively. Modern Persians are, however, slovenly in their use of the singular and plural.

Examples:—

- az rūdkhāna-yi ziyād-i guzashīm (Shah's Diary) (or az rūdkhānahā-yi ziyād-i guzashīm) 2 "we crossed a lot of rivers"; talagraf-i 3-chī-yi Rūs talagrafā-yi ziyād-ī az Tahrān dād (Shah's Diary) 3 "the Russian Telegraph-Master handed me a lot of telegrams from Tehran";
- az pilla bālā rafīlim (Shah's Diary) 4 "we went up the steps, or we went up the step":
- kāzar rood khānā-hā hama dīh va gāsābā va zirā'at-i angūr va darakht-i gilās va ghayra būd (Shah's Diary) 5 "on the edge 6 of the river were everywhere villages and townlets and vineyards and cherry 6 trees, etc.
- guft ān 7 ha zar, ha mardumān, ha khayāliand gilās va sang rā 7 basta 7 (Sa'di) 8 "he said what a set of blackguards are these, who have let loose their dogs and tied up their stones":

1 With the words signifying "much," "Khāli," khayāli and jarāvān, the substantive may be in the singular.
2 Or rood khānā-yi ziyād (but not rūd-khāna-yi ziyād without 6: all three have practically the same meaning except that the yā makes the noun slightly more emphatic.
3 Or talagrafīhā, plural.
4 Here pilla could be used. The singular bālā pilla might mean "one step."
5 Kinar-i "on the edge of"; Kinar-yi "on the bank of." The plural Kinar would not signify the banks of one river: du taraf or tarafayn would have to be used to signify "both banks."
6 Dark sour cooking-cherry šali bālū: dessert cherry gilās.
7 Note that and is understood after basta. In modern Persian harāmzāda would follow its noun.
khayli shurūt wa rama īnjā ast (m.c.) "there are many camels and flocks here (the pl. ānā and would be unidiomatic):\n\nshunīda am īnjā kīsa-bur1 bisyār ast (or and) (m.c.) "I have heard that pick-pockets are common here":\n\nānjā bisyār jahāz jam' shuda langar andākhtā būd2 (or or būdand) (m.c.) "many ships had collected there and cast their anchors"; (here bisyār gives the plural idea).\n
If, however, the noun is qualified by an adjective (other than the collective adjectives or adverbs (bisyār, bisyār khayli, kīsa-bur or farāvān), it is usually in the plural. Thus, if jahāz bisyār in the last example were qualified by the adjective buzurg, the sentence would run: ānjā bisyār jahāzā-yi buzurg jam' shuda langar andākhtā būd; jahāzā-yi bisyār ānjā būd is better than jahāzā-yi bisyār ānjā būd, though jahāzā-yi bisyār is also correct. Jahāzā-yi bisyār buzurg "very large ships" might be mistaken for jahāzā-yi bisyār-i buzurg "many large ships": the latter, however, is better expressed by jahāzā-yi bisyār kashtihā-yi buzurg. Bisyār kishtiyi buzurg is to be preferred to bisyār kishtiyi buzurg for "many large ships."

It is not, however, necessary to use the singular for the plural, even when no ambiguity could arise: thus "the asses of Bahreyn" are fine could be rendered by either, the English: ulāgh-i Bahrayn bisyār khūb ast, or the Persian: ulāghā-yi Bahrayn bisyār khūb and.

In referring, however, to "the asses of Persia" it would be necessary to use the plural as various breeds of asses would be meant and not one single breed. Similarly halvū-i in bāgh khūb ast might be rendered "the peach of this garden is very fine" (signifying peaches) and there would be no misconception: but neither in English nor in Persian would it be correct to say "the tree of this garden is fine," unless of course there was only one species of tree under discussion; darakht hā-yi in bāgh bisyār khūb ast (m.c.) "the trees (generally) of this garden are fine."

(c) The plural is also used to give prominence to a word, or to convey the idea of number or quantity: tānaqālā va dar arbān.3 qāfīla rā dar

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1 The Afghans say jib-bur, which, however, in modern Persian means "a cheat."
2 If the plural were used, it would here refer to the men in the ship or else give the idea of life to the ships.
3 But jahāzā bisyār vārid-i bandar shud (m.c.).
4 Bisyār kishtiyi buzurg ānjā būd (or better būdand).
5 This island is famed for a breed of large white asses.
"arz-i râh duzd zad (m.c.) "the caravan was attacked on the road," but duzdâhâ zadand "robbers attacked it or the robbers attacked it":

"bîyâr" "bring water," but in ābhâ bi-rîz (m.c.) "throw away all this water (in different vessels):" 

bukhârî-yi buzurg pur bûd (Shah’s Diary) "the surface of the sea was covered with ships and boats and great steamers.

Note that in Persian the plural is not used in English.

(f) Nouns denoting objects which in English do not admit of plurality and are used only in the singular, as gold, silver, wheat, wine, butter, water, etc., in Persian require the plural to signify variety, or diversity, thus:—

In gandum ast (m.c.) "this is wheat" is correct, as the wheat is in one place, but in gandumhâ râ jam’ kun (m.c.) "collect this wheat": in the latter example the singular gandum should not be used as the wheat is in scattered heaps. Similarly:

āb râ rîkhît "he spilt some of the water (from one vessel)," but ābhâ râ rîkhît "he spilled the waters of various kinds or in various vessels":

ābhâ-yi in du rûd-khânâ bi-ham jam’ mî-shavad "he spilt some of the water (from one vessel)," but in sharâb-yi Frânsa "the wines of France":

i.e., by one or perhaps more robbers: the verb is equal to a passive. With an adjective the plural should be used, as: duzdâhâ-yi Shirâzî burdand.

In m.c., however, words like āb, sharâb, etc. are incorrectly and vulgarly used in the plural when definite.

Note the plural termination added to the last noun only.

Though the first two words kashâ and qâyiq are in the singular expressing multitude, the last noun kashâhâ could not be in the singular: vide end of (d) (2).

Pas ângâh bi-dâštî kârâhâ kunad ki hich dushman na-tawânâd kard (Kârâhâ-yi Sa’dî) (or kârâhâ-yi Sa’dî) are generically instead of the plural, but would not be so forcible: kârâhâ kârâhâ signifies "such great or such numerous works": in modern Persian chunan kârâhâ (or chunan kâr) mî-kunad ki—.

Vulg. reweghanhâ.
Vide (b).

(g) The Persian idiom requires, except in rare instances, the plural where in English we use the singular, in all such sentences, as: "to act like a wise man," etc., etc.: —ki in harakat munāsib-i hāl-i khiradmandān na-kardī (Sa’dī) "you did not, act in this like a wise man"; bi-libās-i āravīshān (or āravīshī) adj. (m.c.) "disguised as a darvish"; bi-tarz-i mastān pish-i man ʿāmad (mod.) "he came before me like one drunk." The English idiom "not fit for a Christian" would in Persian be rendered by the plural. Compare with (o).

Remark.—An adjective might also be used, as bi-libās-i āravīshī. The singular occurs in poetry or in the rhymed prose of Sa’dī, but is contrary to usage.

(h) After the word "pair," etc., or the determining words mentioned in § 47 (g), and after cardinal numbers,2 the noun is the singular: —In juftī murgārā dar yak-mahāgī girifta būdand ʿain jafet murgārā dar yak-mahāgī girifta būdand (Jahangir’s Memoirs) "this pair of birds was caught when they were a month old": dhā na-far ʿādām, or dhā na-far shutur "ten camels": dhā na-far shutur "ten camels"; dhā na-far ʿādām, or dhā na-far shutur "ten camels." The English idiom "for a month" would in Persian be rendered by the plural. Compare with (o).

Remark.—After mablagh, mūvāzi, the izāfat is used. Vide § 117.

(i) The substantive in a verb, compounded of a verb and substantive, is used generically in the singular, even though the idea be plural: —farrāsh-hā ārā kūl girīftand, burdand pish-i mādar-ash (m.c.) "the farrashes, took them on their shoulders and carried him off to his mother."

(j) The plural is sometimes used where the dual might be expected: —atrāf-i rāh hama khāna būd (Shah’s Diary) "there were houses on both sides of the road"; the plural after hama ('altogether')

1 Arabic broken plurals are frequently treated as singular: the Arabic plural of ʿājābūr ʿājābūr is treated as ʿājābūr, but vulgarly ʿājābūr, used as a plural.
2 But "the men were two thousand" mardumān du hāzār būdand.
3 Occasionally but incorrectly in juft-i murgāh.
4 In modern colloquial du hāzār būdand.
5 The man was lying senseless on the ground.
6 Properly tarafay-n ʿārā dōkān būd "there were shops on both sides of the road"; atrāf is common in modern colloquial, but ʿārā is used by the educated only. The plural dukākin-i ḥūb (or dūkākān-hā-yi ḥūb) būd, would be used if qualified by an adjective, vide (d), the verb remaining in the singular.
would be wrong. (Aṣrāf-i rāh khānahā būd (m.c.) "there were different kinds of houses on both sides of the ways").

(k) Collective nouns such as wine, water, etc., and snow, land, butter, etc., are used in the plural when different collections or heaps are referred to; thus Sharāb rā khunuk bi-kun "cool the wine (one bottle, or one wine)," but Sharābā-yi Farānsa "the wines of France"; Zamīn-i Kirman "the land (or tract) of Kirman," but Zamīnhā-yi Kirman "the tracts or districts of Kirman"; Dar jangal hīzam jam mī-kard (m.c.) "he was gathering wood (collective and general) in the jungle"; Dar jangal hīzamāh jam mī-kard (m.c.) "he was gathering collections of wood (either different kinds or different heaps)"; vide also (r): Khunā rikh "he shed streams of blood"; Lūhūm mī-khurānd "they eat the flesh of various animals"; Taqajjubhā mī-kunād, vide (e) and (f). In m.c., however, the plural is frequently incorrectly used for the singular, as: Mūhā-yi sar-am safād shuda ast, for mū-yi sar-am; vide (f).

(l) În gīsm kitāb "this sort of book"; În jūr kirm "this sort of worm": but În qīsm kitābā "these kinds of books"; În jūr kirmhā "these sorts of worms (or insects)"; vide also § 135 (i) Concord.

(m) After ʿaqsām and similar plurals signifying various kinds, the singular or plural is used, as: Anvā-i šūshā va tūs-hā va qargāvulhā-yi tilātā-i ki bīsār gashang būd? (Shah's Diary) "there were various species of parrots and peacocks and golden pheasants"; here the singular could be used, but the plural gives the idea of numbers in each species: (Anvā-i janvar anvā-i jānvar is incorrect).

(n) In English, a noun taken figuratively may be in the singular when the literal meaning requires the plural: such expressions as "their face," "our life" are common in Scripture. The Persian idiom, however, admits the singular only, thus: "How can we escape from their hands?" چگونه از دست ایشان رهایی یافتم? (m.c.): Jan ma dast anvā-i shan rihā? biyābim? (m.c.) "our life (lives) is in your hand": Shāh gardan-i hama rā zād "the Shah beheaded them all."

In such sentences as "We have changed our mind" خیال خود را تغییر دادیم "khiyāl khud rā taghīyār dādām it is in the Persian idiom, as in the English, better to use the singular, i.e. if only one purpose or opinion is meant: "allow us to go home or to depart to our houses" would be correctly
rendered in Persian by bi-guzar bi-khāna-yi khud bi-ravīm, though the plural khānakāh-yi khūd might be substituted without offence to the ear; vide also jib in last example in (v).

(o) Contrary to the English idiom, the predicate to a plural subject is usually in the singular; thus in the sentence, "These men are devils," the word "devils" would in Persian be used generically in the singular. Examples:—ki bar sufra hama dushmanān dūst numāyand (Sa'di) "because at your table, all enemies show like friends":

In the following, Sa'dī has one predicate in the plural and one in the singular:

"God." Compare with (g).

In the following sentence from the Gulistan, the singular word darvīsh might in ordinary prose be plural: Sa'dī has used the singular to preserve the rhyme:

In (m.c.) du kās dushman-i mulk u din-and (Gul.) "two persons are enemies to Church and State," the subject du kās, because of the cardinal number du, is to be considered a plural though the plural termination is not used.

In the sentence from the Gulistan, the singular word darvīsh would be wrong. In modern Persian ījān-i shāh hama khiradmandān-i bā 'aqīl u hūsh and (m.c.) the singular khirāmand would be wrong, but it would be correct to say hama khirāmand and bā 'aqīl u hūsh. From (m.c.) use for the sake of rhyme.
va az Khuday tā'ālā na-tarsand (Sa'ādi). Even if خریش be substituted for خریش, Persians prefer the singular, for euphonic reasons.

The plural, however, can be used, as: mā hama ḏūst-im (m.c.), or mā hama ḏūstān-im "we are all friends"; both are used in modern Persian, but the former is correct.

If, however, a plural or collective predicate in English (whether substantive or adjective), be qualified by an epithet, it is frequently plural in Persian also, as: -In khālaq hama kharān-i bā afsūs and ā'īn khilq hama "these folk are asses, laden with conceit." (O. K. 227 Whin.)

In addressing people, however, as "You blackguards," the plural is requisite, as: shumā pidar-sūkhtā-hā (m.c.): ordinarily, however, the pronoun would be omitted, as: ay aḥmaqān "oh ye fools."

(p) The plural is used instead of the singular out of respect, as:- Pas agar ẓafā-yi vaqti az عزیزان is substituted معمول از as: pas agar ẓafā-yi vaqti "azīzān az ẓubbat-i ẓayyār kudrat-i ẓazīrāt ma'āstā (Sa'ādi) "then if your valuable time is wasted and you become bored by strangers, the option still remains with you (to leave the city)."

In referring to Persian king or シャフ, this plural is used in accordance with (g); by the use of the plural the application of the advice is made general and is not directed so pointedly at the particular king present before the speaker: ژمعلم و مطلوب از A'īla Hazrat-i aqdas-i ṭūbān va maṭlūb az ḏūstān chūnān ast ki- "I hope you—."

In the following, this respectful plural is carried to excess, the writer assuming that he is not worthy to address his superior direct; consequently he addresses the feet of the servants of the threshold, etc., etc.; بخاک پایی دُک فرسای علیحضرت ادیس شاهنشاهی bi-khāk-i pā-yi falak-farsā-ye A'īla Hazrat-i aqdas-i ṭūbān va maṭlūb az ḏūstān chūnān ast ki- "I hope you—."

1 Gīw "warlike" was the name of the son of the hero Gūdarz.
2 Khar would also be correct in prose, but is not so good.
3 A king here addresses an عزیزان "azīzān; he has invited him to leave the wilderness and spend a little time with him in the city.
4 Or قربان پایی جوخر آسانی بدرک آمد بخاک علیحضرت ادیس شاهنشاهی qurbān-i khāk-i pā-yi javāhir-Īsā-ye bandagan-i A'īla Hazrat-i aqdas-i ṭūbān va maṭlūb az ḏūstān chūnān ast ki- "I hope you—."
5 Humāyūnī for Shah only.
On New Year's Day and on special occasions the Zardushti Anjuman telegraphs direct to the Shah addressing him in such terms as the previous: the reply is sent direct by the Shah himself.

Terms far more involved and extravagant than the foregoing are found in old Persian, and are still in use in India. In modern Persian, however, these forms are daily approaching the simplicity of Europe; in fact few Persian gentlemen are now able to write these long involved expressions: on special occasions when they are necessary, a Munshi is employed for the purpose, and the Secretary to the Royal Recipient paraphrases the text by, "The usual congratulatory address from—."

(q) The plural is sometimes used instead of the singular to avoid a pointed allusion. Thus in the 24th story of the First Book of the Gulistan when the king imprisons the trusted Khwâja, another king in writing secretly to the latter says:

\[ \text{که ملوك اهن طرف قدر چنان بزرگوار نداسند و بی منفی کردن: } \]

mulâk-i āin taraf qadar-i chunān buzurgvâr-i na-dânistand va bāʾizzâtī kardand (Saʿdî). Some one informs the master of the Khwâja of the matter;

\[ \text{غفت فلان را که جنس فرضیه حدیچه ملوک نواحی مراسم دارد } \]

guft fulān rā\(^2\) ki habs jarmūda-i bā mulâk-i navāhī murâsalat dārad. In both these examples the plural ملوك mulâk is used, though it is well known that the agent in each case was one king and no more.

In m.c., the plural is often used for the singular, as: 

\[ \text{فولان کس با انگلیسها دوستی مخصوصدارد } \]

fulān kas bā-Inglishā āsūt-yi makhsūs dārad (m.c.) “So-and-so is great friends with the English (there being but one Englishman in the place).”\(^3\)

(r) In a sentence like the following: — “He is learning the Arabic and Persian languages,” the substantive in Persian would be singular, as:

\[ \text{او زبان عربی و فارسی می‌گوید } \]

"āw zabān-i 'Arabi va Fārsī mi-āmūzad\(^4\); the plural زبانها zabānhā is not admissible, and there is an ellipsis of the word زبان zabān before فارسی Farsi: if the plural زبانها zabānhā were used it would signify the different dialects of those languages; vide (k) and (i).

(s) Cardinal numbers, as already stated, are ordinarily followed by a singular noun. However, after such expressions as "all three, all four, etc.", it is not wrong in modern Persian to use the plural, as: 

\[ \text{هر سی دختر او } \]

har si dukhtâr-i ū, or این هر سه دخترهای او

heen har si dukhtârâ-yi ū “all three of his daughters.” The singular noun is preferable.

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1 The meaning of the word خواجه here is doubtful. In modern Persian, Armenians and Hindus are addressed as خواجه, and the Jews and Parsees as Mulâk.

2 Note that فلان Ra fulān rā is the object of the verb in the relative sentence.

3 This substitution of the plural is not an uncommon vulgarism in English: "Really," says Harriet to the overbold Harry, ‘the young men of this town do take liberties.’ “Give us a copper” is another example.

4 No rā. Vide § 118 (d) (2) Remark.
Arabic broken plurals being in Persian often treated as singulars, such constructions as ت‌ده‌‌زد‍ي‌ء‌ب‌س‍ب‍ل: ars, are occasionally met with, where one would expect the singular (سیب); the singular construction is the correct one.

Remark.—As the Arabic numerals from 11 to 99 take the accusative singular of the thing numbered, the plural construction referred to cannot be in imitation of the Arabic.

(v) If several nouns coupled by an 'and,' are subjects of the same verb, it is usually necessary to add the plural termination to the last only, as: این خر و اسپ:ه مال کیست in khar u asp ha māl-i kist (m.c. and incorrect) 'whose are these donkeys? and horses?'; for این خر و اسپ:ها مال کیست in khar hā u asp hā: این خر و اسپ:ه مال کیست in khar va in asp hā māl-i kist 'whose ass and whose horses are these?' و اسپ:ه مال کیست in khar va asp māl-i kist would signify 'whose is this ass (one) and this horse (one) ?' In این مادر va خواهر مای اوست in mādār va khvāhirhā-yi āst (m.c.), the word mādar from the context would be considered singular.

Note the following ways of forming the plural of پست و بلندی (پستی و بلندی) (دندی or) past u bulandī (or pasī u bulandī)-yī dunyā, 'the ups
and downs of this world’’; (1) past 
پست و بلند ها، دنیا (1) past u bulandhā-"yi dunyā,
پست و بلند‌های دنیا (2) pastšā u bulandhā-yi dunyā, 
پستی و بلند‌های دنیا (3) pasti u 
bulandhā-"yi dunyā, 
پستی و بلند‌های دنیا (4) pastšā u bulandhā-"yi dunyā, 
پست و بلند‌های دنیا (5) past u bulandhā-"yi dunyā.

Similarly in modern Persian if a number of plural adjective-nouns are united together by isafsās, the plural termination is added to the last only.

ما بیشتر گردد این گونه جهت لقعه رای بی شریم و حیانا را تملک گروه.
بی‌شمار و بی‌شمار و بی‌شمار 
بی‌شمار و بی‌شمار و بی‌شمار 
بی‌شمار و بی‌شمار و بی‌شمار.
(Tr. H. B., Chap. 22) ‘‘tis thus we pay the wages of the king’s servants—a set of rapacious rascals, without shame or conscience! and the worst of it is, we must pay them handsomely.’’

(u) In modern Persian, the plural of shutur-bachcha, or vulgarly bachcha-shutur ‘‘a young camel,’’ is shutur-bachcha, or vulgarly bachcha-shuturhā; similarly tukhm-i murgk ‘‘an egg’’

نخم سرکی tukhm-murghk, with the plural tukhm-murghhā. The origin of these barbarous plurals is perhaps to be attributed to the difficulty of qualifying such words, when not compounds, by an adjective. ‘‘Hot eggs’’ cannot be correctly rendered by

تخم مورگ کردن tukhmā-"yi murgh-i garm6: bachcha-gurghā-yi daranda is at least clear in its meaning; in bachcha-hā-"yi gurg-i daranda the epithet would refer to gurg, while bachcha-hā-"yi daranda-yi gurg might mean ‘‘those young ones that are daranda’’ (as opposed to those that are not daranda); [مورد bachcha ‘‘brave’’].

(x) ‘‘We used to halt on Sundays’’ روز یک‌شنبه را لنگ می‌کردیم rūz-i yak-shambaa rā lang mā-kardīm; here the Imperfect gives a plural idea to the singular noun. Substitute the Perfect for the Imperfect, and the noun must be in the plural—rūz-i yak-shambahā rā lang kardīm. Were the singular used in the latter case, it would signify that there was only one Sunday during the period of march (i.e. that the march lasted less than 14 days).

(y) Hamin qadr (m.c.) ‘‘exactly this amount,’’ but همین قدر (🤒) همین قدر
hamin qaqrhā (m.c.) ‘‘about this amount’’; همین وقته بود که پار سال بپرکرد پس hamin vaqthā būd ki pārsāl bi-Tahrān rasādām (m.c.) ‘‘it was about this time last year that I reached Tehran’’; if همین وقت hamin vaq (sing.) were used, the meaning would be ‘‘exactly, just, at this time.’

1 Note no izfāt after mā: bi sharm u hayā is one compound adjective; note jīb is in the singular, vide 119 (n).
2 Tukhmā-"yi garm نخم‌های گرم might mean ‘‘hot seeds’’ (of melons), or ‘‘seeds that have a heating effect.’’
(z) Sometimes a substantive is repeated in the plural to indicate that
an object is the greatest of its kind: *amīr* 'l-umāra, "the Amir
of Amirs"; *qāder al-fārāwāt*, etc. In "enemy of enemies, deadly
enemy," the Arabic singular and plural are coupled by the Persian *izāfat.*
Ex.: *Shāh-i shāhān*; *Khān-i khānān.* *Shāhānshāh* 'king of kings,'
the first word of which is a contraction of *shāhān* the plural of *shāh,* is an example
of *izāfat-i maqlūbī.

For the intensive adjective so formed, *vide* § 45 (c) (3).

CHAPTER XIV.

§ 120. Pronouns.

(a) The Personal Pronouns are not usually expressed except for per-
spicuity, for contrast, or for emphasis, *vide* (g) (h) (i). The first personal
pronoun is common in poetry: * tão man* a man *de me* thou art he who is
with me as long as *I' am 'L.'*

(1) The 1st Person:—

The 1st person singular is used by a single individual in speaking, as:
* banda *mī-guyām (m.c.); * arz mī-kunām (m.c.).*

Many Persian Muslims maintain that the 1st personal pronoun *man* is
applicable to the Deity only. The Persians seldom use *man* 施肥, which to
their ears sounds arrogant or egotistical.

If necessary for emphasis, the 1st person, they say * banda,* or occasionally
* hāqīr, etc.* The Afghans and Indians use *man* frequently. Occasionally in m.c., the 1st personal
pronoun plural, even, is used to avoid the use of *man,* but care must be
exercised or the pronoun will give the idea of the Royal plural.

The Shah, speaking not in a mere individual capacity, but as a
representative of a country, adopts the plural * mā,* as:
* chūn khidmat-i shumā mangūr-i nazār-i humāyūn-i mū-st.*

Even in the plural, the Shah is careful to avoid expressions that
might be thought presumptuous: *mā amr farmūdām.*

The following is a telegram from *Mazāffar-d-Dīn Shāh* to the Mutavalli

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1 In writing * banda * arz mī-kunād is also used. The Afghāns and
Indians use the 3rd person sing. after * banda,* even in speaking.

2 The Royal plural was not used by the Anglo-Saxon kings: * 'ic Alfrēd' (I Alfrēd).
The Anglo-Saxon writer makes himself plural. William the Conqueror was the first
English king to adopt the Royal plural.

3 Forms and ceremonies at the Shah's court have been much simplified of late
years.
Bāshi of the shrine of Imām Rażū at Mesh-hed, to whom he had sent apparatus for an electric light:

Nāsir-l-Mulk—Inshā Allāh alvāl-i shumā khūb-ast. Iliktrisita al-ān shab-i chand sār-at rawshan ast va har shab rawshan ast yā khayr marābī rā mufassalīn bi-‘arz bi-rasānīd I ‘Nasir’-

An editor in his public character is plural, as:

Our pen fails to describe the action of certain false patriots.’’

In an assembly, a person will sometimes make himself plural assuming that he speaks for the rest, but to use  lớn instead of من is generally considered a sign of overweening pride.

The plural is occasionally used for the singular in vulgar language.

My; of me. ‘My defence ’  حمايت من himayat-i man, may signify either ‘the defence of me by another,’ or ‘my defence of another.’

In Persian the ambiguity can be removed by adding a pronoun for the person who is defended, as: حمايت من شا به himayat-i man bi-shumā, or حمايت من شا به man bi-shumā bi-man: سب صدا زدن من sabā-i sadā zadan-i man (m.c.) may mean ‘the reason I called some one else,’ or ‘the reason some one else called ‘me.’

In English ‘the defence of me’ (instead of ‘my defence’) is not ambiguous.

(2) Second Person.

The Deity is addressed in the 2nd person singular, as:  خدايا نور عاليمي Khudāyā tu ‘ālim-i (m.c.) ‘God! thou knowest which of us two is speaking the truth.”

1 More civil than  bi-gūyid, or sharh dihid.
2 A speaker in the Zardushti Anjuman will sometimes use من.
3 Said by both parties who witness against each other.

[[More information or context needed for full comprehension.]]
PRONOUNS.

Parents of the poor classes address their children, even when grown up, in the 2nd person singular.

The better classes, however, often address their children when grown up, as: shumā, but as a rule ṹtu and pidar, but in writing nūr-i chashm; 'azīz etc., etc.: jān-i pidar tu nīz agar bi-ktu'fī bih az ān ki dar pūstān-i khālq uftī (Sa'dī).

Brothers, when young, address each other in the 2nd person singular. Friends in familiar conversation will often change from the 2nd pers. pl. to the sing., especially when joking: tu-bimīrī.

A lover, in poetry and in real life, addresses his mistress in the 2nd person singular.

Servants, and dependants or inferiors, are addressed in the 2nd pers. sing.; but if the person addressed be an independent person or a person not a dependant of the speaker, it is much better to use the plural, even though Persian gentlemen may neglect this rule.

People more or less equal, address each other in the 2nd pers. pl., as:

1 Persians say, pādēshāh Khudā-yi rū-yi zamin ast, and sāyā-yi Khudā-st.

2 Parents of the better classes do not habitually address their children by an affectionate diminutive or abbreviation, as this is apt to be copied by servants and to become a permanent name. A mother would call her son 'Hidayat Allah Khān' in full. For the same reason a gentleman would, when speaking of his young relatives to a servant, say Khawāmīn or Āghāyān, and seldom bachehahā 'the children.'

3 Persians often address children by the same terms that the children use to those who are grown up.

4 When grown up, the usual polite forms are used, brothers addressing each other by their titles and using the polite plural.

5 The Shah is said to address his own ministers as ṹtu, but foreign ministers as shumā.
PRONOUNS.

shumā chi mī-gūyīd? : Janāb-i ‘āli chi mī-farmāyīd 1?

As in English, so too in Persian, ṭū ‘thou,’ is also used when special isolation is intended: ‘Thou art a scoundrel’ tu khaylī pīdar-sūkhta-i: ‘thou thief’ ay duzd. 8 (with verb in 2nd pers. sing.): tu khaylī amīn-i ‘thou (and thou alone) art honest.’ As already stated the Deity is addressed in the singular. 4

The use of ṭū though common amongst the vulgar, is by the educated restricted to the expression of contempt, of affection and familiarity (children and trusted servants), or of reverence. Hence its employment in addresses to the Deity.

(3) The third Person:—

The 3rd person plural is often used for respect instead of the 3rd person singular, especially when referring to a person present, or when speaking of a person in the presence of his relatives or dependants, as:

Ishān mī-farmāyand ‘he says.’

As in English, the 3rd person plural of the verb is used indefinitely; but in Persian the pronoun not being emphatic, it is omitted, as: mī-gūyand ‘they say, people say.’

Pronouns should follow the nouns to which they refer without the intervention of another noun. 5 In Persian (as in English) one should avoid such sentences, as:

Sayyid Jawād bi-Mīrzā Ḥasan hamīshā pūl mī-dihad, [ū] khaylī mutamavvīl ast ‘Sayyid Jawad always supplies Mirzā Ḥasan with money, he (Sayyid Jawad) is very rich’; [in vulgar Persian the pronoun ā would probably be inserted even though it is not properly emphatic]. ‘He’ and ā when retrospective should refer either to the noun immediately preceding (‘Rule of Proximity’), or to some noun that is markedly more emphatic than all intervening nouns (‘Rule of Emphasis’). 6

1 In writing, and in India, etc. in speaking, the 3rd pers. plural of the verb is used and not the 2nd person plural.

2 The singular is in m.c. always used in abusing a single person. Sir Toby Belch says to Sir Andrew with regard to the challenge, ‘if thou thou’st him some thrice it shall not be amiss.’

3 559 ṭū duzd.

4 Even in the 3rd person, the Deity is singular. To use a plural verb after the name of God would by some Muslims be considered shirk or polytheism. In the Quran, Allah frequently speaks in the 1st person plural. The Zardushits address the Deity, Yāzdān, in the singular. Modern Parsees generally use the Muslim word Khudā, for God.

5 This rule applies to the relative. Vide (q) (6).

6 In English it is better to adhere to the rule of proximity, as the rule of emphasis is sometimes misleading.
Reporting a speech in the 3rd person may cause ambiguity in Persian, as in English. The remedy in both languages may sometimes be found in the direct narration.

In the English sentence—"It takes a long time to learn to speak correctly," the pronoun it is prospective referring to the following clause "to learn to speak correctly." In Persian the sentence would be inverted, the Infinitive standing as the subject; as: حرف زدن صحیح خیلی وقت می‌گویدم harf zadan-e sahih khayli vaqt mi-khvarhad 1 (m.c.). Similarly in the sentence "He expects to clear a hundred pounds by the transaction, and I am sure he will do it," the it referring to the clause "to clear a hundred pounds" is omitted in translation, as: امیدوار است که ازین معامله مدد لیره ‌ گیرش می‌یابد و یکی دارد umidvar ast ki az in mu'malehā sad lira girash bi-yayad va yaqin daram ki bi-dast khvarhad āward (m.c.). Sentences such as "it is cold," "it is dark," are expressed as in English—خیلی سرد است khayli sard ast (or شده shuda); تاریک است tārik ast (or شد shud). 2

Some English impersonal verbs take in Persian a nominative of cognate meaning as: باران می‌بارد barān mi-bārad "it rains"; برف می‌بارد barf mi-bārad "it snows." 3

"It is I" or "it is me" من می‌ام man-am (m.c.): "it was I that did it" من بدام کی an kār rā kardam (m.c.): "it is you that command here" shumāsīd ki inā hukm mi-kevand (m.c.): "I who command you am the man" منکه نورمان سیدهم آکسم man ki farmān mi-dīham ān kas-am, or منکه فرومان ده شیام آن شخص ام man ki farmān- dih-i shumā-yam ān shakhs-am.

Remark I.—The English possessive pronouns my, his, their, etc., though originally genitives of the personal pronouns, are, in modern English, adjectives only, and should not therefore stand as antecedents to a relative. In, "I am his bondman, who bought me"; it is doubtful whether 'his' or 'bondman' is the antecedent of 'who.' If the first, render in Persian, من گهدام آن آدم که مر آخرب man ghulām-i ān-am ki marā kharīd; if the second, من گهدام آخرب man gulām-as-hastam chūn marā kharīd.

Remark II.—Except by poetical license, a pronoun in Persian should not refer to a noun 4 following:—

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1 Or مدینی طول دارد تا انگلیسی بیان بگیم muddat-i fal dārad tā Inglīsī yād bi-giram (m.c.) "it takes a long time for me to learn English": in either case the pronoun it is omitted in translation.

2 In such sentences there is no noun or clause to which the it can properly refer.

3 "It is all up with me" کار مان گذشته kār-i man gūsasht.

4 Also کیست کیست kist or kisti (m.c.). These vague replies generally result in the impatient questioner saying، آخر کیستی بگو ākhir kisti, bi-gū (m.c.).

5 The same rule holds good in Arabic.
In—"Twice in his life a man thinks his wife looks sweet,
Once in her wedding dress; once in her winding sheet."

"Owing to his love of wine and his habit of going to bed late, the Khān was rarely seen before noon" 

(b) The first person is more worthy ( "more definite") than the second, and the second than the third: Rāsūl, Sa'dī. The pronoun preceding its antecedent, the construction is termed izmāra gabi-ż-zikr.

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1 dir khwābidan "going to bed late"; better dir bi-khwāb ra'īan
2 It is usually this rule that determines the person of the verb when different persons are its subject; the verb of course being in the plural.
3 But when confessing a fault it is in English permissible for the speaker to assume the first place.
4 In modern Persian yak pūst.
5 When a verb has nominatives of different persons or numbers connected by the conjunctions or or nor, it should in English agree with that nearest to it. For the Persian concord, see Concord of Verb.
Remark.—The Persian tense is conjugated in the same order as in English, i.e. 1st pers., 2nd pers., and 3rd pers. In Arabic grammars the persons are in reverse order, i.e. 3rd, 2nd, 1st.

(c) In modern Persian, the 3rd pers. singular of the affixed pronoun may refer to the plural of an inanimate noun, as: آن میشکند از زمین چدار وجب بند بود و سراشیاق (یا سراشیاق) نیز an mikh-hā az zamin chahār vajab buland būd va sarhā-yash (or sar-i shān) tīz (m.c.) "those pegs stood four spans out of the ground and were pointed"; rāsiyāt-ash in ki (vulg.) "the truth of it is—."

(d) (1) If the antecedent to a demonstrative, possessive, or relative pronoun is not distinctly known, ambiguity results, as: “No one as yet had exhibited the structure of the human kidneys, Vesalius having only examined them in dogs” همیگی کس با جمال ترکیب گورد؛ انسانی را میکشند ذکره، بود حنی و سیلیس hīch kas tā bi-hāl tarkib-i gurda-yi insānī rā makshūf na-kardā būd; ḥatta Vāsēliyūsh ham, ān rā faqāt dar soghā taṣfīsh kardā. Read ‘kidneys’ (gurda-yi soghā rā) for ‘them’ (ān rā): as the sentence stands the seeming antecedent is ‘human kidneys.’ باید رخش توخلمی سفید ترو از زنده دراز تر باشد و چشم خیلی دنبای دیده تر که مارا روشت بری ی bāyad rīsh-i tu khaylī safīd-tar va az in-hā darāz-tār bāshad va chashmat khaylī dunyā-dīda-tar ki mā rā rūdāst1 bi-zāni (Hāji Baba) "your beard must be much whiter and longer than it is, and your eyes more wide-awake, before you can deceive me’; here the antecedent of in-hā is the singular rīsh, which the speaker, thinking of the hairs of the beard, incorrectly treats as a plural.

(2) Though the affixed pronouns may sometimes be the source of ambiguity as already shown [vide § 31 (a), (3)], the position of the accusative and dative rā will often determine the antecedent, thus:—

اغا اگا مکر و نظیفه دوخته اشراب بخشیده زیبا خانم دیگر مدل آن الوه خواست aqā aqā magar vagt-i ki dūkhta-ash rā bakhshtīdī Zibā Khānum dīgar maghārā an rā na-khwāhad khvāst2? (m.c.) ‘but Sir, when you have presented the made-up garment of it, will not Ziba Khanum want another like it? ’; here the 1 rā shows that dūkhta دوخته is the object and شash cannot, therefore, mean “to her”: دوخته بخشیده بخشیده به، dūkhta bakhshtā-sh would mean “when you have given this sewn thing to her.”

In, نیم تنه را دگری برپوشند نخستین؟ (m.c.) “shall another wear the jacket and we only get the abuse on its account?”; the ash might mean her.

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1 Rūdāst is a special throw in wrestling.
2 Na-khwāhad khvāst نخستینه خواست stronger than nami-khwāhad: "certainly she will want one.”
3 Dīgar here has the meaning of “again,” and does not refer to the cloth but to time.
Remark.—It is not necessary in Persian to repeat the possessive pronoun, as: “From his birth to his death.” az rūz-i tavallud tā rūz-i marg-ash, or az rūz-i tavallud-ash tā rūz-i marg-ash. The former is the better.

(c) In English, when the demonstrative pronouns ‘this’ and ‘that’ are used in the sense of ‘former,’ and ‘latter,’ ‘this’ and ‘these’ correspond with ‘latter,’ ‘that’ and ‘those’ with ‘former’:

“The palaces and lofty domes arose:

These for devotion and for pleasures those.”

Precisely the same rule holds good in Persian:

Sag u darbān chu ī yāftand gharīb
In girīb-ash girad ān dāmn (Sa‘dī).

“The latter seize him by the scruff of the neck and the former by his coat-tails.”

Compare the use of īnjā “here” and ānjā “there” in the following:

Dogs and porters when they see a stranger at the door,

The latter seize him by the scruff of the neck and the former by his coat-tails.

Precisely the same rule holds good in Persian:

Hamchunin mājlis-i vaʿz 2 kulba-yi bazzāzân ast ānjā tā naqīd-i na-đīh bīzāt āl-i na-sitānī va īnjā tā īrdāt-i nayārī saʿādat-i na-bařī (Sa‘dī) “just so the house of worship is like the shop of cloth-sellers, for in the latter (ānjā) till you pay cash you get no goods, and in the former (īnjā) till you bring sincerity you get no lasting reward”; here ānjā and īnjā are reversed, not by a slip in writing, but because ānjā refers to an object more remote to the speaker’s mind, viz. the shop.

(2) The personal pronoun ān “the former” in the following examples:

Shakhs-i hama shab bar sar-i bimar 3 girist
Chūn rūz shud ā bi-murd u bimar bi-zist—(Sa‘dī).

“One wept all night beside a sick person

When day dawned the weeper (the former) died and the sick one recovered and lived.”

Here ān ā is used in contradistinction to bimar bimar, as ān would require to be answered by īn.

1 Chū poetical for chūn. Must be pronounced giribān-sh, to scan.
2 mājlis-i vaʿz can refer to the place of worship of any religion.
3 In prose bimar-i.
(3) This and that as demonstrative pronouns:—

Like ‘it’ (a) (3), the pronoun this may refer to a preceding or a succeeding noun or clause, as: “I tried to lift him, but this was impossible” خواشم که را بپای دارم ولیکن این یکانی، khwāstam ki ūrā bar pā dāram valākīn in na-shud (m.c.): “this is my ambition, to live independent” خواهش من این est که آزاد خسته کنم.

(4) Such is a demonstrative adjective when qualifying a noun, as, ‘such people’ 1; but omit the noun and it becomes a demonstrative pronoun, as: “with such people I will not trade; with such I will trade.”

When, however, the speaker’s sentiment is intense, the specification that should follow such (and so) is often omitted, as: “it was such a lovely dress” (that it beggars description).2 In Persian, the ی of unity and a certain intonation sometimes correspond to this use of ‘such’ as a demonstrative adjective, as: “we’ve drunk such a cold water (that I can’t describe it, or I hate to think of it).”

(f) Classically, and in m.c., ānki is “he who,” and its dative and accusative is ān rā ki; but in modern Persian ū ki and ūrā are also used:— ānki خوابش بختر از بیداریست آنجیان به هدایت میرسد، ān qal khwāb-ash bītōr az bidāri-yāst ān chūn ān bad-zindagānī mūrā da bis (Sa’dī).

“He whose sleeping is better than his awakening
Such an ill-liver were better dead.”

va ān ūrā ki hisāb pāk ast az muhāsaba chi bāk ast (Sa’dī) “what fear has he of the accountant whose accounts are clear and straight?”

Even in modern Persian ānki ān rā ki and ān ūrā ki are to be preferred to āk ār or ūrā ki.

In English also, these and those have greater emphasis than the pronoun they, and are better substituted for it before the relative “who.” “Why should they practise arts of cunning who have nothing to fear” 

įshān ki tars-i šān bā’īs na-dārad chirā bāyad bi-dazvīr kār bi-kunand (m.c.): for ‘they’ read ‘those,’ and for įshān ān ān ān hā-ī ki.

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1 In taww mardum چنین سردم of bunzov Sarom,
2 ān qal یبās-i khud-būd ki chi ‘arz kunam?
3 Note the order in Persian.
4 Here though ār ārā ki could be substituted for ān rā ki, it would not be considered good (širin) Persian.
5 The complicated Persian system of revenue account keeping سیاق دیوانی siyāg-i divānī can only be understood by a mustawī, and he can twist the account to make it show either a debt or a credit.
(g) When the subject of a short clause or sentence is a pronoun referring to a subject already mentioned, or to something present, the pronoun unless it is emphatic is omitted, the verbal termination sufficiently indicating the person: bi-man guft “he said to me” וא אין guft: ü bi-man guft “he said to me.”

But in a sentence like Änchi ü navishta ast “what he has written,” the insertion of ü is necessary, unless the subject has just been mentioned, for otherwise Änchi navishta ast might signify “what is written” and not “he has written.”

Remark.—Note the construction and signification of Änchi in the following:

ämmä änchi farnüddi az zaij ü man—munäsib-i sirat-i arbáb-i himmat nisť yak-i rä bi-lutf ummidvär gardânidan va baz bi-nä-ummüddi khasta-khätir kardan (Gul.) “but as for what you did as regards snubbing him and turning him away,—it is not the part of a magnanimous nature to first encourage and then disappoint a person.”

(h) A similar rule may hold good with regard to the object. Thus to the question: “Where is So-and-so?” the answer might be nami-dänam, na-dädam (or na-nädam) “I don’t know, I haven’t seen him.” To say na-dädam instead of na-dädam ash nädam would be wrong, as the separate pronouns (unlike the affixed pronouns) are emphatic.

Remark.—Where a pronoun or a pronominal adjective does not clearly express the meaning, it is better even in Persian to repeat the noun. Thus “We see the beautiful variety of colour in the rainbow and are led to consider the cause of it” mà ikhtilaf-i ranghâ-yi qawâs-i quza-râ ki mî-binîm bi-khiyâl mî-uljim ki bâ’îg-ash chist. Better say “—the cause of that variety” mà ikhtilaf-i án ikhtilaf chist.

(i) If, however, the pronominal subject is emphatic, it must be inserted, as:—mä makhlûqim va ü khâliq “we are the created and He the creator,” man khud-am bi-chashm-i khud-am didam (m.c.) “I myself with my very own eyes saw it.”

(j) Mahmûd kitâb-ash gum shud mûchâmiraḵvaḏash gêm Shd (m.c.) “Mahmud’s book was lost.” For this construction, vide (a) (3).

(k) For the position of the relative and the construction of relative clauses, vide (g) (6) and § 130.

(l) In English ‘each other’ is correctly applied to only two objects, while ‘one another’ is applied to more than two, but no such distinction is observed in Persian; yak dîgar and ham dîgar signify either ‘each other’ or ‘one another.’
In English 'each' is used and not 'every' when the individuals referred to are only two or at the most few. 'Every' on the other hand singles out persons or things when the number is more than two. In Persian har is used for either 'each' or 'every'.

'Every' har, though properly singular, may qualify a plural noun that is regarded as a unity:  

*bi-har daf naftar-i* 'to every ten men';

*har biest qadam-i* 'at every twenty paces';

therefore, be followed by the verb in the singular.  

har chahār sā'at-i yak martaba 'once every four hours.'

Remark.—Har kas—na may often be substituted for *hich kas—na*: ‘none returns’ is correct; you could not here substitute *hich kas.*  

But you could not substitute *hich kas* *har* which is Indian Persian only.

(m) In English 'either' and 'neither' relate to two things only: for more than two 'any' and 'none' should be used.

In Persian there is no such distinction; *har* do *hich az in har* do with a negative verb, or *hich az in har* du with a negative verb, can of course apply to two only. For examples, vide § 39 (f) (2).

(n) The word *self,* used alone, is properly a noun, both in English and Persian, as: ‘the love of self is predominant’ *khvāshinda dāst* dar insān musawwī ast (or *hubbi-nafar bar insān musawwī ast,* or *ādam khud rā az hama chīz dūst mī-dārad."

(o) *Hama* "all":—'He gave them all a tuman’ *ār bi-hama-yi išān yak tūmān dād* (m.c.) properly signifies that he gave them all collectively a *tuman;* but *ār bi-hamayi išān yak tūmān:dād* *ū bi-har yak* *az išān yak tūmān dād* (m.c.) ‘he gave each of them a tuman.’

(p) 'Both,’ *har* do *har du,* is often pleonastic in English as well as in Persian, as: ‘you and I both agree’ *man va tu har du mutajāf-im bar in ki—a—Zayd and ‘Amr (both) met,’ Zayd u Amr (har du) ham dāgar rā mulaqāt kardand ḍīd and ḍīd (har du)  

adīn dar kāla (har du) mišla hām ānd *aishan ānd in du kulāh (har du) misli-ham-and (m.c.). In ‘they (both) met’ *aishan ānd in kulāh-hā har du misli ham-and (m.c.) the words har du ‘both’ are necessary to show that there are only two.
ishān (har du) bi-ham rasīdand, the pronouns ‘both’ and har du are unnecessary.

(q) Relative Pronouns:

(1) ‘Which’ in English sometimes has for its antecedent, not a noun, but a clause, as: ‘he lost his pass-port which cost him a lot of trouble.’ In Persian this sentence can be rendered almost literally by the connective ki, as:

Persian:  
In, however, the sentence: ‘The man was said to be innocent, which he was not,’ the word ‘which’ cannot be rendered by ki;  

(2) In English, ‘that’ is frequently preferred to ‘who,’ as: ‘I that speak unto thee’ man ki bā tu ḥarf mī zanam hamān-am. Also ‘that’ in English is preferred after a superlative, as: ‘the prettiest woman that I ever saw’; in Persian this relative must be paraphrased as:

(3) ‘That’ is more restrictive than ‘who.’ ‘Yesterday I interviewed all the Hindus who came to the Consulate’ man dirūz ki hama-yi Hunūd bi-qunsul-khāna āmadand ishān rā mulāqāt kardam (m.c.), signifies that all the Hindus came and were interviewed. But ‘yesterday I interviewed all the Hindus that came to the Consulate’ signifies that all who came were interviewed, but some stayed behind. In

However, in

If būd were used instead of shud, the ki would most probably be taken to refer to hafta taẓkara.

2 Not būd; but indirect narration isast būda ast.

3 This sentence can be rendered clearly by:  

4 Or hama-yi Hunūd rā.
"There were very few passengers who escaped without serious injury.—
Times 8th Jan., 1868. [This might be resolved into 'and all escaped,' etc.]
That would exactly reverse the meaning: 'almost all the passengers were
seriously injured.']"—Hodgson. In کم مسافرين بودند که صدمه پانش نرسيد kam musafrin būdand ki sadma-i bi-ānhā na-rasīd, the ambiguity is preserved in Persian; مسافرين که صدمه پانش نرسيد musafrin-i ki sadma bi-ānhā na-rasīd کام būdand is also a little ambiguous, but would primarily be taken
از مسافرين خيلي کم بی صدمه رها شدند az musafrin khayli kam bi-sadma rīhā shuand, or
کمی از مسافرين بسالمت بدر رفتند kam-i az musafrin bi-salāmat bi dar raftand.

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PRONOUNS.

(4) 'What' and 'that which.'

In the sentence, "The host provides what fare he pleases," 'what'
is both a demonstrative adjective and a relative pronoun, and must be
rendered in Persian by har with the relative ki, as: mūzbān har khurāk-i ki mi-khuwāhad hāzir mi-kunad.

(5) The relative 'what' with its compounds ('whatsoever,' etc.), both
in English and in Persian, refers only to things. The interrogative 'what'
though also neuter may be applied to persons, but when so applied refers
to the character or quality of the person or persons, as:—"'What are you?"
sha āča āstid shumā chi hasṭid (m.c.) (=what sort of person are you?);
but sha āča āstid shumā chi-kāra hasṭid (m.c.) "what is your profession?"
or "what have you to do with this?"

'Whatever' is sometimes merely emphatic, as: "no condition whatever"
bī-hīch vajh min al-vujūh khabar na-dāram, or
āstā khabar na-dāram.1

(6) Relatives, whether in English or whether in Persian, should be so
placed as to prevent any ambiguity.2 The following sentence is, therefore,
equally objectionable in both languages:—"He is unworthy of the confi-
dence of a fellow-mortal that disregards the laws of his Maker,"
وا لاقِ اعتبار
اِنسان نیست که حکم خالقش را بجا نمی آورد ū läyiq-i itibār-i insān nist ki ḥukm-i Khāliq-ash rā bi-jā nāmī-āvarād (m.c.). Corrected:—"He that disregards the laws of his Maker, is unworthy of the confidence of a fellow-mortal"
آنکه حکم خالق را بجا نمی آورد لاقِ اعتبار انسان نیست ān ki ḥukm-i Khāliq rā bi-jā nāmī-
ārād lāyiq-i itibār-i insān nist (m.c.).

Pronouns3 should follow the nouns to which they refer, without the
intervention of another noun. Avoid such sentences as: Muhammad pisar-i Ghulām 'Ali ki in kitāb rā bi-man dād—"Muḥammad, the son of Ghulām
'Ali who gave me this book—," unless Ghulām 'Ali be the antecedent of
'who.'

1 Āstā m.c. for ۳صلا aslām.
2 Vide also (a) (3), Remark II.
3 Not 'it,' vide (a) (3).
In, "David the father of Solomon, who slew Goliath," and "David, the father of Solomon who built the temple," the position of the commas in English indicates the meaning. In Persian this distinction cannot be made. In داراود پدر سلیمان گو جالوت را کشت— the may refer either to داراود or to Sulaymān. Even in English the writer should not be at the mercy of commas.

For further examples of error of Concord, resulting from confusion as to the logical subject, vide § 136 (c) (2).

(7) In English, the relative is sometimes in familiar language omitted. In, "he is a man I greatly respect," the relative 'whom' is omitted in English, but the connective ki cannot be omitted in Persian: این شخصی است که مجدهمش میدارد یو shahādāt-st ki muṭlaram-ash mi-dāram (m.c.).

(8) Hodgson says, "an awkward and not infrequent error consists in abrupt transition from a relative clause to one of direct affirmation, as: 'I have read of a man who was very rich, but he was very miserly.' In Persian also, this error occurs: مریم باند که خیلی عنوان اذا او خیلی بذیل بود mard-i rā shunīdam ki khayālī mutamavvīl ammā ū khayālī bakhšī būd (m.c. or vulg.).

In modern Persian, the principal subject is sometimes erroneously treated as the object of the verb in the relative clause, as: مریم باند که کور خوب گردند و بزرگ دیدن rād-i rā ki inrūz chūb zadand dūzd būd, vide § 42 (e), § 137 and § 119 (g) footnote.

The following are further instances of errors in the use of the relative:—

"All these princes are tributary to the Chinese Emperor and every second year repair to Pekin, whither they carry as tribute, furs and gold-dust which their subjects collect from the sands of their rivers" بپیش خاتماهاتیان این عدد و هریک سال رپمان به یکی می‌روند، و دریایی جهت بهره خود خودرو برای یاری طلا، نیز برند که رپمانی ایشان از رهگاهی روی خانه‌ای گرد شان جمع می‌کنند hama-yi in umārā muṣī-i Ḫuqān-i Ḫūn-and, va har yāk sāl dar miyān bi-Pīkān mī-ravand, va barāy-yi bāhrāj bi-hamrah-i khud khaz va rīza-yi ʿīlā mī-barand ki raʿāyā-yi ʿīshān az rūḏ-yi rūd-ḵāna-hā-yi khud-i shān jam mī-kunand (m.c.). In this sentence 'furs' as well as 'gold dust' is the antecedent of 'which', both in the English and in the Persian: furs cannot be gathered from the sands of rivers. Correct as follows:—'—'whither they carry as tribute furs, and the gold-dust that—بپیشهاه خود حز می‌برند و بزرگهای طلایی که bi-hamrah-i khud khuz mī-barand bā rīza-yi ʿīlā-yi ki—.

1 "Solomon, the son of David who slew Goliath." "Solomon, the son of David, who built the temple."
2 For confusion of logical subject, vide § "Errors in Rhetoric."
3 Classically the Emperor of China is styled Faghār, but in m.c. kāsa-yi faghār means "a bowl of the best china."
4 The singular ریز rīza could be used collectively; the plural, however, gives the idea of different collections.
"Luckily the monks had recently given away a couple of dogs, which were returned to them, or the breed would have been lost."

Here the principal assertion is incorrectly placed in the relative clause. Corrected:—'Luckily a couple of dogs which the monks had recently given away, were returned to them, etc.' bi-husn-i ittīfāq yak just saq ki ruhbān bi-kas-i bakhshīda būdand pas dāda shud varna in nasl az miyān mi-raft.

CHAPTER XV.

§ 121. Adjectives.

(a) Diminution of quality cannot as in English be expressed by prefixing less and least to the adjective. Resort must be made to paraphrase, as:—ū kam tar az ū dawlat dārad (m.c.) "he is less rich"; shujāʿat-ash kam tar az dīgarān ast (m.c.) "he is less brave than the others."

(b) In English the indefinite article before "few" or "little" changes the meaning from negative to positive, as: "there were few persons present," "there were a few persons present"; "he needs little aid," and "he needs a little aid." The distinction in Persian can be preserved by translating the two first sentences by ānjā kam-i bū-dand; čand-i nami-ravad ki bi-kas-i bakhshīda būdand; and the second two by ānjā chand nafar būdand; and the second two by kamak dādan bi-ū kam tar lāzim ast, and bi-kam-iūdān būlātāzān ast. The negative use of kam and kam tar is also illustrated by the following examples: kam kun ʿtamat-i jahān ki bāshi ḥālīrī (Omar-i Khayyam) "crave not of worldly sweets to take your fill," (Whinfield Trans.) ān bih k dār in zamāna kamāgārī dūstī; gīrī dūstī "choose not your friends from this rude multitude," (O. K. Rub. 77 Whin.).

Compare the m.c. phrases bi-kam tar chīz-i az raḥ mī-ravād "he goes wrong for the least thing"; in kar rā kam tar bi-kun (m.c.) "don’t act like this;" and bi-kam tar faṣūlī bi-

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1 In m.c. often incorrectly used as a singular: pl. of ʿrāhīb.
2 In m.c. ʿjūf is often slovenly used like the English word 'couple' for 'two'; it properly signifies a pair, male and female.
3 Kam here means "not" as may be seen from the whole context, it does not mean "less."
4 Note the use of the comparative for the superlative and vide (c). Vulg. this also means ʿū bi-kīch chīz az raḥ namī-ravād.
ADJECTIVES.

kun "talk less rot, don't talk rot," (more cutting than the direct fuzuli ma-kun "don't meddle, etc.")

chandān ki tālab kard kamtar yāft (class.) "the more he searched the less he found."

Andak also gives the idea of negation, vide § 71 (j).

(c) In English, adjectives implying unity or plurality agree with their nouns in number, as: "that sort of person," "those sorts of persons." ¹

In Persian, these expressions are correctly rendered by این جور آدم in jūr ādam and این جور آدمها in jūr ādamha, or better این جور مردم in jūr-mārdum.

(d) In comparisons, the noun in Persian should be repeated, as: اسپ من az asp-i man az asp-i tu bihtar ast "my horse is better than yours." Colloquially it is sometimes omitted if no ambiguity arise from the omission, as: عمر من az shuma bihtar ast (m.c.) "I am older than you." If the word asp was omitted in the first example the comparison might lie between "horse" and "thou."

In the m.c. phrase این باز گی است in bāz-i ān ast, the word bāz is merely a corruption of ژ ast bih az. Bāz-i ān ast is, however, used in speaking by even educated people.

When the comparative degree is employed, the latter term of comparison should never include the former. Thus it is correct to say:- "Iron is more useful than all the other metals" ² گهن از همه نفت آب‌گر مفید تر است گهن از همه نفت مفید تر است گهن از همه نفت مفید تر است. It is improper to say "Solomon was wiser than any king" سلیمان از هر پادشاه دیگر دانان تر بود Sulaymān az har pādishāh-i dānā-tar būd, because Solomon was a king and he could not be wiser than himself. The correct form is "Solomon was wiser than any other king" سلیمان از همه پادشاهان دیگر دانان تر بود Sulaymān az hama-yi pādishahān-i-digar.

(e) The opposite is the case with superlatives. When the superlative degree is employed the latter term of comparison should not exclude the former. Thus it is incorrect both in English and Persian to say:- "The elephant is the largest of all other animals" ³ دیگر که بر از همه حیوانات دیگر است. But پادشاهان دیگر دانان تر بود Sulaymān dānā-tarin-i pādishahān būd; vide (e).

¹ Modern har qadr bihtar tālab kard kamtar yāft (or -gir-ash āmad (m.c.).

² "Those sort of persons" is a common English vulgarism.

³ Or "Solomon was the wisest of the kings" Sulaymān dānā-tarin-i pādishahān būd; vide (e).

⁴ But پادشاهان دیگر دانان تر بود Sulaymān dānā-tarin-i pādishahān būd; vide (d).
ADJECTIVES.

fil buzurg-tarin-i hama-yi hayvanat-i digar ast (m.c.). The word "other," digar, should be erased.

"The vice of covetousness of all others is the worst" عيب حريث بهتر است "ayb-i hisr bad-tarin-i uyub-i digar ast (m.c.) [but az hama-yi uyub-i digar bad-tar ast is correct (m.c.). Covetousness hisr is not one of the other vices. Say "of all the vices covetousness is the worst" "ayb-i hisr bad-tarin-i hama-yi uyub 1 ast.

(f) Though grammatically speaking the superlative is followed by the plural, as: bihin-i darvishan an ki—(Sa'di) "the best of darvishes is he who—," still it may sometimes qualify a noun in the ordinary manner, as: u mard-i bihtarin (m.c.) or bihtarin mard ast (m.c.).

If, however, the superlative is Arabic and precedes the noun, some Persians insert the izafat, as: dar as'ad-ı zamani-ı "in the best (luckiest) of time," or dar bihtarin vaqt-i "in a time the most fortunate."

(g) "This pen is the best of all" in qalam az hama bihtar ast (m.c.), or in qalam az hama-yi qalamha bihtar ast (m.c.); the former is the more emphatic and simpler expression: both are in common use.

Double comparatives and superlatives are occasionally used in Persian by even good writers, as: a'eml tar; ansab tar; a'alam-tarin-i hama-yi mardum (m.c.) "the wisest of all."

(h) Some adjectives such as sahih "correct": kamil "perfect, complete," strictly speaking do not admit of comparison, either in English or in Persian.

Other examples are: pur or mamluv "full"; tabi ' "empty"; rast "true"; durugh "false"; nihayat (subs.) "extreme"; mustaqim or rast "straight."

"More complete" is, however, in common use in English and "most complete" is not uncommon in old ballads. Sa'di uses kamil-tar and kamil-tarin, and the expression in khaylī sahīh-tar ast "this is much more correct," is common in modern Persian.

The words murabba', Ar., and char-gūsha, Pers. "square," have no degrees of comparison.

However gird or mudavvar "round" has in Persian a comparative and superlative.

1 "Zayd of all others was the most culpable" زيد متصرترين همه دیگر بود Zayd muqassir-tarin-i hama-yi digar būd (m.c.): say "Zayd was culpable above all others" زيد بالا تر از همه متصرت بود Zayd būtā tar az hama muqassir būd (m.c.).
(i) When a numeral and a qualifying epithet both refer to the same noun, the order in Persian is (1) numeral, (2) noun, (3) adjective, as:—

\[ du navishtajat-i 'äkhiri-i shumā ‘your two last letters’; \\

\[ dar dāh sāl-i avval-i sāltana-t-ash ‘in the first ten years of his reign’; \]

\[ du ɪsm-i avval-i ra qalam bi-zan (m.c.) ‘strike out the first two names’. \]

A similar rule holds good with superlatives, as:—‘the two wisest men of Kerman’

\[ du mard-i 'ālim-tarīn-i Kirmān (or better du a'lam-i 'ulāmā-i Kirmān). \]

Remark.—If, however, the articles specified are arranged by threes or fours and it is decided to specify the ‘first three’ or the ‘second four’ (si tā-yi avvali and chahār tā-yi duvvumi): it is in English preferable to put the adjective first.

(j) To avoid repetition, inconsistent qualities are sometimes joined to the same noun, which is in English in the plural number, but in Persian the singular; thus, for "things animate and inanimate,"

\[ 'ālam-i hayāt va mamāt is better than 'ālam-i hayāt va 'ālam-i mamāt, but the latter is more emphatic. \]

(This is really a rule with "the new (one) and the old (one) carpets" in English Marxism, "qalīšā-yi naw va kuhna rā biyār" signifies "bring the new (one) and the old (one) carpets"; but qalīšā-yi naw va kuhna rā biyār signifies bring more than one of each [vide also § 119 (r)].)

Remark.—In the following, owing to the non-repetition of the adjective, it is not clear to what two objects “Between” refers:—“Between such a Scylla and Charbydis, who can steer clear?” (repeat ‘such a’ before ‘Charbydis’),

\[ az miyān-i chunin rūd-khāna va lajūn-zār-i ki mā-tavānād bi-guzarad. \]

[Say chānd-e ḥāngah va chānd-e ḥāngah chunin rūd-khāna va chunin lajūn-zār-i, etc.]

(k) In "a well-dressed man and woman"

\[ mard u zan-i khush libās, or mard u zan-i khush libās-i, the adjective both in English and Persian qualifies two nouns. But in "a well-dressed man and a woman"

\[ mard-i khush libās-i va zan-i, \]

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1 Ar. br. plurals are often treated as singulars. It would, however, be better to say du navishtajat-yi 'äkhiri-yi shumā. In modern Pers. 'äkhiri preferred to 'äkhirin.

2 The Old and the New Testaments 'ahd-i jādīd va 'alīq.

3 The Persians have a great dislike to the close repetition of the same word; they delight in ambiguity and study sound rather than sense, therefore, an ambiguity that in English would be a fault, is in Persian often a beauty.
or mard-i khush libās bū zan-i, the attribute is restricted to one substantive.

In English the expression “twenty men and boys” is ambiguous, for it may mean—(1) twenty men and twenty boys, or (2) men and boys, in all twenty,” or (3) “twenty men with some boys.”

In Persian, however, bist nafar mard va bist nafar pisar, and No. (3) by bist nafar mard va bist nafar pisar.

(l) When in English two adjectives, or sets of adjectives, connected by ‘and,’ qualify the same noun in the singular, it is better, if two nouns are intended, to repeat the noun after each adjective or set of adjectives, thus:—“I ate a small addle egg” (i.e. two eggs) man yak tukhm-i murgh-i kūchak-i laq-i khurdam (m.c.), or man yak tukhm-i murgh-i kūchak va laq khurdam; but if two eggs were intended, one fresh and the other addle, it would be better in English to repeat the noun in order to avoid ambiguity; and in Persian the article, if not the substantives, must be repeated, as: “I ate a fresh egg and an addled egg” (i.e. two eggs) asp-i ‘Arabi-yi kahar rā biyār can only mean “bring the bay Arab horse”; but asp-i ‘Arabi va kahar rā biyār would mean “bring the Arab and the bay (two) horses.”

Rahbat pāydar mustaqil “real and everlasting happiness” is preferable to rahbat pāydar va mustaqil rāḥat pāydar mustaqil, though both are correct.

In maḥabbat-i barādarāna va dūstāna (yaksān nami-shavad), “the affection of brothers and the affection of friends (is not the same),” the conjunction indicates that there is an ellipse of maḥabbat after it. If two or more adjectives qualify the same noun, they should be coupled to each other by an izāfat; as in the above example, asp-i ‘Arabi-yi kahar rā biyār “bring the bay Arab horse.”

(m) Sometimes one or more substantives with a preposition take the place of an adjective, as: bayr rā az mulūk-i ‘Arab kanīzak-i chini āvarda būdān dar ghāyat-i ḥaen u jamāl (Sa’di) “a Chinese slave-girl, possessed of great beauty, was brought and given to an Arab king.”

(n) Some adjectives are followed by the genitive, as: qābil-i zirā’at “capable of cultivation (of land)” khasta-yi tīr-i taqdir (class.) “wounded by the arrows of fate”

1 It is much better to connect these adjectives by the izāfat and not by the copula.
shahr "going towards the city"; majrūh-i ār "wounded by him"; muḥāl-i 'aqīl; khvāhān-i—"desirous of—"; harīs-i—"covetous of—"; tāltb-i—"desirer of—".

It will be noticed that these adjectives are chiefly Persian and Arabic participles, active and passive.¹

§ 122 Adverbs.

(a) Adverbs modify verbs, adjectives, or other adverbs. The following quotation from the Gulistan, therefore, contains a grammatical error; it is probably a misreading:—

Bī-chashm-i khwīsh dādam dar biyābān
Ki-mard-i āhīsta ² bi-guzašt az shīlābān (Sa’dī).

Compare the English errors "thine often infirmities"; "the then ³ Prime Minister"; "the seldom use of it."

(b) In Persian, all adjectives can be used as adverbs ⁴:—

An adverb qualifying an attribute to a noun is ordinarily placed between the noun and its attribute, as:— in amr-i khaytā 'ajīb-is't (m.c.) "this is a very strange matter—" or in amr-is't khaytā 'ajīb. In m.c., however, the adverb is often misplaced before the noun, and this causes ambiguity, as:— ānjā khaytā kashī-yi buzurg būd (m.c.) "there was a very large ship there (vulg.)"; but correctly = "there were many large ships there"; ānjā kashī-yi khaytā buzurg-i būd is clear. (Phrases, etc. signifying state or condition are termed hāl, khandān "zād al-khandān āmad, the word khandān is termed khandān hāl and āmad= Zayd, zu’l-hāl).

(c) As in English, care should be taken that adverbs and adverbial adjectives are so placed that they affect what they are intended to affect. This rule is oftenest violated in the use of "only," "not only," "not more," "both" and "not."

In the sentence "these books will not merely interest children, but grown-up persons also" [note: English sentence is fragmented and unclear, likely a typographical error],

¹ In Urdu also, such adjectives are often followed by the genitive, inflected or uninflected.
² Another and better reading is—ki āhīsta sabaq burd az—.
³ The figure of syntax by which one part of speech is used for another is called Endallage.
⁴ Also occasionally in English as "he flies high." In difficult cases to decide whether an adverb or an adjective is required in English, the rule is to consider whether quality or manner has to be expressed: if the former an adjective is proper, if the latter an adverb. Ex. "I sat silent"; "I sat silently musing"; "stand firm"; "maintain your course firmly."
na faqat in kilabhā ḥaṭṭal rā masrūr mī-,sāzadh balki mardum-i bāliqh rā niz (m.c.), though there is no obscurity either in the English or the Persian, the collocation is faulty in both; the words ‘not merely,’ do not refer to the verb ‘interest’ but to ‘children.’ Reconstructed, ‘these books will interest not merely children but grown-up persons’

In ‘Umar was not only the destroyer of the Persian nation, but of its language and religion’ (Trans. H.B., Chap. XX) chaflīch ke man 3 tanha Husayn rā didam would according to the intonation signify either ‘only I (alone) saw Husayn’ or ‘I saw Husayn only’; but faqat (or tanha) man Husayn rā didam, and man Husayn rā tanha (not faqat) didam, or man Husayn rā didam va bas 4 (m.c.) could each of them have but one meaning.

The following, in the absence of commas, is not at first sight clear:—

"Because the parrot used to say this phrase only to all comers" (Trans. H.B., Chap. XX) shlwars chhānī be μενινας και δεθνα κας σαθρον θεον καθαφ θεοτην βαθον "the lower part of his dress was particularly improper" (H.B.). A comma should be inserted after the na, which has to be read in connection with the words preceding it.

Remark.—Another blunder in the syntax of adverbs, is the misplacement of ‘ever, never, scarcely ever, etc.’—Hodgson. Compare, ‘It is true I boarded in the house of Mr. Cherry the headmaster, but I scarcely ever saw him out of school, and I never remember to have heard his voice except when in anger,’

1 When ‘not only’ precedes ‘but also,’ see that each is followed by the same part of speech—(Abbott).

2 In slovenly modern Persian, ایشان ishān might be substituted for ایرانیان Irāniyān.

3 The Afghans would probably say من تنه man-i tanha, if تنها tanha referred to the pronoun.

4 This classical idiom is common in Afghan colloquial.
bāsham. In the English read 'I do not remember ever,' and delete 'when': in the Persian, insert the words hich vaqt after ka ki; vide also § 123 (b) (5) Remark.

(d) Adverbs are occasionally substituted for nouns, both in English and Persian, as: "Till now I they have paid no taxes" Ta allān hich maliyyat na-dāda and.

(e) One adverb in English may serve for two or more verbs, as: "He spake and acted wisely," but ʿaqilāna harf zad va kār kard (m.c.) is ambiguous, as the adverb may qualify both verbs or only one. In English, an adverb qualifies both verbs; and in Persian, ʿaqilāna kār kard va baʿd az ān binā kard bi-ḥarf zadan, the adverb qualifies the first verb only; ʿaqilāna harf zad va kār ham kard is also ambiguous, but in Persian, ʿaqilāna kār kard va ʿaqilāna harf zad there can be no ambiguity.

(f) Two negatives in the same clause are generally equivalent to an affirmative, and can be elegantly employed to express a positive assertion, as: "The captain was not unacquainted with the port" nā-khudā az bandar nā-balad na-būd (m.c.).

(g) An adverb qualifying an Infinitive used as a verbal noun, may be joined to it by the izāfat, as: az bākhtan-i du daft a khāyil awqāṭ-ash talkh shud "he was put out at losing two games."

(h) An adverb qualifying an Infinitive may sometimes be regarded as part of the verb and be preceded by a preposition, as: dar zūd rasānīdan-i in kāh-haz kūtah-i ma-kun (m.c.) "don't be careless in delivering this letter."

(i) A Subjunctive following a verb of prohibition requires a negative in Persian, as: man kardam ki ānjā nā-raavad "I forbade him to go there" man ra az ānjā kardam=ūrā az raftan bi-ānjā man, kardam.

§ 123. Conjunctions.

(a) In English, conjunctions should not be unnecessarily accumulated, as: "but and if that evil servant say in his heart, etc.—Matt. xxxiv. 48.

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1 Also in English "'till then" (Pers. ta ān vaqt).
2 Māliyyat prop. "revenue": pūl-i sari is a poll tax on men, donkeys and sheep paid by wanderers; sar-shumār a tax on villagers.
3 Or of ten (but incorrectly) raftan-i bi-ānjā.
In Persian, however, va gar, va likin, va amma, va ya, and chun, fa-amma (or in writing for *amma* "but") are commonly used by even good writers.

(b) Some conjunctions are composed of two corresponding words. Examples of corresponding conjunctions:—

1. *Both—and:*—"He both laughed and cried" *u* ham khanda kard va ham girya.

2. *Though, although—yet, still, nevertheless:*—"Though deep yet clear* agarchi gawd ast vali bazz zutal ast.

"Though a thousand rivers flow in the sea, still it is never full" agarchi hazar rud-khanna dakhil-i darya ma-shavad bazz pur namii-yardad.

Remark.—Words that prefixed to nouns or pronouns are prepositions, may, when joining sentences, become conjunctions, as:—"Before my illness" *pish az na-khush-yi man* (m.c.): "before I was born" *pish az an ki mutavallid bi-shavam* (m.c.).

Many conjunctions are also adverbs.

3. *Whether—or:*—"Whether they are killed or I, it matters naught" khoovah man kusha bi-shavam khoovah (or ya) *ishan tajafat na-darad:* "it makes no difference whether they killed him, or I" *chi man va chi ishan ura kusha boshand fard na-darad.*

4. *Either—or:*—"Either you turn from me or I came from you" *na tars az Khudâ* (m.c.): "no fear had he of either God or man" *va bi-raw va bi-man; vide* (5).

5. *Neither—nor:*—"Neither act nor promise hastily" *na bi-ta'gil 'amal bi-kun va na va'da* (m.c.): "he feared neither God nor man" *hich tars na-dasht na az khaliq va na az makhlûq.*

Remark.—"Especially care must be bestowed upon 'either—or' and 'neither—nor.' These are correlatives 'either' expecting 'or,' and 'neither' 'nor,' and they must occupy corresponding positions, i.e. 'either' must not precede a verb nor 'or' a noun, 'neither' a preposition, nor 'nor' a pronoun. Though there may be no ambiguity in such sentences, as 'I have not heard either from John or Charles,'—they produce the same ill-balanced effect as would a pair of awkwardly hung pictures."—Hodgson.

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1. Also pronounced lûkin.
2. Note that the Aorist and not the Preterite is used.
3. It does not matter whether خدا Khudâ or *insân* insân be put first.
CONJUNCTIONS.

Compare:—"in these times one can neither speak of Church or State without—"' man na 'amal an murtāz-ām va na 'ilm an, and (2) man riyatāt-kash nīstam na dar 'amal na dar 'ilm are both correct; but man 'amal an yā 'ilm an murtāz nīstam though correct is not good; (3) man na 'amal an va na 'ilm an murtāz-ām though correct is faulty in collocation, vide (1).

(c) Some English conjunctions are used as connectives in correspondence with adverbs or adjectives:

1. As—as, so:—"He is as amiable as his brother" whatsoever thing is used with or is equivalent to "but, but also:—"He is not only deaf but (also) blind" a person or to understand him" (m.c.). "Speak so as to be understood";

2. So—as:—"No riches make one so happy as a clean conscience" in hich dawlat-i misl-i pāk-dilī insān rā masrūr nāmī-sāzad (m.c.). "He speaks so low that none can understand him" hich vaqt misl-i hālā qalāh-i na-būda: "A man such as I am" misl-i man adām-i. "There never was such a thief as he" hich vaqt chūnān dūzd-i kas-i na-dīdā ast.

3. So—that (expressing consequence):—"He speaks so low that none can understand him" hich vaqt misl-i hālā qalāh-i na-būda: "A man such as I am" misl-i man adām-i. "There never was such a thief as he" hich vaqt chūnān dūzd-i kas-i na-dīdā ast.

4. Not only—but, but also:—"He is not only deaf but (also) blind" a person or to understand him" hich vaqt misl-i hālā qalāh-i na-būda: "A man such as I am" misl-i man adām-i. "There never was such a thief as he" hich vaqt chūnān dūzd-i kas-i na-dīdā ast.

5. Such as:—"There never was such a famine as the present famine" hich vaqt misl-i hālā qalāh-i na-būda: "A man such as I am" misl-i man adām-i. "There never was such a thief as he" hich vaqt chūnān dūzd-i kas-i na-dīdā ast.

6. Such that:—"Such is the emptiness of human enjoyment that we are always impatient of the present" لدذ دنیا اکنون پہ مزہ است کا ما مہیشہ در خیال لذت

1. 'Such' when qualifying a noun is a demonstrative adjective, as 'such people': amgāl-i shumā aškhas (m.c.) 'people such as you.'

2. Note omission of ِ (modern colloquial). The rā should, however, be inserted.
CONJUNCTIONS.

laẓẓat-i dunyā ān qadr bi-maza ast ki mā hamīsha dar khayāl-i laẓẓat-i dīgār hastim (m.c.). (Here chunānchī could not be substituted for ʾakh because of the preceding ēnāfī.)

(7) More, sooner, etc. than—"'They have more than heart could wish'" dar bihisht bish az dil-khwāh bi-insān mīzādīhā (m.c.) ‘The Greeks were braver than the Persians’ (trans. H. B., Chap. XXXII, p. 99) ‘then, while all fixed their eyes on me, I related the matter, not as it actually happened, but as it had been related.’

(8) Pas, hama chashmāhā bar man dākhla,1 tafṣīl-i gaziyya rā chunānchī vāqī shuda na, balki chunānchī gufta shuda būd, guftam.Pes ḍhāshā jiṁsha bi-mu ne rā chunānchī ayatun shadelay ba glek pe amūnchī (Tr. H. B., Chap. XXXII, p. 99) ‘then, while all fixed their eyes on me, I related the matter, not as it actually happened, but as it had been related.’

(a) One conjunction may serve for two or more verbs, as: ‘If we go and [if] see him’, agar mā biravim va ūrā bi-binim—’. Compare: ‘The Shah, the Prime Minister, the Foreign Minister and the War Minister were there’ Shāh, Ṣadr-i Aʿāqam, Vazir-i Umūr-i Khārija va Vazir-i Jang ānjā būdān.2 ‘We have ships and men and money and stores’ mā kashī va sarbāz va pūl va zakhīrā dārīm (m.c.), but better mā kashī dārīm, pūl dārīm, zakhīrā ham dārīm (m.c.).

(e) The conjunction3 ʿā tā ʿārīt, until, as long as, as far as’ may give rise to a little ambiguity as it may either be followed by the negative na, or not. Thus ‘stay till I return’ can be rendered either by shumā ʿārīt kunič tā bar gardom, or by tā bar na-gardom.4 shumā na-ravīd.5 If tā means ‘until’ it requires a negative; if ‘as long as’ it does not require a negative. Tā vaqt-i kī tawqečī is not followed by a negative. In the English sentence: ‘In England people do not marry till they can afford it’ [vide § 133 (a)], there is but one negative: dar Inqilāb Hamzeh hād kas tā vajīh-ī kifāj na-dāshta bāshad zan nami-girad (mod.) there are two; tā in this example means ‘as long as (they have not got—).’

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1 Misrelated participle.
2 Necessary to insert the conjunctions, otherwise Vazīr-i Umūr-i Khārija might be taken to be in apposition to Ṣadr-i Aʿāqam.
3 And Preposition.
4 The present tense could not be used.
5 tā bar na-gardom shuma ʿārīt though correct would not be used.
6 In Hindustani ‘stay in the verandah till I return’ can be rendered by either jab tak main na āʿūn barande mēn baite raho, or tum barande mēn baite raho yahān tak ki main āʿūn: vide Phillott’s Hindustani Manual, Lesson 38.
The usual construction with \\textit{tā} is that both clauses should be affirmative or both negative, but that this is not a necessity, will be seen from the following examples:\textemdash

\textit{khasta shudand tā ūrā dāna sākhtand} = \\
\textit{tā ūrā dānā na-sākhtand ārām na-giriftand} = \\
\textit{ārām na-giriftand tā ūrā dānā sākhtand} = \\
\text{they were weared by the time they made him wise.'}

\textit{tā bi-sarkār \textit{arz na-kunam na-khwāham} nishast (usual) 'til I say my say, I will not sit down.'}

\textit{tā in maṭlab rā bi-man na-guyid in lawr 'amal khwāham kard 'till you tell me about this I will continue to act thus'}

\textit{tā man bar na-gardam īnjā na-ravī 1 tā man bar na-gardam} (usual); or
\textit{tā na man bar na-gardam īnjā bāsh} (less usual), or
\textit{tā man na-yāyam īnjā na-ravī} (or \textit{ma raw}).

In the following sentence from Sa'ādī:\textemdash

\textit{āndāshid ke eṅrā bār maṭā uftād fitna na-shavad (Sa'ādī)} the negative is in some editions omitted, but the sense is slightly altered; with the negative the sentence signifies: \textquoteleft he feared that if the matter become public, I hope there won't be trouble\textquoteright; without the negative it signifies: \textquoteleft he thought that should the matter become public, it may cause mischief.\textquoteright

(f) 'Seldom if ever' and 'seldom or never.'

\textit{He seldom if ever comes} may be rendered \textit{agar ham bi-yāyad khaylī kam} (m.c.) and \textquoteleft he seldom or never comes\textquoteright by \textit{bi-nudrat mi-yāyad yā hīch}.

(g) The universal English blunder \textquoteleft I gave no more than I could help\textquoteright and similar expressions can be rendered in Persian by \textit{tā mumkin būd kam dādam;} \textit{hīch hārchi kāntar mumkin būd bi-ū dādam;} and \textit{bi-nudrat yā hīch nāmī}.

(h) \textquoteleft I had no sooner addressed him than he knew me\textquoteright or \textquoteleft I had scarcely addressed him when he knew me\textquoteright = \textit{hanūz bi-ū ḥarf na-zada būdam ki marā shinābht (m.c.): \textquoteleft I had scarcely set foot outside the house when the roof fell\textquoteright}.

\begin{itemize}
\item Na-ravī more polite than the imperative \textit{ma-raw} (or m.c. \textit{na-raw}).
\item Note that the verb must be in the affirmative after \textit{bi-nudrat}, and in the negative after \textit{hīch}. Therefore in \textit{bi-nudrat yā hīch nāmī} \textit{ayad} the negative verb ought to be understood after \textit{bi-nudrat}. In m.c., however, this latter sentence is used though incorrect.
\item \textit{Hālī ki man in sukhan bi-guftam} \textit{Hālī ki} \textit{is} \textit{almost obsolete}.\footnote{\textit{Hālī ki man in sukhan bi-guftam} \textit{Hālī ki} \textit{is} \textit{almost obsolete}.}
\end{itemize}
§ 124. Prepositions.

(a) A preposition in English can sometimes in Persian be expressed by the isfājat, vide § 121 (o), “Tempted by the Devil”’ ersistent -yi Shayṭān būd = irst -yi Shayṭān āzmūda shūda shūda būd.2

(b) Preposition repeated and not repeated.

In English the phrases “In such a difficulty or dilemma”’ and “in such a difficulty or in such a dilemma” differ: the former signifies only one thing, the latter two. So too dar chūnin ishkāl yā sakhāl-ī 8 refers to one thing only, but dar chūnin ishkāl yā dar chūnin sakhāl-ī refers to two. It would, however, be better to express the first thought by dar chūnin ashkāl baynī sakhāl-ī dar chūnin ishkāl yānī sakhāl-ī.

Though phrases like “in joy or sorrow” and “in wealth or poverty” are quite clear as they stand, it keeps the two states more distinct to repeat the preposition, as: “in joy or in sorrow” dar shādi va dar gham; “in wealth or in poverty” dar ghānā yā dar faqr. Though this repetition of the preposition is to be preferred in English, and though the repetition in Persian keeps the two states more distinct, still the Persian ear objects to repetition (even in the previous sentences), except in certain special cases for the sake of emphasis. The phrase “I see no difference between the dwellers in cities or in villages”

1 It would be unidiomatic to say būd instead of ast.
2 Here āzmūda būd would not be correct as it might be mistaken for a transitive verb. In the first case āzmūda is obviously a past participle.
3 Note the use of unity is added to the second noun only.
4 In m.c. dār shādī va ghām is used.
PREPOSITIONS.

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Note the ambiguity in—tā īinki bi-namakzār-i bi-āb va ābādānī-ya 'Irāq rasidīm (Tr. H.B., Chap. V) "—till we reached the uninhabited salt desert of Iraq": (insert bi before ābādānī, otherwise the sense of namak-zār may be understood before it).

(c) 'Besides,' 'including': 'His pay including allowances is a hundred tumans a month,' mavājīb-i ī bi-inzimān-i jīra va 'āliq māh-i sad tūmān mī-bāshād (m.c.).

Inclusive of 'can also be expressed by 'alāva bar in, as: "Between each other" bi-qāyr az signify 'exclusive of, except,' gūzāšta as in (m.c.) 'leaving this aside.'

(d) The environment to which 'among' refers should be plural, but the environment to which 'amidst' refers may be singular, as: "Among his friends" mā-bayn-i (or mīyān-i) rufaqāyash; "amidst the snow" mīyān-i barf (not mā-bayn-i barf); "amidst the darkness" mīyān-i zulmat (or mīyān-i lārīkī). In Persian, if 'amidst' refers to singular environment mīyān only is used though also applicable to plural; 'divide between two' mīyān du tā (or du dona) mā-bayn-i du tā taqsim bikun; 'distribute among thousands' mīyān-i hazārā (or mā-bayn-i hazāhā) taqsim bi-kun.4

(e) 'Betwixt,' or 'between' is used with reference to two things or two parties, but 'among' or 'amidst' to a greater number.

The following are examples of a misuse of the preposition 'between' owing to a confusion of thought: in none of them is it clear to what two objects 'between' refers. The English passages are from well-known authors and the Persian translations have passed muster with educated Persians.5

"Between each plane tree are planted box trees" rā'd preschool shinādādād dar yāk dar mīyān-i darakhthā-ya chinār darakhth-i shinādād

Note that the plural termination is added to the second noun only.

1 Corrected "Between the dwellers in cities and the dwellers in villages."
2 Jīra, the bread ration or the money allowance given in its stead to a private servant in camp, nominally a kran a day: lucky the servant that gets it. 'Āliq, forage consisting of barley and kūh (chopped straw).
3 It will be noticed that though mā-bayn miyān can take the place of mā-bayn, the latter cannot always take the place of miyān: the former refers to singular or plural environment; the latter to plural only.
4 Taken from Hodgson's "Errors in the use of English."
5 Insert "and the next."

1 va ahl-i diḥāt. Note that the plural termination is added to the second noun only.
nishānda—and. 1 "It was published in successive parts, with long intervals between each period of publication" as in kiāb juzv juzv chap shud va fasila-yi ziyād-i mā bayn-i har juzv būd: "where between every stitch she could look up and see what was going on in the street" va anjā mī-tavānāt mā-bayn-i har bakhshiya sar bālū kūnād va tanāshā-yi tü-yi kūhā bi-kūnād (m.c.): "between the junction of the Tigris and the Euphrates a considerable space is left dry" mā-bayn-i mahall-i itīṣāl-i Dajla 3 va Fūrāt khuski-yi ziyād-i vāqī, shuda ast. Vide also last example § 121 (s).

(f) 'With,' hamrāh or bā, originally signified 'association with': man hamrāh-i bāng-i khūrus bar-khāṣtam (m.c.) "I was up at (i.e. with) cock crow." "I fought with him" bā ū jang kardam may be used either in a hostile sense for 'against him,' or in a friendly sense 'on his side': bi-guftan-i in harf az nazdash raftam (m.c).

With (bā), sometimes signifies 'in spite of' 'notwithstanding, as: 'with all his wealth he is an unhappy man' bā hama-yi pūl-ash bāz nāshād ast (m.c).

(g) 'On,' sometimes signifies immediately after, as: 'on his saying this, I left him' bēgān abin harf az zadam: bi-guftan-i in harf az nazdash raftam (m.c.

Remark.—Tā ū, "as soon as," is not strictly an equivalent though practically so: in mā bayn-i harf rā guftam az nazdash raftam (m.c.) "as soon as I said this, I left him": ū tā properly signifies that the two actions were simultaneous.

(h) Az az 'from' signifies portion, as: az pisar va dukhtar chi dārī? (m.c.) 'what sons and daughters have you (what have you of sons and daughters?') as az māl-i savārī chi dārī? (m.c.) 'what riding animals (horses, mules, or donkeys, not camels) have

1 The dictionaries are seldom to be relied on for accurate information on botany and zoology. Is shīmshād the box tree?
2 Modern colloquial but incorrect: also mā bayn-i har du juzv would signify "between both the parts" and would, therefore, mean that no more than two parts were published. Write mā-bayn-i juzvā.
3 Also Dijla. "Between the Tigris and Euphrates at their junction" mā bayn-i Dijla va Fūrāt qarīb-i mahalli-i.
4 Gulāla tū-yi sar-ash zadān "I shot him in the head," but tūfajg tū-yi sar-ash zadān "I struck him on the head with the butt of the rifle."
you?" bayyār az ānchi dar chashm-i chār-pāyan kardi bi-chashm-i ū kashīd, "the farrier dropped into his eyes some of the medicine he was accustomed to use for animals."

(i) 'Toward' or 'towards' may be used for both place and time, as:
"We were travelling towards Tehran" ma bi-tarāf-i Tahrān safar mi-kardim (m.c.): "towards morning" taraf-i subh (m.c.).

CHAPTER XVI.
§ 125. Use of the Tenses.

AORIST.

The use of the tenses in classical Persian differs somewhat from that of modern Persian.

The Aorist is used both in the Indicative and Subjunctive moods and expresses indefinite time.

(a) The Aorist in Classical Persian is used:—

(1) With or without the prefix & as a Present Indefinite. Examples: gūyand malik, ham dar ān hafta shifā yāft (Sa'dī) "they say 1 the king recovered that very week."

Sayyād na har bār shikār-i bi-barad Uftad ki yak-i rūz palang-ash bi-darad (Sa'dī)
"Not every day does the sportsman kill his game;
It may happen8 (or it happens) that one day the leopard rends him.'

Vaqt-i zarūrat chu na-mānad guriz Dast bi-girad sar-i shamsīr-i tīz (Sa'dī)
"In necessity, when flight is impossible,
The hand perforce lays hold of the sword.'

Gusti tarsam ki bīnā shavad (Sa'dī) 'he said, 'I fear lest he (should) recover his sight' : gust man urā na-dānām (Sa'dī) 'he said, 'I don't know him.'"

(2) It is sometimes, with or without &y, used as an Indefinite Future:—

In speaking, the accent would show to which it belonged. In dar hamān hafta there can be no ambiguity.

The Aorists of &tādan and būdan (uftad and bāshad 'it may happen’, 'it may be’) are used as adverbs in the sense of ‘perhaps.’

In modern Persian Namī-shinās; dānīstan could not be used.

1 Pres. Indef. "they say": Pres. Def. "they are saying."
2 As the sentence stands ham could refer either to malik or to dar ān hafta. In speaking, the accent would show to which it belonged. In dar hamān hafta there can be no ambiguity.
3 The Aorists of &tādan and būdan (uftad and bāshad 'it may happen’, 'it may be’) are used as adverbs in the sense of ‘perhaps.’
4 In modern Persian Namī-shinās; Dānīstan could not be used.
khwāhand pursid ki 'amat-at chīst va na-gūyand ki pīdar-at kīst' (Sa'dī)

"—that is you will be asked (at the Judgment day) what your deeds were, you will not be asked who your father was":

Gul hamīn panj rūz u shash bāshad

Vin gulishān hamīsha khush bāshad—(Sa'dī)

"The rose season will last but a few days, but this Gulistan of mine will blossom always": The king said, 'It will be a great kindness on your part'" [3]

The king said, 'If you order me, I will silence him.' The king said, 'It will be a great kindness on your part'"

Ay bas ki na-bāshim u jahān khwāhad būd
Nay nām 'z mā u nay nishān khwāhad būd
Az pīsh na-būdām u na-būd hič khalal
Az in pas na-bāshim va hamān khwāhad būd

'The word will last long after Khayyam's fame
Has passed away, yea, and his very name:
Aforetime we were not, and none did heed:
When we are dead and gone, 'twill be the same.'—

(O. K. 160 Whin.)

Gūyand marā ki, 'Zād-at tāvba dihdā!'
Ū khud na-dihad var bi-dihad man na-kunam

'They say, 'May Allah grant thee penitence!'
He grants it not, and did he, I'd rebel.'

(O. K. 329 Whin.)

(3) It is used as a Pres. Subj., or Conditional: kas na-tavānad ki bi-jā āvarad (Sa'dī) "none is able to perform it."

---

1 In modern Persian az tu khwāhand pursid.
2 Note the regular Future and the Aorist in the same sentence, apparently with precisely the same meaning.
3 Khash old for khush.
4 Gulistan of course means 'Rose Garden.'
5 Mod. Pers. khwāham dād, or چدهم می‌ до می‌ دیهام.
6 Zāhidī a religious person who has renounced the good things of the world.
7 The Subjunctive after گرانستن, though the ordinary construction in modern Persian, is not very common in the classical language.
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...tarsīdam ki az bim-i gazand-i khvāsh qasd-i halāk-i man kunand (Sa'di) "I feared lest they (the ministers) through fear of their own life might (or should) determine on my destruction": b-evarūd tā muṣārāt kunand (Sa'di) "he ordered them to wrestle (i.e. so that they should wrestle)"

Agr Khudā-yi az zājl: "such amplitude have you employed in praising them (the rich) that one would suppose that they are the antidote for hunger's poison or else the key of the treasury of God's bounty":

Darya: "I said they are in such a deep sleep that you would suppose they were dead."

Gar turā dar bihiṣht bāshad jāy

Dīgaran dāzakh ikhtiyār kunand (Sa'di)

"Should your lot be to go to Paradise

All others would at once choose Hell."

Gusṭam chūnān khufta-and ki gūt** 6 murda-and gāst-i ar bā mā nīshānāt bar fishānāt dast rā (Sa'di) "were the Qazi even to sit with us he would wave his arms in time to the music."

...dast bar fishānān..."
(i.e. that no one will ever be as ugly as he is, just as none can be as beautiful as Joseph).

(b) (1) In modern Persian the Aorist is rarely used as a Present except in telling stories. Examples in m.c. of this rare use are:—

گریزد چک زال پدر وستم—(Prof. S. T.) “it is said that Zal the father of Rustam—”

غیاند کی زال پدار-i رستم—(Prof. S. T.) “it is said that Zal the father of Rustam—”

The Aorist is, however, used as a Pres. Subj., in place of the Present in English, as: “Is there any one of you who knows (to know) Turkish?” az شما خسته که توکی نداشتم az shumā kas-i hast ki Turkī bi-dānad? (m.c.) “There is none who knows it” کسی نیست که داده sh-mast ki bi-dānad (m.c.). In neither of these examples should mi-dānad be substituted, though it sometimes is in m.c.

(2) It is used as an Indefinite Future as:

گفت چه گوئم? (Sa’dī, also m.c.) ‘he said ‘what shall I say?’’ ‘what can I do, what should I do?’’

من ضامن می‌شم man zāmin mī-shavam ki ū pūl bi-dihād (m.c.) “I’ll guarantee for him to give (the money)’’

و عده می‌کنم که باید wah-da mi-kunam ki bi-gūyam “I promise to come,”

but wah-da mi-kunam ki khvā-tām āmad “I promise that I will come”

/*

In guftī ki khurda-yi minā bā khāk-ash rikhta (Sa’dī) “you would have said that bits of enamel had fallen on the ground” (the leaves are compared to bits of enamel). In

غفت تاور ندشت-م بنا ننرا بانک مرغی فریک که مدهوش
Gust Bāvar na-dāshtam ki turā
Bāng-i mūrghī chunin kunad madḥūsh (Sa’dī)

the Preterite (not the Past Habitual) is used for the supposition “I did not believe, I would not have supposed that.”

In modern Persian the Imperfect would be used instead of gustī or gustī in the above-quoted examples, as : ham-chunin mī-gustī ki. Gustī is, however, used on occasions.

1 The word dostūr so common in India for “custom” is used only locally in m.c. in this sense. Dastūr is a high priest of the Zardushtis, and also locally means an enema: shumā rā dostūr mī-kunin (m.c.) is a vulgar joke addressed to a Zardushti priest. The Arabs use the word for “permission.”

2 Such questions indicate doubt or perplexity: and the use of the Aorist in such sentences is obvious.

But man zāmin mī-shavam ki ū pūl khwāhād dād (m.c.), “I guarantee that he will certainly pay.”

Vide (b) (4).
USE OF THE TENSES.

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zin va dahana-yi khud rd hamrdh bi-baram yd az
" shall I
(should I) take my saddle and
bi-giram
(m.c.)
chdpdr-khdna
ndyib-i
"
bridle or (can I) get them from the owner of the post-horses ?
&A3*.

-jjo

^li

;L>U.

(j

Jt

'

The Present

dn with the Present Tense

participle in e/f

also expresses the Future, vide (o).
Present Subjunctive,'2
(3) It is used as a

shudan

of eJ-^

principally in final clauses

introduced by t ki, 13 td, &ZU td-ki, 13 *>" ki td\ and also where a doubt is
expressed in subordinate clauses, expressing an object, order, advice, hope,
duty, desire, distinction, fear, permission, doubt, etc.

"when you happen

ki bi-bdzdr bi-ravi (m.c.)

)^

LSJj*

(said to

**

*^m>

a person

vaqt-i ki bi-bdzdr mi-ravi (m.c.)

who

^y

:

;|jL>

AJ a&ijj
vaqt-i

bazar"

to go to the

(but

" when
"
you go to the bazar

about to go or generally goes ) tf \) vsyfc[ji. ^IAI^O
bi-Khdn bi-dihim (m.c.) *' you know that

is

:

AAA^J c^^aj mi-ddni khwdhar-at rd ki

when

(or if) we (happen to give) your sister in marriage to the Khan
";
when we give, as we are going to give " $\A
mi-dihim would mean
ibrat-i hama-yi
^SkJ JU <u& e^c tf /*ij ^MJJ** hdld divdn-i bi-kunam ki
" now I will
'dlarn bi-shavad (m.c.)
a
that
will
be a warning
judgment
give
"
to the whole world.
In writing the Definite Future could be substituted
*

'

Ao>jxjjx>

:

*

for each of the previous Aorists,

and

in speaking one Definite

Future and one

come " ^Uj U^ f;!^Vf umrmdvdrhope you
am shumd bi-ydyld (m.c.) " I hoped you would (might) come " (^jtj-^t
^jJUi l*> ummidvdr budam shumd bi-ydyid.
"

Aorist could be used.

will

I

:

It can frequently be used instead of the Present Tense without practically

any

alteration in the sense, as

able to

"

>>OM>

mi kunad va
mi-kunad

td

cJlfij *ifjixx>

*'
:

The magpie

G ^ J^x-o^^j^

J^|/

or )

mi-tavdnad panhdn mi-kunad(m..c.}

i<&\^.>

^Jt^AjU (m.c.)

" whatever

sometimes takes the place

(4) It

(

and hides whatever

steals

it

;

^j
or

may

it is

zaffh ( or kardjak) duzdl

td bi-tavdnad

panhdn

be able to."

of the Infinitive in English, as

:

"I had

^

"
no book to read
p&\*J ^U^ kitdb-i na-ddshtam ki bi-khwdnam
fJI>so
" I had no tools to cut
book
to
read, that I might read)
(m.c.) (I had no
:

"
with

AJ
/*jj

*$

Zji> (^yo (j^^J

" I had no
string
J^j

Saj*o-'o

t;

j*|^

c*^^' asbdb-i pish-iman na-budki bi-buram (m.c.)
"
with which to strengthen the snares
<j-x3 &

;

(or thread)

t$ ^AJ

6

^ nazd-i'

man nakh

na-bud ki

dam

ra mazbut bi-kunam

(m.c.).
(5)

It

is

used optatively as

Shagird-chapar J-^
C hapar-chl is

master of the
2

tive

the

^^\8

man who

:

the postboy with the horses, while the;^ chapar or
na'ib-chapar is the
carries the post, and the

chapar-khana.
In a subjunctive sentence the verb

J^ ^^

aiUfc.jbl^.

is

subject to a conjunction

:

vide

126 Subjunc-

Mood.

" I had not." Compare Hindustani mere pas
man na-bud
nakh na dashtam ki-~.
Better (*&**>
I had not (there was not near mo)."
na-tha
3

Nazd-i

&#<>*&


USE OF THE TENSES.

namak-at kūram kunad agar khilāf 'arz karda bāsham 1 (m.c.) "may your salt (that I have eaten) blind me, if I have misrepresented the facts."

(6) It is sometimes used for the Imperative as: بولي ع نورى نفرو آب وبکسی همه voli tā pūl na-girī, qatra-i āb bi-kas-i na-dihī (Tr. H.B. Chap. IX) "but till you receive payment don't give a drop of water to any one!"

It also supplies the missing Persons of the Imperative Mood, as: رویم, biravim "let us go."

(7) It is in certain cases used for the Preterite Indicative in English. Vide § 126 (c).

Remark I.—It will be seen that the Aorist (Present Subjunctive) is used in subordinate clauses expressing an "object, consequence, order, advice, hope, fear, duty, desire, inclination, effort, permission, necessity," and often in conditions. Vide also Subordinate Clauses and examples of the Tenses, Appendix.

Remark II.—In sentences expressing "purpose, resolution or wish, etc.," the Infinitive can usually be substituted for a subordinate clause in the Subjunctive, thus: قدص رَانِن داشَم or قصد رَانِن داشَم *khwāstam bi-ravam.

Remark III.—Bi-juz’iyyāt sar farū āvardan kūr-i ajā’iz 2 tavānād būd بجدیات سر فرو آوردن کار عجائب نوادون بود (class.) "to be weighed down by trifles is to be like an old woman"; were ast substituted for tavānād būd it would show certainty. The writer however implies that even some عجائب 'ajā’iz would not submit to such a thing.

In classical Persian the Present Tense is chiefly used for the Definite (or Continuous) Present, 3 as: ملک پسید که چه می‌کرد malik pursid ki chī mī-guyad (Sa’di) "the king asked, 'what is he saying?'":

نادید؟ که چه سخنی همی رسد بکسی Na-dīda-i ki chī sakhti hamī-rasad bi-kas-i  
کی از داهان‌ش 4 bi-dar mī-kunand dandān-i? (Sa’di).

"Hast thou not seen what pain a person suffers While a single tooth is being extracted from his jaw?"

1 Karda bāsham کردہ باشم an example of the Past Subjunctive. Vide § 126.
2 'Ajā’iz, pl. of 'ajūs.
3 In the Gulistān this rule is generally, if not always, observed; but in the Anvār-i Suhaylī, the Present Tense is usually used for both Presents, except in the verses.
4 Dahān-sh (poetical license).
5 A Persian dentist (who has but one pattern and one pair of forceps for every kind of extraction) first lays the patient flat on the floor and then sits on his chest. Operator and operated-on then roll on the floor for a few minutes in an agonised embrace. As a Persian rarely submits to having a tooth extracted unless he is in violent pain his sufferings during an extraction are severe. Some modern dentists have adopted "European methods," and place the patient with his back to a wall. The tooth is then secured and the patient dragged round the room. In Sa’di’s time the methods were perhaps more primitive.
It is in classical Persian rarely used as a Future [vide (d) (2) for the modern use of the Present for the Future], an instance of such usage being:

زاهد فریدون که مسی به رخ پیامبر گفت "و ارگ که نیستم تو بدست این عینی و معنی‌دی صاحب اخلاص بساد"،

zhāhid fārmūd ki ma si ruʿa mi-navigaṣam1; tu bi-dast-i amin-i u muʿtamad-i sāhid bi-sīpār "the pious man replied, ‘I will write three letters and do thou deliver them into the hand of a select officer, and a confidential and faithful person’": (Gul., Chap. III, St. 14).

(d) In modern Persian the Present Tense is used:—

(1) As a Present, definite or indefinite, as: Chashm; bi-shumā hālī mī-nūsads (m.c.) “he is now writing”:

(2) In m.c. and in modern writing it is used instead of the Future, as: man namī-ravam, bi-man chi? man namī-ravam (m.c.) “I won’t go, I won’t go”:

It may also be used like the English Future in issuing commands, and is in such case more polite than the direct Imperative, as:

تیمور را در هرجای دنیا

Tāyṣmūr rā dar har jā-yi dūnyā bāshad surāḍ harkarda paṭyād nāmūda mī-girid5 dast basta5 mī-avardīn īnjā (m.c.) “track Taimur to whatever spot in the globe he may have gone, track and find him, seize him and bring him here bound.” This Future is more polite than the Imperative.

Remark.—The Aorist of dāshtan in modern Persian means “I have” or “I will have [vide § 83, p. 287], as:

1 The Present here is for the Immediate Future, an idiom common also in Hindustani. Note to the repetition of the ي of unity. In modern Persian this ي would be added to the second word only.

2 Inshā Allah “if God pleases, D.V.” corresponds to the English “I hope to.”

3 Compare the English “I’m going now; I’m going home next year.”

4 The Present, to indicate certainty.

5 In classical Persian the Imperative would be used.

6 Here not dast-shār rā bastā “having bound his hands” but compound adj. dast-basta to agree with ārā urā understood: in speaking, the intonation distinguishes between these two constructions.
(3) The Present is also sometimes used in m.c. in a Potential sense as: 
زيابماي دادر کرمان كه زندٓ تخم را از میان سفیده می‌زند zanha-ye dārad Kirmān, ki zarda-yi tukhm rā az miyāna-yi safida mi-zanand (Profess. Story Teller) “Kirman has a class of women (so tricky) that they can steal the yolk of an egg from the midst of its white.”

(4) In quoting an author living or dead, either the Present or the Perfect Tensecan be used, as: “Shaykh Sa’di says” va Shaykh Sa’di mi-guyad (or gufta ast) (m.c.), but the latter might mean “he has spoken” whereas the Present would refer to his writings.

(5) In dramatic narration, the narrator will sometimes transfer himself to the time of his narration, and speak of past events as present, and consequently employ the Present instead of the Past In modern writing this Historical Present is common. Examples: روی او را دیدم و خدا را شکر کردم که پسر من نیست rū-yi ūrū didam va Khudā ūsh kr kardam ki pisar-i man nist (class.) “I saw his face (by the light of the lamp) and returned thanks to God that he was not my son” wurden می‌بیند که نامه برای او ندار - آن‌هد; baqft-i ki mi-ravad mi-binad ki jā-ida-i barāy-i-ū na-dārad, ţin-būd ki bar gashī (m.c.); “when he went, he saw that there was no gain to be made in the business— that 3 was the reason he returned.” Raftam did am jahāz nist 2 (می‌گوید دیم جهان نیست (m.c.) “when I arrived I saw that the ship had gone, was no longer there” ; it would be equally correct to say jahāz نبود or جهان رفت jahāz rafta būd, the tense used depending on the dramatic sense of the speaker.

It is however inconsistent to change the time from present to past, or vice versa.

Note the incorrect change of tense in the following:
از باری بخت دیدم که - تقصیرر وی می‌بیند و بسن حق می‌دهند و حکیم را بچه‌ش، کسی می‌دهند که کار نکرده (Tr. Haji Baba, Chap. XI). In, “He saw an outrang outcoming towards him,” it is better to say رابہ که ناسی ناماری طرف یا می آید did ki nasās-ī taraf-i ţī mi-amad (m.c.), than دید ناسی ناماری طرف یا می آید did nasās-ī taraf-i ţī mi-āmad (m.c.), though the latter is also correct. Indians and Afghans write and say چی می‌بیند کی یک ناسی ناماری طرف یا می آید chi mi-binad ki yak nasās-ī taraf-i ţī mi-āyad. 

Sadāyash bi-gūsham āshnakād; chi didam pidar-am Karbalā ی Hasan 1

Note ی of unity with pl. and its signification.
2 This however may be considered an example of direct narration.
3 Better از آن جخات برمیگردد az ān jiḥat bar-mi-gardad.
4 Note that this is not the direct narration.
"I did not know thou wast a thief." namidi-anistam ki duzd-ī (m.c.). If the Past (duzd būd-ī) were used, it would signify "I did not know that you were the thief (of that article then)."

(7) Propositions that are at all times equally true or equally false should generally be expressed by the Present, whether in English or in Persian, as: "He was such a fool that he didn't know the sky is not 'was' above his head." u chunin aḥmaq būd ki namidi-anist āsmān (8) bālā-yi sar-i āst (m.c.) Pāder i-nu: nādār-i mān Hāvā ast, ḵām Manu utu barādār-im (class.) "the father of you and of me was Adam and our mother was Eve; therefore we are brothers."

(8) The Present in Persian is used for the Perfect in English, for an action that is both past and present, as: "I have been ten years (and still am) in this place." 52 saḥāl ast (or mi-shavād) ki dārīnā hastam (m.c.): khayli vaqt ast ki bimār-i bistāri hastam "I have been for a long time (and still am) confined to my bed."

The Progressive Perfect may be expressed by the Present and the Conjunctive (Past) Participle as: "I have been striving for several years to learn Persian." chand sāl ast ki zāhmat kāshīda Fārsī mi-āmūzam (m.c.).

Remark I.—Both in classical and in modern Persian, the Present is dramatically used for the Future, as: Guft harki yāja bāshad bi-yārad ki az ān dāh dīnār mal-i āst ḵᵛāst hādā ūnāfē bāshad bāyārd kā lāzīn 20 dinār āmīn ast (class.) "he said, '8 whoever may happen to have found it (the purse), let him bring it to me and ten dinars of that will be his reward.'"

Remark II.—A Continuative Present can be formed by the Present Participle and the verbs, būdan and shudan, 'vide' (o).

(e) (1) The classical Definite Future is formed by the Aorist of khvāstān with the apocopated Infinitive, as:—

1 Note the omission of the second ki (before āsāmān) to avoid repetition.
2 Būd would signify that 'Adam was my father once, but is not now.'
3 Direct narration.
4 The unapocopated Infinitive occurs in old Pers. Vide § 79 (b).
Chi khwāhi kard? (class.) "what will you ² do?"

man yaqīn dāram ki ā khwāhad āmad (m.c.) "I am certain he will come," but man zāmin-am ki ā pūl bī dihad ³ (m.c.) "I am security for him to pay the money"; the Future here would mean 'I am certain he will pay it':

ghumān mī-baram ki ā khwāhad āmad (m.c. only) "I think or am of opinion that he will come," but ghumān mī-baram ki bi-yāyad (m.c. and correct) "I think he may come." So too ihtimāl mi-ravad "there is a probability," expresses a doubt in itself and is therefore followed, not by the Future Indicative, but by the Present or Past Subjunctive, as: ihtimāl mi-ravad ki yakh bi-bandad (m.c.) "it will probably freeze"; ihtimāl mi-ravad ki yakh basta bāshad (m.c.) "it has probably frozen."

This Definite Future (and not the Future-Present Tense) is regularly used in speaking by Indians and Afghans.

The Future sometimes indicates certainty. For instance, on hearing a rustling in the jungle one might say: Jānvar-ī khwāhad būd (m.c.) "this must be (certainly will be) some animal," but "this ought to be or must be (doubtful) some animal":

in jānvar-ī bāyad bāshad (m.c.) "this ought to be or must be (doubtful) some animal";

pas zāhīr āst ki ān nishān-i insān na-khwāhad būd (mod.) "therefore it is evident that this can't be the foot-print of a man"; while

na-tavānad būd would mean "it is impossible for it to be."

(2) This Future is frequently used in classical Persian in conditional sentences, vide § 128 (d); but in such clauses in modern Persian its place is taken by the Aorist, i.e. the Present Subjunctive.

(3) In modern Persian the Definite Future is not much used in speaking except in certain districts: when used it has a stronger and more definite sense than the Future-Present: agar pidar-

¹ Note the Future here in a conditional sense, where the Aorist (Pres. Sub.) would be used in modern Persian, written or spoken.

² But chi kardan mī-khwāhi (class.) "what do you wish to do?" This construction is still used in speaking in India and in Afghanistan, vide § 77.

³ i.e. I do not say he will pay the money, I am security for his paying it: khwāhad dād would be the direct narration and not idomatic. Vide § 131 (f), Remark II.

⁴ Ihtimāl-ī yakh bastān dārad "it is probably freezing."
am ham bi-mirad in kār rā khwāham kard1 (m.c.) "I will do this even though my father were to die'"; agar dūnā rā tūfān bi-girad man az sar-i in kār na-khwāham guzasht (m.c.) "even though the Deluge were to come I will not give up accomplishing this."

In, sālā ham ast ki mi-sitānam va khwāham girift (Tr. H. B., Chap. VII) "for many years I have collected and will continue to collect (this sum),’’ the Definite Future is necessary in the second verb.

(g) The Preterite or Definite Past is used in narration and usually corresponds to the same tense in English. As it is used in narrating events that closely follow each other, it will sometimes take the place of the English Perfect and sometimes of the Pluperfect; vide (l).

In classical Persian, a  is sometimes euphonically prefixed, without however affecting the sense, as: 'in, guft gšt bakhshidām agarchi maslahāt na-didām2 (Sa’di) "I have forgiven him though I do not approve."

The two verbs in the Preterite signify an action just past and done with, the time of which is therefore known: bakhshida-am would mean that 'I have pardoned him before you asked me.'

In, gufti ki khurma-yi mīnā bar khāk-ash rīhāta3 (Sa’di), the verb gufti is the second person of the old Past Habitual tense and not of the Preterite. Vide p. 507, footnote 5.

In, ma’lūm shud ki avāz-i nā-khush dāram va khalq az nafas-am dar ranj-ānd and, tawba kardam (Sa’di) 'I see that I have a disagreeable voice, I repent me,’ shud shud is in the Preterite as it refers to a past event that closely follows another past event, viz. tawba kardam were used the signification would be ‘it is now appearing to me that’: while the Perfect ma’lūm shuda ast would signify ‘it has become known to people (before this) that': also the Preterite tawba

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1 Better than mi-kunam which might also be used.
2 Maslahat nami-binam would be equally correct.
3 Ast understood.
4 'Guft, chi mudārak khwāb-i 1st ki didī inkī marā bar 'ayb-i khwāsh mustali, gardānīoti: ma’lūm shud ki ‘avāz-i nā-khush dāram—.'
kardam has the dramatic force of ‘I repented on the spot as soon as I heard.’

The Preterite is used to express an action just completed, provided there is no continuance of the action, as: Davā ḥuwurdī  ‘have you taken the medicine (now)?’; al-ān khwurdam  ‘I have just swallowed it.’

The Preterite is also sometimes used for the Present Subjunctive or Aorist in conditional sentences, to signify a foregone conclusion, as: agar raftī burdī; agar khustī murdī (Sa’di) 2 ‘if you move on, you are safe; if you sleep, you are a dead man.’ Vide § 128 (e) and (f), Conditional Clauses.

It is also sometimes used as an uncertain Future instead of the Present Subjunctive, as: har chīz ki ā guft va shumā fahmīdī 5 bi-navisīd ‘whatever he says and you understand, write it to me’; here the Pres. Subjunctive could be substituted, har čīz ke ā bēgūnd, va shumā fahmīdī har chīz ki ā bi-gūyad va shumā bi-fahmīd.

After verbs of ordering and the like, the Preterite in classical, not in modern, Persian shows that the order was forthwith executed, as: malik fīrūmī nā āstād rā khil’at va nī’mat dādand (Sa’di)  ‘the king gave the order, and then and there a robe of honour and rewards were given to the master-wrestler’; tā khil’at va nī’mat bi-dīhand 6 would merely show that the order was issued. Vide § 125 (e).

In, chāra-čī juz ān na dādīm ki rakht u silāh va jāma rīhā kardīm va jān bi-salāmat burdim 6 (Sa’di) ‘we saw nothing for it but to give up our goods and our arms and our clothes in order to save our lives.’

For an example of the Preterite supplying the place of an English Infinite, vide (m) (9), footnote (3). Vide also (k).

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1 When a servant is being bastinadoed, he uses the Preterite tense, as: tauba kardam, guh khwurdam, ghalat kardam.

2 Also m.c.

3 In the absence of an adverb of time, these Preterites might refer to Past time.

4 In tāmān ānām ‘benefit’ might be a small sum but nī’mat means ‘benefits’ generally, and has a wider sense.

5 The Preterite shows that the king saw the order carried out. The Aorist merely shows that the order was issued for the benefits to be bestowed then or at some future time—an order that in Persia would be but imperfectly carried out, if at all. In mod. Per. however this ambiguous Aorist is always used.

6 In mod. Pers. rīhā kunīm and barīm.

7 Rakht is not clear; it means either clothes or baggage.
For the ā in gufā 'vide p. 13 (8). The Preterite always refers to a definite point of time: the Perfect to an indefinite time. Vide Examples at end of this section.

In m.c., the Preterite, like the Imperfect ['vide (h)'], is often used for the Present: pas man lābud bāyad pīsh az qaft tārā az māteb khudārā kām tā tārā mā kā dīngī fārsī—2 ašt.3

In Modern Persian, &t;_video_ the Imperfect may coexist with the Preterite, and the 20th century Persian writer Aziz Sardar Ali (The Persian Language Today) remarks: 'The perfect, which is the most frequent tense, is generally understood to mean the present.'

2 Vide also Subjunctive Mood § 126 (g) and Conditional Clauses § 128 (e) Remark, for use of Preterite for the Present.

3 Here bi-ravi would signify ‘if you go’; but with dīna bi-rati or mi-ravi signify that the person is sure to go.

4 Or mi-sīzad ‘is still burning.’

5 The Imperfect might be used, but not mi-shud could have been used; but with mā vāist; girīā mi-kard ‘aysh az dīngī fārsī—ronāmādā mā shud would be correct.

6 In modern Persian chaṇā-i would be preferred.
of a remedy but couldn’t discover one. 

In the sentence—

(2) Doctor Rosen says: "The Preterite is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the Imperfect is used as in the following example: bi-shahr rasādīm bāzār rafīlīm, shakhsī sadā kard 'we reached the town, we went to the market, somebody shouted.' But in the following sentence bi-shahr rasādīm, bāzār rafīlīm, shakhsī sadā mi-kard 'we reached the town, we went to the market, some one was shouting,'—the third action took place either simultaneously with or before the second one.'

(3) The English phrase "I began to—", in narration, can often be rendered by the Imperfect, as: 'I went to the city and began to look (i.e. while I was looking) at the shops, when suddenly I heard the sound of firing.'

A similar use of the Imperfect is illustrated by muryāh bar šākhsī mi-nishāst ki ghaftātān kas-tujang khānti kard (m.c.) 'the bird was going to alight when suddenly some one fired a gun;' "was sitting" would be expressed by nishāstā bīd "was seated," and the Imperfect mi-nishāst has either the previous signification, or the habitual signification "used to sit"; the context gives the exact signification.

(4) The Imperfect Passive also sometimes gives a Potential sense, as:

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1 Didān for bi-didān.
2 Sadā kard could also mean "called us."
3 Bādā kardān bi-tamashā kardān-i dukānāhā would mean "just as I began to look, I heard the gun."
4 Also mi-raft bi-nishānād (m.c.) "wanted to settle." (man raftam kiāb rā bar dāram ki—"I was just going to lift the book when—
-- this might be said of a person sitting still who did not rise from his seat.
bi-yak dost charkh ずadan va bi-yak dost asbāb tīz kardan khaylī mushkil būd balki hīch kār sākhta nāmī-shud (m.c.) ‘‘to turn the wheel with one hand and sharpen the tools with the other was by no means easy, in fact no work could be done’’;

(5) The Imperfect is in m.c. often used instead of the Present. Though this use is generally considered vulgar, it is sometimes more polite to use this construction. Thus bi-kudām dūkān mi-khvāstid, biravid (m.c.) ‘‘what shop was it you were wishing to visit? ’’ is considered a more polite (faṣīḥ) form than, bi-kudām dūkān mi-khvāhid biravid (m.c.) ‘‘what shop do you want to go to? ’’ ; ğe: mi-khwdhi she khwaham bi-shavad (m.c.) ‘‘what did you expect to happen? ’’ but ğe: mi-khvāhi she shasad (m.c.) ‘‘what do you wish to happen? ’’ A dispensing chemist might say to a customer who had come to him before with the prescription, چرست چه بود؟ ism-at chi būd?

(6) Lastly, the Imperfect is used to denote conditions and not real actions, vide (i) and Conditional and Optative Clauses.

In modern Persian, the place of the Imperfect is sometimes taken by the Continuative Perfect; the difference being that the latter tense signifies that the speaker was not present on the occasion mentioned or has no personal knowledge of the facts, whereas the Imperfect leaves these points doubtful. Vide (i).

(i) The Past Potential or Habitual Tense (obsolete in m.c.) differs little from the Imperfect and was possibly merely another form of it. It is

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1 Even well-educated Persians frequently use this construction. The best colloquial Persian is simple and not too correct. One of the reasons that Persians do not understand Indians that speak Persian, is that the latter speak too correctly and employ compound adjectives and words that Persians do not use in ordinary writing even. An Indian will frequently use one (correct) word, where a Persian will use a short clause to express that word.

2 The time might also refer to yesterday.

3 Or better ِbn-kunam: also khvāham kard. This sentence is practically conditional with the Apodosis understood. Vide § 127.

4 This tense in its simple form without the prefixes is still used in conditional sentences by both Indians and Afghans in speaking. Modern Persians use it in writing only.
formed by adding ی to every person except the 2nd Person Sing. which remains unchanged.

Like the Imperfect, it can in classical Persian take a pleonastic ی.

Sometimes the prefix ی is in classical Persian added, and in this case the prefix ی is always omitted.

(1) In classical Persian, it can take the place of the Imperfect to signify habitual action, as: 

غالمی را حکایت کند که هیزم در وشان خریدی بجیف و توانگران

زایمی را هیکایت خند که هیزم در وشان خریدی بجیف و توانگران

بیشماره کردندی و بینی معقلاته بفندیدی 

(2) It has also a potential sense, as:

جوانت به بدویت مورد ما وا سبی بار و بار

انداز و سلم شور و بیش زور که ده صد ثلثا کمیت او بر زمین کردندی وزردار ای روی زمین

یوا تنی بی بدترقا حورمیه که مذ شیار بابی شیرش و یاد بیکاری کردندی

(3) In classical (and in Indian and Afghan) Persian this tense is also used in a certain class of conditional and optative sentences as well as in predicative sentences, vide Conditional and Optative clauses § 127 and § 128.

Remark I.—In certain conditional sentences this tense can be interchanged with the Imperfect, either the same tense being used in the protasis and apodosis, or one tense in one, and the other in the other.

Remark II.—In modern Persian, the Pluperfect and the Imperfect usually take the place of this tense in Predicative and Conditional sentences.

1 In old Persian (and still in India and Afghanistan) it is in pronunciation یا ممکن. This is called by grammarians the یا استمراری "the یا of continued action."

2 In old Persian یا ممکن یا ممکن; i.e. kharide, dade, etc.

3 Bi-farh dadan is an idiom still used in Persia, but is rare.

4 Zamzam خانم is the name of a well at Mekka supposed to be Hagar's well.

5 Tawba نبوده lit. 'turning the heart away from sin' signifies renouncing a sin.

6 The Imperfect tense could be substituted for the Past Habitual in this sentence, and would be correct either in classical or in modern Persian.

7 Note the ی only is pronounced va.
(j) The Future Perfect, and Past Subjunctive or Presumptive Past.

In classical Persian these two are identical in form, as:

"\textit{tā taryāq az \textit{Irāq āvarḍa shavad mār-gazōda murda bāshad} (Sa'di)\textsuperscript{1} } \textit{ before the antidote can be procured from Iraq the person bitten by the snake will have died.}" 

\textit{tā chūbān bi-rasad gurg ġūštānd rā khvurda bāshad} (class.) \textit{ by the time the shepherd arrives the wolf will have eaten the sheep.}

In (Sa'di) \textit{"how much the more then were I to display boldness in pursuing speech in the presence of the distinguished nobles, etc., etc., shall I have been guilty of presumption."}

\textit{Tā mard sukān na-gufta bāshad}\textsuperscript{8} \textit{Ayb u hunar-ash nihufta bāshad} (Sa'di).

\"As long as a man may not have spoken His good and bad points are hidden.\"

\"\textit{va guyand ki kas dar sarāy nīst va bi-haqiqat rāst gufta bāshand} (Sa'di)\textsuperscript{2} \textit{—and they (the doorkeepers) say that there is no one in the house, and they may in fact have spoken the truth} \";

\textit{\textit{bi-Landan} bi-rasad Khudāvandā \textit{‘azz} naṣruh\textsuperscript{3} ki\ldots\textit{ast agar dar siyāq-i sukān dīlīrī kunun shūkhī karda bāsham} (Sa'di) \textit{‘how much the more then were I to display boldness in pursuing speech in the presence of the distinguished nobles, etc., etc., shall I have been guilty of presumption.’}\"

\textit{Vide} § 126 (k).

(2) In modern Persian this tense (\textit{kard-e bāshad}) is usually preceded by \textit{bāyad\textsuperscript{4}} \textit{must or shāyad\textsuperscript{5} perhaps,\textsuperscript{6}} \textit{as} 

\textit{\textit{tā irākī} \textit{ki kas-ē īrā dūst girifta bāshad}\textsuperscript{5} (Sa'di) \textit{‘it was remarked to a certain wise man that in spite of the excellence of the sun we have never yet heard that any one has looked (should have looked) on him as a friend.’}\"

\textit{Vide} § 126 (k).

1 In modern Persian \textit{murda ast \textit{is dead, will be dead} can be used instead of the Future Perfect, to signify certainty.}

2 Perhaps a more accurate translation of \textit{tā} in this kind of sentence is \textit{by the time that.}\n
3 \textit{Na guyad or na gufta ast} \textit{could be substituted with little alteration in the meaning.}

4 \textit{Va guyand ki kas dar sarāy nīst} \textit{nobody.}

5 In mod. Pers. \textit{girifta} \textit{ast could be substituted with little alteration in the meaning.}

6 Or \textit{fi, instead of tā irākī} \textit{tā inki.}
London he will probably have completed writing his book, must have completed his book” [vide (5)].

(3) There is another method of expressing the Future Perfect, i.e. by the Past Participle of the verb with the Definite Future, as: tā in kāghāz bi-Landān bi-rasād ā kitāb-i khud rā tamām carda khvāhād būd1 (Afghan). (In modern Persian tamām carda ast or tamām khvāhād kard could be used. Possibly it may be a translation of the Urdu tense kiyā hogā “will have done.”)

Remark.—It will appear from the foregoing remarks that bāyad karda bāshad properly signifies “he must have done”; shāyad karda bāshad “he may have done”; while karda khvāhād būd (Afghan) “he will have done.”

Compare fardā tā ā vaqt bāyad in kitāb rā tamām bi-kunam (m.c.) “I must finish this book by this time tomorrow;” fardā tā ā vaqt in kitāb rā tamām mī-kunam or khvāhām kard (m.c.) “by this time to-morrow I will finish (or will have finished) this book”; fardā tā ā vaqt shāyad in kitāb rā tamām carda bāsham (m.c.) “by this time to-morrow, I may have finished this book.”

(4) The following are m.c. idioms:—

khwurda ast, khwurda bāshad (or ast), chi kunām? (m.c.) “what he has eaten, he has eaten, what can I do? (I can’t help it).”

karda ast karda bāshad (or ast); chi tāvān kard? (m.c.) “what’s done, he’s done; what can one do?”

darīda ast, darīda bāshad (or ast); mī-tavān kusht-ash? “what he’s torn, he’s torn; one can’t kill him for it”; (but darīda ast darīda bāshad “if it’s torn, it’s torn, let it be.”)

(5) The Presumptive Past Tense may, in modern Persian, be formed in two ways as illustrated by the following examples:—

albatta gunāh-i karda būd ki sazā-yash rā āft (m.c.) “he must have committed some fault to be punished

1 This Transitive tense might also in some cases be Intransitive, the participle being considered an adjective.
2 Presumptive Past.
3 Presumptive Indefinite Past.
4 Future Perfect.
5 In modern Persian shāyad shāyad could not be omitted. Yahtamīl can in modern Persian be substituted for shāyad shāyad.
for it’; vulgarly karda būda ast might be used and albbāta omitted, but this is incorrect: dar vaqt-i kī in vāqi’ shud ā murda būd ‘he must have been dead when that happened.’

Remark.—ā murda būda ast kī in kār vāqi’ shud= ā bāyad murda bāshad kī in kār vāqi’ shad; but for, ā hālā bāyad murda bāshad ‘he must be dead by now’, ā hālā murda būda ast could not be substituted.

(1) The Continuative Past Subjunctive is in Indian Persian ¹ formed by prefixing mi to the Perfect Subjunctive.

The following examples are from the Iqbal-Nama-ya Jahanigiri, Ed. Bibliotheca Indica, of the Bengal Asiatic Society:—

"In accordance with their abundant and multitudinous accomplishments as well as for the purposes of their unceasing exertions, their progeny's occupations, their great and famous achievements, the Persian examples of the English are very often followed by the Perfect: it is incorrect to say ‘I have not seen him since I have come here’; say ‘since I came here.’"

The following examples illustrate the use of the Persian Preterite for the English Perfect: ‘—and I have cited this apologue that it may be understood, that in travel the most complete exaltation is attained and

1 This tense is not used in Persia.
2 Say ‘I saw him yesterday.’ In Persian also the Preterite.
3 In Pers. also the Perfect Tense ārū dīdā-i ‘have you seen him?’
4 Az vaqt-i kī injā āmadam ārū na-dīdam. ‘Since’ (seeing that) indicating a sequel or consequence can rightly be followed by the Perfect.
5 The Preterite in Persian (for the English Perfect) is here used in accordance with the rule quoted in (g), para. 3.
that—(East. Trans.)''

As one of the uses of the Perfect in Persian is to indicate that an act is past, but that its effect still continues, the Perfect often takes the place of the English Preterite, thus: "Hand Abbas Shahr-i bandar-i Abbâs shahr-i mu’tabar-i bûda ast (m.c.) ''Bandar-i 'Abbâs was once an important place''; here bûda ast signifies that the city is one of the 'has been,' before the speaker's time, whereas bûr bûd would signify that the speaker was in B. Abbâs when it was an important place. Note the following miscellaneous examples: Mudder-i madder-i 'st ki bar tu 'ashiq shuda ast ''I have been in love with you a long time''; here the Perfect shows the continuance of the state; hastam could be substituted and would be more forcible. Bâyân khud bâzi karda am ki murtakib-i ðin amr shuda am ''I have run risk to my life in doing this;'' here the Perfect shows that the risk existed and still continues; the Preterite would indicate that the risk had been run and was over; the Present mi-kunam would signify ''I am running a risk now,'' and would be followed by another Present.

In classical Persian however the Preterite is often used in such a case, thus bûr bûd could be classically substituted for bûr bûda ast in the first

1 In m.c. irûd generally means ''objection (to an arrangement).''
example. Also *Payghambar farmūd* (class.) for فروده است *farmūda ast*. The Perfect however clearly indicates that the writer was not present.

The Perfect can indicate an action recently finished if the time is indefinite, but if the time is definite the Preterite should be used, thus: من حالا رسیدم *hālā rasidam* "I have just arrived," but *hālā rasidam* would signify that the arrival though recent, was perhaps an hour ago, perhaps yesterday: حالا حاجی شدم *hālā hājī shudam* (m.c.) "I am now a hājī," but حالا حاجی شده ام *hālā hājī shuda am* "I have recently become a hājī" (perhaps two years ago).

*Remark.*—In the example above "I enjoy good health since I came here," the Present or Perfect is used in Persian to signify the continuance of the effects of the past act. If however the words حالا *hālā*, or اکنون *aknūn*, etc., be inserted, the Preterite Tense should be used, as: *az vaqt-i injā āmadam tā kunūn khud rā salāmat mī-šinam* (m.c.). This rule is however sometimes broken in speaking.

(2) The third person singular is sometimes, in old and in modern Persian, contracted, the final *s* being discarded, as: رفتم خطز زشت است که بآب ز نوشنتست *gustam khatt-ē zieht-ast ki bi-āb zar navisht-ast* (Sa′dī) "I replied it (is like) a bad writing in letters of gold."

جرم بین و لطف خداوند گزار *Karm bin u lutf-i Khudavandagār* گناه بند ده کردست و اوشمرم سار *Gunāh banda kardast u ū sharmsār* (Sa′dī)

"Behold the bounty and kindness of the Lord That his creatures sin and He feels the shame."

This contraction occurs in m.c.

(3) The ast of the third person singular is often omitted altogether, as: آنچه از میانات و بالا و مساقط و عنوان بر مس گذشته *ānchi az mīnāt va balā va mashaqat va ‘anā bar man guzashīta "as for the travail and affliction which have passed over me."

"Shushtar was formerly a flourishing town" *Shūshtar shahr-i muttabar-i būda* (m.c.); (were būd here used in modern Persian instead of بوده است *būda ast* it would signify that the writer or speaker saw what he is describing).

In the other persons, the substantive verb can be omitted only in such sentences, as: "The reason for my coming to your house was that I did, and still do, love your sister-in-law" *jāhte ākāmsī ben-e bālgānī shāa گون بر که مس خواهر".

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1 *Payghambar ast mī-farmāyad*—"It is the Prophet himself who says—"
2 *Hājī, Pers. for Ar. ḥājjīyy, or colloq. ḥājjī*: in Arabic writing al-ḥājī only is used.
3 In modern Persian poetry the full form is written though often for the sake of scansion the *s* is omitted.
4  محمدون "taken away, i.e. understood."
If mentioned once, the substantive verb can, however, be understood for the remaining cases in any person, as: رفت و دیده و شنیده ام *rafta va dida va shunida am*, where *am* is understood after each verb.

For the Continuative Perfect Tense vide (l).

(l) The Pluperfect is used in nearly the same manner as in English. It indicates a time anterior to the Preterite.

In classical and in modern Persian it is used in conditional sentences instead of the old Past Habitual, or of the Imperfect: vide Conditional Sentences.

It is also used in modern Persian after *kāshī*: 'vide' Optative clauses.

In Persian *hargiz az dawr-i zamān* is understood as *hargiz az dawr-i zamān na-nālīda būdam varty az gardish-i āsām dar ham na-kashīda* 2 magar vaqt-i-ki pāyam barahna būd va istītāat-i pây-pūshī na-dāshtam (Gul. Chap. III, Story 19).  

As stated in (g), the Preterite is used in narrating events that closely follow each other. Thus in the following sentence, the Persian Preterites takes the place of the English Pluperfects:— "When I had rested a little and regained my breath I got up" 1�ون قدری اسیده شدم و نفس سرجای خود ام آمد پا شدم *chūn qadr-i āsūda shudam va nafas sar-i jā-ji khud āmad pā shudam*; here, if the two first Persian verbs were put in the Pluperfect, it would signify that 'I had rested, a couple of hours or so ago, or yesterday, etc.'

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1 *Am* is understood.
2 *Būdam* is understood after *kashīda*. 
The following examples illustrate a use of the Preterite, Perfect, and Pluperfect:—

Supposing a master were to order his servant to bring a shikār-chī and were then to go out for an hour or two, and on his return ask his servant if the shikar-chī had arrived. The reply might be:

(i) āmād "he has (just) come."
(ii) āmāda, or āmāda ast 'he came and is still here.'
(iii) āmāda būd 'he did come (but has gone away again).'

Vide also (m) (9).

Remark.—The rarer form of the Conditional Pluperfect kārda būdamī is used as a substitute for the Pluperfect, only in Conditional and Optative clauses.

(m) (1) The Past Participle of the Preterite tense is used conjunctively and serves to throw two or more short sentences into one, as: bārī zabānī ta'annūt darāz kārda hāmi-guft (Sa'di) "so he began to say in derision—". The train was stopped; they got down and extinguished the fire, and all was put right: magar Taimūr Āghā rā zamān-ash zada pīsh-i mādar-ash nafiristādā-i (Vazir-i Lankaran) "but haven't you thrown Taimur Agha to the ground' (in wrestling) and sent him (in a state of insensibility) to his mother?"

Some grammarians consider the final s of the participle in instances like the above to be a copulative Conjunction.
Occasionally a redundant va is found after the participle, as:  

"آوردنة اند كه جوزة برودوري را دید که بر جوابی نشسته و مسی برید اواردا-این که bar chub-i nishasta va mî-burid (Anv. Sub. Chap. I, St. 5) 'they have related that a monkey saw a carpenter sitting upon a piece of timber, which he was cutting, and—'. (East. Trans.); (either elide the va or insert bûd after nishasta).—  


شغال نرهچ پیدا بند زدیده و متورد shighâl harchi payda bi-kunad duzidâda va mî-ravad (m.c.); in this example if duzidâda mî-ravad were written, the signification might be, "—goes secretly." In these examples the redundant va should grammatically be omitted.

This Perfect Participle "having—" is not much used in speaking.

**Remark I.**—The va can of course be correctly used to couple two or more participles together, as:  

حصار را معاصره کردن و مشق د بسیار کشیده مایوس پاره‌کست کرد hisâr râ muhâsara kard va mashâqqat-i bisîr kashida, mâyûs, bâz-gashî kard.—(Mod.)

**Remark II.**—It may be noticed that this participle can govern an accusative case, as:  

بعد از بچه پیاد کرده بان هکم رزم ba’d az ŏn bachcha-yi buz râ yâd karda bi-ân makân raftam "I then recollected the kid and went to the place." Vide also § 142 (a) (2).

**Remark III.**—"This very idiomatic use of the Past Participle will present no difficulty to the reader if he will translate all these (subordinate) Past Participles much as he would an Ablative Absolute in Latin, i.e. 'having done so-and-so (and) having made this (and) having completed that deed, he acted (principal verb) thus.'

"When rendering into idiomatic English, the sentences must, of course be broken up." Introduc. 'Vazir of Lankaran' by Haggard and Le Strange.

(2) This participle can take the place of an adverb:  

مرحمة فوجمة بیان—marhamat jamûda bayân kunid ki—(m.c.) "kindly explain to me—"  

بار خیاط عقل از مخل کردن و نفیقید میخندیدنی bar khîfât-i 'aqî man hâm kardand va nihûta mî-khandandand (Sa’dî) "they imputed it to the weakness of my understanding and began to laugh secretly"  

گذشت از این gugashîa az in (m.c.) "besides this, in addition to this."

1 In modern Persian the form bûzâzina is preferred.
2 In classical Persian bâz-gashî without kard would be used.
3 'Devotedly' and 'lovingly' are examples of adverbial participles in English.
USE OF THE TENSES.

(3) It can take the place of a substantive:  

\[ \text{bi-\text{	extipa{a}r}at-i} \text{ murda (m.c.)} \text{ "like a corpse";} \]

\[ \text{baqi-m\text{	extipa{a}nda}-yi ayy\text{	extipa{a}m-i} dawlat-i sal\text{	extipa{a}f\text{	extipa{a}n-i} Safaviyya ast (m.c.)} \text{ "these (buildings) have been in existence since the days of the Safavi dynasty";} \]

\[ \text{guzashta r\text{	extipa{a}} kh\text{	extipa{a}ham navisht (m.c.)} \text{ "I will write what happened, i.e. the particulars";} \]

\[ \text{kardal\text{	extipa{a}}-yi \text{ \textipa{u} (m.c.)} \text{ "his deeds";} \]

\[ \text{in navisht} \text{ r\text{	extipa{a}} didam (m.c.)} \text{ "I saw this writing (or letter)."} \]

(4) It can take the place of a clause:

\[ \text{kh\text{\textipa{a}dim dida va shunida} r\text{\textipa{a}} arz nam\text{\textipa{u}d (m.c.)} \text{ "the servant related what he had seen and heard";} \]

\[ \text{ta"\text{kh}\text{	extipa{m}-i avval-k\text{\textipa{a}shta} \text{"the first-sown seed, the seed that was first sown."} \]

(5) It can take the place of an adjective:

\[ \text{yak shab ta"\text{\textipa{m}mul-i ayy\text{\textipa{a}m-i} guzashta m\text{\textipa{i}}-k\text{\textipa{a}rdam (Sa\text{\textipa{d}i) \"one night I was pondering on ancient times";} \]

\[ \text{va bar} \text{ "umr-i talaf-k\text{\textipa{a}rdam (Sa\text{\textipa{d}i) \"and was regretting my wasted life";} \]

\[ \text{\textipa{a}r\text{\textipa{m}da (Afghan) \"quieted, quiet."} \]

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1 Compare the Ar. Past Part. \text{malb\text{\textipa{u}}\text{\textipa{s}s\text{\textipa{t}}} (dressed), pl. \text{malb\text{\textipa{u}}\text{\textipa{s}s\text{\textipa{t}}} \text{\textipa{f}or in m.c. to signify "dress, dresses."} \]

2 But \( \text{\textipa{b}in r\text{\textipa{a}} navisht} \text{ didam (m.c.)} \text{ "I saw this written."} \]

3 Sins of omission and commission. Note the unusual use of \text{Farmuda-yi n\text{\textipa{a}}-k\text{\textipa{a}rdam siyah-r\text{\textipa{u}}y-am k\text{\textipa{a}rd \text{Fary\text{\textipa{\textipa{d}i z\text{\textipa{k}arda-h\text{\textipa{a}}-yi n\text{\textipa{a}}-farmuda (O. K. Whin. Rub. 418).} \]

4 For \text{\textipa{b}u\text{\textipa{d}a and \text{na-budag\text{\textipa{n}}.} \]

5 Or \text{\textipa{h}uda.} \]

6 In mod. Pers. \text{\textipa{a}rm\text{\textipa{d}a from \text{\textipa{a}rm\text{\textipa{d}}an is preferred.} \]
I need the quiet night-time and the pleasant morn as well,  
That to thee I may the story of all my sorrows tell.  
(Eastwick’s Trans.).

(6) It can be used as a passive participle: Ḥārārī in lašī'ā bar ā'q-i āyān-i Faridūn navisha būd (Sa'di) ‘this pleasantry I was written over the arch of the palace of Faridun’: pā-yi man basta ast (m.c.) ‘my foot is tied.’

(7) Sometimes this participle supplies the place of the present participle in English, as: ma'zil-i rāh az Shirāz girī'ṭā tā bi-Tābrān ‘arz khvāham kārāt (m.c.) ‘I will tell you the stages to Tehran commencing from Shiraz’; khvābīda ast ‘he is sleeping, asleep’; nishasta ast ‘he is sitting, seated’. Sometimes the participle supplies the place of the preterite: istāda ast ‘he is standing’; du sā'at bi-ghurūb mānda (m.c.) ‘two hours (remaining) to sunset.’ Vide (10).

(8) Sometimes this participle can be substituted for the Present Participle with but a slight shade of difference in meaning, thus: Davāda āmad dawādām (m.c.) ‘having run he came, he came running,’ but davān davān āmad implies that the running was continuous: he ran the whole way.’

(9) The Past Participle frequently indicates a state, and in this case is often in apposition to the object. It sometimes supplies the place of the Pluperfect: āra didam az bām ʿustāda (m.c.) ‘I saw him fallen (i.e. after he had fallen) from the roof’ has the same signification as or āra didam ki az bām ʿustāda būd (or ast)”8 kāravān rā ṭāfta did (Sa’di) ‘he saw that the caravan had departed’.

1 In the dictionary one meaning of ُلاشیا is “mysterious meaning,” which better suits the context than the modern meaning of lášī'ā.
2 In mod. Pers. āyān is a veranda or a room with pillars and without doors.
3 But in a modern sentence ُالشیا ‘I saw him fall from the roof’: I saw him fall from the roof’; in this sentence the Preterite takes the place of an English Infinitive.
4 Did ki kāravān ʿustāda ast. 
khāsta va bikh-i nashāt-ash burida va gul-i hīvās-ash pāzhmurdā (Sa’dī) "afterwards I saw him when he had taken a wife and had grown-up children and his joy had departed and his ambition declined."  

The Past Participle of certain transitive verbs is also used in a passive sense, thus; navishtha ast may signify "he has written" or "it is written": similarly the perfect participles rānda, kushta āvinīta, rikhta, kūbīda, gūstā, dida, etc.—Compare No. (7).

The negative of the participles is usually, in classical Pers., formed with bānī. In modern Pers. bānī na is preferred. 'Umar-i Khayyām uses both.

نَاکرّذة گنگة در چهان کیست گو
Na-karda gunāh dar jahān kīst? Bi-gū
"Was ever man born that never went astray?" (O.K.).

But for the scansion, Na-karda gunāh could be used.

ای نیک نکرده و بدلها کرده
Ay nīk na-karda u bādīhā kardā
"O thou who hast done ill, and ill alone."


Vide also example in (3).

(n) Hodgson says, "Participles are often a valuable means of condensation, as instead of two clauses, with two finite verbs, one finite clause and participle will suffice, when there is a common subject"; also, "Too great care cannot be exercised to leave no doubt as to what a participle really is placed in apposition to, if one would avoid the error known as the 'misrelated participle.'" This author then cites as errors examples from well-known English writers, where the sentences sometimes contain no word to which the participle can possibly refer, or where the participle refers to a Possessive Pronoun only, or where the true relation of the participle is obscured by faulty collocation.

The error in, "Sir Charles Wetherell addressed the House (of Lords)
three hours—; when being fatigued by his exertions, their lordships adjourned to the following day,' is repeated in: Shāh tā nim-sa'at nafṣāt kān wops— azān khasta-shuda Shāh tā nim-sa'at nafṣāt kān wops— azān Khasta-shuda vuzarā-yi mamlakat az darbār birūn raftand (m.c.) 'the Shah made a speech lasting half an hour; then being fatigued the Vazirs left the darbar.'

In: zan dar bāz karda mard birūn raft (m.c.) 'the woman having opened the door the man went out,' though the participle may be 'misrelated' there is no ambiguity whatever. Further if the view of some grammarians be correct that the final s of the participle is equivalent to the conjunction 'and,' the sentence may also be grammatically correct according to the laws of Persian grammar.

The misrelated participle is a construction common in modern Persian. Hanūz dar anjā jā-gir na-shuda, pīra-zan-i bi-shiddat-i harchi tamāntar dar bi-kūft (Tr. H. B. Chap. II), 'I, scarcely having settled down there, an old woman came and knocked violently at the door.' In: az āin sefīn marom du angašt br dhan kāsi ra yārāi dhan gishā'i namād (Tr. H. B. Chap. XXXIV, p. 288), the participle (misrelated) 'being' is understood. Also as there is nothing to show whether there is an izafat after sukhān or not, it would be better, to avoid a possible misreading, to put marom 55 mardum-i dīr first.

To a reader, the following is hardly intelligible; to a listener, the ambiguity might be removed by the gesture and the intonation of the speaker: hisūz munāz alillāh bi-nilakan bi-nurzandī nūrīshmi dāft wa bītāyih sust sa khast bār āmīrīn mūzamīlī nūmūzīlī namāz wa zārīt tārīzī nīmād (H. B. Chap. XV, p. 128); here nāmūda refers to the lāla, the addresssee, and nīmādī nīmādī nā-karda ast to the son.

Though this construction is common in m.c., and considered correct by many Persians, it is better avoided.

For other kinds of participial obscurity vide § 142 (f).

(a) The Present Participle in ān ān is not much used. As already stated, the past participle sometimes takes its place.

Whenever the present participle is used, it makes the action continuous: bi-hukmi jārūrat sukhān guftam va tajarruj kunān birūn raftim (Sa'di) 'I was forced to open my lips and we left (the garden) rejoicing as we went.'

---

1 Their Lordships or Sir Charles

2 Here it was the Shah who was fatigued and not the ministers. If the word vuzārā were placed before the participle khasta shuda it would be clear that the vazirs were tired.
"Tell not your secret grief to your enemies
For they will express their horror rejoicing all the while."

—(Sa'di)

Continuative tenses can be formed from the Present Participle and an auxiliary verb, as: magar tarsān hastād ‘you are fearing I think?’ mi-tarsād might refer to the future as well as the present.

An lahza ki az ājal gārīb-zazān gārdām
Jāan bīghārīzān āmr rīzān gārdām
Chūn bārg Zi shākh-i 'umr rīzān gārdām
'Ālam bi-nāshāt-i dil bi-qhīrbāl kūnām 3
Zān pīsh ki khāk-i khāk-bīzān gārdām.—(O.K.)

‘When Khayyam quittance at Death’s hand receives,
And sheds his outworn life, as trees their leaves,
Full gladly will be sift this world away,
Ere dustmen sift his ashes in their sieves.’


1 Lā hauwa wa lā quwwa ilā bi-lūhā ‘there is no power nor strength except in God,’ i.e. there is no striving against Fate. This exclamation is used on any sudden emergency.

2 Stage directions: Vazīr-i Lankurān.

3 This change of persons is called īltifāt. Possibly there is a misprint for kunām.
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Remark.—Nearly allied to this Continuous Participle are the Verbal Adjectives ending in ā, as; bāzuvān-i tavānā (Sa’di) “powerful arms’; tūṭī-yi guyā (m.c.) “a talking parrot”; kūr-i nā- bīnā (m.c.) “a blind man”; ḫatt-i khvānā (m.c.) “legible writing”; mard-i dānā: gūsh-i shināvā (m.c.) “a hearing ear.”

(p) In classical Persian, the Noun of Agency in anda is occasionally used as an adjective as well as a noun of agency, as: nākhun-i daranda (Sa’di and m.c.) “claws that rend; rending claws”.

Avval-i Urdibīhīsht-māh-i Jalālī
Bulbul guyanda bar manābir-i quzban.—(Sa’di.)
“In the beginning of the month of Urdibihisht of the Jalali year,
When the bulbuls were singing on the pulpits of the branches—.”

(q) In modern Persian the Noun of Agency is rarely used. It is sometimes used as a mere adjective, as: mard-i bakhshanda (m.c.) “a generous man,” and khali bakhshanda (m.c.) “very generous”.

"Open the door! O Entrance who procurest,
And guide the way, O Thou of guides the surest:
Directors, born of men, shall not direct me,
Their counsel comes to naught, but thou endurest!"


1 An example of Persian tā’kīd or mubālagha, not tautology or ḥashvi gabiṭ.

2 An Abstract noun can often be formed from the noun of agency by adding gi, as: bakhshā’idan, bakhshāyada, bakhshāyandagi (class.) “liberality”; bakhshandagi (m.c.): jumbandagi from jumbidan: darmāndagi.

3 Urdibihisht-māh “month of Urdibihisht”; but Urdibihisht alone would stand for 3rd day of the month. The Zardushtis always add the word māh to the old names of the month.

4 Maghrīb Barbary or Morocco: Mauritania.
Even in modern Persian it is occasionally used as a noun of agency, as: kist kubanda-yi dar? (Prof. S. T.) “who is it that knocks at the door?” ein shahs navisanda-yi khub-i ”si (m.c.) “he is a good writer” ein janavar gazanda ast (m.c.) sande kushanda-yi ust (m.c.) qatil-i ust (m.c.) navic (m.c.) “singer”; navazanda “player”; raqisanda (m.c.) “dancer”.

(2) The following is an Afghan idiom: bar jahaz-i ki bi-dan taraf ravanda1 bud savar shudam “I embarked in a ship that was on the point of sailing for that country.” In modern Persian kik bi-dan taraf ravand bud, or dar sharaf-i raften bi-dan taraf bud, or dar sadad-i raften-i bi-dan taraf bud, or raftani bud would be used.

(3) The Future Participle or Noun of Possibility, formed by adding the suffix -yi liyagat to the Infinitive, is illustrated by the following examples:

Haizrat-i Masih dar ‘alam amadan bud (m.c.) “Christ had to (or was to) come into the world.”

az kar-i shudani nam-tavvan gurikh (m.c.) “it is impossible to escape what is destined, what has to happen”

mahz-i tark-i vaatan dar in jazira manda shudam (m.c.) “by leaving my home I have had to remain in this island”

sukhtani (m.c.) “fit to be burned,” or “for burning”

khwurandi “what has to be eaten”

khwurandihâ “eatables”

man raftani am (m.c.) “I have to go now”

na khayr in gul murdani? nist (m.c.) “not at all, this flower will not die (said of a pot that doesn’t look healthy)”

har chi shudani? mi-shavad (m.c.) “what has to happen, will happen.”

(4) The Infinitive is used as a noun, as: raftani man khub nist (m.c.) “I’m tired of these everlasting goings to the bath”

darugh-gustan “tellings of lies”

i’at na-kardan (in m.c. gen. na-kardan) “disobedience.”

As a verbal noun it may govern the genitive, as: baray-i kushitan-i u “for the killing him.”

It can also govern the accusative in such constructions, as:

1 Corresponds to the Hindustani idiom jaane-wala.  
2 Note that the Future Participle can be used in the plural. In davâ khurandanist yâ maliyandani? (m.c.)?  
3 An unusual expression, if correct: khusk shudan or pshmuna shudan is used for plants, but murdan of trees.  
4 But harchi budâ bud (m.c.) “happen what may.”
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"Majnûn's meeting Lailî" (Heading of a Chapter) "Majnûn's meeting Lailî" (Vide Verbal Nouns):

(2) In classical Persian, the negative of the Infinitive is usually formed with na but in modern Persian na is preferred.

(3) The Infinitive of a Transitive Verb is often used in an intransitive sense, as: āra bi-kushtan dādān "he was handed over to be killed (lit. they handed him over for their killing him)."

(l) Just as the Perfect Tense signifies that the speaker was not present [vide (k)], so the Continuative Perfect gives the same notion, but with the idea of continuance. This Continuative Perfect is rarely if ever used in classical Persian, its place being supplied by the Imperfect. The Continuative Perfect is rare even in modern Persian. Examples: tā ḥāl mi-karda VISION: "they have been doing this up till now": 

"In the sentence tu āra dūda-i ki dar masjid īstāda Qurān" μi-khwānda va sar-i khud rā pāyīn mi-āvarda va buland mī-kardast "have you seen him standing in the mosque while he was reading the Quran, etc., etc.?"

Remark.—The Continuative Perfect of the Subjunctive is used in a similar manner as the same tense in the Indicative, but expresses a doubt, as: shunīda am kī Musalmānān rā mi-kushta ast valī iḥtimāl dārad ki ānhā rā kī wājjīb "if you have heard that he has been killing Muslims but it is probable that he has been killing those that are worthy of death." This tense is not used in modern Persian, but is common in Abū’l Fāzl and in the Humāyūn-Nāma.

(u) The Continuative Pluperfect is not used in Persian.

(v) The Imperative is in m.c. sometimes used in a precative sense, as: Khudā ‘umr-at bi-dīh (vulg. for dihād) "God grant thee a long life"; in classical Persian, the Optative form dēd deh dīhād would probably be used in this instance.

1 Note omission of rā, the verb being a compound Qurān khwānda but Qurān ra khwānda id? "Have you read the Quran?" (i.e. the whole of it).

2 Example from St. Claire Tisdall’s Grammar, p. 87.
However, the 2nd Pers. Impera. is even in classical Persian used precautiously as:

\[
\text{Yā Rabb! tū marā tawba dīh u 'uzr pazīr}
\]

\[
\text{Ay tawba-dīh u 'uzr-pazīr-i hama kas}
\]

"Grant me repentance, and accept my plea,
O! Thou who dost accept the pleas of all!"

(O. K. 278 Whin.)

The Continuative Imperative formed by prefixing \text{mi} or \text{hami} is not used in m.c.\textsuperscript{1} In classical Persian it is common only in poetry:

\[
\text{Gar rāḥat-i jāvidān tama' mi-dārī}
\]

\[
\text{Mi-ranj hamīsha u ma-ranjān kas rā.}
\]

\text{Also negatively}:

\[
\text{ hamī mūghir kāhār-āgār dāri ʿaftān (Qašānī).}
\]

The negative of the Imperative is classically formed by prefixing \text{a}, but in m.c. the less forcible and consequently more polite \text{a} is preferred.\textsuperscript{2}

\[
\text{In rā guftā bāsh, } \text{aīn rā karda bāsh, } \text{aīn rā karda bāsh, nishasta bāsh, etc.}, \text{is an Indian and perhaps an Afghan idiom: it is not good Persian.}
\]

\textsuperscript{1} Instead, the m.c. Continuative Particle \text{hay} is prefixed, as \text{bānī}, \text{hay bi-kān}.\textsuperscript{2} For the same reason the Pres. Fut. is often used in transmitting orders, instead of the Imperative: \text{mi-ravid} "you will go" for \text{bārīd} \text{bi-ravid} "go."

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USE OF THE TENSES.
CHAPTER XVII.

§ 126. Subjunctive Mood.

(a) The Persians use the Subjunctive more frequently than the English use it.

The verb in the subjunctive sentence is under the subjection of a Conjunction, which in m.c. is frequently understood. Uncertainty is generally supposed.

Conjunctions introducing the Subjunctive are: gharam-ki, گرام کی, sallamnā ki “granted”: مشروط بر اینکه بشرت گردن, bi-sharfa-ki “provided”: فرض که, jarz kun “supposing”: اگر agar if, jarz bi-sharfa-ki “whether”: جز اینکه khwah “whether”, magar inki “unless”, and bidün-i inki, etc., “except”; دیون اینکه agarchi, ہرچا harchand, etc. “though”, and bā-vujūd-i ki, etc. “although”: خواج درد har qadr, چند اینکہ chandān-ki “however much; notwithstanding”: تا lá, and ی کی “so that”; وقت یکی پیش از یکی vaqt-i ki “when”; یکی مبادا کہ mabāā ki “lest”, etc. Subjunctive clauses are also introduced by the relatives ‘whoever’; har-ki, ہر کہ har-ān ki, etc. and har-chi or ہر چی har-ān chī “whatever” ; and har vaqt ki (mod.) “whenever.”

From the above remarks it will be seen that the Subjunctive Mood is generally employed to express a condition, desire, intention, doubt, or end, and is more frequently employed to express a condition: بخشاد کی یا دیاری az māl-i mā dost bi-’dārand ki darīgh čandān ni-mat zāsī gardad (Sa’di) “perhaps (it may be that) they will give back a portion of our property to us, for it would be a pity that so much wealth should be lost”; [in m.c.] شاید کہ اس بےضعی سال ما دیست بدراند کہ چای ہوسی است کہ یکی چنی چیز پابحال شود shāyad ki az ba’zī māl-i mā dost bar dārand zirā ki jā-yi afsūs ast ki in hama chiz pāy-māl shavād].

1 In m.c. also hargāh, chunānchi, har āngāh, and agar chunānchi “if.”
2 Khwāh hayvān bāshad yā insān, kushat khwāhad shud (m.c.) “whether it be man or beast, it shall be killed.”
3 حرف کہ دزن اکم دند چوب او بندر یک اکشت درز خواہند شد har ki duzd ast chūb-i ū bi-qadr-i yak angusht darāz khwāhad shud (class.) “(He said) the stick of whoever is the thief, will grow one finger’s breadth in length”: here ast is used because one of those present was the thief: bāshad would throw a doubt on the matter.
4 حرفہ بگوم بکی harchi bi-gūyam bi-kun (m.c.) “do whatever I tell you at any time to do”; but حرفہ سیگوم بکی harchi mi-gūyam bi-kun “do what I am now telling you t o do.”
SUBJUNCTIVE MOOD.

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Remark.—It should be observed that ِ in all its significations, except when introducing direct and indirect narration, is usually followed by the Subjunctive: میگود که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که نمی‌گوید که

(5) When the second of two verbs is in English in the Infinitive, 1 in modern Persian it is usually in the Present Subjunctive, even when the principal verb is in a past tense, as: ‘‘I wish to go’’ میخواهم که بروم mi-khwāham (ki) bi-ravam: ‘‘I seized him to bring him before you’’ عربا گرفتم آرا پیش شما یاپورم urā girijām tā pish-i shumā biyāvaram: ‘‘who gave you leave to enter my harem’’ نرح که اجازت داد که به حرم من در آن turā ki iżāt dād ki bi-haram-i man dar ān; (here mi-ān might be used, but with the signification ‘since you are coming’): نمیده‌ایم: میخواهم که طور برقص namidānam chi taur bi-raqṣam ‘‘I don’t know how to dance,’’ but میخواهید بزودی حکمت کند بغار از نان وماست وتخم مرغ جیزی درگیر نمی‌گردد که mi-guyad ki namī-āyam (indirect) ‘‘he says he won’t come.’’

In classical Persian the Infinitive was also used, as: مصطلح نیدم لازم بیش روش درونش خریده و نک پاشیدن maslahat na-didam az in bish risht-i darūn-asb kharāshidan 2 va namak pāshīdan (Sa’di) ‘‘I did not consider it advisable to probe his wound further or rub salt on it’’: اینان گفت که: دویش دش کلیه حکمت با انسان گفت درونغ بهشت دش کلیه حکمت با انسان گفت Luqmān guft ki darīgh bāshad kalima-yi hikmat bā ishān guftan (Sa’di) ‘‘Luqman replied that it would be a pity to waste the words of wisdom on them’’: گفت اندیشه کردن که چه گویم به از پشنمانی: گفت وندیشه کردن چه گویم وندیشه کردن چه گویم guft andīsha kardan ki chi guyam bih az pashīmānī khwurdan ki chīrā guftam (Sa’di) ‘‘he replied it is better to think beforehand what to say than to regret afterwards for having spoken.’’

Remark.—In سخن بیش مقرر شد که بکی راه تجسس ایشان بر مگاشتند، سخن بیش مقرر شد که بکی راه تجسس ایشان بر مگاشتند، sukhan bar in mugarrar shud ki yak-i rā bi-tajassus-i ishān bar gumāshīnd (Sa’di) ‘‘it was decided to despatch some one to spy on them (the robbers)’’, the Preterite is used instead of the Present Subjunctive to show that the order was carried into effect. Vide page 514.

(c) The following are instances of the Present Subjunctive used instead of the Past Indicative in English: ‘‘I did this before I arrived in Kerman’’

1 Expressing command, desire, object, consequence, etc.
2 In m.c., these Conjunctions would probably be omitted.
3 In modern Persian ki—bi-kharāsham.
4 In modern Pers. گفت بیاندشمن که چه گویم بهتر از این است که پشیمان بشرم که guft biyandīsham ki chi bi-guyam bihtar az ān ast ki pashīmān bi-shavam ki chīrā guftam.
5 Note the direct narration in Persian.
**SUBJUNCTIVE MOOD.**

From the Subjunctive here, it is not known whether the speaker did or did not reach Kerman: with rasidam there would be no doubt.

1 From the Subjunctive here, it is not known whether the speaker did or did not reach Kerman: with rasidam there would be no doubt.

2 Or "arrived."

3 Or "arrived."

4 mi-shavad, and mi-shud, and shud.

5 This latter might also mean "we (or one) must not do this."

6 This might mean "we, they, or you can't do this."
SUBJUNCTIVE MOOD.

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The Future Indicative sometimes takes the place of the Future Subjunctive: "I would go through fire and water for you"; or "I would kill you and you will kill me", but - biopsy "is so strong that it might kill you". (Class. and m.c.) "He said 'O master, I'm awake; how can the thieves come?'"; and "it has numerous other significations.

Note the Pres. Subj. after shâyad, which expresses a doubt. The Definite Future in modern Persian would be contrary to idiom. In colloquial, shayista shâyad "suitable" and shâyad "perhaps" are the only parts of this verb used.

In classical Persian the Future Indicative is frequently used in conditional sentences where in modern Persian the Present Subjunctive is used Vide § 128.

But čunān sakht būd ki shumā rā mī-kushad or chtavānisti bi-kushad "was so strong that it might have, could have killed you."
In classical Persian, the Future Indicative is frequently used where modern Persian requires the Present Subjunctive, as: گفتند که هرگز: ما هردو خواهیم آمد اکنون: خواهیم گفتند: whenever we both of us return we will take it (the deposit) back. Here گفتند: khwāhīm āmad gives the force: whenever we return as we shall do; in modern Persian گفتند: bi-yūyūm would be preferred. هرگز: یادگار خواهیم دید: ترا: خواهیم کرد: بازگری yād gār-i tūra khwāhām dīd tūra yād khwāhām kard (class.) whenever I shall see your keepsake (the ring on my finger) I will recollect you; in mod. Pers. گفتند: bi-bininam: هرگز: بچشم خون خواهیم دید: ترا: خواهیم کرد: هرگز: چشم-i khwāhām did bāvar khwāhām kard (class.) whenever (if) I see it with my own eyes I will believe it; here there is no apparent necessity for the Future and گفتند: bi-bininam would probably be better in classical as it is in modern Persian.

(f) The Perfect Subjunctive is used to express doubt where the Present would obviously not be correct: پیش از این اندر مصاح که کشیده باده: pish az in in qadr miḥnat ki kashida bāshad? (class.), (but in m.c. کشیده: kashida ast would be used): kashida ast would be used.Marshal: gābīl namī-kunam ki Shu'la Ḵānum sāhib-i in amr būda bāshad (m.c.) “I will not believe that Shu'la Ḵānum can have done this”; بوده: būda ast ‘has done this’: وصله وژن شده برای una va rufū na-shuda bāshad? (m.c.) “it has not, I hope, been patched and darned?” نمک تو کورم که اگر خلاف عرض: نمک تو کورم گفتند: kaḥīlāf ‘arz karda bāsham (m.c.) “may your salt blind me, if I have misrepresented the facts?” گفتند: bi-man na-kurda bāshad? (m.c.) “I hope that I may not have been hit, I haven’t been hit, have I?”, and they (the coarse ruffians at the door) say ‘there is no one at home’ and in fact they may have spoken the truth in so saying: هرگز: در بیام چیز خود حمله ندیده: باشند: گفتند: hargiz bi-umri khud chunin Ḵamla na-dīda bāshand (class.) “I don’t suppose they had ever in their lives seen such a furious onslaught.”

(g) (1) As already stated, the Past Indicative is in m.c. often used for the Present Indicative: vide § 125 (g) last example.

1 In m.c. hargiz means: ‘if’; and har vaqt is used for: whenever.
3 Pres. Subj. expressing wish, desire.
5 If دیده: dida and (without shayad) were used it would do away with the doubt and the sentence would then mean: ‘they never saw.’
This is also in m.c. the case with the Subjunctive, as: عرض می‌کنم که گر گُل گیت "ارز می‌کنم که می‌کنم که" که باشد جهان ای شانس آن هم که می‌کنم که می‌کنم که باشد ... فیلم شما، می‌کنم که می‌کنم که باشید باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشید باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشد باشا

(2) In the following, the Preterite Indicative is used for the Aorist: هرچه که می‌کنم در مراجعت به اینجا کار مازی می‌شد (Afghan) "Harki kam ُاماد (for bi-ayad) dar murâja'at bi-înja kâr-sâzi mî-shavad (Vazîr-i Lankaran) "whatever is (may be) short in the money I now give you, will be settled when you return here"; this sentence is practically equivalent to a conditional sentence. Vide § 128 (e) and (f).

(h) As the Aorist or Pres. Subj. of داشتن signifies "to have," the Past. Subj. of this verb is usually used instead of the Present; دارد هرچیز که می‌کنم داشت باشد (or mawjud ُast) (m.c.) "whatever you may happen to want is ready there."

(i) The Past Habitual, the Imperfect Indicative, and the Pluperfect Indicative, take the place of certain tenses in the Subjunctive Mood: va ahvâz-i bar award ki murgâ azhavâ dar awardî (Sâ'di) "and he sang with a voice that might have brought down the very birds to listen to him"; in modern Persian مادر mawjud ُast would be used here for the Past Habitual. Vide also § 127 (c) (1), Remark.

(j) In the following Afghan m.c. sentences, the Imperfects should be Present Subjunctives: va digar libâs-i khusk na-bûd kiân râ badal mâ-kardam (Afghan; in modern Pers. اگر جذاب هم غری دیمی شد چیزی نبود که می‌آوردم) "wish with all your.

1 Or bi-khâvid "if you want." 2 Note Future Indicative. 3 The Past Subj. here indicates doubt, 'I don’t suppose': هرچیز نبود "I don’t suppose" hargiz na- ُanda id could be used, but the doubt would vanish, "— the like of which I’m sure you have never seen."

4 i.e. have been all along and still are. 5 هرچه که mî-shavad would mean that the money is not sufficiently.

6 The protasis or if-clause is understood.

7 The Past Habitual is not used in m.c.
jahāz ham qār q namī-shud chīzī na-būd ki mī-āvardam (Afghan: modern Persian bi-yāvaram).

(k) Note the following examples: صاحب دلی را پرسیدند بهین خوبي که کتاب— است شفیده ایم که کسی اورا دوست گرفته نامید šāhīb-dil-e rā pursūdam bi-dīn khūbī ki āṭbāb ast na-shunīda īm ki kas-i ārā āūst girīṣṭā bāshad; the Subj. here expresses the doubt. Compare اینا شنیده ود که شخصی گن خامرا را دوست گرفته باشد āyā shunīda īd ki shakh-h-e ān khānum rā āūst girīṣṭā bāshad “have you ever heard that any one has ever made love to that lady? (I think no one has ever has),” but ġirīṣṭa ast would mean “have you heard that So-and-so has taken her as a mistress”; i.e. the latter tense would refer to the present time rather than to the past. اینتقدر فرآست در او کچه این قدرت dar ā kujā būd ki īn īmārā bi-faḥmad “it was beyond his sagacity to understand this”; if mī-faḥmīd were used, it would signify surprise that he was understanding or did understand it.

(l) For the Continuative Perfect of the Subjunctive, vide § 125 (t), Remark.

(m) Note the signification of the Subjunctive in the second example of the following: این تقدر به پژ که می‌توانی بخوری īn qadar bi-paz ki mī-tavānī bi-khwurī “cook only such a quantity as you are able to consume (now),” but īn qadar bi-paz ki mī-tavānī bi-khwurī “cook only such a quantity as you may be able to consume at any time.”

1 In modern Persian āūst dāshtā bāshad.
CHAPTER XVIII.

COMPLEX AND COMPOUND SENTENCES.

§ 127. Conditional, Coordinate, and Optative Clauses.

When a sentence is expanded by explanatory clauses it is called a Complex sentence, and the explanatory clauses are called subordinate clauses. Adverbial clauses include Conditional, Optative, Concessional, Temporal, Local, and Modal clauses. In other words adverbial clauses place conditions on the action of the principal clause, and limit it as to time, place, manner object or cause.\(^1\)

Other Subordinate clauses are, Relative and Predicative clauses, vide § 130 and § 131.

Adverbial clauses will be treated first——

(a) A Conditional (Adverbial) clause limits the action or state of the principal clause, and is introduced by \textit{agar} 'if', or some particle of kindred meaning.\(^2\) The conditional or subordinate clause generally stands first, and is therefore called the protasis (شرط), and is followed by the principal clause or consequent proposition called the apodosis (جواب جزء).

\textit{Remark.}—The Apodosis of a command as \textit{by} *bi-gūyam* in \textit{bi-gūyam turā} "come here and I'll tell you," is called جواب اسم, while the Apodosis of an oath as in \textit{bi-Khūdā man nami-āyam} "by God I won't come," is called جواب قسم.\(^3\)

(b) There are three classes of conditions, viz. (1) impossible, or those that might have been and were not realized or that cannot be realized or that are mere suppositions; and (2) possible, or those which may be (or may have been) realized; (3) conditions in which the apodosis or if-clause is understood; these latter belong partly to (1) and partly to (2).

(c) In classical Persian, as also in the Afghan and Indian spoken language, the tense most in use for the first class of conditions is the Past Habitual, obsolete in the m.c. of Persia. This tense is interchangeable with the

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\(^1\) Vide "The Syntax and Idiom of Hindustani" by Kempson.

\(^2\) Expressed or understood. In m.c. the Conjunctions are frequently omitted.

\(^3\) The Conditional particles (حرف شرط) are, اگر 
\textit{agar}, گر 
\textit{gar}, ار 
\textit{ar}, چون 
\textit{chūn}, etc., and according to Indian grammarians the temporal conjunctions چون 
\textit{chūn}, وقتیکه 
\textit{vaqtī ki}, etc., etc., as well as the concessional اگرچه 
\textit{agarche}, هرچند 
\textit{harchand}, etc., and هرکی 
\textit{harki}, هرگی 
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Imperfect Indicative, the same tense being used in the protasis and apodosis, or one in one, and the other in the other. Examples:

"it is quite true that he remained in the constant society of those evil men, he would have become one of them." (Sa'di) "the boy entered (the arena) like a mast elephant, with a shock sufficient to tear up from its roots, a mountain of iron" (lit. "if it had been a mountain of iron, he would have torn it up from its place").

Gar na-būdi unmid-i rāhat u ranj
Pā-yi darvīsh bar falak būdi
Var Vazir az Khudā bi-tarsidī
Ham-chunān k'az malik, malak būdi—(Sa'di).

"Were there no daily anxiety (for food and clothing),
The darvīsh's rank would be  high as the sky.
If the Vazir were to fear  God
As he fears the king, he would  be an angel.

agar shunā  rā inzāf būdi va marā qanā'at, rasm-i wāl az jahān bar khāstī—(Sa'di) "had you justice and I content, the custom of begging would  disappear from the world".

Beban qabilah wa pionand
Ah ! agar murda bāz gardošī
Bi-miyān-i qabilā u-payvand—(Sa'di).

"Ah! if the dead were to return,
To his friends and connections."

1 Vide example in § 126 (i) where the protasis is understood, and also § 125 (h) (6).
2 In classical Persian, and in India and Afghanistan, this final  is majhūl (e).
3 Example of tajnīs-ī khattī.
4 Note the time. Though future, the first condition is one impossible of fulfilment; while later, the same tense is used to express past time, for conditions that might have been, but were not or could not be, fulfilled.
5 From an obsolete verb, "to be": astē = ast in ancient Pers. Later astē is used only for the Past Habitual. In mod. Pers., na-būd, or na-mi-būd, or na-būshad would be used in prose.
rather were it fitting my dignity that I should be strutting proudly on a garden wall in company with a fellow magpie" (said by a magpie imprisoned with a parrot).

'Said by a magpie imprisoned with a parrot).

Sud-i daryā nīk būdī gar na-būdī bim-s mawj
Šuḥbat-i gul khush būdī 2 gar nīstī tashvīsh-i khār—(Saʿdi).

"The profit from a sea voyage would 3 be great were there not the terror of the deep.

Pleasant would be companionship with the rose were it not 3 for the thorn.'

Agar Laylq va Majnūn zinda gashṭī 4
Hadīs-i 'ishq az ḵn daftar navishṭī 4—(Saʿdi).

"Were Laila and Majnun to come to life
They would learn love's methods from this book of mine."

Gar az 'ahd-i khurdi 5 yād ṣamādī
Ki bi-chāra būdī dar āghūsh-i man
Na-kardi dar īn rūz bar man jafā
Ki tu shīr-mard-i u man pīrā 6 zan

"If thou hadst remembered thy childhood's days
When thou wert a helpless babe in these arms,
Thou wouldst not have been rough with me now
When thou art a strapping fellow and I an old woman."

1 Zāgh is the English magpie, but Persians are not very exact in the names they give to birds or flowers. Elsewhere in the same story the zāgh is called a ṣhurāb which is properly a "raven." Zāgh is sometimes used instead of zāghcha "the chough."

2 Būdī, poetical for būdī.

3 Note the Past Habit., for mere supposition referring to no special time.

4 Note that this impossible supposition though future, is expressed by the Past Habitual. Also note the singular verbs, Laila and Majnun being by a poetical license treated as one idea; vide also § 125 (h) (6). Also va for u. In speaking, Layla is generally Layī.

5 Properly khurdiyyat; read khurdtī for scansion.

6 Note this feminine pīrā, or does the modifiers stand for the izafat? Persians always say pīr-i mard, pīr-i zan, etc.
CONDITIONAL, COORDINATE, AND OPTATIVE CLAUSES.

Remark.—Sometimes the Protasis is understood, as:

Or the f*^*^ &>*

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have

Suh.

whose

perished

nami-kardam ^X^A/o

W

gladly

zy

tamdm

bi-qadr-i

Vide also example in § 126 (i).

(2) In the following examples, an Imperfect Indicative is substituted for the Past Habitual without any change in meaning:

Aggr murāja’at kardami bihtar būdi\(^1\) chirākā pidar marā gābul mī-kard "if I had returned it would have been better for me, because my father would have received me back;"

dar kašṭī hēch būdbān na-būd va agar ham mī-būd\(^2\) dar ān vagi chī mī-kardam? "there was no sail in the boat, and even if there had been what could I have done with it?"

Agar mun āri tu būdam in kār rā namī-kardam (m.c.) "if I were you I would not do this";

Agar da’ īshān halāk mī-shudam bihtar\(^3\) mī-būd (m.c.) "had I perished with them, it would have been better for me"

Agār ān vagi zamīn dahan bāz mī-kard bi-khushi-yi tamām farū mī-raftam (Prof. S. T.) "had the earth only opened I would gladly have been swallowed up in it"

Agar darān bāgh pi chāz-i digar būd (or mī-būd) bi-nāzīr būd (m.c.) "if this garden had only contained three things more, it would have been unrivalled"

Agar bi-qadr-i māya-yi khud zindagī mī-kardam in tuhī-dasti hardīz dast namī-dād (Prof. S. T.).

Remark I.—From the previous examples it will be seen that the Imperfect Indicative (or the obsolete Past Habit.) can in conditions or supposi-

\(^1\) Or ‘might be consumed’.

\(^2\) In classical Persian, the Past Habitual, and the Imperfect mī-būdam are in common use. In modern Persian however the Past Indicative būdam usually takes the place of both these tenses. Sometimes however mī-būdam is still used for euphony, in conditional sentences.

\(^3\) Note that a supposition, almost with a future signification, can be expressed in Persian by the Imperfect Indicative. This might also mean ‘If I had been you, I would not have done this’; the context (qarina or mafiāb) gives the time; either Past or Future time is indicated.
tions refer to a time either past or future;¹ as: ‘‘If I had wrestled with him yesterday I would have thrown him’’ اگر دینور به کشتی می‌گیریتام و را دیرد بی‌کوشی mi-giriftam dar mī-kashf budem (m.c.) (lit. vide) (or) shān  man nist va-illā agar farad bū  kushī bi-girām urā bi-zamin mi-zadam: نمی‌دانم agar bi-dānam guftan-ash mushkil ast (not bud) ‘‘I don’t know, but were I to know (as I may or may not) I couldn’t tell’’; but نمی‌دانم agar mi-dānīstam guftan-ash mushkil bud (not ast) ‘‘I don’t know, but even if I knew (as I certainly don’t) I couldn’t tell’’ جواب دادم لاییق شان: a qa  man nist va-illā dar in panjāh-salāgī bā Timūr  Aqā kushī mi-girītam Zamīn-ash mi-zadam mī-didid (Vazīr-i Lankanān) ‘‘I replied ‘it is not fitting to my position, otherwise in spite of my fifty years, I would wrestle with Timūr Aqā and throw him; you would see for yourself’’ (lit. ‘‘I was wrestling and was throwing, etc.’’).

In modern Persian, the Imperfect Indicative is the tense most in use in conditions, though occasionally its place is supplied by the Pluperfect Indicative as in English; vide (d) below.

Remark II.—For the classical (and modern Afghan) use of the Imperfect for the Pres. Subj. in a condition, vide § 126 (j).

(d) In modern, and occasionally in classical Persian, the Pluperfect can take the place of the Imperfect in the protasis, as: اگر آن گل را جیده بودم agar an gul rā chīda budam³ dar utāq-i man mī-didid (m.c.) ‘‘if I had plucked that flower you would have seen (or would see) it in my room’’;

¹ The context decides the time, as: اما اگر آندازه نیاز یک معلوم می‌شد بسیار خوب بود ammā  ağhā, agar anda-za-yi nīm-tana mā'īm mī-shūd bī-yār kūb būd (Vazīr-i Lank.) ‘‘but, Sir, if the size of the coat were known it would be better’’; here the context shows that the meaning is not ‘‘if it had been known, it would have been better’’;

² The Imperfect Indicative is used in preference to the Present Subjunctive to indicate a supposition that is not likely to be fulfilled: the Vazir’s position forbids such an unseemly action as wrestling.

³ Or می‌چیدم mī-chīdam.

4 The context, in fact, decides the time, as: اگر آندازه معلوم بود چون خیال خوب است agar anda-za mastam bi-shāvad khāyāt kūb ast would imply it was not possible to obtain the size of the garment; but نمی‌دانم agar mi-dānam  gnishadān; agar mi-dānīstam guftan-ash mushkil bud (m.c.) ‘‘I don’t know, and if I did I couldn’t tell,’ can equally well be expressed in m.c. by نمی‌دانم agar mi-dānam  gnishadān; agar bi-dānam guftan-ash mushkil ast (m.c.).
our part taken any action, the conspiracy would have been public."

This budi /kāsh, kāshke/ or kāshaki, and či /būd/, etc., "I wish that, would to Heaven!"., i.e. it is followed in classical and modern written Persian by the Past Habitual, and in modern colloquial by the Imperfect and Aorist:—

Kāsh kān rūz he dar pā-yi tu shud hār-i ajal
Dast-i gīt bi-zādī tīgh-i halāk-am bar sar! (Sa’dī).

"Oh, would that, the day death’s thorn pierced thy foot
Fortune’s hand had struck me with the sword of destruction."

با رفیقیه آسته میلکی چه بیودی که مین خواب را دانستی که چه است با /bā rāsīqān ʿāhistā mī-güst, či būdī kī man ān darakht rā bi-dānīstāmī ki kuja ast tā duʿā kardamī ki pidar-am bi-mīrād (Sa’dī), "(The son said) Oh, would that I knew where that tree is, so that I might offer up a prayer for my father to die". 

kāshki dānīstāmī "would that I knew": kāsh dīrūz mī-amād (mod.) "would that he had come yesterday"; kāsh fardā mī-amād "would that he had come to-morrow"; kāsh fardā bi-yāyād "would that it would happen that he should arrive to-morrow": kāsh in javān barādār-i shuma būd kāsh in tambizī ki Khudā bi-tu ‘aṭā karda ast dar hama kas

1 This prefix /būd/ would not be used in modern Persian.
2 m.c. /zada būd/.
3 Note that the time is past. The meaning is 'would that I had died when thou didst die!'
4 Note that the meaning is 'would that I were knowing now': tā duʿā bi-kunam ki pidar-am bi-mīrād would be the ordinary construction. Murdi (Past Habitual) could be substituted for bi-mīrād in the sentence above: whether the two last verbs are both put in the Past Habitual or both in the Pres. Subj., makes no difference in the meaning.
5 Kāsh būd (m.c.) "would that he were (but he is not)"; kāsh bīshad (m.c.) "would that he might turn out to be (as he may)."
6 For tamiz.
būd (m.c.) "would that all possessed that discretion which God has given to you."

Kāshki pārsāl in rā guftānī ki ūrā kushtandī (old) "would that I had said this last year so that they might have killed him (by now)"; if the Pres. Subj. bi-kushtand were here substituted for the Past Cond. kushtandī, the time would be indefinite and might refer either to past, present, or future killing.

Remark.—From the above-mentioned remarks, it will be seen that both the Optative and Past Optative can in Persian be represented by the same tense.

(f) In modern Persian, however, the Optative and Past Optative can both be represented by the Aorist 1 or the Imperfect, and the Past Optative by the Pluperfect also, as: kāsh murakhkhasī dāda bi-shavad (or mī-shud) m.c., "would that leave were granted"; kāsh or ḥukm rā famīda būd (or mī-fahmid but not bi-fah-mad) m.c. "would that he had understood the order"; kāsh pīsh az dūrīt az mī (or mī-famīda) kash pīsh az da'vat az man pursida būdī "would that you had asked me before issuing the invitation"; kāshki mutavallīd na-shuda būdam (or mī-nami-shudam), m.c., "would that I had never been born."

This Aorist construction is also admissible in classical Persian as:

Kāshki qimat-i anjās bi-dānandī khālq,
Tā dam-i chand ki mānand, ghanīmat shimurand.
(Tayyibāt-i Sa‘dī)

"Would that people knew the value of life
That these few moments they have to live, they might not waste."

Tā bi-kamī kāshki pīšandā māra
Dar onūs qurān kafū beshīr vāqī
"Until I say 'would that God would
Sacrifice me in place of that youth!'" — (Magnavī).

(g) By inverting the order and substituting ki for agar, Conditional clauses may occasionally be changed into predicative clauses, 2 as:

"How nice it would have been, if leave had been allowed."

1 In Urdu kāsh is followed by any one of the three Optative tenses as kāsh māre "would that he would strike him"; kāsh mārtā "would that he had struck him"; kāsh mārtā hotā "would that he had been striking him"; kāsh mārā hotā "would that he had struck him" (remote time).

2 Imperfect for either past or future time. Mī-shud may refer to Past or Future time, but bi-shavad to Future time only Vide (g).

3 Vide § 131 Predicative Clauses.
§ 128. Conditional Clauses (continued).

(a) We now come to the second class of conditions, viz. those that may be (or may have been) realized.

The tense most commonly used in the conditional clause of conditions of this nature, is the Present Subjunctive (Aorist) introduced by agār; but the Indicative Mood can usually take the place of the Subjunctive Mood if there is little or no doubt in the supposition.

Examples:—

Or agār. Classically shudī would probably have been used. This sentence has the same meaning as kāsh murakhkhāsī dāda shuda būd (m.c.).

2 Mi-shud could be substituted for shudī; but bi-shavād could not be used after the previous tense būdī.

3 If the Aorist is used in a conditional sentence it generally supposes that the condition may possibly be fulfilled, whereas if the Imperfect Indicative is used in a future condition it generally supposes a condition that will not be fulfilled; vide Remark I (c) (2) § 127 and footnote 2, p. 548.

4 The ‘Aorists’ in the apodosis appear to be the old Present Tense.
to the dancing”’)1 agar bar surūt-i hal-i tu mu'tallī: girdad pās-i khātir-i ‘azīzān2 minnat dārad3 (Sa‘dī) “should he become informed of your condition he would gladly assist you”’ agar in rā bi-jihat-i man bi- 

kūnī khayāli mamnūn khwāhām shud (m.c.) “if you do this for me I shall be much obliged to you”’

1 Music and dancing are generally held to be forbidden. The writer says that the music at his parties was so delightful that even the Qāsī, the judge and administrator of the law, would fall a victim to its temptation.

2 ‘Azīzān, pl used for respect, “you and other dear ones like you.”

3 Dārad 553 appears to be the Aorist used for the Future; old.

4 Or mishāvan (m.c.).

5 Or misīlū (class.).

6 Direct narration. The indirect man chigūna bi-sar mībarām (m.c.) would also be correct.

7 If the words az miyān-i mardum were omitted, the sentence might be taken to mean “I will try to give up my habit of taking bribes.”

8 Ast as every one’s life is dear to him.

9 Or bi-perṣid “were you to ask.”

10 “And you evidently are angry.”
The Present and not the Aorist tense of *khwāstan* is usual after *agar*, when a dependent verb follows, as: *agar Malik mi-�wāhad kī mara khidmat* : گر Navigator: generally written va *agar malik mi-�wāhad kī mara khidmat kun va tawqī minnat-i dar gardan-i man afkanad tawqī‘* chūnān dāram—(Anvār-i Suhaylī, Chap. 14, Conclusion of Book) “and if the king wishes to do me service, and to put the chain of obligation round my neck, my wish is that”—here it is quite correct, grammatically and idiometrically, to say *agar bi�wāhid (ki)* zūd bi-ravid, but there is properly a slight shade of difference in meaning.

Remark.—In conditional sentences the past is, in m.c., often used for the present, as: *agar chīz-i dīgar khwāsta bāshid* *as dih mī-ārand* (m.c.) “should you want any thing besides these, it will be brought from the village (near).”

(c) The alternative construction mentioned in § 127 (g) can also be used in this class of unrealized conditions, as: *chi ḥādū ast* ki murakhhāṣī dādā bi-shavad (m.c.) “how nice if leave be granted.”

(d) In Classical and in Indian Persian, the Future Indicative is often used instead of the Present Subjunctive (Aorist), as: *ahangar rū ṣarmūd ki agar bāz chūnān jawshan* 6 khwāhī sākht 7 sar-i tu du nim khwāhām kard (Indian) “the king said to the smith, ‘if you make again (for any one else) such a good coat of mail I’ll split your head in two!’” vide also § 125 (e) (1) and (2).

Similarly in a temporal clause: *हर्ग गह खळव हटल खशान हद खशान समाहं रोद देव खाओह कर* hargāh ki shawq-i ghālib khwāhād shud akhbar-i sa‘ādat-agar-i malik az nasīm-sahar khwāhām pursud va jamāl-i bā kamāl-i Shāh dar ʾinā-yi khayāl khwāhām dīd (Anvār-i Suhaylī, Chap. 8, Story) “and hereafter whenever desire prevails, I will inquire of the morning-breeze happy tidings of the king, and will behold in the mirror of imagination, the perfect beauty of his majesty—”

1 Adv. from chāpār: generally written جَاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّاَِِّa.
2 Or incorrectly कर खळव हटल खशान हद खशान समाहं रोद देव खाओह कर agar khwāsta bāshid zūd bi-ravid.
3 The ki is omitted colloquially.
4 8 bi�wāhid बटखावहिध बटखावहिध though really correct would not in m.c. be considered quite so polite.
5 Or in mod. Pers. جَاَِِّاَِِّاَِِّa prevented. chūnān sirah-i bi-sāzi, and rū after tu.
6 Also bi-sāzi (class. and mod.).
(East. Trans.) ١ چوَن او بوْتون خُوَن خواهد رسد: chūn û bi-vātan-i khud khwāhad rasīd (Indian) "when he reaches his home (as he will do);" but in m.c. برسع bi-rasād.

(e) Sometimes the speaker assumes that the condition is realized and puts the verbs in the protasis and apodosis in the Preterite; or the first in the Preterite, and the second in the Future or even Present. In m.c., however, this refinement of meaning is generally neglected. The example اگر زندی کندی agar raftē burdī; agar kūstē murde (Sa'dī and m.c.) has already been cited in § 125 (g) "if you fear in battle, you'll lose": اگر زندی خوردنی و agar zadi khur đe va agar mahabbat kardī mahabbat khwāhī didā (m.c. saying) "if you do ill, you’ll receive ill; if you are kind to people, you’ll receive kindness" (i.e. kindness wins kindness): اگر پُر بَشّا داد دیده می باورید agar pūl bi-shumā dād pīsh-i man bi- yāvarīd (m.c.) "if he gives you the money (which I think he will do), bring it to me" agar īmsāl barāy-i û bi-khātar guzasht ba’dahā 'umr-ash tūlānī st' (m.c.) "if he escapes danger this year, he will have a long life" (astronomer’s prediction) agar ghurabāb rā gazīd agar-i sahlā: mī-nūmāyād va gāhā: munjār bi-balāk mi-shavād (m.c.): اگر گر به اس پِنجه شیر خلاق یا باید میکن نیست که بگذارم نگه و میلک از ز agar gāv az sar-panja-yi shīr khalās yāšt mumkin nist ki bi-talattuf va tamalluq-ī û az rāh ravād (Anv. Suh., Chap. 1, Story 26) "and hereafter if the ox should escape from the claws of the lion, it is not possible that he should be moved by his courtesies or kind speeches": اگر نر بَرد و اطاعت agar farmūdīd va iš'ī at na-kardam muqāssir-am (m.c.) "if you order me and I disobey, then I shall be guilty": بیچین دانسیم که اگر این دَنَب ی bīchīn dānsīm kī agar in dafta'ī tūfān ٢ əmād yāhā: rā khwāhad shikast (m.c.) "I felt sure that if a storm came now, it would break up the ship": اگر فرآیند زدی قَرَمی کِشْم (m.c.) or agar faryād zadi tūrā mī-kusham (or kushtam) (m.c.).

(f) A similar construction is admissible in temporal clauses, which are often identical with conditional clauses; but the Future (or Imperative) ٣ خواهد بود khwāhad bud. Aet assumes that he has escaped the danger, and is therefore luckier and more polite.

1 Or خوْرَاه بَود khwāhad bud. Aet assumes that he has escaped the danger, and is therefore luckier and more polite.

2 Ar. pl. of غَرَب sharīb “stranger” here used as a singular; vulgar. The malla or gâna is said to be a sort of poisonous bug that bites strangers only, and hence is nicknamed غَرَب گَز sharīb-gaz.

3 Here the Present tense is more forcible than the Future خوْرَاه بَود khwāham bud.
must be used in the apodosis. Thus the example in (e) "If he gives you the money, bring it to me" can be rendered "when he gives you the money bring it to me"  

vaqt-i ki pūl rā bi-shumā dād pish-i man biyāvarād  

(m.c.): "I cannot talk Persian when (or if) there is a third person present"

vaqt-i ki (or agar) shakhs-e ṣālī rāhābzād namā tāvānām Fārsī harf bīzanam 

(m.c.): vaqt-i ki man shunṣdām itāl at ni-kunām "when I get the order from you, I’ll carry it out"  

hargāh yādgār-i turā dīdam turā yād khwāhām kard.  

(g) A conditional clause may be converted into a relative clause, vide § 130 (d).

Remark.—Possibly the fact that temporal clauses have often the signification of conditional clauses, is the reason that hargāh (class.) "whenever" is in m.c. restricted to the meaning "if."

§ 129. Concessional Clauses.

(a) The Concessional Clause is a form of the conditional illustrated in § 127 and § 128. The difference is that the protasis, instead of being introduced by "if" or agar, etc., is introduced by agarche or agarchand "although" or one of its synonyms agarchand  

harchand or harchand ki (mod.), harchi (however much), gū or gū-ki, va-law  

(m.c.); bā vujād-i ki, bā ānki, bā īnki, bā āzhā, bā ānki, bā īnki, va ḥālānki "whereas, albeit," and gīram (or girām)  "admitted, granted."

(b) The Apodosis or principal clause can be introduced by the Correlative Conjunctions bāz, āmā, liki, and vali. These correlative clauses can be omitted.

Nizāfī is sometimes incorrectly used for bāz after bā vujād-i  

ki, but this is modern and vulgar.
CONCESSIONAL CLAUSES.

Remark.—It is not necessary for the apodosis to be introduced by one of these correlative: 

moresh ba wajh kānā ka mardum ē bā masūm befāna ast va—mush bā-vafrūd-i ānki bā mardum ham-khāna ast bi-vāsita-yi ē tū āzārā-ī ki azū mi-rasad— (Anv. Suh., Chap. I, St. 6) "though a rat be a partner in the same abode with men, yet by reason of the annoyance and injury which result from it—"

(c) The English phrase "no matter how—" or "however—", is rendered by har qadr, har halat, etc. with the Aorist, followed or not by agarchi:

"No matter in what circumstances a man is placed, he will derive benefit from knowledge" 

"No matter what the telescope, as though it were close at hand" 

"thought it may be four farsakh distant, an object will be visible to you by means of the telescope, as though it were close at hand" 

"where a man’s condition remains the same for years, no matter how good and pleasant that condition may be, he cannot help becoming tired of it at last"

Note collocation in Persian. The subject for emphasis precedes the Concessional Conjunction.

1 ast because the rat does dwell with man. bāshad could be wrong.
2 Note collocation in Persian.
3 Note the collocation.
4 Dar pish does not mean "under trial."
5 Or faysal na-shavad.
6 In m.c. ba dūrbīn.
7 Or agarchi.
The following are further examples of concessional clauses:

"Though monkeys may not have the gift of speech, yet they must have some means of communicating their thoughts to each other."  
agarchi dar magmūnā huwa-yi takallum nīst likin bāyād zabān-i hāl-i 1 dar miyān-i khud dāshta bāshand: ‘you have no affection for me left, albeit I am so devoted to you’ turā bā man hīch mahabbat bāyī na-mānda ast va hālānki man fidā-yat mi-shāvān:

‘though the debtor kept excusing himself on the ground that the bond was forged, yet when pressed he could not deny his own signature’  
shāhnejād bātkarāz ḍamūnī az ārād kā ān ḍaftāji jallī āsa-dad ndoṣondāh  āmadāshī ra shakhs-i maqrūz 2 har chand bi-tākrār 3 uzr mi-āvārd ki īn tamassuk ja‘lī-st valī ākhīr nā-chār shuda na-tavānīst imzā-yāshī, rā inkār bi-kunād:

‘though you do not know me, I know you well’
agarchi tū marā nāmī-shīnāsī likīn 4 man turā khūb mi-shīnāsam: ‘notwithstanding that you have disguised yourself in a man’s clothes, I know from your voice that you are a woman’
iba-ye hārī bā kāshā ki ān 5 chand bi-tākrār 6 arāsta-ī ammā az sadā-yat ma‘līm mi-shāvād ki zand-i:

‘granting that men’s natures are different, yet this is no reason why there should not be concord in a family’
girām ki tabāyī-ī insān mukhtalif ast likīn īn chi sabab ast ki īn khāndāni mawāznīt nāshīd gīram ki tabāyī-ī insān mukhtalif ast likīn īn chi sabab ast ki īn khāndāni mawāznīt nāshīd? ‘though the story is long, it is interesting’
agarchi ān 6 ḥikāyat tabīl ast ma‘ḥāżā (or bāz or valī, or vulgarly nīz) dil-chasp 7 ast: ‘you are addicted to drinking, albeit the practice is contrary to Islam’
barāy-ī sharāb khwurdān mā-mīrīd va hāl ān ki ān amr khilāf-ī sharī‘āl ast.

§ 130. Relative Clauses.

(a) (1) Another form of subordinate clause is the Relative Clause.

Relative clauses are introduced by the pronouns ‘who, which, what, that, whoever, whatever,’ etc., and by the pronominal adjectives of quality and quantity.

1 zabān-i hāl is opposed to zabān-i gūl. It is difficult to translate the former. It is the mute language expressed by one’s appearance and condition.
2 Or shakhs-i madīyūn.
3 In m.c. tikrār.
4 Or harchand, or harchand ki.
5 Or šāmā or bārī bāz.
6 Or instead of the adjective ma‘rītāna, the plural noun ma‘rīdān.
7 Or shīrin (m.c.) of books only, not stories.
A compound relative sentence can generally be stated in more than one way.

Something regarding the collocation of relative clauses has already been said in the Syntax of Pronouns § 120 (q) (6).

(2) The position of the relative clause in Persian often nearly corresponds to its position in English. Sometimes, the subject of the principal clause is introduced first for the sake of clearness, closely followed by its relative clause; the principal subject is then left to stand alone without a verb, while a secondary subject to a final finite verb is introduced to close the sentence. Kempson¹ points out that this construction is analogous to the old English "Mr. Pepys's, his diary."² Vide also §138 Order of Words (n) (18) to (21).

(3) In modern frequently, and in classical Persian less seldom, two verbs (that of the subordinate and that of the principal clause) frequently come together at the end of a sentence; this construction is not considered bad, even by good writers.³ "if thou wilt set my mind at ease, and give me a solemn promise sufficient to tranquillize my heart—." (Anvār. Suh., East Trans., Chap. VII, St. 1): chūn hama rā rukhsat kard shakhs-i šakhsī & ki duzdīda būd, tarsīd (class.) "when he had dismissed them all, the person who had committed the theft, began to feel afraid." Vide also (b).

(4) The antecedent to at may be a demonstrative pronoun, an indefinite pronoun, a common noun,⁴ a proper noun, or a personal pronoun. If the antecedent is a proper noun or a personal pronoun, it is by Indian grammarians termed mawsūf 'that which is qualified,' or مفسّر mufassar 'that which is commented on'; or simply bayān 'the explanation.' In this case the connective at ki is termed كافٍ بيان kāf-i bayān, and the relative clause مفسّر mufassir 'commenting on' or ممبّين mubayyin 'explaining (the antecedent),' or صفت gifat 'the qualification.'

In other cases, the antecedent is called موصول mawsūl; the connective, كاف موصول kāf mawsūl or كاف صل mawsūl kāf-i šila; and the relative clause itself كاف موصولاً kāf-i šila. A sentence containing a relative clause referring to such an antecedent is termed جملة موصولة. The pronoun of the relative clause is called راجع rāji' or عائد atid 'that which refers to (the antecedent).'

¹ "Syntax and Idioms of Hindustani."
² Compare also "Christ his sake" and in modern Persian Muhammad kūtūb-ash gum shud 'Muhammad, his book was lost.'
³ In mod. Per. write dād for kard and šakhsī duzd.
⁴ Such a common noun may of restrictive relative clauses be preceded by a demonstrative pronoun or else followed by the demonstrative ای.
A general term for antecedent is مقدمّ muqaddam "placed before." Har kujā and jā-ī ki, هر کجا جایگا, and ism-i mawsūl, are included in the term اسم موصول.

(5) Examples:

“How miserably passes the time of women that do not know how to read and write” چقدر صفت میدرذ اوقات زنانی که سواد ندارند, or چقدر نباید زنانه خوانند و نوشتن نمیداند. For muqaddam چگونه گزاره می‌گذارد va navskhtan name-ātand sahkt mi-guzarad; or زنانه خوانند نمیداند چگونه گزاره می‌گذارد دانند که از کار افدا این. “It is very unkind to forget the past claims of aged servants that can no longer work” خیلی بیونئاپست حقیق نوزران سالخورده را نرخوش کردند که از کار افدا این که گزاره چون خیلی بیونئاپست نوزرانی سالخورده را جارمیش کردند که از کار ulfađa and; or نوکرون سال خوهد که از کار افدا این حقیق یکشان فراموش کردن خیلی بیونئاپست نوزرانی سالخورده را جارمیش کردند. “Let that one of you precede who is qualified to take precedence” از میان شماها هر شخصیت پیش رانی داشته و نواختن bāshad pish bud az miyān-i shumā-hā har shakhs-i ki liyagat-i pish raftان dáshā bāshad pish bi-ravad. 8 "Instantly report to me any unusual proceeding on his part that you may observe" هر امره خالق معمال از وی بالاده فوراً مرا از آن متعلق گردنبند har am-rā ki khilājī ma'-mul az ū bi-binid, jawrān marā az ān mu'jālī gardānīd. "Whatever anyone is in want of, shall be given him" "ببر کس مرده خیال کرده" harchi khājāt ash bāshad dāda khvāhād shud. "What kind of a man is he who eats no flesh?" آن چه جور نمی خورد: چون انسانی an chi jūr insān-i ki gūstam nami-kuhrad 6; or آن چه جور نمی خورد: چون انسانی an chi jūr insān-i ki gūstam nami-kuhrad "what sort of man is he (may he be) that eats no meat," (i.e. "is there such a man?"). "Are your mother and sisters in the same house as yourself?" 1

1 In this sentence, the position of the relative clause corresponds to its position in the English sentence.
2 Note the demonstrative ی (preceding ک) affixed to the qualifying adjective. Also note that نوزران nawkarān the logical subject has no verb, vide (a)(2).
3 Note the two verbs together at the end, vide (a) (3).
4 Note the collocation, subject first and then the relative هرچه harchi. Also the two verbs could either be both in the Preterite, or both in the Perfect, with but slight change in signification.
5 Collocation close to the English: or آن چه جور انسانی باشد که گوشت نخورند an chi jūr insān-i bāshad ki gūstam nakhurand;

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RELATIVE CLAUSES.

I practise the profession of marauding, which has come down to me from my father.'

Note that mādar here remains singular in signification, though according to the general rule the plural termination added to the last of two nouns makes the first noun plural as well.

2 Two verbs at the end of a sentence, vide (a) (3). Note that the repetition of the locative case dar ān is avoided after ki. In Urdu it would be inserted.

3 Note the collocation — 'Mr. Pop's, his diary'; no verb to mardum-i faqir. Note that in zān u khwāhirhā, the plural termination is added to the second noun only, though both are plural; zānān would also be correct. In India riwā'ī-parda would be used, instead of zān u khwāhirhā-yi mardum-i faqir ki dar ānhā gānūn-i rū giriftan. It would also be correct to turn this: zān u khwāhirhā-yi mardum-i faqir ki dar ānhā gānūn-i rū giriftan āst, miqāl dar kishtār kār mi-kunand.

4 An Indian would probably here say āst instead of āst khulāsa.

5 The 'suspense' is of course excessive. The sentence that follows has puzzled even Persians at the first reading.
PREDICATIVE (SUBORDINATE) CLAUSES.

In the above quoted example the principal verb 'āzim-i Karbalā shud might be inserted between the subordinate verb tagaddus-i bi-farūshad and the condescending clause muzāyaqa namā-kard might be inserted between the first relative and its verb.

(c) A statement can sometimes be more simply translated into a simple sentence, the relative clause being omitted, thus: "He suffered a retribution which was in accordance with his deserts," can be more simply expressed by: bi-tawr-i munāsib bi-mukāfāt-i a'māl-i khud rasīd,2 than by گو烦ش بین مکافات اعمال خود رشد tedaruk mukāfāt - آیشک bi-tawr-i ki munāsib būd bi-mukāfāt-i a'māl-i khud rasīd.

(d) A relative clause may often be converted into a conditional clause; thus, گوششکه ایشجر خیالات دارد کاشف arst "a person who holds these opinions is an infidel," may be rendered agar shakhš-i in jūr—"if a person holds—."

In long sentences this equivalent is sometimes useful.

§ 131. Predicative (Subordinate) Clauses.

(a) Predicative Clauses are those which form part of the predicate and without which it would not be complete. These clauses are generally linked to the principal verb by the connective ki. گو گو

In classical Persian, the statement, or question, or order, etc., that completes the predicate, is generally in the form of direct narration.3

(b) In modern Persian the indirect narration is frequently used where the direct narration would be used in the classical language. The use of the indirect narration appears to be increasing in modern Persian.

1 Note demonstrative ی (before گو) affixed to the qualifying adjective.
2 Or گوادش عمل خر دید padāsh-i 'amal-i khud rā dīd.
3 Oriental languages prefer the direct narration. In Hindustani, which is more dramatic than Persian, the direct narration is used much more than it is in classical Persian even.
PREDICATIVE (SUBORDINATE) CLAUSES.

"He is not the man he says he is" can in modern Persian be either in direct or indirect narration, as:

(1) 

ārā mī-gūyad man fūlān shakhsh-ām nīst, or (2) 

ārā mī-gūyad fūlān shakhsh ast, nīs. 

In modern Persian bi-ū guftā tā ba-gashtan-it man injā bāsh? would at once be taken to mean "did you tell him to wait till my return?" but if bi-bas had were used instead of bāsh, the meaning would be "—your return."

Even in classical Persian the indirect narration is preferred in cases like the following:—

گردنی همسایه را در برونال زاری آری سوخت و مقرر کرد که این نوت او بر سر دوموت حاضر نشین

gurba-yi hamsāyā rū dil bar nāla u zārī-yi ū bi-sūkhī va muqārarr kard ki in naubat bū bar sar-i da'vat ʿażīr na-shavad 1 (Anv. Suh., Chap. I, Intro., St. 3), "the heart of the neighbour-cat melted at his lamentations, and he resolved that he would not attend the feast without him."

Remark.—In English, the indirect narration is preferred 2; or the addition of a clause is avoided either by using the infinitive as "tell him to go home," or by using a participle as, "I thought of going to Yezd."

Native grammarians term the reported speech, whether in the 1st or in the 3rd person, مقدارة magūla; even in the sentence bi-gū asp biyārad "tell him to bring a horse" the second clause is a مقدارة magūla.

(c) After verbs of commanding and forbidding 3 etc., the indirect narration is preferred, though the direct, as well as the indirect, narrations are employed, both in the classical and in the modern language:—

پادیشاح جالد را دنیورم که روبروی من او را بخش

pādishāh jallād rū fūmūd ki rū bi-rū-yi man urā bi-kush (class., direct) "the king ordered the executioner to put him to death in his presence" 4 bi-fūmūd tā muṣārāt at kunand— (Saʿdī) (indirect) "he (the king) ordered them to wrestle":

و هم نیک سفارش نمود که در وقت بیرون رفتن از در خانه روی جواب بیروی روتا va ham nak sīfārīsh namūd ki dar vaqt-i birūn raftan az dar-i khāna rūy bi-vāpas birūn raw tā— (Trans. Ḥājī Bābā) (direct) "she (my mother) further directed me to leave the house with my face towards the door, by way of propitiating a happy return from a journey undertaken under such inauspicious circum-

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1 The direct narration would also be right, in which case tu would be substituted for ū, and namūd for na-shavad.

2 The employment of the dramatic instead of the narrative style will frequently, of necessity, alter the tenses as well as the persons.

3 For negative after verb of prohibition, vide § 122 (f).

4 If bi-kushad were used instead of ṣokāt bi-kush, the meaning would be "the king ordered him to be beheaded in my (the speaker's) presence."
stances” ; 
be máhtar bi-gū asp hāzir kunad
(m.c., indirect) “tell the groom to bring the horse.”

(d) The following examples illustrate the Direct Narration: —

1 Sayyāḥ-i giswān bar tāft ki ‘Man Alavi-am,’ va bā qašla-yi Hijāz bi-shahr dar āmad ki ‘Az Ḥajj mī-āyam,’ va qašída-i pīsh-i malik burd ki, ‘Man gufta-am’—(Sa’d)’ “a traveller twisted his ringlets (saying) ‘I am a descendant of ‘Ali’; and entered the city with the caravan of Hijāz (saying), ‘I am on the return journey from the Pilgrimage’, and carried a qašída to the king (saying) that ‘I composed it.’ ”

2 “He sent word that he would come to-morrow’ ‘āw piyām dād ki fardā khwāhām āmad 3 ; ‘vide’ (c) (1). Khvāhād āmad, indirect, would also be right, but might refer to some third person.

Remark.—The direct narration often occurs in subordinate clauses expressing purpose or resolution. Vide also (c).

3 “I am glad that you have come?’ davshajam kā shēa kāmdē ābid (mādīd or), khush-hāl-am ki shumā āmada id (or āmadid).

4 “I regret that I came” ‘ānsos mi-khuram ki khirā āmadam (or āma dām am) 4 ?

5 “I fear that he will come to-day’ ‘āmn mī-tarsam ki mābādā 5 ū īmrūz bi-yāyad. (For example of a negatively final clause vide also § 133 (b) (2).

6 ‘He asked me who I was’ ‘āz man pursid ki tu kistl (also = “who are you?”); or pursid ki kistam (or coll. kī am) ?

7 ‘Ask if any one is there’ ‘bī-purs ki 6 kasi ānjā hast?

8 ‘Tell him to go home’ ‘bār bāyī bi-gū kī bi-khāna bi-ravād. Vide (e) (2).

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1 Or less common hāzir kun.
2 Hijāz the province of which Makkah is the capital.
3 Or mī-āyam.
4 This could also be expressed by man az āmadan-i khud afsos mi-khuram (or pashīmān am).
5 Or omit mabada; vide § 133 (a).
6 Ayā ā (but not kā agar) could be substituted for kī.
7 The indirect narration would nearly always be used in such a sentence, though the direct narration is correct.
(9) "My custom is to read the paper daily"  
1st person, 1st pers. party, or diurnal custom.

(10) "I thought of going to Tehran to-morrow"  
3rd person, 1st pers. subject, and 1st pers. verb. Custom.

(11) "I saw a gorilla advancing from the opposite direction"  
3rd person, 1st pers. subject, and 1st pers. verb. Custom.

(12) "Husain tells you to speak in his language"  
3rd person, 1st pers. subject, and 1st pers. verb. Custom.

Remark.—A person soliloquizing may, in direct narration, address himself in the 1st or 2nd pers. according to the attitude he assumes towards himself (vide 4 & 10). Further examples:

1. "He sent word that he would come to-morrow"  
2. "Tell him to go home"  
3. "He said that he was expecting you"  

The following are modern colloquial examples of the Indirect Narration:

1. "He sent word that he would come to-morrow"  
2. "Tell him to go home"  
3. "He said that he was expecting you"

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1. The indirect narration would nearly always be used in such a sentence, though the direct narration is also correct.
2. If a 2nd person were inserted after "rūz-nāma," it would mean the particular newspaper taken in daily. Mi-khwānam could be used, but with a slightly increased force.
3. Mi-amad might be substituted. This sentence in India would be dramatically rendered by, "Че МИ-БИНАМ КИ НАСНÀС-Ì И-ФАРÀ-Ì МАН MI-ÀYAD "what do I see, but that a gorilla is advancing towards me."
(4) "Ask the 'farrāsh' if his master is awake yet az farrāsh bi-purs ki āghāyash bi-dār ast? az farrāsh bi-purs ki āghāyash bi-dār ast?  

(5) "Ask the witness if he speaks English" az shāhid bi-purs ki angriz hār mī-zanād. 

(6) "The four agreed among themselves to hunt in company" ba’ām āghāyand va har chahār tan bi-ittifāq-i yak dīgar shikār kund. bāham ‘ahd kardand ki biyāyand va har chahār tan bi-ittifāq-i yak dīgar shikār kund. 

(7) "He ordered me not to leave this place" hamān sā‘at mī-ravād bi-Khān khabar mī-kunad ki tu bi-nāmzad-i ū chashm dūkhā-i. 

(8) "I came to ask Ḥaydar whether you would go out riding to-day" mī-namzad-e Ḥaydar man āmada būdam az Ḥaydar bi-pursam shumā irmurā savār mī-shavand.—(Vazir-i Lankarān). 

(9) "That very moment he will go and tell the Khān that you have cast eyes on his intended" hamān sā‘at mī-ravād bi-Khān khabar mī-kunad ki tu bi-nāmzad-i ū chashm dūkhā-i. 

(10) "I have told Nisā Khanam to sit in the hall, and should the Vazir appear, to come and tell us at once" be safsafname gūftā āsū man kardand ki yād bi-vazir paydā shud, bi-yāyad, zūd mā rā khabar kunad. 

(f) From the above remarks it will be seen that the same sentence can frequently be rendered either by the direct or the indirect narration; in other words the same sentence may have two different significations. Though the following examples illustrate this ambiguity, it will be found in practice that it is apparent rather than real. 

The context, and in speaking the intonation or stress, effectually prevent misunderstanding.
Examples:—

(1) “He says my father is dead” ُ mī-gūyad pīdar-am murda ast (indirect: if direct = he says his father is dead.) Vide (2) (ii) below.

(2) “He says his father is dead” (i) ُ mī-gūyad pīdar-ash murda ast (indirect): (ii) ُ mī-gūyad pīdar-i man murda ast (direct).

(3) “He says your father is dead,” ُ mī-gūyad ki pīdar-i shumā murda ast (indirect).

The indirect narration would ordinarily be used as in the above mentioned examples.

The Persian of No. (3) would never be interpreted by the direct narration. Were it to be so interpreted, it would signify in English, “He says my father is dead” (lit. He says thus ‘ your father is dead ’). The direct narration for No. 3 would be, می‌گوید پدرش میرا است mī-gūyad pīdar-i Zayd murda ast.

(4) “He asked me who I was” اَو از مین پرسيد که کیستم ِ az man pursīd ki kīstām (indirect).

“He asked me who he. (the speaker) was”, i.e. “he said to me ‘ who am I? ’” ُ az man pursīd ki kīstām (direct); vide also (d) (6).

Remark I.—More than one grammarian has stated that the oblique narration does not exist in Persian. It is however often used.

A Persian servant delivering a message from his master usually says: آقا سلام میرسانند و میگویند میگویند این است احروز بعضما شما بیان. Aghā salām mī-rasānand va mī-gūyand mumkin ast īmrūz bi-khīdmat-i shumā bi-rasand? (m.c.). In Kerman, the writer has never heard the direct narration used in such a message.

Remark II.—Possibly the two constructions account for the difference in tense in certain subordinate clauses, thus: عده میگویند va’dā mī-kūnam ki ُ bi-γūyam may be indirect narration “I promise to come,” while عده میگویند va’dā mī-kūnam ki khwāhām āmad ُ may be direct narration “I promise this that ‘ I will certainly come ’”: بیگویم نرود که ای بیایند bi-khaya-am na-rasīd ki ُ bi-γūyad ُ “I did not think he would come” (indirect), but بیگویم نرود که ای بیایند bi-khaya-l-am na-rasīd ki ُ khwāhād āmad ُ (direct): بیگویم نرود من احروز بعضما bi-khaya-l at mī-rasīd man īmrūz bi-didan-i tu na-γūyam? (indirect); (or خواهم امکان ُ بیگویل bi-khaya-l- at—namī-ādam (or khawhām āmad ?) (direct).

1 This might also refer to some third person.
2 The construction with the Present Subjunctive (the Aorist) is preferable in modern Persian. When the Future Indicative is used instead of the Present Subjunctive it is more forcible than the latter.
The following examples illustrate other Predicative Clauses:

1. "I am fortunate in your arrival." **in az soādat-i man ast ki 1 shumā āmadīd.

2. "It is impossible he escaped by this road." **mumkin nist ki ū az in rāh fīrār karda bāshad.**

3. "How did you know without counting that they were sixty?" **na-shimurdā chi taur dānistid ki īshān shašt najaf būdān (or hastand, according to idea).**

4. "What did I see on reaching there but that the straw was on fire." **ānja Rāzīda chī mā-binam ki kāh āṭāsh girīfta ast? (Afghan): (as this construction is uncommon in modern Persian and not always intelligible, it is better to say) ānja Rāzīda chī didam ki kāh āṭāsh girīfta (m.c.).**

5. "He put a mirror into his hand and said 'now look at yourself and me, and see if there is any difference at all between us'." **bi-khāyāl-am rāsīd ki bi-Yezd bi-ravām.**

6. "Do not answer what I said to the manager's letter" **ha-yānām ki kāghaz-i nāzīr rā chi javāb bi-navisām.**

8. "I saw it stated in a newspaper that there would be an eclipse of the sun on the 3rd of this month." **dār rażnāma-i navishta 5 didam ki dar tārīkhi siyyum-i in māh āftāb khwāhad girīft (or kusūf 6 vaqi' khwāhad shud).**

9. "It is to be regretted that I gave him permission" **jā-yi-afṣīt ast ki chīrā bi-ū ijāzāt dādām (direct nar.).**

10. "People began to be afraid that the police would hear the noise and burst into the house." **mardum bā kardān bī-brusīdān ki mabādā gazma ghāwghā rā shunīda bi-zūr dākhil-i khāna shavand.**

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1 Ki "in that."
2 Subjunctive to express doubt: kardā ast ٠کرده است would be incorrect after mumkin nist.
3 -sūrat-i khud-at vama ṭar bi-bin ٠صورت خودت و عما بیبین would mean "look at your own reflection and at mine."
4 Or better ki chī javāb-i kāghaz-i nāzīr rā bi-navisām ٠کی جواب کافذ ناظر را بنویسم
5 Navishta ٠نوشته for a printed as well as a lithographed newspaper.
6 But خوش فک که "eclipse of moon."
(11) "I saw it stated in the Adab \(^1\) that a meeting of the Anjuman \(^2\) would be held at two o'clock on Saturday." Here in Haman, I was informed by the rebels meeting and I heard it was held at a quarter past two o'clock in Anjuman darpan ast (or in reqād-i Anjuman khwāhad būd, or khvāhad shud).

(12) He boasted that he would checkmate him without his queen."

(13) "I have a strong suspicion that he too was concerned with you in this highway robbery!" 

(14) "You did a very imprudent thing in setting him free without security." 

(15) "You did a great service to the Government in putting down the rebels at the very first".

(16) "He told my son he was coming to my house to-morrow."

(17) "I entreat you to overlook this my first offence." Multamis hastam ki az in tāqsim-i avval-am \(^3\) dar guzarid.

(18) Compare the following:—

(i) "I could not guess from his countenance that he would deceive me." Az dawlat-e or ēhmat-e-kīrātāt kī gōl bāzūd (ya khwāhad ra ya mizānd) az giyāta-yi ē ihtimāl nami-rāft kī gūl bi-zanad \(^4\) (or khvāhad zad, or mī-zanad). \(^5\) Here the

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\(^1\) Published in Meshed (Masq-had).
\(^2\) Anjuman lit. "committee." The Zardushtis ordinarily have a weekly meeting called the Anjuman at which religious and commercial business is transacted, and culprits are sentenced to bastinado or fine for small offences. There is an Anjuman in Bombay.

\(^3\) With or without izājat. In m.c. generally gimān.

\(^4\) "Service to the Government" could also be well rendered by darwāzāh kāfī, which corresponds to the Indian expression khayr-khāyāī.

\(^5\) Farzand means child, male or female, young or old.

\(^6\) Gūfā ast.

\(^7\) Or awrāzin-am.

\(^8\) Nāmē tavānīstam giyās bi-kūnām ki marā gūl khvāhad zad shows that he did afterwards deceive.

\(^9\) In Hindustani either detā hogā or devarā.
Aorist leaves it doubtful whether he has or has not cheated; but the Future signifies that he has cheated.

(ii) از قیافتهٔ احتمال نامزد گرد که گردیده جدید باشد az qiyāfa-yi ū ihtimāl nami-raft ki mara gūl zada bāshad (m.c.) ‘from his countenance it did not appear probable that he would have deceived me (as he has done).’

(iii) از قیافتهٔ احتمال نامزد گرد که گردیده جدید (m.c.) ‘from his countenance it did not appear probable that he was deceiving me.’

§ 132. Subordinate Clauses (continued).

Adverbial (Temporal, Local, and Modal) Clauses.

(a) Those adverbial clauses dealing with time, place and manner will now be dealt with.

Their construction nearly resembles that of relative clauses, vide § 130, i.e. the adverbial clause with vaqt-i ki1 ‘when’; har vaqt-i ki ‘whenever’; jā-ki ‘where’; har jā-ki, or har kujā ‘wherever’; bi-tawr-ki ‘as, in the manner that’; az tawr-ki ‘from the direction that,’ etc., usually stands first, being followed by the principal clause with or without the correlatives mentioned in (d).3

Remark.—A جملةٌ غریبةٌ (‘adverbial clause’) does not in Persian mean a subordinate adverbial clause as in English, but merely a clause that contains an adverb of place.

(b) The particle گیki may take the place of vaqt-i ki ‘when,’ or az vaqt-i ki ‘since,’ usually when the adverbial clause is not initial; man ki shamā ra didam bi-ū guftam= من منفکه شما را دیدم باو گفت کر گفت کر man vaqt-i ki shamā ra didam bi-ū guftam ‘When he went, another came’ (m.c. only) = bo’d az ānki raft digar-i āmad.

(c) Tā û, with the verb preferably in the affirmative,8 means ‘until’; vide § 123 (c).

(d) The correlatives are hamān vaqt, hamān jā, hamān taur, etc.

(e) "Somehow or other" is rendered by bi-har taur-ī (or bi-har qism-ī) ki būd, etc. ‘As before’ by گیکا فی المعین, or گیکا فی المعین the normal shape and order of the clauses are those of the line: ‘Where the bee sucks, there suck I.’

1 Or چون chūn, جنیث گیکا dar hangām-ī ki, جنیث گیکا hūn-ī ki ‘when.’
2 The normal shape and order of the clauses are those of the line: ‘Where the bee sucks, there suck I.’
3 In Hindustani, when jākāt signifies ‘until’ or yohānī ak ki, it is correctly followed by the verb in the negative, but when it means ‘whilst’ by the affirmative verb; vide ‘Hindustani Manual,’ L. 38 (b).
or they pish kamâ-fi, 's-sâbiq, or misl-i pish, or misl-i pashtar. "Still (as before)," by hâmchunân.

(f) 'Before that' and 'after that' are rendered by pish az ân-ki, bi-nishâ mitigation qabl az ânki; and by ba'd az ân ki, pas az ân ki.

(g) Examples:

(1) 'I cannot help laughing when I recollect the matter' har vaqt-i ki ân amr yâd-am mi-ayad marâ hanka mi-geom (or bi-ikhâyir mi-khândam). (2) 'I enjoy good health since I came here' az vaqt-i ki ânâm amada-am khud râ salâmât mi-bînâm.

(3) 'Sit in the veranda till I return' dar ayvân bi-nishin lâ man bi-yâyam; or dar ayvân tâ man na-yâyam dar ayvân bi-nishin (rare). Vide § 123 (e).

(4) "It is a long time since (that) my father died" za'lid-am muddat-i st ki marhum shuda.

(5) "Every one will have leave to go wherever he pleases" har kas har-jâ bi-khwâhad bi-ravad murakhkhag ast. 

(6) 'He went off in the direction he came from' az tarafât ki àmâm ðarâm taraf raft ki raft. 

(7) 'Sweep out all these carriages before the train starts' az tàfj bi-ânâm. 

(8) 'The only plan I could think of was to go myself' kha juz inkî khud-am bi-ravam, kî khâ tâqâm am na-rasid. 

(9) 'Both of us are all but caught' mâu har du, qârit ast, ki girîftâr bi-shavim. 

(10) 'When you yourself see them eating you will admit that I am right' waqtîn khud shâ inshân radâdon or bi-falak man khudâm (or bi-bînîd) ki chi ðawr mi-khurand, qâbul mi-kunid ki qaw-l-i man sahîh ast." 

SUBORDINATE CLAUSES—TEMPORAL, LOCAL, AND MODAL CLAUSES. 571

1 Joâhar-i agar dar ðâstâm ujtad hamchunân nafs ast va ghubâr gar bi-falak rasad ham chunân khosîs (Gul., Bk. 8, 55). In mod. Pers. ham chunân misl-i pish or misl-i pashtar could not be used here. 

2 Or khâ hargâm ðin.

3 Not amadâm. 

4 raft ki raft (m.c.) 'he went right off,' i.e. without hesitating or looking back. 

5 From the Hindi gârî any 'carriage or cart.' 

6 Note the Persian Pres. Subj., for the English Past Pot. 

7 Note dramatic ast. Rást gufâ am drama gâfûnd em could also be used; and also agar 'if' could be substituted for vaqtîn pish. 

8 Type of kharâm.
(11) "You have no resource left but to take service." *Sowâ i diwâneh zowîri* kendi Jâ'ârâ diygî nîst *sivâ-yi inkî awnârî kudî châ'ra-î *1 digar nîst.

(12) "Sit where my voice may be heard." *Ja'âleân fîshân kikî omdâm râ bîshwî* jâ-î bi-nishîn 2 ki sadâ-yam râ bi-shinavi.

(13) "Wherever you find any curiosity bring it to me just as it is." *Har kujâ ki chîz-i antîka-î* 3 di'dî ūn râ bi-jinsînh barâ-yi man bi-yâvar.

(14) "I saw what was in my mind before he could make any complaint." *Pîsh az ânki shikâyat kunad mâ fi zamîr-ash* râ daryâftam.

(15) "His eyes were no sooner closed than he was in another world." *Chasm bastân hamân va bi-'avâlim-î digar* rafat hamân.

(16) "He could not have gone five or six steps when he heard a man's voice close by." *Pânj shash qadam bîshlar na-rafat bûd ki daf'atân sadâ-yi mard-î naiz-î khud shunîd.*

(l) As in conditional and causal clauses [vide §§ 128(d) and 133(e)], the Future Indicative can in classical Persian often take the place of the Aorist or the Present, as:—

چون کریمِ خدّال حقّ سابعانه و نعهمل حکمی بنگان خواهد رسانید. به میل غفلت دیده که از تبادل بن‌یایان را تری در گوراند. چنان خلاصی از آن حکم بر ایشان پرشفیده شود. *chân Ajaridaqâr Hâgg Šubhânûh va ta'âlî ūkum-î bi-nafâz khvâhad rasânîd* 4 bi-mîl-i ghaflat dida-yi bîšrat-i bînâyân ūrî ira va khîra gârdânad râ râh-i khâlašî azân ūkum bîr eshân pûshûda shavad (Anv. Suh., Chap. I, S. 18) "and when the Creator, the Most High God—may He be sanctified—causes His decree to issue, He Clouds and darkens the eye of the vision of the clear-sighted with the anointing needle of negligence, so that the way of escape from that mandate becomes hidden to them, for—."

1 Or *Jâ'ârâ diygî nîst* châ'ra-yi digar-î nîst (vulg.).
2 Note that *Jâ'ârâ* and *ki* are separated.
3 Antique (Eur.), used in Persian for any good thing or rare thing, however new. A newly woven good carpet would be called *antîka*. Tuhfa is any choice article that has not yet become common.
4 *Mû fi zamîr* ضمیر عالم, Ar., "that which (is) in mind."
5 If the singular عالم *'ilâm* were used, it would imply death or departure from this world.
6 In modern Persian *mî-rasûnâd*, Present Tense "(when) he does," or *bi-rasûnâd* (when) he may do."
§ 133. Subordinate Clauses (continued).

Adverbial (Final and Causal) Clauses.

(a) Those adverbial clauses dealing with the end or reason, i.e., Final and Causal clauses, will now be dealt with.

Final clauses are constructed like Predicative Clauses [vide § 131 (a)], being linked to the principal clause by a final conjunction әқ ki, әқ tā, or әқ әқ tā ki, or әқ әқ ki tā.

Clauses negatively final and introduced in English by the conjunction 'lest,' are introduced in Persian by the phrases ۳باد mabādā, or خدا تکرده خدا به�ا mabādā, or Khudā na-karda; or else by әқ ki 'that' with the verb in the negative. Examples of these conjunctions have been given.

Under Hurūf-i 'Illat and Kalimāt-i 'Illat, native grammarians include both the final and the causal conjunctions; they are:—

- әқ - چه - زیبا که - زبراجة - جراکه— یعلت ایندکه - بسپ ایندکه - از این سب - از این رهاگر.

(b) Examples of Final Clauses:—

(1) ‘My companions held out inducements to the end that I might journey in their company’ ۳رذقات مرا ترتب کردن یا من نیز بهمراه ایشان سفر کنم rufaqā-yam marā targīb kardand یا ۳ man niz bi-hamrāh-i īshān safār kumān.

(2) ‘Keep your hand here lest the child should awake and feel frightened.' دستت را همینجا بگذار مبادا بچه بیدار شده بترسد dast-at rā hamīn jā bi. guzar mabādā bachcha bidār shuda bi-tarsad.

Here خدا تکرده Khudā na-karda could be substituted for مبادا mabādā. If however әқ ki were substituted for مبادا mabādā, the sentence would have to be reconstructed دستت را همینجا بگذار که بچه بیدار نشور ونه ترسد - داستت را dast-at tā hamīn jā bi-guzār ki bachcha bidār na-shavad va na-tarsad, or dast-at tā hamīn jā bi-guzār tā bachcha bi dār mu-shavad na-tarsad.

[The sentence دستت را همینجا بگذار که بچه بیدار شده نترسد dast-at rā hamīn jā bi-guzār ki bachcha bidār shuda na-tarsad would mean ‘place your hand here so that the child may wake up but may not be frightened.’]

(3) ‘I should not wonder if he has deceived you, in order to get something for himself.’ من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنینمن ۳من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشма را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشма را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشма را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من تغیب نمی کنم که ارزشما را تلفیق باشد داستت را ازین میان یک چنین من Tegi-yam marā targīb kardand ki hamrāh-i mā biyā.
1 Or استقبال instiqbāl.
2 Or شب وا وَلَمْ يَضَعْ دَمُ امْرَاءً بِهِ بَعْدَهُ نِسَبَ az ṭaġt uːrā bi-biːn. Also اسْمُ شب وا az ṭaġt uːrā bi-biːn “tell him the countersign.”
3 Vulgarly pur-i chīst.
4 Or چِکَ ki.
5 For classical and m.c. meanings of از بَسَكَا az bas ki ‘vide’ elsewhere.
6 The چِکَ ki is frequently separated from از این jihat az ān jihat.
7 The term ۹۹۹۹ کَبَیرَةُ تَمْلِیلَ ۹۹۹۹ “a causal particle,” includes such particles as ۹۹۹۹ حَرَفِ تَمْلِیلَ ۹۹۹۹ and all the final particles.
8 Urdu grammar. In India lāzimī is generally used for “intransitive.”
Subordinate Clauses—Final and Causal Clauses.

Note

(3) "I cross-examined him, because they say he was one of the deceased man's intimates."  

Note

(4) "Do not take his part, for his criminality is unquestionable."  

Note

(5) "Inasmuch as nothing was found against me in the informers' statements, I was not summoned."  

Note

(6) "As this verb is transitive the sign of the agent is used."  

Note

(7) "As he learned English in his childhood, he must be more or less proficient in the language."  

Note

(8) "As you are fond of obliaging me, I feel sure you will not grudge me (help) in this matter."  

Note

(9) "You ought to confess your fault, for reconciliation is impossible without it."  

Note

(c) As in conditional and temporal clauses, the Future Indicative sometimes in classical Persian takes the place of the Present Tense, as:  

Note

In Arabic makhrāj is generally used for the throat, as: makhrāj bāyad khvānd "pronounce the Arabic guttural letters well out of the throat."  

Note

2 Note that az in sabāb is separated from ki.

3 Generally applied to a Christian or a Jew.  

Note

4 Note the correlative used instead of az in jihat that līhāzā is omitted: it could of course be inserted.

5 Chünkii more modern than az bas ki.  

6 Instead of the pronoun 'it', it would be better in English also to repeat the noun —"without confession."
§ 134 — Co-ordinate Clauses.

(a) "Another form of the Compound Sentence is that in which a simple sentence is extended by the annexure of co-ordinate clauses. These differ from subordinate clauses in being accessory, or even antithetic to the leading sentence, rather than explanatory of its parts. They may indeed be connected with it by conjunctions augmentatively appropriate to the meaning they convey, but are constructively independent, and this too though they may have common terms.

"Co-ordinate Clauses may be conveniently classed as (1) Appositive, (2) Adjunctive, (3) Alternative, (4) Adversative.

"The appositive or collateral relation is that in which no intermediary conjunction unites the clauses..." — Kempson.

(b) The following are a few m.c. examples of Appositive Clauses: —

az āgār-i pā mī-dānīst ki rāh-ravv az chi qabil ast va az kujā bi-kujā mī-ravvad; bār-dār ast yā bi-bār (Tr. H. B. Chap. V) "from the foot-tracks he was able to discern whatever had travelled that way, and whence travelling and whither; and also whether laden or unladen." [Va or ya'ni is understood after mī-ravvad, but the omission of the Copulative makes the sentence more dramatic].

"Say 'Sir' to others and 'Sir' will be said to you" "1 durust bi-gū durust bi-shinaw" (m.c.): "I gave you this order, did I not?" إسم اَن مرن "2 az āmīn rā bi-tu dād būdam-na?: "I have never heard the name of the man, to say nothing of never having seen him" 3 راهم نشیده ام دیفُ را گذارد کنار ism-i ān mard rā ham na-shunida am didan rā bi-guzārīd kinār (m.c.): "well I have enjoyed a sight of you; please God I shall soon hear you speak" باری دیدار میسَر شد گفُفار ندز اَگَ خدا با خوایُه شنید 4 bār-i

1 A complex sentence may also be so extended.
2 Hindustani Jī kaho ji kahīgyā.
3 Or عَزْت عزت دِی گُورن 'izzat 'izzat mī-āvarad (m.c.).
4 Or classically—chi jā-yi didan.
didār mūyassar shud guflār niz agar Khudā bi-khwāhad khwāham shunid (Prof. S. T.): ‘the earth moves round the sun, I allow. Why ‘allow’? Say rather it does so move’. "Gīram dūnyā dawr-i āfīāb mī-gardad. Gīram chīrā? Balki chunān bi-gū ki ḥaqīqatān mī-gardad (m. c.): ‘I looked for him in all directions—not a trace of him could be found’.

Examples:—‘What is right is one thing and what one wishes is another’;

1 Or ān tārāf va in tārāf nīghā kardam.
2 Or jaylāsthīya Gr., or falsāfā Ar. form.
3 When a number of clauses are connected by, and, or, as, and nissāst va ba’d āshān rāf, the sentence is called جملة عطفية.
4 ‘Many Muslims hold that Fate is, in some respects, absolute and unchangeable; in others that it admits of alteration; and almost all of them act, in many of the affairs of life, as if this were their belief. In the former case, it is called ‘el-kadā‘ el-moḥkam’; in the latter, ‘el-kadā‘ el-mubram’ (which term, without the explanation, might be regarded as exactly synonymous with the former).’—Lane’s Arabian Nights.

Compare ajal-i maštīm (beyond which period a man cannot possibly live), and ajal-i mu’allaq (accidental death that may occur before the previous period).

5 Kahān Rūjā Bhoj aur kahān Gangā tell, a common Hindustani proverb.
va dushnām 1 bi-buzurgān dādan rā (or add ma-dīh): "my son and capable of theft!" pisar-i man va dudūd!:" "this amount of labour and you gasp for breath!" 

۱ این دقیقه که کام را جذب می‌کنید و هرگز آن‌ها نزدیک رشد باشد همان‌قدر dar sang-i mag'nāfīs inkhāssiyāt ast ki āhan rā jābg mikunad va har gadr āhan nazdiktar bāshad 6 hamān gadr quvva-yi jūziba bīshlar ast: "it is not advisable to leave him to live alone, accordingly 5 do you and he continue together" ۵ ورا تنه گذشته مصلحت نیست بازابینی شما و او باهم بمانید ۶ urū tānū guzāštān mašlahāt nist binābār ē in shumā va ū bāham bi-mānīd.

(2) If the adjoined clause implies a logical sequence of thought, then for va, may be substituted pas "then"; bāz "again"; بعد ba'd "again, afterwards"; بنا با fibārān ē in "therefore." Examples:—"There has been a terrible dacoity in this village; accordingly the village governor has come in person to investigate it" درین ۵۵ هرزنی غربی و راه شده است بنابراین اکنون ضایع خود شان dar in dīh rahzanā-yi ghārūb-i vāqi'shauda ast bina-binārān Aqā-yi zābīt khud-s shān bi-nafsīn bi-jihāt-i tahqīqāt tashkīf āvarđa and (m.c.): "he asked for you, so you must go" ایشان إستمسرإفرگنیناکبپسایبشدف "His Excellency presented me with a watch; well it was of no use to me; for four days I kept thinking I would return it, then I thought he would be offended, so at last I retained it" حضرت اجلاک سامعی سرماحتم می‌خوند بی‌روح درم می‌بیرون؛ تن چهار روز نگرش همکاری Hazrat-i Ajall yak sā'at-i marhamat farmāndān-klūb bi-chi dard-i man mī-khwurd? Tā chahār rūz fikr mī-kardam ki pas bi dīhām, bāz khayāl kardam ki dilgūr khwāhand shud; ākhir sā'at rā nīghāt dāshām: 'first that man came, then this one' اول آن مرد mī-kardam بعد این یکی avval ān mard āmād ba'd ē in yāk-i: 'the wood is damp and yet you ask why it does not burn' هیچ نر است بازهم می‌پریش که چرا نمی سیرند hūzām tar ast, bāz ham mī-pursā ki chirā namā-sūzad? (m.c.): 'what need was there for him to put in his ear? Then too he had no right to contradict me' مداخله او چه لازم بود و ازان گذشته قرآن نیاز نیست ندارست مدآخله چنانچه

muðākhala-yi ū chi lāzim būd? va az ān guzashta radd-i gawāb ēmān niz jihaat na-dāshī.

1 In m.c. often pronounced dushmān (for dushmān), by educated Persians even.
2 If همین hamān were used here it would mean "only this."
3 Or است ast.
4 Or می‌شنود mī-shavad.
5 In Urdu چنانچه chunānchī would be correct, but not in modern Persian—usko akēlā ch'orjānā mašlahāt nahnin-shunānchī tum aur wuh sāth rahā karo.
6 Not چنانچه chunānchī which might, however, be used by Indians and Afghans for "accordingly," even at the beginning of a sentence.
Remark.—What are apparently adjunctive clauses introduced by 'therefore' or a synonym, are in reality principal clauses which are preceded by causal clauses with the conjunction چونکہ chünkī, etc., understood, as:

"It is not advisable to leave him to live alone, accordingly let you and him continue together" may also be rendered by چونکہ یورا انہا گدخشی مصخت نیست اسدا شما اور بایہم بانید chünkī ūrā tanhā guzāshtan maṣlaḥah nist lihāzā shumā va ū bāhām bi-mānīd.

(d) Alternative clauses (جملة چندانیہ) are joined:—

(1) By the conjunction یا ya, or یا ya “or,” as: چندان مبالغه در وصف ایشان گرمی و سخنیا پریشان گفتن ہے وہم تصویر کند زمزم فٹاکھ را تریاق اذ ہو یا کلید خزائنہ ازاوق chandān mubālagha dar vāzi-i یش਼ਾn kārdi va sukhanhā-yi parishān gushī ki vaḥm tāsavvūr kunad ki zahr-i fāqa rā taryāq and, va ya kalid-i khāzīnā-yi arzāq (Sa'dī) یا ya "or" is sometimes omitted. بہمان قائنہ بود کہ گاگ باد بور موسی از سوراجہ شیوندی و یا نقش ہلی، یا رسوم نژدہ خاؤ بیدمل یا ya naqsh-i pā-yi ū bar rā-yi takhta-yi khāk bi-dīdī (Anw. Suh., Chap. I, St. III) "it (the cat) was content if occasionally it smelt the odour of a mouse from its hole, or saw the print of the foot of one on the surface of a board" 9 (East. Trans.) ما بین تو او ہیج خصمتی است یا نہ یا ya mā-bayn-i tu va ū hīch khusūmat-i ast ya na?" "is there any enmity between you two or not?"

The pleonastic va is seldom used in connecting two short clauses unless there are two ya.

In some phrases the "or" is omitted, as: در مہ کتاب du si kitāb "two or three books": ہفتہ هشت دھ ثا ya kād du tā "one or two": haft hašti dah tā 8 "about seven or eight" or "about nine and ten": دہ بست سی تا; یا ya sī chīhal; یا ya sī chīhal panjāh, etc.; but hastād navad or ya sī navad sad are not used.

Interrogation can be expressed by adding the words ہمچنین است یا نہ hamchunin ast ya na (m.c.) "is this so or not?"

(2) "Either...or," is, بیا ya .. ya yā; or ya ya .. va-yā; but when the sentence is interrogative the first ya becomes یا ya. 4 Examples: یا ya takht ya takhta "a throne or a bier, a man or a mouse, do or die" = یا ya kār khudat bān یا va dast az serūnān یا ya kār-i khūd-"yā sar ya kulāh: یا ya یا ya sar yā kulāh یا ya sar yā kulāh یا ya sar yā kulāh.

1 Ya ya common in classical and consequently in Indian Persian.
2 The reading takhta-yi khāk in classical means the "mud floor" compared to the board or canvas for painting on which the naqš or drawing of the foot was made.
3 In m.c. generally slurred into hā' ash dah tā. The word 'nine' is always omitted.
4 Only in interrogative clauses in direct narration does یا ya mean 'whether.' In m.c. مکار generally takes the place of یا ya.
at bi-kun va1 yā dast az sar-i man bi-kash (m.c.) "either do your work or be off and don’t bother me";  
āyā2 bidār-am yā khwāb mi-bīnām "am I awake or in a dream?";  
man taraddud-i khātīr dāram ki (āyā) bi-vilāyat-i khud biravam yā in tābīsān rā dar kūhīsān bi-sār baram? "I am perplexed whether to go home or spend the hot weather in the hills";  
āyā tu az khud igrār kardā va yā kas-ti tu'tam dādā bud" "did you confess of your own accord, or did some one prompt you to do so?"  
(3) Other alternative conjunctions are the verbal derivative khwāh, or the interrogative chi6. Examples: chahe chahe chahe or tradesman({{blankspace}}) az the sincere shows itself in the same way before your face as it does behind your back";  
man bānī naw'-i insān rā 'azī mī-dārām khwāh Muslim khwāh Hindū (va)6 khwāh Naṣrānī "I love the sons of Adam, be they Muslims, Hindus or Christians";  
har qu'dar just u yā bi-shavad dar in shahr Musalmān paydā namī-shavad chi az amīr (va) chi az faqīr va chi az ahl-i hirfaj1 "search as you will, no Muslim is to be found in this city—prince, pauper, or tradesman";  
*hāmā-yi shahr khwāh Hindū, khwāh Muslim du'ā-yi tawdūrushi-yi urā mī-kunand, (or hāmā-yi shahr chi Muslim bāshand va chi Hindū du'ā-yi shifā-yi urāmī-kunand)5 "the whole city, Hindus and Muhammadans alike, are praying for his recovery"  

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1 Or better omit the va. In mod. Pers. the va is usually prefixed to  lunar yā, only when it is preceded by another  lunar yā.
2 Here  simply introduces the direct question and does not mean "whether." Magar could not be substituted.
3 Note that  translated "whether" introduces the direct narration and the clause is therefore merely equivalent to a direct question. It is better to omit  when possible.
4 Or better omit va.
5 Chi "what does it matter one way or the other?" There is no distinction between chi and khwāh as there is between the Hindi verbal form chāhē . . . chāhe and the Hindi interrogatives kyā . . . kyā (’ Vide’ Hindustani Stumbling Blocks).
6 Mi-dārām (and not dārām); comp. verb.
7 Here as gives the sense of ‘amongst’ and means chi as amīr just ujā bi-shavad: omit az and the meaning is na muslim-i amīr na muslim-i faqīr paydā mī-shavad.
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CO-ORDINATE CLAUSES.

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Whether or not' is rendered by khwāh-khwāh na, both verbs being in the Subjunctive, as: khwāh mašlahat bāshad khwāh na-bāshad mū-ravam: 'whether advisable or not I'm going'.

(4) Negative alternation is expressed by na...na, or ISTICS va na.

The English adverb 'else' is rendered by va varna or vagarna (contractions of va agar na), and are consequently conditional clauses in a contracted form. Synonyms for these are va illā, and istics va illā. va illā, and

Examples:

na u az navājih-i khud rāzi-st, va na-man az kār kardan-i u khushnūd 'neither is he satisfied with his pay, nor am I pleased with his work': na ziyād va na kam 'neither more nor less': kāghaz-am tamām shud varna barā-yi tajjarru-ji khāfir-at ziyādā mī-va-nishta 'my paper is used up, or I would write more for your amusement':

Remark.—If istics mānkin nīst were substituted for mānkin na-būd, the Past Subjunctive na-navishta bāsham would be correct. In the preceding instances the Subjunctive follows ki, but omit istics mānkin nūd or mānkin na-būd (or nīst) ki—, and the sentence would have to run— va illā bīlā shab javāb-ash rā mī-navishtam. Similarly in, 'My paper is finished, otherwise I would write more for you' mī-navishta kāghaz-am tamām shud na illā barā-yi shūmā ziyādār mī-navishtam, the Subjunctive could not be used for mī-navishtam, and obviously the Future could not be used; it would

1 Better omit the 

2 Or omit va.

3 Mī-navishtam mī-nosh besteht could also mean 'would have written'. Navishta būdām (m.c.) however could refer to the past only.

4 Or karda-id, no difference.
however be correct to say, ‘I despaired of life, whereas to-day I was able to get up and join the company’; but it is clear that Meheron could not have thought that the Present Tense ‘at-jan shustam’ shows that the action is continuing and therefore the Perfect is necessary to signify ‘I despaired and still despair.’

(e) Adversative Clauses

When a clause restricts the meaning of another, the relation is adversative, and the conjunctions in use are likin or lakin ‘but’, and its synonyms amma, wa, and bal or balki ‘moreover’, ghar az inki, ghayr az inki, magar, etc.

Balkiبلکی has properly the enhansive sense of ‘more’ or ‘nay rather’ (and in m.c. means ‘perhaps’). Sometimes balki بلکی ‘moreover’ may be omitted.

Bāz ham باز هم ‘still, nevertheless,’ are also adversative conjunctions.

To introduce an afterthought or exclamation hā balā is used, or an exclamation ha balā (m.c.) ‘stay, stay.’

Examples:

‘I will wash my hands, but I will not draw breath nor move from this spot till I hear you speak.’

Nasīb بحیث: man bi-shahr nami-ravām juz īn-ki shūmā bā man bi-gāyīd (m.c.) ‘I won’t go to the city unless you accompany me’.

1 Shusta būdāم would signify that at the time mentioned, i.e. a week ago, I had previous to that washed my hands of life: the Preterite fixes the action at the time mentioned.

2 And fāham ‘yet still’ (Indian and Afghan).

3 i.e. God. A common m.c. expression is bi-haqq-i Khudā va bi-haqq-i sattām.

4 Or a mà ammā, likin or va-likin.

5 Or ba'-i. būdand.

6 Ghayr az īnki فیشر از اینکه could be substituted for juz īnki. Bi-ravid بی را وید could not be idiomatically used for bi-yāyīd.
CO-ORDINATE CLAUSLES. 583

Lybalki* also there his balki & never sar-i jarham Tia pushi ni withdrawing to karda-i 11 has a (m.c.).

I, khwanam bar jiuA we pul OA^W yamad an: vaqtdar i mulhasir ast ki az muhahilat-i ishän dost bi-kashid "your comfort, nay more, your safety depends on your withdrawing from their society":

na rähat-i shumā balki hisfāzat-i jān-i tān dar in munḥasir ast ki az muṣūbābat-i shahādāt-i mhat-i 1

ne hāfez al-Altā kārā ke gufād-e muṣūbābat-e nāma-āı bažār-e niśāt va gizāyāt-e nāma-ā, "it isn't a cure you have performed, it's a miracle":

istibāb chi ma- nī dārad! balki fīl 'wāqi' 'amīnā nā-farmānī karda-ī "what do you mean by a misapprehension of orders? the plain fact is you have been guilty of wilful disobedience':

ne hāfez al-Altā kārā ke gufād-e muṣūbābat-e nāma-āı bažār-e niśāt va gizāyāt-e nāma-ā, "it isn't a cure you have performed, it's a miracle":

na raqāt mā balki tamām-i shahādāt-i āmad-an āi hastand "not we alone, the whole city, I may say, longs for his advent':

az pidar-i khud pūl girīftan chi, balki az talābīdān ham parvāz nist; pūl ā bi-'aynīh māl-i khud-i shumā-st "there is nothing wrong in taking money from your father —nay more there is nothing wrong in asking for it; his money is really your own':

1 Or Hasan-i tanhā.
2 Or omit balki.
3 Or insert jaqt after na, and niz after tān.
4 Or har kā kī: also ast could be substituted for bāshad but would not be so good.
5 Or omit either the words Čhunin bi-gū kī. or balki.
6 Or likin, or ammā, or valī.
guya \(kün-i \text{ dig ast}\) \(^1\) (or qir ast) "black do you call him? why he's as black as my hat'': herča mi-khwāhid bi-gyāid bāz ham\(^5\) jān-i insān az hama chāz 'azīz-tar ast "talk as much as you please, a man's life is the dearest of his possessions'":

ba'l-fā'il hīch kas lāyiq-i in kār bi-khāyāl-ām namū-rasād, hā bāli fhris-ti ashhāsī ki šālib-i nawkari haštan mawjūd ast, šāyād dar ān yak-i dīlkhvāh-i man paidā bi-shavād "I can't think of a good man just now—but stay, the list of applicants is here—perhaps a suitable person may be found in it'':

\[\text{Frō} \text{ā Hēmis \text{ wāqt} bi-yāyid, hā bāsh bāsh, farda jātī va'da daram (m.c.) 'come to-morrow at this time—but stay, no—I have an appointment somewhere':}\]

Čēnīn kānābī nābāb āst wāli mēhr kāndī dr-kābabjānī dowlī Čēnd kān kārārī, wēdakhāšīnī shunān kītāb-i nāyāb āst āli sabr kūnād dar kītāb-khāna-yi āwāltī chand kītāb-i sāf r u nāhī hast, āgar bi-ʃārāyūd\(^6\) ānhā rā khwāham ūlabīd 'no such book is obtainable;—but stay there are several works on grammar in the Government Library; if you wish it, I will send for them'."

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1 Or balki.
2 Or, az siyāh ham siyāh tar ast 'he's blacker than a blackey.'
3 Or omit bāz hum.
4 Note the m.c. singular bāsh; the plural bāshid would also be correct.
5 Or, āgar rāy-i mubāarak qārār bi-qirād.
CHAPTER XIX.

§ 135. Concord of Subject and Verb.

The following are the rules for concord in Classical Persian:

(a) A Persian or Arabic plural noun expressive of rational beings, is followed by the verb in the plural, as: پنبه، فروشن شکایت به پاشاره، بردند pamba-jarūshān shikīyat bi-pādishāh burdānd "the cotton sellers carried their complaint to the king"; حکما گفتند اند ḥukmā guftānd and "the (ancient) philosophers have said": آگهاب-ی تهیدیستان دامان-ی اسمت bi-maśiyat ṭāḥiḍastān dāmān-i 'ismat bi-maśiyat ʿālāyand (Saʿdi) "most of the poor are forced to do wrong." نکی چند از روندها متفق سیاحات بودند و شیره، رنج و راحت: tan-i chand az ravandagān mutaṭaf-ī siyāḥat būndand va sharīk-i ranj u rāḥat (Saʿdi) "some few travellers joined together to make a journey¹ and share together the pains and pleasures of the way."

(b) If the plural noun expresses irrational beings the verb is usually in concord with it, as: گلف میسپان تاشویش-ام mi-dīhand "he said the flies are worrying me."

Remark.—Ast "is" and بون būd "was" are frequently in Modern Persian used after a plural irrational noun provided it has the plural termination که hā (and not in آن), as: اسپهای اینجا خوب است (or) or būd) asphā-yi injā khūb ast (or būd); but اسپان اینجا خوب اند aspān-i injā khūb and. Vide (j) (18).

(c) Two or more nouns in the singular expressive of rational beings take the verb in the plural, as: چون هوا گرم شد پاشاره و شاهزاده لیلا، چون را بردرش مشکوک نادرست chūn hava garm shud, pādishah va shāhzāda labāda-yi khud rā bar dūsh-i maskhara-i nihāyand "when the day became hot, the king and the prince gave their cloaks to a jester with them, to carry": باد دارم که در ایام پیشین: چون دو مفس بادام در پرستی صحبت داشتیم yād dāram ki dar ayyām-i pishin man va dūst-i chūn du maghā-yi bādām dar pūst-i suḥbat dāshīm (Gul., Book V, St. 4). 

(d) Two or more singular nouns expressive of irrational animals of distinct genera are followed by a plural verb, as: اسپ u khar'az yak jins nistand: "the horse and the ass are not of the same

¹ Siyāḥat سیاحات probably implies a pilgrimage, as no Persian would travel in Persia for pleasure.
² In m.c. nist might be used.
genus'": asp-i va khar-i va gāv-i kushta shudand "a horse, an ass, and an ox were killed."

(e) Nouns of Multitude, and Collective Nouns expressive of things with life, follow the same rule in Persian as in English, and take a singular or plural verb according to the idea in the speaker's mind; vide § 119 (a) to (d): "the flock of sheep scattered!" (mod.) "a many of the scientists are of opinion that":

Remark.—A generic noun in the singular and expressive of rational beings, may in Mod. Pers. be followed by the verb in the singular, as: sahib mansab-i ziyād-i būd (m.c.), also: sahib mansab-i ziyād-i raft (or better raftand); but: sahib-mansab va sarbāz-i ziyād-i būdand (Shah's D.) (or not so good, būd). The plural verb gives an idea of greater plurality or of scattered individuals; the singular verb gives a collective idea.

(f) Though a noun preceded by a cardinal number does not take the plural termination, yet, if it denotes rational beings, it usually requires a plural verb, as: dah darvīsh dar gilūm-i bi-khuspand va du pūdishāh dar ilqm-i na-gunjand (Sa'di) "ten darvishes can sleep on one carpet, while two kings can't exist together in one kingdom."

Remark.—Occasionally the singular is used, especially with irrational animals and large numbers, as: sad hazār asp (or mard) kushta shud (class. and m.c.) "a hundred thousand horses were killed":

 وزیر گفت شنوده ام که دو کبوتر در

1 Note the English phrases, 'all is well' where 'all' is singular. Also 'a thousand years is as one day,' a 'thousand years' here being taken as a unit of time. "Twelve per cent is extortionate interest." In, 'Nineteen twentieths of his fortune is derived from coal,' the fraction being less than the whole is singular. In 'Thine is the kingdom and the power and the glory,' the word is, is probably understood after each nominative.

2 Iqlīm in Mod. Pers. is a 'continent' and namīlakat a 'kingdom.' By Arab Geographers iqlīm is used in the sense of a province. Sa'dī has Iqlīm-i Pars.

8 Another reading is mard-i dīlīr.
vazir guft 1 shunūda am ki du kabūtar dar āshiyāna-i dam-sāz būdand 1 (Anvār-i Suh.) "the Vazir said I have heard that two pigeons consorted together in one nest." The verb may however be singular, especially in the Passive, as: chahār asp kushta shud "four horses were killed" : vide (f) Remark, and example No. 6 (j).

(h) Plural neuter nouns expressive of material things are generally followed by a singular verb (especially if the verb is in the passive voice):—

(dast az in harakat kūtāh kun ki vāqi’ahā dar pīsh ast va dushmanān dar pas (Sa’di) "discontinue this (extravagance), for dangers are before you and enemies behind you"");

(East Trans.): va bi-har kas yak chūb dād ki hama-yi ānhā dar tūl barābar būd 2 "and he gave to each a stick, the length of all of them being the same".

(2) Such neuter nouns may however be followed by the plural, as:

(bādishāh-ī dar khwāb did ki hama-yi dandān-āhā-yi u īsīdā 8 and (Sa’di) "a king once dreamed that all his teeth had fallen out"; khānahā-yi mardum kharāb shudand 4 "the houses of the people were destroyed";

khūsha bālā āsman Shāhā kī mī binānd va gūshhā-yi shumā kī mī shināvand "but blessed are your eyes, for they see: and your ears for they hear"; vide end of Remark to (e); kī jumla-yi va khāk shuda magar chashmān-ash ki dar chashm-khāna hamī-gardidand 6 va nagar mī-kardand (Sa’di) "that all his body had rotted (gone to pieces) except his eyes which were still rolling in their sockets"; vide Remark to (b).

Rem. — Baz dar dām gōstāsh āgar shahāyān ān ḍīrast kī dūrād-dārān khāna nihāl karda am awarda zamāl bi-bās fat šāyad na-shākanand

1 Note absence of ık ki after guft. In mod Pers. būd singular.
2 Or būdand.
3 Note the dramatic Perfect for the English Pluperfect, and also the indirect narration. Also ū instead of khud.
4 Shud shud would be used in mod. Pers. and would probably be better in classical Persian. Possibly the word mardum close to the verb has influenced the concord.
5 Another reading is gardid after this neuter plural in ūn. After rikhā the word ast (or būd) is understood. Also note the Imperfect hamī-gardid or hamī gardidand, instead of the more dramatic Present, which would be preferred in modern Persian.
(Af.); here the plural verb نشکند na-šikanand is required after the neuter plural (šākhā) for the reason stated in § 138 (m) (8).

(3) If several such neuter nouns representing distinct classes have a common verb, it is in the plural, as: در باغ عا انگور و انجیر و گیلاس و شبلن های خوب پیدا می‌شوند dar baqā-i mā angūr va anjīr va gilās va šāhilhā-yi khūb paydā mī-shavad "grapes, figs, cherries and good nectarines are grown in our garden": (note that the adjective خوب khūb may refer to شبلن šāhilhā only, or may qualify all the preceding nouns; the sentence should be reconstructed to remove this ambiguity).

If however such neuter nouns represent the same quality or class, the verb is usually in the singular, as: در باغ عا انگور و انجیر و گیلاس و شبلن های خوب پیدا می‌شوند لگتیر-ی wād-ī ki dar muwāzabal-i khidmat-i bārgāh-i khudāvandi mī-ravād, binā barān ast ki ūyīfa-yi ḥukamā-yi Hind — "the omission and negligence that I show in your service are due to what the Indian philosophers have": داروئان بقا‌چو باد صعوبات تلخی و خوشی و زشت و زیبا بگذشت داوران-i baqā chu bād-i sahra bi-guṣasht तल्किहृ u क्षुही u जिशृ u सिभा bi-guṣasht (Sa’di)

"Time that we thought would last for ever, has passed like the wind; Passed too is the bitterness and joy, and the bad and good."

(4) Several abstract nouns are followed by a singular verb, as: دواران بقا‌چو باد صعوبات تلخی و خوشی و زشت و زیبا بگذشت Talekhī u khushe u zisht u siba bi-guṣasht (Sa’di)

Hazrat-i ajall tashrif āvardand "His Excellency has just arrived."

1 Even in m.c., and and not ast would be used here.
2 The plural would probably be used in classical Persian.
3 The person addressed was blind and carrying a lamp.
4 The plural of majesty: a form of hyperbole. Similarly ایشان تشریف کوئردند ishān tashrif āvardand "he has just arrived (lit. they have arrived)." حضور اجل Hazrat-i Ajall, H. E, a title of governors of large districts when not royal princes. In the latter case they are styled حضور رال Hazrat-i Vālā, while نواب رال Nawāb-i Vālā is used for princes not royal, or not nearly related to the reigning Shah.
(j) Modern Persians are somewhat slovenly in their concords, but mistakes in this respect should not be copied even in speaking.\(^1\) Liberties are especially taken with the verb “to be”—vide (8) and § 136 (a), page 593.

The following examples are taken from modern colloquial:

(1) ‘‘There are many sheep here’’  
\(\text{înjā barra}^2\  \text{bisyār ast, or}\)  
\(\text{înjā barra-yi}  \text{bisyār ast.}\)

(2) ‘‘There are many wind-mills here’’  
\(\text{înjā āsiyā-yi bādī ham bisyār ast.}\)

Remark.—If the word for “wind-mills” were qualified by any other adjective, it would be in the plural, as:  
\(\text{înjā āsiyā-hā-yi khūb-yi ast, or}\)  
\(\text{înjā āsiyāhā-yi bādī-yi khūb-yi ast.}\)

(3)  
\(\text{kāliskahā hama bi-ham vāsī būd tāwūrī ki—(Shah’s D.)} \)  
‘the (railway) carriages all communicated with one another so that’—.

(4)  
\(\text{Kāliskahā-e aīn shahr va āsiyāhā-kāliskahā bādī-yi bīzādā-va khalb-yi kāliskahā-yi Rūs va āsiyāh-yi ānjā nīst (Shah’s Diary)} \)  
‘the carriages of this place, and the horses in the carriages, are not so numerous nor so beautiful as those in Russia.’

(5)  
\(\text{Aqṣām-i murghahā-yi ābī dar daryāchahā būd}^5\)  
(Shah’s diary) ‘‘there were various species of waterfowl in the ponds.’’

(6)  
\(\text{Du palang-i āsiyāh ham ādīa shud}^6\)  
\(\text{a Afriq ki khāyū gharāb va muhib būdānd (Shah’s D.)}\)  
‘also two black leopards from Africa were there, singular and terrific to look at’—
\(\text{Du shakhs ādīa shud ki dar kamāl-i khusch-gīy būdānd (m.o.)}\)  

---

1 In the Vāṣir-i Lankarān occurs the expression  
\(\text{mardum hama dar škr u khayāl-i āsāyish-i khud ast.}\)  
This is much the same as the English vulgarism ‘‘says we.’’

2 Barra  
\(\text{Barra}^3\)  
properly a ‘‘lamb.’’

3 Better  
\(\text{asphā-yi kāliskahā and not kāliskahā. Birāw asphā-yi kāliskahā rā bīyār (not kāliskahā rā) ‘‘go and bring the horses for the carriages: asphā-yi kāliskahā rā would mean for one carriage; but asphā-yi kāliskahā-yi Kirmān (not plural) ‘‘the carriage-horses of Kirman.’’}\)

4 i.e. of ‘‘Königsberg.’’

5 A mistake; should be  
\(\text{būdānd.}\)

6 In No. (6), note  
\(\text{dīda shud the Passive singular followed by būdānd the plural, the subject to both being du palang; while in number No. (7), du fil and eī zarāja are followed by a singular verb. The plural dīda shudānd would not be used, but either būd or būdānd could be substituted.}\)
du fil bûd (Shah’s D.) “there were two elephants,” (or not so good bûdand); si zarâja bûd (Shah’s D.) “there were three giraffes.” In these examples the idea is collected; one example is selected.

Remarks.—Note that one verb is singular and one plural.

1 gusfandî, adj.: the subs. gusfand could be used. Note, first the sing. passive, and then the plural bûdand for the individuals.

2 Note the yi of unity with the plural noun, “a set of hammers.”

3 fa’ala (Ar. pl. of fa’al) is in m.c. generally used as a singular.

4 Or bûd, but the pl. bûdand here is better as the articles are miscellaneous; but if vaghayrah were inserted after khurd, the singular bûd would be better, as vaghayrah itself gives the idea of miscellany.

5 This ought to be bûd singular after the generic noun mush; or mûsh khûrda bûdand: also in Mod. Pers. tu-yi or dar jahûz and not bâlâ-yi jahûz.
Thus:

(16) In the sentence, "Partridges fly in covies," kabk galla galla mī-parad (m.c.), the singular is better than the plural mī-barand.

(17) bāghkhā va khanāhā va qanāthā-yi bisyrār būd ‘there were many gardens and houses and underground channels.’

(18) aspān-i Kirmanī khūb and (not ast) (m.c.), or aspāh-yi kirmānī khūb ast (m.c.) ‘the Kirman horses are good, but Kirman horse is better.

§ 136. Concord of Subject and Verb—(continued).

Errors in Concents, etc.

(a) When the nominative is separated from its verb by a phrase or clause, some noun in that phrase or clause is oftentimes mistaken for the nominative. This error has been termed the ‘Error of Proximity.’

An English example is, ‘His attempt to preach extempore, and the shame and pain to which his failure expose him, are in a small way really tragic (‘Failure exposes’, not ‘shame and pain which expose’).

Since in Persian, neuter nouns, even when plural, are followed by a singular noun, the error illustrated above cannot be repeated in translation. Compare however: ayā hich kudām-i-shān ān rū karda and ‘has any one of them done that?’; the grammatical ast would rarely be used in modern Persian.

A similar error, however, common both in English and in modern Persian, is to treat a singular nominative and an objective after ‘as well as’ or ‘with’, as the joint subject of a plural verb. Thus:

‘Magnus with 4000 of his supposed accomplices were put to death’

1 Vide (h) (3). Note that bisyrār may qualify all three substantives or only the last.

2 In modern Persian adad would be used and not nūdān-ta’dād for ‘number,’ but nūdān-ta’dād kardan (m.c.) ‘to count.’

3 This copulative use of ‘with’ is occasionally adopted by even good English writers.
The construction under discussion is found both in ancient and in modern languages. It certainly violates strict rules of concord. However, according to one English writer, it is occasionally preferable to the correct form of expression.

Sa'di in the Gulistan, it is worthy of remark, often adheres to the correct concord: 

\[ \text{ب} \quad \text{بایبله} \quad \text{بزرگان} \quad \text{در} \quad \text{کشتی} \quad \text{نشسته} \quad \text{بودم} \]

(Book I, St. 35) "I was seated in a boat in the company of a party of great people." 

Where plurality is signified (as in Persian, and not 'with', or 'as well as.')
The house and the goods were burnt"  

The material and mental world have their points of union blending them together"—(Read 'the material and mental worlds have, etc.) Vide also § 123 (d). In, the verb should be plural dārand, otherwise ālam may at first appear to be one singular noun qualified by the two adjectives jismāni and ruhani; it would however be much better to repeat the word ālam before ruhani.

In modern Persian, the correct concord in the case of the verb 'to be' is often violated:

The correct number of the relative pronoun is frequently overlooked. Vide (c).

(b) (1) When the subject consists of several singular nouns or pronouns connected by the disjunctives 'or' or 'nor,' the verb, both in English and in Persian, should be in the Singular as:—

"Either Muḥammad or Ḥasan is come"  

"Neither the man nor the woman nor the horses were there"

(2) If however one of the nouns forming the subject is plural it should be placed last, the verb agreeing with it:—

"Neither dog, cat, nor mice, are in the house"

(3) When the nominatives require different forms of the verb, it is in English generally more elegant to express the verb, or its auxiliary, with each of them, as:—

"Neither were their number, nor was their destination known";  

"either thou art a knave or I am." In Persian it is more elegant to express

1 Not 'were.'

2 The plural  mūshā should not here be used: it would be contrary to idiom.
the auxiliary after the first nominative and let it be understood for the rest, as: yā ya man muqassir-am yā tu: ‘either Muhammad will take the prize or I will’ yā man in'ām rā khwāham girift yā Muhammad (m.c.). Vide also (d).

(4) As stated, the above-mentioned forms are more elegant. There are however other methods of rendering such expressions in English and in Persian. English grammarians are by no means agreed as to the correct forms of such sentences. One writer says that the verb must agree with the nominative placed nearest to it, and be understood to the rest, as: ‘Neither he nor his brothers were there’, ‘neither you nor I am concerned.’ Another writer states, ‘If the pronoun ‘you’ forms one of the nominatives grammatically connected by ‘or’, and the first personal pronoun ‘I’ is absent, the verb is in the plural form; ‘ Either he or you were playing.’ If, however, the pronoun ‘I’ is one of a series of singular nominatives grammatically conjoined by ‘or’, the pronoun ‘I’ goes last in the series, and the verb takes the form of the first person singular. One must not say ‘John, (or) James, or I is to win the prize,’ but ‘John, (or) James, or I am to win the prize.’ Hodgson writes, ‘A very nice question arises, when two singular pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say ‘Neither he nor I are wrong’; ‘Neither he nor I am wrong’; or ‘Neither he nor I is wrong?’’

Apparently, ‘Whenever my wife or I die’ should be in Persian har vaqt ki man yā zan-am bi-mirad; (in modern colloquial bi-mirim would often be used). But instead of az or min and bai'd min amadim: az man va du baradar-am bi-vujud āmadand, say amadim because of the copula (not disjunctive) va.

na man6 muqassir-am na ū (elegant) ‘neither am I wrong nor is he.’

na man va na ū muqassir-im (not elegant).

1 For further Persian examples vide (5).
2 Or ‘You’ is by some English grammarians considered singular as well as plural.
3 ny Muhammed ūm rū mi-girim (m.c.); also mi-garam (m.c.).
4 Or har vaqt man bi-miram yā zanam.
5 man yā lā man maqasir-am va ū.”

na man muqassiram va na ū.
nīstīm m.c.; (the grammatical nīst is never used in such cases in modern Persian).

*Nost* ya shemā bāzī mi-kardīd ya Ṯā (elegant) "either you were playing or he was."

shemā ya bāzī mi-kardīd (m.c.).

shemā ya bāzī mi-kardīd (class.) (in mod. Persian mi-kardīd).

Similarly, shemā ya bāzī mi-kardīd (but in mod. Pers. often mi-kardīd).

man yā Muhammad in'ām rā mi-girim yā Muḥammad (elegant) "either I will take the prize or Muḥammad."

man yā Muhammad in'ām rā mi-girim (modern).

man yā Muḥammad yak kudām in'ām rā mi-girād (class.); in mod. Pers. mi-girām.

Muḥammad yā man yak-i in'ām rā mi-girād (in speaking mi-girām).

khwāhī man urā kushta bāsham khwāh ʾishān tajāvut na-dārad (elegant).

khwāh man khwāh ʾishān urā kushta bāsham tajāvut na-dārad (not good, but used).

man kaniz-am va tu khānum, yā tu kuniz-ān va man khānum? (Tr. H. B. Chap. xxiv) "am I the slave and are you the mistress, or are you the slave and am I the mistress?"

Remark.—In, rafīq-e dāsham ki sāhā bā-ham sajār karda būdīm (Sa’dī), there is an ellipsis of ʾin mā har du or man va ʾā after ʾī, "I had a friend that (conj.) (we two) travelled together for years." Persians delight in elliptical expressions. Vide also (d).

(c) (1) When the nominative is a relative pronoun, the antecedent determines the number of the verb: 'all ye that pass by.' "The following," writes Hodgson, 'is a common error: 'one of the most valuable books that has appeared in any language.'"

'‘Snelling is one of the most esteemed numismatic writers that this country has produced' (Right: but, 'that have appeared in this country').' Compare

na ʾā mughāṣṣ-āst va na man is also used in m.c. In English the speaker does not always put himself last though grammars tell him to. Similarly ya ya bāzī mi-kard ya shumā.

The modern tendency is to use chi—che chi for khwāh—khwāh.

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2 The modern tendency is to use chi—che chi for khwāh—khwāh.
"I confess that I am one of those who am unable to refuse my assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived; (read 'are' for 'am' and omit 'my')" 

\[\text{man iqrār mī-kunam ki man yak-i az jumla-yi ān ashhār hastam ki māmī-tavānān qabūl bi-kunam bi—}\

(write ki māmī-tavānān qabūl bi-kunam).

(2) By a similar mistake, a demonstrative or personal pronoun is sometimes used that does not refer to the true antecedent, as:—

"I am one of those who cannot describe what I (they) do not see" 

\[\text{man yak-i az ānhā-i āstam ki man yak-i az ānhā-i āstam ki māmī-tavānān qabūl bi-kunam qabūl bi-kunam kāmī-tavānān qabūl bi-kunam bi—}\

\[\text{should be mī-namī-tavānān—bi-kunam}.

Sometimes in a contracted compound sentence, one predicate has two or more subjects, there being then an ellipsis of one or more verbs, as:

"Not a drum was heard, not a funeral note (was heard)." According to Hodgson this contraction is, in English, only admissible when the subjects are in the same number." The following are examples cited by him as errors:—

"His (Peter the Hermit's) diet was abstemious, his prayers (were) long and fervent, and the alms which he received with one hand, he distributed with the other."—Gibbon.

In Persian, on the contrary, not only are ellipses like those just mentioned, considered grammatically correct, but also a species of ornament. Examples:—

\[\text{gufst in farzand-i tust, tarbiyat-ash chunān kun ki yak-i az farzandān-i khud} \text{8 (Sa'di); (supply—rā tarbiyat mi-kuni).} \]

---

1 jafang (m.c.) "bosh": qālib zadan (m.c.) "make to swallow, stuff with (lit. to put inside one as in a mould)"

2 This English error, if true error it be, generally occurs in the case of the verb 'be.'

3 The omission of rā after khud is perhaps a typographical error. The rā is necessary in modern Persian.
Concord of Pronominal Adjective and Verb. Errors, Etc.

In Persian however a plural verb generally follows ‘each’ and ‘every,’ (هرک har yak and هر کدام har kudām) etc., not only in the modern but also in the classical language:

هرک (هرکام or هر کدام) اسپی ادارند
‘each one has a horse.’ For examples from Sa‘di, vide § 39 (j) (2).

1 In m.c. قداد کتاه.
2 Note omission of پدن bud.
3 Also either and neither; ‘vide’ (j).
4 For examples of hama before a noun with the of unity and signifying ‘every’ vide § 39 (i) (1).
5 Quotation from the Quran, xvii. 72.

Compare—ب با حالت باخت حیرت همه بلدید من و حکیم هم bā ḫalat-i bā‘ís-i ḥayrat-i hama, balki man va ḫalīm ham—(Tr. H. B., Chap. 11) ‘when, to the astonishment of all, not excepting myself and the doctor’ (H. B., p. 50): (too elliptical even for Persian; repeat bā‘ís-i ḥayrat-i after balki).

(c) In English the pronominal adjectives ‘each’ and 8 ‘every’ should be in the 3rd pers., sing., and when they are the leading words in their clauses they require singular verbs and pronouns to agree with them.

In Persian dast-i mewāfaqat dar dāman-i ‘aql’ zanand bi-qadām-i sharaj bi-darajāt-i ‘va la-qad 6 karramnā bāni Ādām’ taraqqī numāyand (Anvār-i Suhaylī, Chap. I, Intro.) ‘so that every one should place the hand of compli-

چهره بودی ارسولفیز، دستم افتادی
چو اسمن کریم کو پان دیوکاویان

ملک زاده را شنیدم که گونه اک قدر بزرگ و هفیدر دراداران بلند با و خوب روی
malik-zāda-i ṭā shuṇidam ki kūtāh 1 qadd būd va ḡaḥir, va digar baradārān-ash balkad-bālā va ḡūb-rūy (Sa‘di, B. l., St. 13) ‘I have heard of a certain prince who was diminutive in stature and mean in appearance, while his brothers were tall and handsome.’

و معلوم که اگر نیا بگویم مانند سیاری از دیگران از نیوگردنغور و عفافی یک بر خر مان va ma‘lūm2 ki agar tanhā bi-gurizam, mānand-i bisyār-i az digarān, az sar-i naq giriṯār, va ‘azāb-am yak bar hazār shavad (Tr. H. B., Chap. V.); though the verb expressed is 3rd pers. شو (shavad), the 1st pers. (شوم shavam) has to be supplied after گردنغور giriṯār.

در حجرا کوچک در رخت خواب دراز کشیده است و نوروش در پادگو ارگو اکده dar hujra-i kūchkā dar rakht-i ḡuḫvā dirāz kashīda ast va nukarān-ash dar payrāmūn-i ū gird āmada (Intro. Trans. Haji Baba) ‘there, on a bed spread in the middle of a small room, surrounded by several of his servants, I—’: in the Persian there is an ellipsis of اند and after āmada, though the preceding verb کشیده است kashīda ast is singular.

Compare—با حالت باخت حیرت همه بلدید من و حکیم هم bā ḫaliat-i bā‘ís-i ḥayrat-i hama, balki man va ḫalīm ham—(Tr. H. B., Chap. 11) ‘when, to the astonishment of all, not excepting myself and the doctor’ (H. B., p. 50): (too elliptical even for Persian; repeat bā‘ís-i ḥayrat-i after balki).

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5 Quotation from the Quran, xvii. 72.
anc on the skirt of reason, and by the step of exaltation should be promoted to the rank of, 'And now have we honoured the children of Adam.'"

"Har kas, however, even in slovenly modern Persian, is usually followed by the singular verb, but hama kas by a plural one. The Persian translator of Hājī Bābā of Isfahān however uses a singular verb after hama kas.

In modern Persian it is not unusual for the same author to use the singular or the plural verb indifferently after hama kas.

(3) Instances of each or every being in English erroneously followed by a plural pronoun are:

"He is not tied down to relate every minute fact or circumstance, if they (it) be not absolutely necessary to the main story, etc." "Each of the girls went up into their separate rooms to rest and calm themselves" 1; (Mrs. Gaskell's Wives and Daughters (1867), Ch. 42, p. 419)

In modern Persian hājī yek az shahāda ra'atand tā rāhat shavand.

In modern Persian hājī yek az shahāda ra'atand tā rāhat shavand.

'Har kas (az īshān) inkār kardand, etc., etc., are used both in speaking and in writing. The Persians will hardly acknowledge that these concords are incorrect.

(4) "Every strong and every weak point of those who might probably be his rivals were laid down on the charts." "'Point' should follow 'strong' as well as 'weak,' but authorities differ as to the proper number of the verb. Crombie, in his Etymological Syntax of the English Language

1 Corrected: "Each of the girls went up into her separate room to rest and calm herself."
(5th Ed. 1843), p. 167, opines that, (1) 'Every officer and every soldier claims', is easier and more precise than, (2) 'Every officer and every soldier claim', though the latter 'is unquestionably more agreeable to analogy.' Professor Bain too says (English Grammar, p. 175):—"Plurality is certainly implied, but there is a disagreeable effect produced by joining 'every' with a plural verb, and we might take shelter under the elliptical usage, and say, "Every officer (claims), and every soldier claims". The dilemma might be solved by using 'all.'"

In Persian, the plural verb would be preferred for No. (1), as:—
har șāhib mansâb va sârbâz iddi’ār mi-kunand ki—but the singular verb for No. (2), as:—
har șāhib mansâb va har sârbâz iddi’ār mi kunad ki; in the latter case the verb is understood to the first subject.

(5) 'A difficulty arises in the English when both genders are implied in each, every, etc., and according to Professor Bain the plural may then be used. 'Where everybody [all] can ride as soon as they are born.' 'In Europe no one marries unless they have the certain means of supporting their children':—Madame Bonaparte, Life and Letters (1879), Ch. 8, p. 135. [Read, 'people do not marry'.]

As the pronouns in Persian have no distinction for gender, this error is practically absent. Thus the last example might be rendered:—
har kas bâyad kâr-i khud-ash râ bi-kunad.

The indefinite pronoun 'one,' is in Persian ʿadam, ʿinsân, etc., and this would naturally be followed by a singular pronoun and a singular verb.

(f) Like each and every, the distributive pronouns either and neither, should in English be followed by a singular verb.

In modern Persian, however, not only are these distributive pronouns followed by a plural verb but, by a confusion of thought, their adjuncts 5 (if the pronoun be the subject) affect the verb, 6 as:—
heym ʿik az ʿashâha laiqi ʿin kar nistid (should be nist) (m.c.) 'neither (or none) of you are [is] fit for this business'.

---
1 Note that har is not usually repeated. هر پیسر و دختر har pisar va dukhtar 'Each boy and each girl.'
2 Chun dar mulk-i—har kas mi-tavâand az vaqt-i tavâlud savâr bi-shavand:— better hama kas, or else the verb in the singular.
3 Note that in the Persian there are two negatives for one in English.
4 For each and every 'vide' (e).
5 'Error of Proximity' vide (a).
6 This error may in modern Persian be considered universal.
GOVERNMENT OF VERBS, PREPOSITIONS, AND ERRORS.

Concord of Adjectives, and of Pronoun with Noun.

(g) Some errors in the use of the demonstrative pronouns have been noticed [vide (c) (2). An English blunder is to make them plural before the singular nouns kind and sort, as: “I always delight in overthrowing those [that] kind of schemes and cheating a person of their [his] premeditated contempt.” (Miss Austen, Pride and Prejudice, Ch. X.)

In Persian این‌جا‌ور in jîr ‘this kind’ etc., is used before either a singular or a plural noun or verb, as: این‌جا‌ور کُم در ایران خیلیست in jîr ādam dar Īrān khaylīst ‘this sort of character is common in Persian’ and این‌جا‌ور آدم‌ها در ایران کَم‌هستند in jîr ādamāhā dar Īrān khaylī hastānd.

(h) With the exception of the feminine affix § of Arabic adjectives and participles, adjectives in Persian may be said to have no inflections. With the exception of the one or two points already referred to in § 43 (n) (s) and (t) and footnote to (t) (1), questions of the concord of adjectives are not likely to arise.

(i) The antecedent, in Persian, of a pronoun in the plural should not be a singular collective noun. In: وجوه پیدا نز بسپد به او گوئی ایشان در سیر راه شاگ (Tr. H. B., Chap. XXXIII), not only is īshān incorrect but the collocation is faulty. Omit īshān, and after zan insert dar sar-i rāh-ī Shāh.

§ 137. Government of Verbs, Prepositions (مفعولات الفعال), and Errors.

(a) Transitive verbs govern, in English, the objective, and in Persian the accusative case. The following English errors are taken from Hodgson:

‘He, who had always inspired in her a respect which almost overcame her affection, she now saw the object of open pleasantry—(Miss Austen, Pride and Prejudice, Ch. 61) [For ‘he’ read ‘him’].’

This error can hardly be repeated in Persian. For one thing, the pronoun ‘in her’ could not in Persian prose precede the pronoun ‘she,’ which is the subject of the principal clause. Ān kas-i ī hamīsha Muḥammad

1 Hīch ki, m.c. for hīch kas.

2 The case of a plural adjective being used as a plural noun [vide § 43 (m)] need not be considered.
(b) Conjunctions connect nouns and pronouns in the same case. Also nouns or pronouns in apposition must in English be in the same case. 

The following English errors are taken from Hodgson:—

(1) "'God will send no such fools as I [me] upon His errands:—Westward Ho!' Khudā hāch aḥmaq-i mish-i man-i rā bi-payghambarī intikhāb nami-kunad.\[4pt\]

(2) "'In this state Frank Churchill found her, she [her] trembling, they [them] loud and insolent.' Miss Austen, Emma, Ch. 39.' Fulān Ṣarā dar in hālat yāft-ṣarā larzan va ʾishān ʾar gusṭābkhā.\[4pt\]

(c) Prepositions in English govern the objective case, and nouns and pronouns in apposition to a noun or pronoun so governed must be in the same case. \[4pt\]

"God forbid that I should refuse a penny to a poor man—and he [him] my own son'\[4pt\]

Remark.—After "God forbid" and similar expressions, an affirmative verb is required in Persian, thus "God forbid that I should refuse, etc." is correct; but "God forbid that I should not give, etc." Hāshā (or Khudā nā-kunad) ki bi-faqīr-i pūl nā-diham.\[4pt\]

(e) One relative pronoun may do duty for more than one clause as, "Muhammad who was born and buried in Tabriz—" Muḥammad ki dar Tabrīz mutawallīd va madfūn shud.\[4pt\]

If however the relative pronoun is in different cases, it should be
repeated in English but not in Persian. An example of an error in English is—

"The upper part of the house of which I know nothing, and [which] I have never seen.—A Life for a Life (1859), Vol. II, p. 65."
(13) *Az nazār-i sāhī pīshkash rā guzarāndand* (class.) \( \text{"the gift was presented to the Shah."} \)

(14) *Az vāy dar guzasht* (class.) \( \text{"he passed by him"} \) (but in mod. Per. = \( \text{"he forgave him his fault,\" or \"he beat him in the race etc."} \))

\( \text{"Az ū guzasht (or radd shud) (mod.) \"he passed by him.\"} \)

(15) *Bar ū khandānd* (modern); \( \text{az ū khandānd (class.) : \"They laughed at him.\"} \)

\( \text{(mod.) also bar harf-i ū.} \)

(16) *ū az man bi-ū (or pūsh-i ū) shikāyat burd (or kard)* \( \text{or (class.) \"he made a complaint against me to him.\"} \)

(17) *Az ān sukhan hīch itīlāā na-yāfta am* \( \text{I know nothing about the matter.} \)

\( \text{= bar-ān sukhan muttaliā na-shuda am} \)
CHAPTER XX.


(a) The formal or conventional order of words in a simple sentence is, generally speaking, the same as in Latin, i.e. subject, object or complement, and verb, as: ٌٔ حَرَسْتُ "the beggar asked for something"; یَشْرُ "he started on a journey."

It is also a general principle that things to be thought of together should be placed in close conjunction. بَسْتُ "Jacob loved Joseph more than all his other sons."

Remark.—Even if the accusative is part of a compound verb it does not always immediately precede the actual verb, as: دَرَ اَنَّ يَذَكَّر اَنُكَّ "Khudā kardam" (or Khudā rā yād kardam ۱).

(b) The dative generally follows the accusative, unless the accusative forms part of a compound verb, as: بَزُ رَعْبَا "I gave him the female goshawk.

(c) Words and phrases denoting time, when they apply to the whole sentence, are usually placed first, as: شَيُّ شَعُبُ ڈِلْوَ "one night a Qazi read in a book that..."-resolution of the accusative, ۲

The dative follows the subject, but is placed before the accusative object, as: رَزْی مَرْدِی ڈِلْوَ "one day a certain man was sitting (seated) in a mosque when..."-resolution of the accusative, ۳

(d) When the complement to the verb is a complete sentence, it is put last, as: مَرْدِی ڈِلْوَ "the man enquired saying, 'Do you think me a fool?...'"-resolution of the accusative, ۴

(e) When the object is qualified by a relative sentence, the object may immediately precede the verb and the relative clause follow, as: یَا یَزْنیجا خَلاصی بَیْنَی "The Afghans say khwāst "orally, or with the hand."

1 Or ٌٔ خَلَاتِی ۵ دِرَةَ "the beliner of dried and fresh fruits, ghi, curds, etc.

2 Note plural noun after ڈِلْوَ. The singular could be used.
ORDER OF WORDS AND PHRASES.

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"I have heard of a king who made a signal for a captive to be put to death."

The collocation of relative sentences is fully illustrated by the examples in § 120 (g) Relative Pronouns, and § 130 Relative Clauses.

As the verb closes the clause, it may happen in a complex and intricate sentence that more than one verb is found at the end, vide § 130 (a) (3) and (b).

If however the verb is in the Imperative, it can correctly begin the clause, as:

Kunūn-at ki imkān-i guftār hast
Bi-gū ay barādar bi-lutf u khusūh
Ki jardā.........................(Sa’dī).

In m.c., a few verbs frequently precede their dative, as: ُرَفَتُمَلَّا رَفَتُمَلَّا
Khānā "he went home" : Rasīdim beth "we reached the village": Pūl Ra Dādam-āsh "I gave him the money": Pūl Ra Dādam bi-faqrī "I gave the money to the beggar": Brō baẓār "go to the bazar."

The position of the first portion of a verb; compound and potential, is illustrated by the following examples: Injā namā-tavān šubbat kard, or Injā šubbat namā-tavān kard "we (one) can’t talk together in this place."

The formal order of the sentence as described above is frequently altered or reversed. This departure from the normal order is called ‘Inversion.’ The object of Inversion is to place important words or phrases in the most prominent place in the sentence and thereby excite attention to them.

In grammar and rhetoric this figure is also known as Hyperbaton, and rarely as Trajection.

- A sentence that fails to excite attention is ill-constructed.

The following are a few examples of the object of Inversion:

(1) Substantive and Adjective. The qualifying adjective sometimes precedes its noun for the sake of emphasis, vide § 43 (b). Other instances of the

1 For brō bi-khānā.
2 For Brō bi-bāzār.
3 Inqilāb-i kalām. ‘Inversion is a branch of Ornament.’ A striking example in English is ‘Sunk are thy-towers in shapeless ruin all.’
displacement of the adjective, either for emphasis or for the sake of avoiding a strain on the attention, are:

"He is a man, wise, just and honourable"

1 "one of you who is braver (than the rest)—and manly and strong should climb on to this pillar and—"" بکی از شما اک ثلثیل. 

(yak-i az shumā ki āštāvar tar ast) va mardāna va zūrmāna bāyād ki bar īn sūtūn bi-ravād va rīsmān-i kashī bi-girād (Sa'dī).

For an instance of the displacement of an adjective or participle in Apposition vide end of § 139 (d).

(2) Predicate before subject.—The predicate is presented before the subject, when it is desired that the latter should at once be conceived in connection with the special aspect of the former, as:—"Blessed are the peace-makers" مبارکان مذكعدان صلّم کندگان. 3 "For wide is the gate and broad is the way that leadeth to destruction" زیرا که راه است که در و سبیع است آن در و vaši' ast ān rāḥ ki muhaddi bi-halākat ast. عالم احده است 'ālim Ahmad ast, and—بمات ān ast ki—: this construction is called حصر 'restricting,' i.e. "wise is Ahmad and Ahmad alone.'

(3) Copula or Auxiliary verb, and subject; or, verb and subject.—The copula or auxiliary verb, and the subject, may often in English be advantageously inverted, e.g. in questions; "Are you well?" "Is your father at home?"

Inversion is not employed in Persian to signify interrogation.

"Eyes was I to the blind" چشم بودم برای کوران chashm būdām barā-yi kūrān: "feet was I to the lame" va pā būdām barā-yi langān.

Tariqa-yi kharj-i īn naqd rā man mū-dānam, طریقة خرج این نقد را من میدانم (H. B., Chap. V) "the proper way to spend this money I know."

(4) Object and Subject of verb.—Prominence in English is given to the object by inverting it and placing it first, as: "Silver and gold have I none." In Persian, the object naturally precedes the verb: inversion therefore requires that it should follow, as: ندارم سیم وزر na dāram sīm u zar.

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1 Ordinarily ā mard-i 'ādil-i 'āqil va sūlīh-īst, or mard-i 'ādil va 'āqil va sūlīh-īst; or the of unity could be added to mard.

2 Note that yak-i az shumā is correctly followed by the verb in the 3rd pers. sing.: even in modern Persian the usual error would not be made with the verb so close to yak-i.

3 Better خوشبا بحال صلح کندگان khushā bi-hāl-i sūl kūnandagān.
In conditional, concessional, and temporal sentences, the object or subject may, for emphasis, precede the conjunction, as: "the eye and knucklebones of a wolf, attached to a boy's person, give him courage"; "when the doctor departed". 

(5) Subordinate before Principal Proposition.—When a sentence consists of two Propositions, a principal one and a subordinate, greater force is obtained if the subordinate precedes the principal, as: "If you stay I'll go' agar tu bi-māni man mī-ravam. "

Remark.—When the inversion is so violent as to confuse the sense (as sometimes in poetry) it is called Synchysis.

(j) Never crowd many circumstances together. 'When in a complex sentence the qualifications of the subject or the modifications of the predicate are numerous, the most judicious course is to distribute them, placing part before and part after the subject or predicate.' Example: "At one blow was his head severed from his body" bi-yak zarb sar-ash az tan judā shud. Here of the two modifications, 'at one blow' and 'from his body', one is placed before and one after the predicate.

(k) 'A circumstance ought never to be placed between two capital members; since, by such a proposition, it is doubtful to which it belongs. By placing it between parts of the member to which it belongs, ambiguity is avoided, and the capital members are kept distinct.

'By the articles subsisting between us, on the day of marriage, you agree to pay down the sum of eight thousand pounds.'
"Better thus:—'By the articles subsisting between us, you agree to pay down on the day of marriage, the sum of eighty thousand pounds.'"

For example vide (n) (1).

The following sentence from Ḥāfīz Bābā is not clear at first sight:—

(l) "When different things have an obvious relation to each other with respect to the order of time, place, cause and effect, or the like, a corresponding order should be observed in assigning them their position in the sentence. Better زنده va sälim "alive and well", than زنده va sälim زنده "well and alive." Vide also (n) (5).

1 And also 'Suspense.'
2 More forcible than "I'll go if you stay" man mī-ravam agar tu bi-māni.
3 Vide Herbert Spencer on 'Style.'
4 A semi-colon is required after ائ na to make the sense clear.
(m) The following Persian examples of collocation will repay study:

(1) padishah gulf man-am sulfern-i in mulk, 'the king said, 'It is I who am the king of this realm.'"

(2) na-gah darvish-i dar amad ba dalq-i va amban-i va 'asht-i, 'suddenly a darvish entered with his habit, and leather bag, and staff.'

(3) sagh-yi gandum did az gadd-i adam buland-tar, 'he saw stalks of wheat, taller were they than a man's stature.'

(4) khud-i shahr tijaratgah-i buzurg-i ast (mod.) 'the same city is a large commercial place.'

(5) birhada shuda ast ki shakhs-i ra ki bisyar sud ayad kam mir ham-bi-u ziyiran mi-rasad.

(6) sade deneh zamini perzian shat bar az zamini rahi valetin." Ordinarily, there was a large building there, which certainly would have fallen.'

(7) dar vaqt-i khrudsati dar jari ki khana-am bud dar anjia chand khana-yi zamibl-sazan bud, 'there were several houses of basket weavers near the home of my youth.'

(8) az dar dilm gulastek ke az darfighekh shahidabab ra gogardan khana banal zade em goz emem. Ordinarily, there was a Radj in the house, perhaps, they would not break when weaving the baskets.'

(chun bi-afidab mi bar amadam) (Afghan) (m.c. bar mi-amadam) 'when I went out in the sun (sunshine).'

1 Or chun bi-shiddat larzid.

2 Note repetition of noun of place after relative clause: dar jari' ki and dar anjia. Also chand khana-yi zambil-saz (sing.)—

3 Note repetition of substantive after relative clause. Also that the plural verb na-shikanand is used after the neuter pl. shakhha to avoid the possibility of the word darakht being mistaken for the subject.

4 Bar-i afidab rastan, or pish-i afidab rastan, mod. 'to go out in the sun.'
(Sa'di) "a certain king was afflicted with a horrible disease."

"he said with regard to So-and-so—it's a long time since you saw him."

"not every one who has a pleasing exterior, has a pleasing disposition."

"the neck of that barber he cut in two."

"even if a person’s health be perfect, one cannot hope for everlasting life for him on that account."

"I who had never voyaged in a ship before, my stomach felt sick."

"I never like this kind of travelling."

1 More common 

2 Note fulân rā object of na-dīdī.

3 More usual order. Also 

4 More forcible than 

5 More forcible than 

6 More forcible than 

7 Note that there is no verb for banda; the subject to nami-āyad is
ORDER OF WORDS—EXAMPLES OF ERRORS.

(20) agar tambal na-būdū ¹  ham yak gusfand gir-ash mī-āmad (m.o.) ‘had he not been lazy, he too would have got hold of a sheep.’

(21) man ki rūz-i avval gufta būdam ki bār-i  digar nām-i jahāz ham na-khwāham burd īn sukhan ² rā dūṣt-i man bi-yād āvarda guft ki—‘I who had formerly said that I would never even mention the word ‘ship’—my friend recollected what I had said, and said to me.’

(22) Hālim-i Tāhir ³ ki biyābān-nishān būd agar dar shahr būdī az jūsh-i gādāyān bi-charā gāshrī (Gul., Chap. VII, St. 19).

(23) va dar zamra-yi sāhib-jamālān mutajallī na-shavad magar āngāh ī mutahallī gardad bi-zīvar-i gabūl-amīr-i kābir-i ‘ālim-i ‘ādil-i muqīyad-i muṣafār-i, etc. etc. (Gul., Muqaddama; Zikr-i, Amīr-i Kābir-i, etc., 3rd line).

(24) Vide example in § 129 (b), Remark and footnote.

(25) ammā mānand-i radd-i mağālim, nīma-yi biryān-i pishkashī rā, kamar bastam ki bi-‘Uṣmān Āghā firistam (Tr. H. B., Chap. IV) ‘but I determined to send to ‘Uṣmān Āghā as a reparation, half the roast (sheep’s head) that had been bestowed on me’; note position of kāmar bastam ki.

(26) ṭabīb hamān khūb ast ki—; or ṭabīb ēmī ḥamān khūb ast, kē ṭabīb ēmī shakhs ast ki ‘he is rightly a physician who’—.

(27) faqīr amīn d-Dawla; the Moor seizing a bolster, full of rage and jealousy smothers her.” Corrected, ‘The Moor, full of rage and jealousy, seizing a bolster, smothers her.’

1 Note that there is no verb for ū: ‘vide’ note 7, p. 609.
2 Note how the sentence breaks off in the middle, a second clause being introduced by a new subject.
3 ⁵tāhir is the relative adjective from ⁶ṭāyī’u-nil.
ORDER OF WORDS—EXAMPLES OF ERRORS.

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ماگری بی پر از گذش و خشک بود ستکانی بدون زنث.

گذش از فیژ را خشک میکند.

ماگری بی پر از گذش و خشک میکند.

1 Simple and more natural مغز بی پر از گذش و خشک میکند.

2 Obscurity is not necessarily a fault in Persian. However, in modern Persian, the simpler collocation as in the corrected English example would be preferred—همه امور مملکت را خشک تیز:—

3 امور مملکت را خشک تیز:—

4 امور مملکت را خشک تیز:—
Amã مشتریان پایدار و اقتصادی چرب و شریان در دریش انگوریان پادشاهی بودند که (8) همه سعدت پادشاه را به نیروی سحر بخش منحصر می‌گوسند ammā, mushtariyān-i pāydar va lugmahā-yi charb u shirin-i darbish, andaruniyān-i pādshāhī būdanf ki hama mahabbat-i pādshāh rā bi-nūrū-yi sihr bi-khud munhasir mī-khwāstānd (Tr. H. B., Chap. 11) "but the ladies of the king’s seraglio were his principal customers. Their most urgent demand was some powerful charm to insure the attention of the king'. (put bi-nūrū-yi sihr after hama)

و گر نه می‌نماید اگر بزرگی هم از گور در آید کاری از او بر نمی‌آید (9) vulgar na man na agar Bu ‘Alī ham az ġur dar āyad, kār-i az ū bar namī-āyad (Tr. H. B., Chap. 11) "otherwise not alone I, why Avicenna himself could do nothing, were we to rise from the dead!": [to make the sense clear insert, in the Persian, a comma after each na: also agar should follow the subject of the conditional clause, i.e. be placed after ham].

من ترسان و لزوان که میزان ارسال سلطان پیامب و استخوان منانئ شیخ را از میان برایند man tarsān u lārzān ki mabādā Arslān Sultān biyāyad va ustukhwâni munāzī fih rā az miyān bi-rubāyad Khudâ pidarash rā bi-yāmnrzad, munajjim nīz bi-mīyān ufād (Tr. H. B., Chap. IV) "I all the while in terror lest Arslan Sultan should arrive and bear off the bone of contention. God bless his father, the astrologer too interfered." As his refers to astrologer following it, and as there are no stops in the original, the phrase God bless his father, might, and does at first appear to, refer to Sultan Arslan; but place munajjim before Khudâ and the ambiguity disappears.


Remark I.—The order of sentences is no less important than the order of words in a sentence.

1 biryān k. to roast or fry; girmiz k. to fry in oil or butter; birişta k. "to parch"; also to bake ‘bread in the Persian fashion; kabāb k. "to broil"; (to ‘pop’ Indian corn is either birişta k. or kabāb k.; bu dādan "to fry coffee berries, gram, melon seeds, nuts)."
2 Example of ایضام قبل الذکر a construction admissible in poetry only.
3 Or with the ی of unity shaykh-i am.
When the sense of a sentence is a logical sequence of the sense of its preceding sentence, then are the two sentences in a proper order and the sense of each sentence should be carried a step further by the sentence following.

When a sentence refers less to the sentence immediately preceding it than to some earlier sentence, it is not in its proper place.

Remark II.—Sentences closely related to each other form, in English, a paragraph, and each paragraph should start a new departure.

In Persian there are no paragraphs, but a chapter (bāb) is sometimes, in MSS., divided into sections (faṣl), each faṣl having this word in red ink at its commencement.

Sometimes the first word of a sentence has a red ink line over it. Sometimes a full stop is shown in red ink by four dots, thus ꞏ, two of the centres being usually joined. Such aids, however, are rare.

In modern Persian, a short dash is often made to represent a comma, while a full stop is indicated by the plus +, or the multiplication sign × called in Persian chaprāst. Proper names have a red line over them like the first word in a sentence.

Remark III.—In a comprehensive composition, paragraphs related to each other, together form a chapter, and each chapter has usually an express heading of its own, stating the matter in it.

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1 باب bāb or sometimes گفتار guftār.
CHAPTER XXI.

§ 139. Apposition.

(a) "Apposition is the relation to a noun or pronoun, of another noun, or in some cases of an adjective, or a clause, added by way of explanation or characterisation."

It is a rule that a noun or pronoun, etc., placed in apposition must be in the same case

1 as the noun or pronoun to which it is apposed.

Arab grammarians enumerate descriptions of what may be called apposition. For practical purposes there is but one apposition.

A substantive or adjective in apposition is called "the follower or appositive"; it follows the noun to which it refers, which is called "that which is followed."

Badal-i ba'z, بدل بعضى, a form of the 'Apposition of Substitution', corrects a statement respecting the whole of a thing, and states that a portion only was meant, as in 'I eat the loaf, the half of it.' This apposition is rare in Persian. Ex: I eat the fish—half of it.'

Badal-i ishtimāl, بدل اشتعمال, is the substitution of a word or phrase to correct a statement and to state that it is not the person himself or the thing itself, but something connected with him or it. The first example above is a better example of بدل اشتعمال badal-i ishtimāl than of بدل بعضى badal-i ba'z. This بدل is very rare in Persian.

Badal-i ghalat, بدل غلط, is the substitution of a word or phrase to correct a lapsus lingua as "I rode the horse—the she-camel!" Savār-i əsp shudamna; shutur سوار اسپ شدم نه شتر. This بدل is rare in Persian. Possibly the following is an example: بكی روستائی سقات شدن چرخه: villagers are considered dolts, خر khar, and the term سقات šudan "to die" is applied to animals, not to human beings. Another explanation of the construction is that بدل bud is understood after روستائی rūstāt-i.

It will be seen that the distinction between these three last descriptions of بدل is fine.

The simple term بدل badal could with advantage be applied to all these descriptions of بدل badal and also to ʻatt-i bayān for which vide (b) (4), Remarks I and II.

1 It must be recollected that the accusative has two forms, one with ٰ and one without.

2 Viz. ʻatt - қتب ʻatt-يابان - یاب - تذکر.
There is a sixth form of apposition in Persian, called "the meaningless appositive,"¹ as:  

الطبی پرطی lūtī ḫūtī "lutis and such like low fellows."  

Vide also §140 (a).

(b) Examples:

(1) Pronoun and Adjective.

من از نشنال یک کبابین امیدوار سودایی خام—man az nishāna-yi lut-i kad-bānū ummūdwar² saudāhā-yi khām mī-pukhtam—(Tr. Haji Baba) "the mark of favour which I had just received had set my imagination to work, and—", (lit. "I, hopeful from the mark of favour of the chief wife,—") ; man and ummūdwar in apposition: دیدر ورطحی هنگام و پست و بلندپایی سهم آمیز بچشم صلمند من آبی ناشی در نابی وحشت و دهدشت می نمود (Tr. H. B., Chap. V) "the danger of the precipices and the steep ascents were something quite appalling to a young traveller like me—"; (note that there is no izāfat after man, though grammatically one might be expected).

(2) Noun and Adjectives, or Phrase:

دریوش سروپا برده، darvīsh, sar u ṣār darvīsh-i sar u pā ba(ra)na (Sa'di) "a dervish, bare headed and footed, but darvīsh-i sar u pā ba(ra)na "a bare-headed and bare-footed dervish" فریشا شال: فریشا شال:  

behest حکمت دیگر کرده نزدیک مرستند farrāshāhā, shāh bi-dast, harakat-i digar karda nazāk-lar mī-rasand (Vazīr-i Lankarān) "the farrashes, shawl in hand, make another movement and draw nearer" بانو آسیف نو ملک *فریشا نا* کشیب: banu āstīn bar zada bar rūy-i khirsak, na-shikīb chashm bi-rāh-i man  

بیکلمه نمی نشست بود bānū āstīn bar zada bar rūy-i khirsak, na-shikīb chashm bi-rāh-i man  

where I found the Banou seated on a carpet on the ground, waiting for me with great impatience." Here the adjective chashm chashm men na-shikīb and the phrase the nominative Bānū.

Adjectives and phrases in apposition may follow the verb, as:—

یکی از گان مرد بن پنجه بهار دار در تیزی نگاه سروخ رخسا ریش زرگرجم  قسط در پا و کلیده کشیدی در پیشباه یکی در خانه yak-i az ānān mard-i būd pañjāḥ-sāla, bārīk-qadd, iz-nigāh, surkh-rukhsar, ambūb-rīsh, zir-jāmā-yi qaṣab dar pā, va kulīja-yi Kashmīri dar bar, shabīh bi-ahl-i dar-i khāna (Tr. H. B., Chap. VI)

¹ So common in Urdu.
² In Arabic ummūdwar here would not be considered apposition: it would be hāl.
³ دریوش سروپا برهنه، darvīsh-i rū ādām sar u pā ba(ra)ha may be considered a compound adjective. If in the accusative, "I saw a certain dervish with bare head and feet" دریوش رای دیوان شریف، darvīsh-i rū ādām sar u pā ba(ra)ha; or, "I saw a bareheaded and barefooted dervish" دریوش سروپا برهنه، darvīsh-i sar u pā ba(ra)ha-i rū ādām.
⁴ بچشم بالادن، āstīn bar zada "having rolled up her sleeve."
⁵ خرسک, khirsak, a coarse, rough, and badly woven rug or carpet. The word is often applied as an adjective by carpet weavers to express bad work.
⁶ Būda understood.
“one of them was a man of fifty years, short, quick-sighted, rosy-cheeked, thickly-bearded, fine muslin under-drawers on his legs, and a Kashmir overcoat on his body.”

(3) Two Indefinite Nouns in Accusative.—

شخص ذَهِنَ گوگُند بتوسط نُزُوری نافار فرضت

shakhs-ī dah tā gūsand bi-tavassūt-i navkar-ī taʿārif fīristād (m.c.)

“a person once sent by means of his servant ten head of sheep as a present (to some one).”

(4) Two Nouns in Nominative.—

پیسر محمد میگود pisara Muḥammadī mi-guyad ki—‘the boy Muhammad says—’Zayd barādar-i shumā āmad ‘Zaid your brother come,” but better Zayd barādar-i shumā Zayd āmad, [or Zayd-i barādar-at āmad (vulg.) m.c. and incorrect] ‘your brother Zaid came.’ These are examples of بدل badal, or بدل گل badal-i kull.

Remark I.—‘Explanatory Apposition” defines more particularly something that has gone before. It is also a form of بدل or the “Apposition of Substitution.” Ex.—عرف پیان، is استاد، as the تَالَخ is a better known person; but زید برداسها، is بدل. There is, however, really no difference between the two.

Remark II.—A poet’s name and his خالص takhallus, ‘nom de plume’, should grammatically speaking be in apposition: however, in Persia, but not in India, they are joined by an izāfat. In Persia, but not in India, a person’s name and his trade also are joined by an izāfat.

(5) Nouns in Vocative.

وجون میری میگفت ای پسر ایشام va chūn mi-raft mī-gūft ay pisar-am Abshālūm, ay pisar-am pisar-am Abshālūm! Kāshki bi-jā-yi tu mī-murdam ay Abshālūm pisar-i man 6 “and as he went thus he said, ‘Oh, my son Absalom, my son, my son Absalom! Would to God I had died for thee, O Absalom, my son, my son!’”4.

(6) Noun or Pronoun understood.

خواہید گفت زن هدایت خان براوی است khwāḥīd guft zan-i Hidayat Khān barāy-i Shu’lā Khānum sawgāt 7 fīristāda ast (Vazir-i Lankaran) ‘You’ll say will you that ‘The wife of Hidayat Khan has sent it (or the jacket) as a present?”

(c) Corroborative Apposition takes place, either in the words,

1 taʿārif could be considered حاْل kat, or سمعت ل maʃ'ūl lah.
2 In Muḥammad-i pisara, pisara is izāfat; but in pisara Muḥammad, ‘Muhammad’ is afz-i bayān or badal.
3 Also ay Abshālūm-i pisar-i man. This izāfat is m.c. and incorrect.
4 An example of badal or afz-i bayān.
5 Sawgāt is hāl or maʃ'ūl lah, and ān rā understood, is maʃ'ūlubī or ‘object.’
6 Ān rā or nīm tana rā understood.
Examples of "ta' kidn-i lafiżi" are:

1. Muhammad pish-i man āmad Muhammad "Muhammad, Muhammad, came to me": tu zadī tu "thou struckest, thou";
2. Muhammad rā didam Muhammad rā "I saw Muhammad, Muhammad" man az bar-i tu guzashtam az bar-i tu "I passed by thee, thee" or man az bar-i tu az bar-i tu guzashtam: tu tu āmadī, or better tu āmadī tu, "thou camest, thou."

"You have such a store that you must give alms of beauty, and you know not to whom to give. I, I have claim on it, oh, Prince of Beauties."

Balay balay āmadam "all right, I'm with you."

(2) In the species of apposition called تاکید معنوي the "Corroboration or Strengthening in Meaning," the appositive is any word that strengthens the idea of the self or of the totality of the تاکید معنوي ta' kidn-i ma'navī are: "Zaid, he himself came" Zayd khud āmad: "the people came all of them" mardum āmadand, "I met the army all together" fawj rā didam hama rā bāham: "the two parties agreed—both of them" طرفین راضی شدند هر در طرف tarafayn rāzi shudand har du taraf. Vide also (f).

(3) In du man rūghan biyār "bring two maunds of ghi," man and rūghan, though in apposition, are not so considered by native grammarians: du man is called mumayyaz "specified," and rūghan is called tamyiz "specificative," or else, mumayyiz 'the specifier.' Vide also (k).

Remark.—چهار پنج "four or five" is an example of تاکید معنوي Ta' kidn-i ma'navī, or in the sense تاکید معنوي ta' kidn-i lafiżi, or in the sense تاکید معنوي ta' kidn-i ma'navī.

Corroborative Apposition (تکید)، which takes place in the words. For Corroborative Apposition in sense vide (2) and (f).

Also Zayd bi-nafsi khud, or Zayd bi-nafshih "Zaid himself": fulāni hā or fulān hā, binafsihim or khud-i shām Fulānīha (Fulānī) binafsihim خون شا (or)
The following are further examples of *ta'kid-i lafzi* Mar mar! mār! mār! 'snake! snake!'; or Marāst mārst mār ast! mār ast!.

فار این مثل چه شد سه شد آه فلانی چه شد

شعله مشق در تنم همسیار شوربه کاغذ است حلقة حلقة خم بدم حلقة حلقة خم بدم

مدعی از جیش گریبان دلم فائق دمیش * قطره قطره رنده رنده موج طوفان میشود

زنبور از قرون بد زهار

(d) When a definite noun in the accusative has an adjective, participle, or phrase in apposition to it, the noun requires the affix *rā*. (The affix 'rā can, however, be added at the end of the entire phrase without much alteration in meaning).

If the noun is indefinite, the 'rā is not usually required to mark the noun, vide (b) (3).

Examples: -

"I saw a tyrant asleep," but "I saw a sleeping tyrant": 'Ali (raziya-'llah' anh) 'rā bikhwāb didam 'I saw 'Ali (may Allah be pleased with him) in a dream.' It is incorrect to place 'rā after 'Ali, though often so placed. "I had a servant, a fool" nawkar-ī dāshtam ʻahmaq; but better nawkar-ī ʻahmaq dāshtam, or 'rā

A similar construction is admissible for the dative, as: -

sometimes the adjective or past participle is separated from its noun by a verb, as: -

Vide also § 118 (c) (9) and (d) (4) and (5).

1. Khūṣta is hāl.
2. Sīfat.
3. *Jumla-yi sīfat*. If 'rā were to follow immediately after 'Ali, the clause would be parenthetical, *jumla-yi mutāriza*. The Shias say 'Ali 'alayh 's-salām.
(e) Words connected by certain particles are also considered by Arab grammarians to be in apposition. This is عطف or 'Simple Apposition,'^1 or عطف بحروف 'Apposition by means of a Conjunction.' Examples:—

1. Zayd va 'Amr(ā) "Zaid and Amr."^2

(1) Zayd va 'Amr(ā) "Zaid and Amr."^2

(2) hatta 'even to.' Zayd va 'Amr(ā) "Zaid and Amr."^2

(3) Zayd va 'Amr(ā) "Zaid and Amr."^2

(4) Zayd va 'Amr(ā) "Zaid and Amr."^2

(5) Zayd va 'Amr(ā) "Zaid and Amr."^2

(6) Zayd va 'Amr(ā) "Zaid and Amr."^2

(7) khayr "no."—khayr khayr rā.

(8) Zayd va 'Amr(ā) "Zaid and Amr."^2

As distinguished from عطف بيان. This 'atf is called عطف نقش.  
'Amr spelt عمرو to distinguish it from 'Umar عمر, called عمرو حطالب.

Better omit ham and niz here.

This is 'atf-i nasaq.

Or مقصود داشت magqūd dāsht. In مقصود اش م رثوما magqūd-ash man va tu budim (mod. Pers.), the verb should of course be bud; however most Persians say budim in this and like cases.

In Arabic, words connected by particles or nouns of exception are not in apposition: these come under special rules.
is definite and because without this affix, *sarv* might at first be taken for a
nominate qualified by the relative *ki*. (9)

\[\text{man hama rā fīristādām magar yah-i rā}^1: \]
\[\text{‘I sent all but one’. Compare with No. (4).} \]

\[\text{ghayr az Zayd kas-i rā}^2 \text{ na-dīdam. ‘I saw no one but Zaid.’} \]

(f) Apposition in Persian occasionally supersedes the genitive in
English, as: *shakhš-i, Ibrāhīm nām ‘a person of the name of
(or named) Ibrāhīm’;* *shakhš-i Muhammad nām ‘the
person called Muḥammad.’*

(g) On the other hand, in some cases where the English idiom requires
apposition, the Persian idiom requires the *izāfāt*, as:
\[\text{fīristādām} \text{ daryā ‘the word sea’; rūd-i Nil ‘the river Nile’; darakht-i
chīnār ‘the plane tree’; gūl-i ʿaslās ‘the petunia’; mazhab-i Islam ‘the
religion Islam’ (or of Islam);* *mīrū ṭarīqā-yi kharbūza ‘the
metal iron’; tu-yi ghulām ‘thou the slave’; ‘Oh Abraham, the
Friend of God’* ay Ibrāhīm-i Khalīlī ʿullāh 
\[\text{m.c.,} \text{ ‘Oh, Zayd, the slave’; ay Zayd-i ghulām ‘I am the slayer of the
man, Zaid’; ay Zayd-i nam man-am:} \text{ ‘I am the beater of the
slave Zaid’} \text{ manganese-yi Zayd-i ghulām.}^6 \]

If the Arabic interjection *yā* be used, it is better to employ the correct
Arabic construction, as: *yā Ibrāhīm-nām Khalīlī ʿullāh*, but such
a construction is of course not colloquial.

Remark.—It will be seen that in m.c., an *izāfāt* is often incorrectly
inserted; thus *ay ghulām-i pisār-i man* (m.c.), ‘oh slave of
my son’, or *ay ghulām! pisār-i man*, might be said
by a slave to his son: *ay Muḥammad pisār-am* ‘O Muḥammad
my son’ is correct, but *ay Muḥammad-i pisār-am* though used in m.c. in the foregoing sense, might and should
mean ‘Oh Muḥammad belonging to my son’. In *Muḥammad-

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1 Jumla-yi istiqlānī.
2 In speaking, this rā might be omitted.
3 *man-i banda* is sometimes used in m.c., but *man banda* sounds
   better; while *man-i bīchāra* is better than *man bīchāra*. The Afghans say, *man-i banda.*
4 ‘Afī i bayān.
5 ‘Afī i bayān and bādal.
6 Badal.
Mad-i ghulām "Muhammad the slave", or in Muḥammad-i ghulām-i man "Muhammad my slave", the word or words following Muḥammad are considered sīfat; but in Muḥammad ghulām-i man, the words ghulām-i man are badal or 'apposition of substitution.'

(h) Qualifying words used with numerals or signifying quantity [vide (c) (3) and § 47 (g)] are usually in Persian placed in apposition, as:—

\[ \text{yak gaz u nim} \text{āb} \text{ "one and a half yards' depth of water";} \]

\[ \text{yak musht jaw} \text{ "a handful of barley";} \]

\[ \text{dah man jaw} \text{ "ten maunds of barley";} \]

\[ \text{in farū-māya hazār man sang bar mī-dārad (Sa'di) "this common fellow can lift a thousand maunds in weight";} \]

\[ \text{chahār panj āngush tārēhā "four or five finger's breadth of cloth."} \]

Remark.—The words mablagh "sum" and mowāzī "equal to (parallel), to the amount of," etc., are followed by the izāfat, as:—

\[ \text{mablagh-i duvāst tumān} \text{ "the sum of two hundred tumans";} \]

\[ \text{mowāzī-yi panj jild kitāb "five volumes";} \]

\[ \text{mowāzī-yi dah nafar shutur "ten camels";} \]

\[ \text{mīgdār-i dah man gandum "wheat to the quantity of ten maunds."} \]

(i) The pronouns when in apposition to a noun or to an adjective, seem either to take or omit the izāfat. Modern Persians prefer the izāfat with the singular but not with the plural personal pronouns. According to Platts, man and mā may either be in apposition (without an izāfat) to an adjective, or connected to an adjective by an izāfat; but the other separate pronouns cannot be joined by an izāfat to a qualifying adjective. From the following examples, however, this does not appear to be correct:—

\[ \text{man-i banda (m.c.) "I the slave," but man banda (m.c.) "I, that is to say, the slave";} \]

Persians prefer the latter, Afghans the former. 

\[ \text{man-i Muḥammad} \text{ and man-i ḥakīm \text{ are in m.c. preferred to}\} \]

\[ \text{man Muḥammad, and man-ḥakīm.} \]

\[ \text{man-i bichāra "I the helpless creature" or in bichāra man, are preferred to man bichāra.} \]

\[ \text{tu ghulām or tu-yi ghulām "thou the slave" (also} \]

1 *yak u nim gaz āb* (Afghan).
2 For things that can be counted only.
3 Also, bichāra ānhā, but rarely ānhā-yi bichāra; for the latter ān bichāragūn is used.
4 Better *man ki Muḥammad an, or man ki ḥakīm-an, etc.*
REPETITION OF A WORD OR PHRASE.

The īṣāfat does not appear to be used after ā or šīr- Khudā is correct. ā-ḍa- ni faqīr does not appear to be used, though grammatically correct.

With the plural, the adjectives are either coupled to their pronouns by an īṣāfat as ordinary adjectives, or else placed in apposition without the īṣāfat but in the plural, thus: mā- ni nādān, or mā nādānān; bīchāra bīchāra, or bi- ḍhārā ḍhārā (or bi- ḍhārā ḍhārā) mā bandāgān-i Khudā “we the slaves of God,” or mā and bīchāra bīchāra, (apposition), or bīchāra shumā bīchāra, (also bīchāra shumā bīchāra). mā and

§ 140. Repetition of a Word or Phrase; Jingling Sounds; Alliteration.

(a) The Persians are extremely fond of alliterative and jingling sounds. Words of the hurry-scurry type abound. Sometimes the second word is a synonym; sometimes it is a real word used merely for sound and not for sense; and sometimes it is a meaningless word used for the sake of rhyme.

In Khudā u Khurram “pleased and cheerful” each adjective has a meaning by itself and the combination is more expressive than the single adjective. Similarly with the nouns bi shakū u shubha; bīshakū u shubhā. In tar u īṣāgī ‘freshness,’ the second word is understood after tar which is an instance: this is an instance of the Persian dislike to the repetition of the same sound; but tarī u īṣāgī is also correct. In gāl u qīdal, a vulgarism for qīdal u gāl “chattering, wrangling,” the second word is meaningless. In jang u jadāl “he was robbed of everything,” the word lūch (properly “squint-eyed”) is vulgar for lūch “naked”.

1 Better Au kā shir Mudāst. u kā shir-Khudā ‘st.
2 The īṣāfat cannot be used when the predicate is in the plural.
3 Murādīf, synonymous.
4 From Arabic qīl ‘it was said’ and qāl ‘he said.’ In Arabic qāl wāqīl
In Persian, bachcha macha (or bachcha macha, m.c.) the second word is meaningless, but it gives a plural idea. It should be remarked that the form of this meaningless word in Persia, as in India, fixed by usage: to say bachcha tachcha, or bachcha wachcha would raise a laugh.

Remark I.—In Persia, in words of the type bachcha macha description, the second word generally begins with mim unless the first word begins with mim: in this case the second word usually commences with p or b, as māst u pāst “curds” mīz u bīz “table, etc.”

This is called the meaningless appositive, vide § 139 (a).

As a rule, the shorter of the two words comes first, but āmad u shud; āmād u burd, “transporting,” and possibly one or two more are exceptions.

Remark II.—The use of a second meaningless word to rhyme with the first is especially common in Kirman. A new governor, struck with the peculiarity, asked the Kalāntar its reason and received the reply, mārdum dānā hambhunīn namī-guyand lāfī pūṭī-hā mī-guyand.

(b) The same number repeated has: (1) sometimes a distributive sense, as: bi-har kas yak yak chūb dād “he gave them a stick apiece”; (2) sometimes a continuative sense, as: bārān nam nam mī-āyad “it keeps on drizzling”; (3) sometimes an intensive sense, as: man bāyād fi크-i hāzār hāzār nafar rā dāshtā bāsham (Vazir-i Lankarān) “I must take thought for thousands of people—”;

پرندگان: "must take thought for thousands of people—"

uzūr zār gwāst: "must take thought for thousands of people—"

زور زاد "very quickly";

in Persian, the birds rose in whole flocks: to weep very bitterly; aندک انگک خیلی شود و قطرة سیلی گردید.

1 Compare “chick or child.” In some districts in India this jingling of words is carried to excess: pānī tāṇī, rastā masta (or wasta), etc. vide Hindustani Manual, Lesson 48.

2 Examples of dual phrases in English are ‘wear and tear’; ‘might and main’; ‘tooth and nail’; ‘sum and substance.’ In ‘use and wont’; ‘act and deed’; ‘acknowledge and confess,’ Norman and Saxon are linked together.

3 Note rā here to mark the accusative after a cardinal number; it does not make the noun definite. The rā could be omitted. Perhaps the meaning is, “as many as a thousand.”

4 Or omit shuda. hasnīw fūz āmādand. Jūq colloquial for jawī.
andak andak khayli shavad va qatra qatra sayl-i gardad (Sa’dî) “many mickles make a muckle, many drops a flood”:

Andak andak biham shavad bisyär,
Dâna dâna ast ghalla dar ambâr—(Sa’dî).

Remark.—Note the idiom jabi bi-dih yâ shir-i shir (m.c.) “give either all water, or all milk 1)” (used literally): jabi 1) xâk xâk biha 2) ya shir shir 3) khâk-i khâk bi-dih yâ gandum-i gandum (m.c.) “give all earth or all wheat.”

(c) Sometimes an Arabic singular is followed by its broken plural to signify excess, as:—footer faqir fuqara 4) “beggars and such like” 5) va‘îr vuzara “ministers, etc.” 6) ghâni aghiyî “the rich and the well-off”.

Uneducated people are specially fond of this kind of phrase, under the impression that they are using different words.

(d) Sometimes the repetition consists of two different measures from the same root, as: 7) tibb u ti‘bâbat “the medical art” 8) bi-sidq u sadâqat mashhûr ast. Here either word alone would be sufficient for the sense.

(e) In a few cases, a Persian plural precedes a Persian singular, as: 9) sâlah-yi sâl “long years, many years”: 10) qarnhâ-yi qarn “long ages.” But mahâ-yi mâh and haftahâ-yi hafta are not used.

(f) Professional story-tellers frequently repeat a word several times to indicate continuation, as:—footer kam kam, kam kam, bihtar mi-shavad (Prof. S. T.) “by little and little and little he improves”: 11) Rânt 12) bi-shahr-râ rasid ki (Prof. S. T.) “he travelled on and on till he reached a city where—”

(g) The repetition of the same word or phrase is also used for emphasis, vide Corroborative Apposition § 139 (c): the example, there, “Thou struckest

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1 Compare the Hindustani idiom dâdh kâ dâdh yâ pânî kâ pânî “all milk or all water”, i.e. one thing or the other.
2 Vulgarly, footer faqir fuqara is used for one beggar.
3 But footer faqir fuqara; and mast-i mastân are intensive adjectives.
4 Either two, or four, kam can be used, but not three.
5 Or four raft.
me, thou,” could also be expressed by ْتَرَ مَرَّ زَدَى نَوَرَ مَرَّ زَدَى tu marā zadi tu marā zadi.

Balay balay ‘yes, yes’ and āray balay ‘yes certainly.’

The following expressions give the idea of excess—

شَشُ غَزْ در شَشُ غَزْ shash gaz dar shash gaz “four yards by four yards; four yards square.”

The following example illustrates another signification of the repetition of a substantive with the izāfat. In chapter XXII of Ḥāfīz Bābā, the hero relates to his master the Ḥakīm, a fable of the dog and the wolves, as a broad hint that he wants a salary. The dog makes up its mind to become either a pure dog or a pure wolf:

جوُنَ اَز حَالِتِ تَرْدُدُ طَائِفَتُ شَطِرُ شَدَرُ بَيْضَ اَز ۢآنَ chūn az hālat-i taraddud tāyat-ash tāq shud va bīsh azān taḥammul-ash na-mānd, bar ān shud ki, bā mughāda-yi tamām, yā sag-i sag shavad yā gurg-i gurg (Trans. Haji Baba) “when . . . . he (the dog) had no more power of endurance left, he determined to do his best to become either a real dog or a real wolf.” So also yā ۢشَیْرُ-ی ۢشَیْرُ ۢبَیْارُ ۢیَا ۢابُ ۢآَبُ yā shir-i shir biyār yā āb-i āb (m.c.), or more commonly yā ۢشَیْرُ ۢشَیرُ ۢبَیْارُ ۢیَا ۢابُ ۢآَبُ yā shir-i shir biyār yā āb-i āb (m.c.) “bring either pure milk or pure water.”

The following examples illustrate the signification of repetitions, etc.:

va bā zabān-i kaj u maj guft (m.c.) “altering his accent he said—”

کَام نَا کَام kām nā kām “willing or unwilling.”

جَبَرُان va qahrān “by force and violence”; خَوْاَرَان ma-khwārān, or خَوْاَرَان نَخْوَاَرَان khwārān-khwāh. ۢبَیْارُ ۢیَا ۢابُ ۢآَبُ ۢآَبُ pilla pilla bālā mi-ravand (m.c.) “things are done gradually, step by step.”

1 In Arabic, the repetition of these particles would come under the head of Corroborative Apposition. In the first example the same word is repeated; in the second the sense is repeated by a synonym.

The Zardushtis use the phrase āray balay to signify the assent (= “I do”; by Muslims merely, balay) of a Zardushti bride, in reply to the questions of the Dastūr.

2 The phrase ۢشَوْرَى پَی ۢیَا ۢآَبُ ۢآَبُ in ۢشَوْرَى ۢشَوْرَى is adjectival. Compare § 140 (b) Remark.
dawr-ā dawr-āt daryācha “all round the lake” ²; sar-ā sar or sar bi-sar; or sar tā sar (also sarāpā, sarāpā, sar tā pā, etc.) “throughout, completely”

dast bi-dast “hand in hand; also from hand to hand.”

māl-ā-māl ² “heaped, to the fullest extent”
gird-ā gird “right round, all round”

labā-labā “brimful”

barābar (lit. “breast to breast”) “level, opposite, equal to.”

in-hā har kudām yak yak bi-ravand “let them all go singly.”

sūjarā rā yak yak alhāl-pursāi kardam (Shah’s D.) “I asked the Ambassadors, each singly, the state of his health.”

yak yak or yakī yak yakāyak, yakī yak, yak-ī yak-ī “singly, one by one”

hubara⁸ tak tak paydā mi-shavād “an hubara is to be found here and there.”

badan-ash khatt khatt būd “it (the zebra) was marked all over with stripes.”

ratq u fatq-i umūrāt “ordering of affairs” (lit. ratq “closing a fissure, mending,” and fatq “cleaving, rending”).

qīl u qīl “altercation (vide page 619, footnote 1).

shāf u shūt “loud jabber and chatter.”

dalīja ⁴ matīja (m.c.) “kestrels and such small (useless) hawks”; tār u mār “jumbled”: lūṭi pūth “loose and low people, etc.”, or lūṭi mūth kuwurd u murd “to smash into bits.”

shākh dar shākh “entwined; ramified.”

shūr u shūr “noise and tumult”: zūr u shūr (of a waterfall, river; or of attacking soldiers entering a city).

dūr u darāz “far off.”

kū r būr “business.”

¹ For Ar. ḥabarī. ⁴ In falconers’ parlance. Matīja is a meaningless appositive.

This alif joining two words exactly alike is called alif-i rābīja. In dawr-ā dawr (old) “incessantly running”, the alif joins two imperative roots; cf. kush-ā kush “killing all the way.” If however it joins two different words, as: shab-ā-rūz (adv.) “day and night”; sar-ā-pa “head to foot”; tak-ā-pū “searching”, it is called alif-ī ‘atif; ‘vide also § 110 (b).

² This alif joining two words exactly alike is called alif-i rābīja. In dawr-ā dawr (old) “incessantly running”, the alif joins two imperative roots; cf. kush-ā kush “killing all the way.” If however it joins two different words, as: shab-ā-rūz (adv.) “day and night”; sar-ā-pa “head to foot”; tak-ā-pū “searching”, it is called alif-ī ‘atif; ‘vide also § 110 (b).

³ For Ar. ḥabarī. ⁴ In falconers’ parlance. Matīja is a meaningless appositive.
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(21) ˈdida u dānista “knowingly, with the eyes open”; also purposefully, wittingly”;

Ref. 1: rafat rafta “gradually.”

(22) ˈkinaːrə ˈkinaːra rafatam “we hugged the coast.”

(23) bi-zūdī-yi 1 tūd (m.c.) “as quickly as possible.”

(24) khwurda būd ki khwurda būd (m.c.) “he embezzled it clean.”

Ref. 2: raft ki raft (m.c.) “he went right off.”

(25) shām u shab-e khvurdī (vulg.) “have you eaten any dinner?”

(26) ˈkashān ˈkashān 6 urā nazd-i ˈhakām burgand “they carried him before the Governor dragging him all the way.”

Ref. 3: kash-ā-kash, or kash, ma-kash (subs.) “pulling and dragging different ways.”

(27) or rāh u rasm, or rasm, u ravāj, “custom.”

(28) pālīda pālīda paydā namūdam (Afghan) “after a long continued search, or gradually searching, I found it.”

(29) rūz rūz (Indian) “every day” = rūz bī-rūz (Pers.), also rūz tā rūz (m.c.).

(30) jūyān u pūyān, or jūyā pūyā (m.c.) “seeking and searching”:

Ref. 4: sarkān parkān (Afghan and Persian) “in great agitation.”

(31) ɐvaːzha-yi ˈtəɾh ˈtəɾh mī-khwāndand “the birds were all singing.”

(32) in each sack were fifty maunds”:

Ref. 5: nīm nīm man yā man man, bārūd dar ˈsandūqā andākhta zamīn rā kanda judā judā gor kardām (Afghan) “I put from half a maund to a maund’s weight of powder in all the boxes and then digging up the earth buried them.”

(33) vaqt bī vaqt “in season and out of season; at all times”:

Ref. 6: gāh na gāh-i (Afghan) “some time or other”: yaki na yak-e (m.c.) “one or the other.”

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1 The same as the classical bi-zūdī-yi harchi tamām-tar.
2 The Persians do not double the past participle in this sense.
3 For sar kanad par kanad; probably old Persian.
4 The Persian panjāh would not be repeated in Persia.
5 In modern Persian nīm man yā man man bārūd dar ˈsandūqā karda zamin rā kanda daft kardām.
6 In Mod. Pers. vaqt-e as awqāt; but gāh-i as awqāt rarely.”
REPETITION OF A WORD OR PHRASE.

(34) مال رمنال (Mal R Manal) "wealth and property."

(35) سال سال مي شود كه مي اورا نمي بينم (Sāl Sāl mī-shavad ki man ūrā nāmī binam) "I don't see him from year's end to year's end; I only see him after an interval of years."

Similarly هفتہ هفتہ کافذی از برادرم نمی رسد Hafta hafta kāfādī az barādar-am nāmī-rasad, "weeks pass without my getting a letter from my brother."

(36) چشم چشم (Chasm Chasm) "light of my eyes"; جان جان (Jān Jān) "life of my soul": (endearing epithets).

(37) For such substantives as, بود و باش (Būd u bāsh) "place of abode", گفت و شنید (Guft u shanīd) "controversy," etc., vide § 115 (f) to (o).

(f) Under Alliteration, may be classed certain forms of the rhetorical figure Tajnīs 1 or Jinās جنس.

1 Also the figure Paronomasia etc. comes under جنس.
CHAPTER XXII.

§ 141. Notes on Rhetoric and Composition.

(a) These notes are merely an introduction to the study of Rhetoric: they are not intended to take the place of special treatises. It is hoped that they will explain some points that appear conflicting to the student who is reading both English, and Arabic (or Persian) rhetoric. The question of Prosody is not touched upon.

Rhetoric originally meant the art of speaking well. It taught Oratory (علم الخطابة). The objects of speaking well are: (1) to inform; (2) to please; and (3) to persuade. The Ancients divided Style into three kinds, corresponding to three duties of the Orator: (1) the simple, to instruct; (2) the medium or temperate, to please; and (3) the sublime, to move.

As men may be informed, pleased, and persuaded by written as well as by spoken words, 'rhetoric' came to mean the art of writing well also.

Rhetoric therefore means the art of speaking and writing well. It discusses and shows how language can be made effective, and it treats of the rules that govern effective composition in prose or verse.

Eloquence (البلاغة) is a faculty or natural gift. An uneducated man may be eloquent (بلاغ) 1, though he will make mistakes; but a study of Rhetoric will help to banish those mistakes. The study of rhetoric cannot make a man eloquent who is not naturally so, but it may give him a certain ease, and make him a correct and logical speaker and writer.

Oratory (علم الخطابة) signifies the art of public speaking, or the exercise of public speaking. Originally it was the same as Rhetoric, but the latter has now a wider meaning. Oratory requires also, a knowledge of the people addressed, i.e. a knowledge of what most appeals to them.

Rhetoric is variously divided by different writers.

The Will is moved through the Understanding and through the Feelings.

As Logic (علم منطق) appeals to the Understanding, it is connected with Rhetoric.

There is no Arabic term that exactly corresponds to the English word Rhetoric. The best rendering appears to be either 'Ilm"l-Balāghah (علم لغة)، or 'Ilm"l-Adab (علم الأدب).

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1 In Arabic rhetoric, the term بلاغ is applied to a man but not to a word or speech, but in Persian it is applied to either. A word may be فصيح (but not a man, neither in Arabic, nor in Persian), i.e. "chaste and euphonious." The pl. فصحا can be used of men.
Arabs have divided their Rhetoric into three parts, ‘Ilmُ ‘l-Ma‘āni (علم الماني) ‘Ilmُ ‘l-Bayān (علم البيان) and ‘Ilmُ ‘l-Bādi‘ (علم البديع). Different writers, however, have applied these terms differently, thus while one writer calls the whole of Rhetoric ‘Ilmُ ‘l-Bayān (علم البيان), another calls it ‘Ilmُ ‘l-Bādi‘ (علم البديع), and so on.

(b) Literary composition (إنشاء) is putting words together in order to convey our thought to others. Good composition conveys our thoughts correctly, clearly, and pleasantly, so as to make them readily understood and easily remembered.

(c) Style (غرر مبارة) is the particular manner in which a writer expresses his conceptions. It is the art of choosing words, setting them in sentences, and arranging the sentences in paragraphs. It has been called "the architecture of thought."

There are a large number of epithets to distinguish the various kinds of style. The number of words determines whether it is diffuse (مُغطَل), or verbose (كثير الألفاظ); or whether concise (صامت), or terse (قل ودن). It may be Figurative (وَدْبَانْ), or Ornate (رَانِين); or the opposites of these, Unfigurative (عَدِيمُ الْإِلْفَاظ), or Plain. It may be named after any Figure (صنعت) that predominates, as: Hyperbolical (أَرْبَعَ مِهِلَّة) Antithetical (بِلْ تَفَادِ) etc. It also may be Periodic, or Loose.

(d) There are two merits common to all styles, viz.: Perspicuity and Ornament. The former means that "care is taken, not merely that the reader may clearly understand, but that he cannot possibly misunderstand."

Perspicuity implies purity and propriety in the choice of words and phrases.

To write with grammatical purity, (1) the words must be arranged and construed according to the rules of Syntax (نحو); and (2) they must express the precise meaning that good usage has affixed to them.  

---

1 An excess of elevated language is Bombast: a deficiency Tameness.
2 Arabs and Persians have divided Mubālāgah (مجادلة) or Hyperbole into three kinds: viz: (1) Tablīgh (تَبْلِيغ) or exaggeration that is possible to reason and experience; (2) Išhrāq (إِشْرَاق) or exaggeration possible to reason but improbable; (3) Ghulūw (غُلُو) or exaggeration that is impossible.
3 The violation of (1) is Solecism, which is bad Syntax or violation of idiom (خلاف معاورة).
4 The violation of (2) is Impropriety. Also using such incorrect phrases as "the best of all others" (for "the best of all"), such errors as 'lays' for 'lies', and the use of wrong synonyms comes under Impropriety.
Barbarism (شرايت), Solecism, and Impropriety are all violations of Purity.

Perspicuity includes, (1) Clearness or Precision, and (2) Simplicity or Intelligibility.

The first, Clearness (صراحت), is opposed to obscurity (غموضت), vagueness (نابهام), or ambiguity (صراخ). A statement is clear (صراخ) when there is no possibility of confounding it with anything else.

One great obstacle to clearness (صراحت), is the ambiguity of language generally. When a word has a plurality of meanings it should be placed in such a connection as to exclude all meanings but the one intended. It is also desirable to avoid using the same word in two different senses within a short interval.

The best known device for overcoming ambiguity (نضاد), is to employ Contrast (تنداد); i.e. to state also the opposite of what is meant. If we write "light as opposed to darkness", there is no fear of this meaning being confused with 'light' as opposed to 'heavy'.

To prevent ambiguity, it is permissible to use Tautology (حشومليح).

Simplicity (سلاست مبارك) means being easily understood, and is opposed to abstruseness (ذقت مبارك).

(2) Figures (صناع بندان) are a part of Ornament. A Figure is a departure from the ordinary form of words (Figures of Etymology); or from their regular construction (Figures of Syntax); or from their literal signification (Figures of Rhetoric). Figures have also been divided into Figures of Words (صناع معنوي) and Figures of Thought (صناع لفظي).

Figures exist in all languages, though they may not be identical in classification or definition. Some Arabic and Persian Figures are confined to Poetry. It is impossible to find any exact English equivalent for many of the Arabic and Persian Figures, for there is overlapping; thus, while the Tashbih (تشبيه) is the English 'Simile', it is also more; it includes a great part of Metaphor: the Euphemism (حس تعبير).

غلاب بروي خوانندگان آن تدر椅ي - in Trans. Ha٥ji Bah٥, p. 100, would by Persians be classed under the Maj٥ز (مژت) ; and the Oxymoron (عطبت ضعف رو٥ بقوت نهاد)

1 In Urdu (تکسل پ بابر هونا). Barbarity means the use of un-English words, obsolete words, technical terms, and unnecessarily-coined words.
2 Unless, of course, it is the writer's intention to be ambiguous.
3 Except for special effect.
4 Tautology as a fault is حشومليح.
5 Such as the Tajnis or Jin٥s.
6 Such as مباليح، نضاد، و طباق.
7 The Oxymoron is a form of Antithesis.
would be considered, either an Antithesis\(^1\) (تضااد و عباق), or an Isti‘ara-\(yi\) \(^{\text{‘Inādiyya}}\) (استعارة عناديّة).

(\(f\)) Variety requires that the length and structure of sentences should vary.\(^2\) In English literature proper, easy short-cut sentences are the rule; but they are relieved by long ones. Some good English writers, however, like Macaulay, affect a succession of short sentences. In Gibbon there is an excess of the balanced period. The best style introduces every type of effective sentence that suits the subject.

There must, too, be a relief from bold figures and brilliancy. Variety is obtained by passing from the Tragic to the Comic, from the Humorous to the Pathetic.

(\(g\)) Pathos\(^8\) (دنر) awakens the tender emotions, sorrow, pity, sympathy. Examples of pathos are:

\[
\begin{align*}
\text{"And when like her, O Sāqī, you shall pass} \\
\text{Amongst the guests, star-scattered on the grass} \\
\text{And in your joyous errand reach the spot} \\
\text{Where I made one, turn down an empty glass."} \\
\text{(Fitzgerald’s Trans.).}
\end{align*}
\]

(h) The Ludicrous style (كلم مضحك), excites to laughter. It is for the most part based on the degradation of some person or interest that is associated with gravity, dignity, or power; but it is necessary that the degradation should not be of a nature to produce any other strong emotion, such as pity, anger, or fear.

(i) In Humour, the laugh assumes a kindly character: the ludicrous degradation is softened or removed by kindly or tender feeling. Thus the great masters of pathos are the greatest humorists. Humour combines the effects of wit and poetic beauty, with the ludicrous.

(j) Wit (ظرافت) is a combination of ideas, (1) unexpected, (2) ingenious, (3) consisting in a play upon words (تجنيس). In English, the Epigram is regarded as the purest representation of wit. Next, are Innuendo\(^4\) and

---

\(^1\) A Euphemism is often expressed by Antonomasia (нaming instead of), a form of Syndoche.

\(^2\) Hence Composition has been styled as "the art of varying well."

\(^3\) "Pathetic" (دمددر). When the language exceeds the occasion, it is maudlin or sentimental.

\(^4\) Innuendo or Insinuation is implying or suggesting, instead of stating plainly: often used in a bad sense. Under this head would be classed ترجيح or محتال الضدين - اسنانة، or زورت، إمهام، إصالم, and several other figures. Euphemism is a special application of Innuendo.
Irony. The effect produced by double meanings (ذو معنيين) including puns (نمذجس), and striking and ingenious metaphors, if they are unexpected, is Wit.

(k) The Melody or Harmony of language involves both the action of the voice and the sense of hearing. What is hard to pronounce is also disagreeable to hear. However, even difficult and hard combinations of letters (ذوالات) may be an agreeable variety to monotony in sweetness. The alternative of vowel and consonant is agreeable. The too frequent repetition of the same letters should be avoided.

Occasionally there is Imitative Harmony, or the Harmony of Sound and Sense (Onomatopy). The softness of the following Persian couplet is intended to imitate the soft notes of entreaty:

گفتم یتیما نکار صراها می‌ها بی‌ارا
کانیست چین زلفت بگشا زقبله چین را.

The harshness of the following lines on Rustam’s fight with Afrasiyāb indicates noise or strife:

غوربردن سر و عرشه کوس همی آذر رزعد قطر قوس.

In the following Persian couplet, the sound gives an idea of hurrying rapidity:

برید و درید و شکست و بیست پلان راسروسیه و پا و دست.

The cry of the wolf is suggested in:

There comes across the waves’ tumultuous roar
The wolf’s long howl from Onalaska’s shore.”

In the following Urdu couplet on the birth of a child; دُن "shall I give?", imitates the sound of the naqqāra:

کہا زبرَنہ بھر شگہ و گہ دون دون خوشی کی خبر کیوں نہ

"Said the bass to the treble by way of good omen: ‘shall I give, shall I give, why should I not give the good news?’”

(l) Taste, or Good Taste (صد ق), means first susceptibility to pleasure from works of art. It also means the kind of artistic excellence that gives

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1 Or in rhetoric, Antiphrasis; the use of words in a sense opposite to their proper meanings; irony either in sarcasm or in humour. The Arabic Figure نَجَمُم includes sarcasm, irony, and satire.
2 Hence in English the change of a into an before a vowel, and in Arabic the change of a final ج into ۔.
3 In English, when successive words begin with the same letter or syllable it is called Alliteration (or Homoeophropheron). This is common in proverbs. Unless based on a plan, as in balanced composition and some poetry, it is objectionable. This remark applies also to iterations in the middle or the end of words.
the greatest amount of pleasure to cultivated minds. As men do not all feel alike, ages, countries, and individuals differ in their sense of what is excellent in composition. Further, each person is by education more attached to one school of writers than to another.

(m) Literary Composition may be divided into Prose (مكتسب)، and Poetry (نظم). The primary object of the first is to instruct, of the second to give pleasure. Each has many subdivisions.

Poetry will be treated of first. The earliest compositions in all languages were metrical. Poetry differs from prose in that the words in poetry are arranged upon a definite principle of order as to their sound. Amongst the Greeks and Romans this principle was, and with the Arabs and Persians still is, based upon quantity, i.e. the time occupied in pronouncing syllables, those that are 'long' taking up twice as much time as those that are 'short.'

In English poetry, the principle of arrangement is the regular recurrence of accented and unaccented syllables, the stress of the voice in uttering the accented ones occurring with perfect and anticipated regularity. The undulation of sound produced by a flow of accents and non-accents, and the symmetry produced by a methodical arrangement of words (according to Greek, Latin, Arabic, Persian and Urdu verse, their long and short syllables, and according to English and Hindi verse their accented and unaccented syllables and a recurrence of emphasis at intervals), is Rhythm.¹

If the rhythm is not regulated by fixed laws, it is prosaic. Fine prose has measure. If the rhythm is reduced to law, it becomes metre.

English composition that has metre, is Poetry. Composition that has rhythm only, or not even rhythm, is Prose. Rhyme (قائمة) and Alliteration are, in English, embellishments of rhythm or of metre, but are not of its essence. Some of the highest poetical achievements in English are in unrhymed or blank verse.

In Arabic, Persian, and Urdu poetry, there is metre, depending like that of the Greeks and Romans on quantity, and there is also rhyme (قائمة). There is no blank verse as in English, though there is in Hindi. A few of the recognized Muslim metres (معقل) resemble English metre, as for instance the metre:

In this metre is the following:

¹ The rhythmical arrangement of inarticulate sounds produces music.
² For the definition of etc. consult a work on Prosody.
Twinkle, twinkle little star," resembles the metre 1

A comparison, however, between the two systems is difficult. Arabic and Persian verse composed on the English principle would not be recognized as verse by Arabs or Persians, though owing to Hindi influence, it is possible that Urdu verse so composed would be recognized as verse.2 The missionary translation of "There is a happy land" is:

Further, the style and diction of poetry differ from that of prose. Diction comprises the choice, arrangement, and connection of words. Poetic diction is archaic and averse from colloquial expressions.

Muslims divide poetry into Bazm (بازم), and Razm (رزم). The first includes Love Songs (شوقية), Drinking Songs (فراغل), Ballads (تصنيف), Stories (the magnavī مثنوی generally contains stories), Satires (هجوم), the pure Elegy (نوحه), and the Eulogy (مدحی). The second includes War songs (اشعار رجز), The Marjiya (مرثیہ), or Elegy, is usually a mixture of the two.

English poetry is divided into three principal divisions: (1) Lyric; (2) Epic or Heroic; (3) Dramatic.

The first, the Lyric 3, is represented by Songs, Hymns and Odes, all being the expression of emotion or feeling. Under this head come Hymns or Sacred Songs (مناجيات منظومة), the War Song (رجز), the Love Song (شوقية), the Drinking Song (نامه), the Political Song, the Sentimental song, the Comic song (نظم طريفان), the Ode (فراغل), the Elegy or Dirge (مرثیہ), and the Sonnet.

The Epic 4, in contrast to the Lyric, is a narrative of outward events. The author appears in his own person, introduces the actors, and narrates the events. The Epic has the widest range and is the longest of poetical compositions. The Shāh-Nāma (شاہنامہ) is an Epic.

In dramatic poetry, there is a story, as in the Epic, but the author does.

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1 In English prosody, the accent is the only principle, but in Arabic and Persian prosody the quantity is the first principle and the accent is a corollary which that principle involves.

"Come into the garden, Maud"

is accentually equivalent to Fā'īlātun | Fā'ūlāt, but not quantitatively.

The test of true accented verse is that it cannot be scanned according to the rules of quantitative metre.

2 Such a composition would however be called نظم git and not نظم.

3 Lyric poetry comes under بزṃ.

4 The Epic comes under رزم.
not narrate nor appear in his own person. Opera is dramatic poetry that is sung.

(n) (1) We now come to Prose. Prose avoids a large number of words that belong to Poetry. Poetic diction without metre is usually unpleasing; for sublime diction is pleasing and natural, only when the thought is sublime.

A Simple Sentence (جملة بسيطة) is a sentence that consists of one subject (مبدأ), and one predicate (خبر): it contains only one finite verb (ربط), as: "He is mad.

A Compound Sentence (جملة مركبة) is one that consists of two or more sentences, simple or complex.

A Complex Sentence (جملة مركبة) contains subordinate clauses (فقرة تابعة), besides one principal clause (فقرة إصلية), as: "I will go, whenever you are ready."

In a compound sentence, the component clauses or sentences are independent of each other, as: "The sun rose and the clouds disappeared" (شمس اطلولو کی و ابرها نالب شد): either assertion can stand alone.

In a subordinate clause (فقرة تابعة), the construction and meaning are dependent on the principal assertion, as: "He ran quickly that he might reach home first."

(2) When the different parts of a compound or of a complex sentence are made similar in form, they are Balanced, as:--

<table>
<thead>
<tr>
<th>but</th>
<th>He</th>
<th>remits</th>
<th>his</th>
<th>splendour</th>
<th>and</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>he</td>
<td>retains</td>
<td>his</td>
<td>more</td>
<td>though</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pleases</td>
<td>more</td>
<td>less.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>dazzles</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When several consecutive sentences iterate or illustrate the same idea they should as far as possible be made parallel, i.e. the principal subject and the principal predicate should retain relative positions throughout, whether the words themselves are balanced or not.

(3) Further, sentences are either Periodic or Loose. In a Period, the meaning is suspended till the close, as: "He speaks so clearly as always to be understood." If the meaning is not so suspended, the sentence is Loose, as: "He speaks clearly, so as always to be understood": here a full stop could be inserted after 'clearly.' Some sentences are better in loose form, others in periodic. The periodic keeps up attention. Loose sentences are not common in Persian, as they are in English. Instances of loose sentences that should be recast so as to make them periodic, will be found in the Persian trans-

1 In Persian a compound as well as a complex sentence is called جملة مركبة.
lation of Ḥājī Bābā. Sentences may be re-formed, either by breaking them up into a number of small sentences (the isolated style), or by recasting them into periods (the periodic style).

(o) The Arabs, and consequently the Persians and the Indian Muslims, distinguish three kinds of prose composition:

First, Murajjaz (مرجع), in which the clauses are balanced but not rhymed, as:

This is the ordinary "Balanced Structure" of English.

Second, Musajja' or Muqaffa' (مسجع، معاقف), i.e. Rhymed Prose, of which there are four kinds:—

(i) Mutawazi (متساوي) or "Parallel", in which the rhymed words have an equal number of letters, as:

The following, by Professor E. G. Brown, is a skilful imitation, in English, of سجع مطفر:

"Now seeing that to fail and fall is the fate of all, and to claim exemption from the lot of humanity a proof of pride and vanity, and somewhat of mercy our common need; therefore let such as read, and errors detect, either ignore or neglect or correct and conceal them, rather than revile and reveal them";

(ii) Saj'-i Mutarraf (سجع مطرف) or Diversified, in which the rhymed words have an unequal number of letters, as:

This is the "Balanced Structure" of English, with rhyme added.

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1 From rajaz the name of a particular metre: it is mustaf'īlun (مستفلن) repeated six times.

2 If rhymed, it is either سجع مطفر، or the fourth variety of سجع مطفر.

3 The term Murassa' is applied to poetry also.
Third, ‘\textit{Arī} (عاري) or ‘‘Naked’’, i.e. plain prose without balance and without rhyme.

‘Rhymed Prose’, though it possesses both rhythm and rhyme, is not poetry, for it cannot pass the test of any of the recognized metres (بعر).

\textit{Remark}.—Impassioned English prose \textsuperscript{1} has rhythm and occasionally uses poetic compounds, while rarely trespassing on the diction of poetry. It cannot be classed under any form of \textit{Saj} (سجع).

‘Balance’ in a sentence assists memory and is pleasing to the ear. It is frequently combined with Antithesis (تضااد و طباق). In ‘‘Might is Right’’ \textsuperscript{2} (زرور إست), and ‘‘Meddle is Muddle’’ \textsuperscript{3}, the sameness of sound is due to a kind of balance and surprise.

Note the effect caused by using the same words in an altered meaning in: ‘‘And not a vanity is given in vain’’ \textsuperscript{4}; ‘‘More sinned against than sinning’’ \textsuperscript{4}; ‘‘The art of arts, the science of sciences.’’

The balance may be inverted\textsuperscript{5}, as: ‘‘We do not \textit{live} to eat, but \textit{eat} to \textit{live}’’; ‘‘It was \textit{dangerous} to \textit{trust} \textit{the} sincerity of Augustus; to seem to \textit{distrust} \textit{it} was still more \textit{dangerous.’’—Gibbon: 

\begin{quote}
\textit{كلام الملوك ملوك الكلام:} زيرا کا نمی‌باید نرنزاند برابر والدین: 
\begin{itemize}
  \item خیره کند بلکه والدین برابر نرنزاند 
  \item \textit{the children} ought not to \textit{lay up} for the \textit{parents}, but the \textit{parents} for the \textit{children}.
\end{itemize}
\end{quote}

\textit{2 Cor. XII. 14.}

The advantages of balance are great, but it must be employed with caution. The \textit{Fasānā-yi ‘Ajāfīb} (نصائحة مأجوب) in Urdu is an example of balance and rhyme (سجع مرضع) carried to excess.

\begin{quote}
\textit{Fārisī} for \textit{Fārī} (فرسی) ‘‘Persian’,’ is the \textit{mu’arrab} or Arabicized form of \textit{Pārī}, a word derived from \textit{Pārī} the supposed son of Shem\textsuperscript{7} and the founder of the Persian kingdom.
\end{quote}

\textsuperscript{1} George Eliot is full of beautiful examples.

\textsuperscript{2} This is قانيههم وزن.

\textsuperscript{3} This would be classed under the Figure جنس, or نجنس, for which see any treatise on Arabic or Persian Rhetoric.

\textsuperscript{4} This is صنعت اشتقاق.

\textsuperscript{5} Styled in rhetoric, \textit{Chiasmus} (تنليب با نجنس). In an obverse declaration, the equivalent fact is stated for the opposite side, as: ‘‘Heat relaxes the system; cold braces it.” For obverse iteration \textit{vide} ‘‘Proverbs of Solomon”, Chaps. 12, 13.

\textsuperscript{6} صنعت اشتقاق با تضاد.

\textsuperscript{7} According to some dictionaries, \textit{Pārī} is another name for \textit{Pahlū} or Shem.
The word is also said to be derived from the Arabic جزء jārase, "marce", as the ten sons of پارس Pars the king of Persia were noted for their horsemanship.

The area over which Persian is the language of literature is larger still. It is therefore only natural to find wide differences in expressions and the use of words.

In Persia itself there were dialects. Native writers mention seven. The principal of these were پارسی Pārsī, the dialect of Persepolis or یرشخیز Īršakhr; پهلوی Pahlavi, the dialect of Ray, Isfahān, and Hamadān; and داری Dari (for داری Darrī) the pure speech unmixed with foreign words, spoken in the mountains and villages. Firdawsi is famous for the amount of his Pahlavi and Dari. He claimed, in fact, to have omitted all Arabic from his شاهنامه Shāh-Nāma. When confronted with the well-known lines:

قدمة-اکفت گیر و نادر گفت ده
قازا گفت 'گیر', یا Qadar گفت 'دیه';
مالک گفت 'احسان',jalak گفت 'ژیه'

he shufflingly replied that he hadn't said احسان ahṣant, but that the angel had said it.

The poet نیظام Nizāmī is noted for his Dari.

The two most important countries where Persian is the language of literature but not of everyday life, are توران Tūrān and Hindustān. Even to-day Persian is taught in most Muslim schools throughout the Indian Empire, while Indian gentlemen frequently write to each other in Persian, in preference to Urdu.

Some of the most interesting prose works we have in Persian have come from the court of Delhi. Akbar, the great contemporary of Elizabeth, has left us his Akbar-Nāma; while every Indian student knows the intricate Inshā'ī شاهی اski Shaykh Abū'l-Fażl ʻAllāmī. The Persian introduced into India was تورانی Tūrānī, and a constant inflow of Tūrānī Muslims kept it fresh. Hence the peculiarities of Indian Persian are chiefly the peculiarities of Tūrānī Persian. Though Indian Persian contains many expressions and certain pronunciations peculiar to itself, it is practically, as Dr. Rosen describes it, "a petrifaction of the old classical language", for Indian stu-

1 Old تیحران.
2 بحیمن son of یسفندییار is said to have made this the court language, so as to have one language for general intercourse.
3 ترکستان, Transoxiana. Said to be derived from تیر a son of فاریون.
4 Indian writers have applied the term مغول Mughul or Mongol to all Persian-speaking immigrants other than Afghans, and not merely to the Emperor Babur and his followers and their descendants. The term مغول Mughul is therefore vague and includes Tūrānīs and ایرانیs. At the present day in Bombay, a modern Persian is often called a مغول Mughul, and the Persian language مغولی Mughuli.
5 By itself pronounced ابū but in construction ابū’l—.
6 In his "Modern Persian Colloquial Grammar."
dents confine themselves to a study of the classics, which they imitate, and to poetic exercises. In the Persian of India, as well as in that of Afghanistan, the ٓmajhūl1 or "unknown" sound of the vowels is retained, and the یزات has a pronunciation quite distinct from its pronunciation in modern Persian.

The Arab invasion and the consequent introduction of Islam into Persia, made a considerable addition to the ancient vocabulary. A large portion of the population of Persia is Turkish, speaking Turkish8 as its mother tongue, and Persian with a foreign accent. The reigning family too is Turkish. It is therefore only natural that an increasing number of Turkish words and phrases should find their way into modern Persian. French too, and in a lesser degree English, have not been without their influence on the modern vocabulary.

(g) The history of literature in every nation shows a tendency to abbreviation and simplicity in language, but this progress towards simplicity is more marked in prose than in poetry. Poetry is an earlier culture than prose, and this is the reason given why the Elizabethan prose with its long sentences is inferior to the Elizabethan poetry. France had the start of modern Europe in the cultivation of letters, and her prose is in consequence distinguished by an ease and brevity that are said to surpass those of any other country.

(r) Though modern Persian prose tends towards simplicity8, it is at the same time characterized by laxity of expression and grammatical inaccuracy. Persians deem the study of Persian Syntax beneath them, and there are no prose writers of sufficient note to check the increasing corruption of the language. Many of the inaccuracies of the spoken language have found their way into the written: the errors of Concord are frequent and the train of thought slovenly.

Dr. Rosen in his "Modern Persian Colloquial Grammar" says:

"Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the

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1 So called by the invading Arabs because their sounds were unknown to them.
2 There are several Turkish dialects in Persia, the most widely known is that of Tabriz. These dialects of course differ widely from the western Turkish of Constantinople. Most of the Turks in Persia can speak Persian, but few Persians can speak Turkish.
3 Modern Persian letters are usually marked by great simplicity, while the ancient rhetorical forms and addresses are still preserved in India. There is also a tendency towards simplicity in court forms and ceremonies. Should it be necessary to write a formal letter, say to a royal personage, a modern Persian has to call in the aid of a professional writer, as the ancient art of writing is now known to the few only.
partially apparent, partially real, arbitrariness and inconsistency of the
title, which renders the use of some parts of speech, specially the con-
junctions and prepositions, a difficulty for the pupil and the teacher. Also
the inflection of the verb has lost some of its clearness and simplicity, by the
various forms being now frequently interchangeable, whereas in the classical
language they are distinctly differentiated.

"But vanity and love of effect, which, from the earliest days, have
been weak points in the Persian character, have done even more harm to the
language than inaccuracy of expression. It is owing to this love of display
that the simplest subjects are mostly expressed in bombastic style, and
that quaint turns of speech are constantly drawn from the archaic or classical
language, and from Arabic. It is therefore, in dealing with the vocabulary and
with grammar, only possible to form a general distinction between the
classical language and that of our own day. But such a distinction will not
hold good in each particular case. Modern Persian must therefore to some
extent be regarded as a mixture of strictly modern Persian and classical Persian.
It is left to the taste of the individual to adopt whichever style he likes,
the classical, the bombastic, or the colloquial modern Persian, but it is
always necessary to distinguish the language of Iran from the Persian which
is still in use in India."

(3) As quality is always preferable to quantity, the briefer the style the
better, provided always that brevity does not lead to ambiguity. 2

As regards the length of sentences, the long and the short sentence
has each its advantages and its disadvantages: a succession of long sentences
wearies, a succession of short sentences distracts. Some nations prefer
long, others short sentences. Some styles require longer and others shorter
sentences. Wit for instance requires brevity, but not so humour. In
English literature proper, short sentences are the rule but they are relieved
by long ones. A long sentence, well expressed and well arranged, is
difficult to construct: hence long periods are often feeble and obscure. A
reader reading aloud will find that the long but well constructed sentences
of George Eliot will present much less difficulty than the short frippery
sentences of so many inferior modern novels.

* 1 In m.c., and even in modern writing, the conjunctions and prepositions are
frequently omitted.

2 "The law of literary culture is, Reject all that is extraneous, but nothing that is
vital."

3 Originally an English Act of Parliament consisted of a single sentence. In 1850 a
special Act was passed to authorize the insertion of full stops.

4 A sentence should, as a rule, keep the reader in suspense throughout its course
and only relieve him at its close. This is called the 'Rule of Suspense.' This rule is
violated, for instance, when the prosthesis of a condition or a concessional clause follows
the principal clause.
(i) The rhetorical style of the Persians must be judged by a standard totally different from that of Europeans. The اُنوارُ سهیلی or "Lights of Canopus" by Ḥusayn Vā′īz 'l-Kāshīfī, or "Lights of Canopus" by Husayn Vā′īz 'l-Kāshīfī1, is a work once largely read and admired in Persia and in India. Eastwick, in the preface of his scholarly translation, quotes some remarks by Sir William Jones:

"The most excellent book in the language is in my opinion the collection of tales and fables called 'Anvār-i Suhailī by Ḥusayn Vā′īz, surnamed Kāshīfī, who took the celebrated work of Bidpai or Pilpay for his text and has comprised all the wisdom of the Eastern nations in fourteen beautiful chapters."2

These remarks are sufficient proof of the excellence of this book, from an Oriental point of view. One more extract however from the same preface will give the student some idea of the view that will probably be taken by most beginners. Mr. Eastwick says:

"To them3 the present translation is offered with far more confidence than to the English public, for it is impossible not to perceive that those very characteristics of style, which form its chiefest beauties in the eye of Persian taste, will appear to the European reader as ridiculous blemishes. The undeviating equipoise of bi-propositional sentences, and oftentimes their length and intricacy; the hyperbole and sameness of metaphor, and the rudeness and unskilfulness of the plots of some of the stories, cannot but be wearisome and repulsive to the better and simpler judgment of the West. Kings always sit on thrones stable as the firmament, rub the stars with their heads, have all other kings to serve them, and are most just, wise, valiant, and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of Paradise, and every constellation in Heaven is scared away in turn by some furious tiger or lion upon Earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book in disgust. Those, however, who have patience enough to proceed with the perusal will not fail to discover many beautiful thoughts, many striking and original ideas, forcibly expressed; and though their first beauty cannot but have suffered very considerably in translation, still enough will remain to justify, in some degree, to all candid judges the celebrity of the work.

1 These fables have been translated under various names into many languages. There are four Persian translations but that by Husayn Vā′īz is the one generally preferred. For the names of the various translations, vide Preface to Eastwick's translation.
2 Baron de Sacy also praises this work.
3 i.e. "those who desire to qualify themselves for examination in our Indian territories."
"It may be here desirable to direct attention to those parts of the book which are generally considered the best. The whole work consists of an elaborate Preface and Introduction by Husain Va'iz, and of 14 chapters or books, with a very brief Conclusion. The Preface may be dismissed from consideration at once, as being a turgid specimen of the obscure and repulsive preludes with which Persian writers think fit to commence their compositions. A few helpless infantile ideas struggle in the gigantic coils of an endless prolixity and verbosity, which it would require a Hercules to disentangle. Nevertheless this Preface may be read by those who wish for a model of such compositions in Persian. The arrangement is the same in all. There is first an address to the one God; secondly, a lengthy eulogy of his Prophet, Muhammad; thirdly, a panegyric on the High Personage to whom the work is dedicated, with a meagre explanation of the reasons which induced the author to commence his undertaking. The whole is thickly larded with quotations from the Kur'an, and with difficult and unusual words; so that it would really seem as if a preface were intended, like a thorny hedge, to repel all intruders, and to preserve the fruit within from the prying eyes of readers.

"In the Introduction, Husain Va'iz is at once simple and more agreeable. The description of the Bees and their habits is prettily given. The story of the Pigeon, who left his quiet home to travel; and of the old woman's cat, who was discontented with his meagre fare and safe seclusion, are amongst the happiest in the whole work."

Perhaps it will be as well to quote one single sentence from the Preface of Husayn Va'iz's Anvar-i Suhaili and leave the reader to judge whether Eastwick was justified in the severity of his remarks:—

نظر بر تعليم فوالد آنام و تکثیر مفاتع خاص و عام اشارات عالی از زبان که آن کرده

بي استطاعت و حذف انذك اضافت حسین بن علي الوعاز المعروف بالكافشفي ایده الله تعالى

باللغه الخفي جوهره نموه كتب مذكره رلا لابن نوپشنید وژیا روات معاني اورا كه

به تتق الفاظ ملغه و حجب كلات مشهده معجوب و مستوراند برمناظر عرات رعیان و شرواف

استعارات لغه حلاه به مهندسی كه دیده مرورنالی بي نظر تميک و تميک، نظر توانی از

جمال اک نازیانان حلقه پایان پرور و دل هر دانان را كه كلفت تغییر و تغییر کلفت ميسر

شود از روالدن آن ناز پروردان حببیه الپیتر برخوردی

* With a view to the universal diffusion of what is advantageous to mankind, and the multiplying what is beneficial to high and low, he condescended to favour me with an intimation of his will that this humble individual devoid of ability, and this insignificant person of small capital, Husain-bin 'Alî-û-l-Wâ'îz, known by the name of Kashif (May God Most High strengthen him with His hidden favours), should be bold enough to clothe the said book in a new dress, and bestow fresh adornment on the beauty of its tales of esoteric meaning, which were veiled and concealed by
the curtain of obscure words and the wimple of difficult expressions, by presenting them on the stages of lucid style and the upper chambers of becoming metaphors, after a fashion that the eye of every examiner, without a glance of penetration or penetration of vision, may enjoy a share of the loveliness of those beauties of the ornamental bridal chamber of narrative, and the heart of every wise person, without the trouble of imagining or the imagining trouble may obtain the fruition of union with those delicately reared ones of the closet of the minds."—East. Trans.

(u) The student of classical Persian is recommended to compare the rhymed prose of Sa'di, the more modern and bombastic style of the Anvār-i Suhaylī of Ḥusayn Vā'īq, and the simpler and terser style of the Akhlāq-i Jalālī; while for modern Persian he can not do better than copy Mirzā Ḥayrat's excellent translation of Malcolm's History of Persia, or the simpler colloquial style of the Diaries of Nāṣir-i'd-Dīn Shāh, and the travels of Ibrāhīm Beg.

§ 142. Number of Words and Arts of Abbreviation, etc.

(a) Language should be brief (مختصر), i.e. no word should be used that does not add either to the sense or the beauty of the sentence.

Important effects are, however, often brought about by Diffuseness (طويل). Brevity would require that the shorter of two synonymous words or expressions should be chosen, but emphasis or dignity might require the longer.

(b) There are three forms of Diffuseness ( طويل): (1) Tautology (حشو)

1 The translator in a note remarks: "These intolerable insipidities are considered beauties of style."
2 Both are admired and copied in Persia.
3 The author was a Persian.
4 Dr. Rosen says these diaries "are the best and trustiest specimens of the modern colloquial language spoken at the Persian court and capital." Also 'that it is only the uneducated who use the style which Nāṣir-i'd-Dīn Shāh has now raised to the dignity of a written language.' Educated people do not adopt this style. The style of the Diary when first published raised a great deal of adverse criticism.

5 Opposed to بريغ. Brevity is a general term. A statement may be brief because the most important things are omitted. A concise (جامع وماغ) style expresses much in a few words. A speech may be the reverse of brief as regards length: it may contain a thousand statements each concisely explained. In a concise style, the thoughts are conveyed in the fewest possible words but with the utmost precision. Terse (قل و دل) means eloquent as well as concise. Pithy (پر مغز) is short but full of force.
They came successively, one after the other, is Tautology (حشوئیقیم).

"I saw it with my eyes" is Redundancy¹ (حشوئیلهم).

"I saw it with my own eyes" is Pleonism (حشوئیلهم).

The epithets of poetry are often pleonastic embellishments (حشوئیزکتی); if not kept within limits, they constitute the vice of style called Turgidity.

Tautology (حشوئیقیم) is the repetition of the same idea in different words without the addition of force or clearness. The synonymous words or phrases generally occur in the same grammatical place. Tautology is generally due to an error of thought (as in the expression 'universal panacea', or 'a single unique').

(c) What may be termed Tautology, is justified if the sense is not satisfactorily expressed by a single term, as 'poor and needy', or 'common and vulgar', i.e. when the two words mutually help each other.

Legal documents have to guard against attempted evasion; consequent-

(d) (1) Certain dual and tautological expressions as "null and void," and ² بِنِ شَنَبِه، are justifiable by use, being almost regarded as one word, and may be styled حشوئرودا.

(2) In girya u zäri ³ and "what we have seen with our eyes and heard with our ears" هَرْجِه بِبَصُم دِيْدَة اِبْم وِبَغْوِش شَنْیذَة اِبْم تَأْتِید، the pleonisms are takid or emphasis, and constitute حشوئیلهم. Vide also section on "Errors in Rhetoric."

Emphasis has sometimes the appearance of redundancy:—"Not one single man of you" ⁴ نَا يَاكِ نَفْر وَاحِد إِزْ شَمَا: "all without exception" ⁵ هَمَا بِلَـ لَا یِسْتَیِتْنَا: "there is not one that doeth good, no not one" ⁶ هَیَچِ كِس نِیکوکار نیست یکی هَم نَه۔

¹ The distinction in English between Pleonism and Redundancy is often not observed, the former term being used in Rhetoric and the latter as a general term.

² Mutarādij "synonomous."

³ In the Persian translation of the New Testament this is nikukár-i nist yaki ham nay.
Emphasis sometimes requires the multiplication of connectives (Poly-syndeton), vide § 140.

(3) The refrain or burden ¹ of a song or of an emotional speech, is a justifiable repetition. So too in affection or admiration there is iteration.

(e) Emotion of any kind is often expressed by repetition, that is by حشو ملبم².

(f) Circumlocution ( إطاب ) is a roundabout way of speaking. It is usually a defect. But it can be used for rhetorical effect, and then constitutes a Figure ³. As a defect, it is a form of diffuseness ( تطويل ) that cannot be remedied by the omission of superfluous words: the whole sentence must be recast in terser language. Under Circumlocution (إطاب), may be included digressions ( أفحرف ), and the introduction of irrelevant matter ( ذكر كلام غير مرتبط).

The following are English examples of Circumlocution (إطاب) as a Figure:—"Brain preserved in ink" (for 'a book'); "An honest gentleman sent abroad to lie for the good of his country" (i.e. an ambassador); "A rod with a worm at one end and a fool at the other" (a fisherman).

Euphemism ( حس تعبير ) is often expressed by circumlocution (إطاب) as: "Terminological inexactitude" (a lie); "fond of romance" (a liar).

Circumlocution is notably used in Commentary (تفسير).

(g) Verbosity (لساني ) is an excessive use of words, and arises from a natural gift of fluent expression that has not been corrected.

(h) Prolixity (تطويل لا طالل) is the tedious accumulation of circumstances and needless particulars, so as to encumber the meaning.

Remark.—In many of the older English and Persian writers, Tautology and other forms of diffuseness are common.

¹ Tarjī’ band ترجع بهد is a poem with a refrain or band.

² English examples are: "A poor, infirm, weak, and despis'd old man"; "I am astonished, I am shocked, to hear that—"; "I would never lay down my arms, never, never, never"; "O Absalom, my son, my son"; and:

"Alone, alone, all alone
Alone on a wide wide sea."

All these are حشو ملبم.

³ Sometimes called Periphrasis.

⁴ Commentators (مفسرين) often carry the practice to excess. The English mock sermon of "Old Mother Hubbard" is in ridicule of this.
(i) The chief sources of brevity are the selection of the aptest words, the grammatical structure, and the employment of certain Figures.

The following are some of the methods of abbreviation:—

One Predicate for several subjects (or one subject for several verbs).—In a compound sentence where there are several statements, each with the same verb, the verb need in English be mentioned only once, as: “Reading maketh a full man, writing an exact man, speaking a ready man.” In Persian this non-repetition of the verb is very common. Examples:—(a) خریدن مرد را چهارل میکند و حرف زدن حاضر جواب khyándan mard rá kámíl mi-kunad va ḥarf zadan ḥážír javáb. Ān rúz rá mardáh bá bayán-í shájá'at va chigína-ţi yí safar va kashída-ţi tutn, va zádán bín-návákh-tán-i daj va tarána-há-yí-gúná-ţün bi-sar burdán—(Tr. H.B. Chap. III).

Compare ‘He resided here for many years, and after he had won the esteem of all the citizens (he) died.’ In Persian the second pronoun ‘he’ could not be inserted.

(j) (1) Participles.—Participles present or past. Examples:— زیباخانم زود این درب الامرا دو در ننی سخت باز گرده دوران کذان داخل میشود push-i sar-i-án Zíbá Khánum zúd án darb-i ālāg rá du-dastí sakh ház karda, dád u faryád kunín, dákhlí mi-shavad (Vázír-i Lánkarán) “when his back is turned,” Zíbá Khánum, suddenly and with both hands, throws open the other door of the room, and comes in crying and screaming”;

زیبا خانم (لزد لند) Zíbá Khánum (lúnd lund kunán rafta zír-i lab mí-gúyad) “Zíbá Khánum (going off muttering, says under her breath)—”

This construction, especially in modern Persian, is often carried to excess. In a sentence of eight or nine lines there may be but one principal verb at the end, separated from its subject at the beginning by a succession of participial clauses. Example:—Gashniz va shambalá bû dáda.

1 For the selection of words, precise rules cannot be laid down. It should be recollected that words have both a denotation (معنى لغوی) and a connotation (معنى اصطلاحی).

2 In English, especially the following Figures: Comparison and Metaphor, the Transferred Epithet, Antithesis, Epigram, and Ellipsis.

3 For if inserted it would be emphatic.

4 Ān “the other” or “the further.”

5 Du-dastí and sakhí are both adverbs.

6 Push-i sar push sír “behind”; Ān for āl tū.

7 Stage directions in Vázír-i Lánkarán.

8 Producing the ‘excess of suspense’ so dear to schoolboys when translating from Latin.

9 In India کشیش kashniz. The g of Iranian Persian often becomes k in Turanian Persian.

10 Bû dádaan “to roast like coffee.”
va' ba'd hama-yi in ajzā rā fardān fardān saźda az alak yā pārcha birūn karda muflūb-ī vazn namūda nim `pound' namak saźda makhlûţ namūda dar shîsha karda sar-ī ān rā muhkam bi-ġirand ki harā taṣarruf na-kunad (`Pound' i Inglīsī shad misqāl)  

(2) Participles and participial adjectives may be used as equivalents for phrases containing the relative, as: "The never-ceasing wind" for the "wind that never ceases." This construction is specially suitable to Persian, which abounds with compound epithets. In the words gawhar-i shab-tūb-i shab-chirāgh "a carbuncle," or "a firefly," the second epithet would in English have to be rendered by a relative clause, or else rendered by a substantive in apposition.  

The following is an example of Arabic past participles:—Maktūb-i margūm-i muvrarrakha-yi ghirra-yi Rajab-i Murajjab-i sarkār misqal "pust" mutażaźamin-i maţabbatana va mundarij bi-marāţib-i muvaddatana ziyārat garādī maktub morqom mirwah waţr manbar-ī muqaddas "your letter written and dated the first of Rajab, and sent by post and expressing your friendship (etc., etc.) reached me."—Modern letter.  

(3) Participles 8 are often brief equivalents of phrases containing conjunctions and verbs.  

The participial construction is in English often ambiguous, as the writer does not always make it clear by the context whether the participle is used for a causal, a temporal, a concessive, or a relative clause. The same obscurity can occur in Persian. Thus in -مَرْدُ طَالِبٌ ابن دِنيا هَدی وَقَت خُوش‌خوْد نِمی‌شود mard-i fālib-i in dunyā hich vaqt khush-hāl namī-shavad "man seeking this life is never happy," it is not clear whether the sense is "the man while he seeks, or because he seeks, or the man that seeks."  

1 Va should be omitted.  
2 Note this common but faulty collocation. Read Maktūb-i sarkār muvrarrīka-yi.  
3 And in English, adjectives also, as: "Drive it into his stupid head"; "The astonished mother finds a vacant nest"; "War was preferred by the hardy mountaineers [the Swiss because they were mountaineers and hardy]." Vide p. 651 (p).
For the error known as the ‘misrelated participle,’ vide § 125 (n).

Sometimes the participle ‘being’ is omitted, as: ‘France at our doors, he sees no danger nigh’, for ‘France being—’ or ‘though France is—’. Compare shamshir bi-dast mi-tarsad ‘sword in hand he fears’; = ‘while the sword—or though the sword’ etc.

(k) Omission of the verb.—The verb or copula need not always be expressed, as: ma dar in guftar va har du bāhām girištār (Gul., Chap. VII., St. 10, about Sa’dī’s Quarrel):

Ba hadd sati-yi dīvar-i kardam mutaraqqib ki magar kas-i zahmat-i harr-i tamūz az man bi-barad (Gul., Book V, St. 8); hazār martaba bish az in ‘a thousand times more’; az tu ishāra kardan4 zi’mān bi-sar davādan ‘you have merely to indicate an order and I obey’; or be-būd dar gurūr-i ān āz bi-kīnār, dīgarān rā chi mi-gūyid (m.c.) ‘leaving him out of the question, what’s your opinion about the others?’ In the Persian translation of Ḥājī Bābā, the verb is frequently omitted. Example: pidar pūzish kunān ki in awqāt ‘ārūsī rā na-shāyad; man bī sar u sāmān, jang darmiyān, bā in ‘arasāl-i ‘ārūsī ya’ni chi? (Chap. XXXVII)

and be-māriz bal-ānīdām. Hamgīnān bi-intīzārī tašgīr-i du’ā’ī man, chashmā darida va gardanха kashida (Chap. II) ‘—and made the patient swallow it. All present (remained) in expectation of the result of my charm—their eyes staring, heads poked forward (on tiptoe from expectation)

1 Obscurity can also occur from a careless use of the Persian Present and Past Participles.

2 For other kinds of participial obscurity, vide § 125 (n), (p. 531).

3 The Persians feel the heat much more than do the Indians.

4 The Infinitives are here nouns.

5 Man refers to the father who is speaking.
from the tenour of the sentence, easily and without ambiguity.\(^1\) Baylār az ānchi dar chashm-i chahārpāyān kardī dar ăhā-yī ā kashīd dar česhm Čâbar ăyān kardī dar ādena kowūl (Sa’dī) \(^2\) "the farrier (horse doctor) put something\(^3\) into his eyes of the stuff he was accustomed to put into the eyes of animals."

**Omission and non-repetition of the verb.** — "Who wrote this letter?" \(^4\) \(^5\) Muhammad [wrote it] \(^6\) \(^7\) in kāhāz rā ki navisht? \(^8\) \(^9\) Muhammad\(^10\) [ān rā navisti] \(^11\) agar shā‘ir-i va bi-chāra (Trans. Haji Baba) \(^12\) "if you are a poet and poor—" :\(^13\) \(^14\) yekī az āshan zabān-ī yekī az āshan zabān-ī tātarruz darāz kard va malāmāt kardan āghāz—(Gul., Chap. II, St. 20).

\(^1\) For examples of ellipses, correct and otherwise, vide § 136 (d).
\(^2\) The object (chiz-ī) is understood.
\(^3\) Note kirdār,\(^15\) om kirdār kardān, when kirdār kardār might be expected.
\(^4\) (1) For the ellipsis of a verb in a contracted compound sentence and the difference between English and Persian in such a construction, vide § 136 (d).
\(^5\) (2) For the non-repetition of a noun, vide § 121 (f).
\(^6\) For the repetition of a noun, necessary for clearness, vide § 120 (k) Remark.
\(^7\) (3) For the non-repetition of an adjective or participle, vide § 121 (k).
\(^8\) (4) For the non-repetition of an adverb, vide § 122 (e).
\(^9\) (5) For the non-repetition of a conjunction, vide § 123 (d).
\(^10\) (6) Prepositions—for the non-repetition of, vide § 124 (b).
(h) General terms \textsuperscript{1} are briefer than particular terms. "He is fond of sport" \(\text{U} \text{shikār dāst mā-dārad,}\) is shorter than "he hawks, shoots, and courses" \(\text{U} \text{bā bāz va tufang va tūla va tāzī tāshār mī-kunad.}\)

(o) A phrase may be expressed by a word. "The style of this book is of such an obscure nature that it cannot be understood" عبارت این کتاب "\text{ibārat-i in kitābān tawar mughlaq u mubham ast ki hāch kas nāmī- tavanad bi-fahmad,}\) is expressed better and more briefly by. "The style of this book is unintelligible" عبارت این کتاب "\text{ibārat-i in kitāb lā yutham ast.}\) "A mere stripling," pisar-i nābālīgh, is briefer and more forcible than "One who has not yet attained the age of manhood" کسیکه بعد تکلف نرسیده است kas-i ki bi-hadd-i taklīf na-rasāda ast.

(p) A statement may sometimes be briefly implied instead of being expressed at length, thus: "The conqueror of Austerlitz might be expected to hold different language from the prisoner of St. Helena," i.e. "Napoleon when elated by the victory of Austerlitz" and "Napoleon when depressed by his imprisonment at St. Helena." So too a mere epithet may imply a statement. Thus "Austerlitz" بیا نشین شیردل جنگ افغانیار گرد chādar-nīshān-i shīr-dil jang ikhtiyār kard "the bold nomad preferred war," i.e. 'preferred war because he was a nomad and therefore brave.'

(q) Conjunctions may be omitted. In the short sentences of Macaulay, for instance, conjunctions are frequently omitted.

Example:—"You assert this: I (on the other hand) deny it." Instances of this omission will be found in § 134 (b).

The omission of connectives is called Asyndeton, \textsuperscript{8} as in: "Move, as a means of reducing the unmatched, the dead, out of this world."—Tr. H. B., Chap. XLI, p. 335.

(r) The imperative may be used for "If." Thus, biyā tā turā-khidmat kunam \textsuperscript{4} "بیا نا ترا خدمت کنم" "Come (for If you come) and I will serve you."

\textsuperscript{1} General terms are however not so forcible. General or abstract terms are less simple to conceive than particular or concrete terms.

\textsuperscript{2} \text{Ta‘la} is 'a pointer' and perhaps any "small dog" as opposed to tāzī "the greyhound (Arab)", and saq "the pariah dog" (and also 'dog' generally).

\textsuperscript{3} It is the opposite of Polysyndeton, the multiplication of connectives.

\textsuperscript{4} Example of \text{javāb-i amr} "Apodosis of a command."
Further Observations on Style.

§ 143. Further Observations on Style.

(a) "Other things being equal," says a writer on English composition, "a better-known word is to be preferred to a less known, a native or thoroughly naturalized and appropriated word to a word of outlandish origin and habit, a concrete to an abstract word, a specific to a general, a homely to a technical." 1

Persians are fond of obsolete Persian, and out-of-the-way Arabic words and expressions. Arabic phrases and quotations from the Quran are dragged in wholesale, and sometimes Arabic idioms too, literally translated into

1 Gu*r, "as though; you might say"; vide § 91 (b) (10).
2 ^حَقاِلْ مَعْرَضَةُ "incidental proposition."
3 Cháwush, T., lit. "a sergeant." A leader and guide of a pilgrim-caravan, whose duty it is to make arrangements for supplies, regulate the hour of march, etc., etc.
4 A business letter, even in Persian, is usually worded in every-day terms.
Persian. A Zardushti Anjuman when composing the usual congratulatory letter of New-Year greeting to the Anjuman of another city, or to the Shah, will search the dictionary for obsolete words with which to adorn the composition. As an example of ambiguity, the following quotation from the Anvār-i Suhaylī will suffice: 

"...When composing a letter, I will search the dictionary for obsolete words with which to adorn the composition." (Anv. Suh., Chap. I, St. VI) "while the hawk, which is wild and strange—they allure with every sort of kindness and bring him up on the wrist of favour, indulgently and proudly."—(East. Trans.). In a footnote Eastwick remarks, "The MSS. I have consulted, omit the sentence after می انری, which is found in the printed and lithographed editions. Keene translates bāz ki vaḥshī ʿu gharib ast chūn az ʿu manjaʿal-i taṣāvver mi-tavān kard va bi-iʿzāz-i harchi tamāmtar ūrā bi-dast mi-ārānd va bar sāʿid-i nāz az rūy-i iʿzāz bi-iḥtīzāz mi-parvarānand—(Anv. Suh., Chap. I, St. VI) as bāz ʿa bi-iḥtīzāz according to one or two learned Persians I have consulted, means "exercise", but the word would be understood by the few only. Most Persians would be contented by merely reading and enjoying the rhyme of the word."

The following sentence from the Persian translation of Ḥājī Bābā (end of Chap. II) defeated many Persians:

"...Dealing with the Babi, do not disgrace the Bāb."—(East. Trans.). It was not till the discovery was made that ʿālī was not the Arabic word ʿawāl, but the Turkish word qūl "a slave", that the obscurity was removed.

1 A Parsee committee (in Kerman, twelve members) that meets every Friday and on other necessary occasions to discuss matters concerning the Parsees and to settle small disputes and religious matters. The Persian Anjumans are under the Bombay Anjuman.

2 Sent of course through the Sadr-i Aʿẓam.

3 This is considered a sign of scholarship. A preacher too will first mouth a sentence in Arabic (though perhaps only two or three of the congregation are acquainted with Arabic), and then repeat it in Persian. If asked the reason, the reply is 'To display his knowledge.' A preacher who didn't 'display his knowledge' would be held in little esteem.

4 Bāz properly the female goshawk.

5 Qītī-bāsh, a term often applied to Persians generally, just as Baluchis will use the word Qājār to signify any Persian. (Qājār, Qajar, is the Turkish tribe to which the Shah belongs).

6 Rāfī, i.e. Shiʿah, a term applied to the Shiʿahs by the Sunnis, to which sect the robber Turkomans belonged.

7 It is doubtful whether the word qūl is used by any but the Turks. The author should have used the common word banda.
The difficulty in the following passage from the same translation, is attributable rather to the imperfection of the Arabic character than to the obsoleteness of the language. The Malik Sh-shw'arâz when relating his adventures to Ḥājī Bābā (Chap. VII), takes the opportunity in the translation of reciting a ridiculous couplet of his own:

كو کو دل کو سر کو نهاد کو آؤش آن کو کیش کو کونراد

Now kū in classical and modern Persian means "where?" and kū-kū is a "dove" and also the murmuring of the dove. More than one Persian poet has played on these different meanings. Several Persians who were consulted, exhausted their ingenuity in trying to apply these meanings to the lines in question, but it was only when a Zardushtī suggested that the reading should be gav and not kū that the meaning, "which was veiled and obscured by the curtain of obscure words and the wimple of difficult expressions appeared on the stage of lucid style and the upper chambers of becoming metaphors."

(b) (1) Obscure and unintelligible expressions are in English improper:—

"Yet—when that flood in its own depths was drown'd,
It left behind it false and slippery ground."—Dryden.

"The first of these lines is nonsensical. The author's meaning, in plain language, is apparently no more than 'when the waters of the deluge had subsided.'" Extravagant as is this idea it is not too extravagant for a Persian, rather in its extravagance would lie its excellence.

(2) It is ambiguous, to employ a word or a phrase susceptible of different interpretations, or generally speaking to use the same word or phrase successively in different senses. 'He aimed at nothing less than the crown' هیچ چیز کمتر از سلطنت در مدرّ نظر نداشت hich chiz kantar az saltanat dar madr' nazur na-dāshī may denote either 'nothing was less aimed at by him than the crown', or, 'nothing inferior to the crown could satisfy him.' In chapter 54 of Ḥājī Bābā, the Persian translator describing the faded charms of the candidates for temporary wifehood, employs the expression چراغ لالّة شاهرا از دم سرد روژگار کننا (است) chirāgh-lalâ shahra az dam-sard rożgâr konna (ast). It requires considerable thought on the part of a European to solve this passage. Lalâ in Persian is "a tulip, or a poppy", and hence "the cheek of a mistress", but in m.c. it is also "a candle-stick with a small globe." On account of the latter meaning, chirāgh is here incorrectly used in the sense of "light." A cold breath (dam-i sard) might extinguish a candle: lastly افتاح āfathâ must be considered equal to صدمه sadmaḥâ. Persians consider that this kind of equivoque exhibits the hunar of the writer.

1 Examples of tajnis.
2 Vide also (4).
By the skilful use, however, of the same word in two senses, force and point is obtained, as: "If the loss of temporal gain be the gain of eternal good, then the reverse of fortune is the reverse of misfortune." 1 Here 'gain' is used in two somewhat different senses, while 'reverse' in the first case means 'revolution' in the second 'opposite.'

The Persians delight in plays upon words (Paronomasia):—

من از تاب و روش و نام مسته و نام دیگر تاب ندارم  
The first tāb signifies "brightness," the second "curling" and the third "endurance."

چو بر مزار من افند گذارت از پس مرگ  

Chu bar mazār-i man ustdad guzār-at az pas-i marg  

Ma-shaw bi-ghusqa-yi man zār u bar mazār ma-zār.  

Mazār is "tomb," zār is "weeping" and ma-zār is "don't weep." This is a good example of the Figure نجنس or جنس finās.

(3) Inconsistent words or phrases must be avoided.

"I do not remember that I ever spoke three sentences together in my whole life"—Spectator. Instead of together, the writer should have said 'successively' or, 'in succession.'"

This kind of error is common in Persian. Hich yād-am nīst ki bi-umr- 

am si jumla bā-ham gufta bāsham  

همی بادم نیست که بعمر سه جمله با هم گفته ناهم (m.c.), is a sentence that would pass unchallenged by most modern Persians. For bāsham, substitute پشت سر هم pay-i ham or پشتسرهم pusht-i sar-i ham.

(4) One source of obscurity is the affectation of excellence, or 'fine writing':—

"Men must acquire a very peculiar and strong habit of turning their eyes inwards in order to explore the interior regions and recesses of the mind, the hollow caverns of deep thought, the private seats of fancy, and the wastes and wilderness, as well as the more fruitful and cultivated tracts of this obscure climate."—Characteristics. A most wonderful way of telling us that it is difficult to trace the operations of the mind!"

The following is from an American newspaper:— "This is not an event of to-day or of yesterday or of to-morrow, it is a fact which will go gallivanting down the corridor of posterity until it reaches the ultimate back-fence of humanity."

Neither of these quotations is too extravagant for Persians. In chapter II of Ḥāji Bābā, the author says:—"The caravan was ready to depart a week after the festival of the New Year's day." A simple statement like this does not satisfy the Persian translator, who writes

کم بیش در  

کم بیش در

ہفده از دوروز تبریز رفته رحمه اللہ صیزرا مهین دیگران نسیم علی شیخ میر علی نژاد فروردین صریح

1 The figure Place or Antanaclasis. Vide also § 145 (i).
FURTHER OBSERVATIONS ON STYLE.

The reader is at liberty to translate this rubbish.

(c) (1) 'Allied to the unintelligible, are the marvellous, the puerile, the learned, the profound, etc.

In Chapter 28 of Ḥāfiz Bahāb, when the Shah visits the house of the physician Mirza Aḥmaq, the Malik *sh-Shuʿarā* recites:

"The firmament possesses but one sun, and the land of 'Irāq but one king.

Life, light, joy and prosperity, attend them both wherever they appear.

---

1 Name of the famous Prime Minister of Nādir.
2 Bahman is two months before Nawrūz.
3 The Royston crow. *Pisa 'piebald.'
4 *Bād-risa* has apparently no meaning here. It however rhymes with *pīsa*.
5 *Chakāvak* a species of desert lark that sings both on the ground and in the air.
6 For *hazar dastān.*
7 *Rāsta-bāzār* is the main street that runs straight through a city. It rhymes with *hazar* but is very unlike a *bāgh.*
The doctor may boast of his medicine; but what medicine is equal to a glance from the king’s eye?

What is *spikenard*? what *mūmiyā*? what *pād-zahr*? compared to the twinkle of a royal eyelash!

This is bad, but in the Persian translation occurs the following:

The mumiyaH of Eastern bazars is described as being the product of a mine, but it was formerly believed to be extracted from the skulls of living victims suspended head downwards over a fire. It is probably connected with and confused with bits of mummy ancietly used in Europe in medicine.

The *tiger* of the story. In the original palang, which means “leopard.”
“When with his tail he furious lashed the rock,
Heaven’s lion dropped his talons at the shock."
And where he but for one short instant paused
A long year’s stoppage to that road he caused.”

(East Trans.).

(2) “One form of impropriety is the lack of sufficient precision. By ‘precision,’ it is understood that the words and phrases employed express the writer’s meaning, and nothing more.” Lack of precision may be said to be one of the characteristics of Persians and Persian writings.

Haji Baba, replying to the questions of the Sardar as to the numbers and dispositions of the Russians, says:—

"Dar sar-hadd, Ris khayā kom ast; pānsad, shash-sad, haft sad yā hasht sad;—shāyad hazār; na du hazār: albatta bish az īnḥā nist. Dah bīst, munīhā chīhil yā panjāh, tūp dārānd.

(d) “Sentences should not be extended beyond what seems their natural close.”

To do so without some special reason is to violate the ‘Rule of Suspense.’ The principle of suspense is so to write a sentence that the reader, until he comes to the full stop, feels the sentence to be incomplete.

The violation of this rule is shown in the following example:—

"I putting on the saintly appearance of one whose prayers are ever answered, with the air of authority and a ‘clergyman’s voice’ demanded pen and paper—although in my whole life I had never held pen in my hand.’"

Sometimes however a violation of this rule gives force, specially in colloquial, as:

"Angāh, dar ān diyār-i ghurbat, az āshnā u bigāna u dūst mahrūm, va az dast-i afrāz bi-bahra, āmadam bar-sar-i māyamlik-i khud.—Haji Baba, Chap. IX. In Persian, the absence of punctuation makes such sentences particularly difficult.

Though the rule is perhaps violated in the following, the violation does not conduce to weakness:

"Pīdār-e dīn mā az hijātī kočke bātātī ber. Bister-īmāzī darman—

(e) The strength and beauty of a sentence may be promoted by figurative language and the use of figures.

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1 An example of that variety of Hyperbole (صنعت میلاغه) known as غفل.
2 Chapter XL.
§ 144. Examples of Errors in Rhetoric.

(a) In the sections on the Relative, on the Participle, and on Collocation, some instances of obscurity have been given. Those errors could, however, be traced to a definite source. The following are instances¹ of incoherence, either in expression or in thought:

"'The riches of the temple gradually disappeared but by whom or when is not known.' (Read 'how or when')." This error can hardly be repeated in Persian; still in the following translation it would be better to substitute čhi tawr for bi-tavassat-i ki:

دولت و نهود بُت کدَه: چِه طِور کَم کَم کَم از مَهیان رفت و لپی بَیتکَم وکی معلوم نیست davlat u sarvat-i but-kada kam kam az miyan raft vali bi-tavassut-i ki va kay matum nist.¹

"The philosophers who held that this world is naught but a creation of man's fancy ... their belief meant.—(Read 'The belief of the philosophers who held that ...')." Faylasūf-ī kī rāy-i shān bar in qarār girifta būdkī hama-yi in 'ālam khwāb u khayāl ast, 'aqīda-yi shān 'ibārat ast² az—

فیلسوفانیک را ای شاں بِین قرآر گنُگة بِد که هِتْه اِبِن عَلَم خِواب و خِیال اِست عقیدة شان. (This is correct in Persian, but better عقیدة فیلسوفانیک را ای شاں & جل). EVENTS گنُگة را ای شاں بِین قرآر گنُگة بِد که هِتْه اِبِن عَلَم خِواب و خِیال اِست عقیدة شان بُد. az—)

(b) Great length is one cause of obscurity, while brevity is another.

In the following English passages, the ambiguity is due to the ellipsis of four words at most:

"'Antony was not less desirous of destroying the conspirators than his officers, but he—'. [Read 'than were his officers,' otherwise the meaning might be, 'than he was desirous of destroying his officers.']" Fulān khwāhān-i isāsāl-i muṣfīdīn kamtar az sāhib-manasibān-ash na-būd نلال خواہان اسیمال مفسدین ساہب مئسیب ایشا نبود. (Read fulān kamtar az sāhibān-ash khwāhān-i isāsāl-i muṣfīdīn na-būd نلال کمتر از مئسیب ایشا حل کمتر مفسدین نبود).

"'The poor despise the purse-proud man not one whit less than do the well-born and well-educated'; 'do' is indispensable to avoid ambiguity.' Fāqīr hīch kamtar az ān ki māṣib u tarbiyat-yāfta maghūr-i davlat rā ḥaqīr mi-shumārānd, namī-shumārad فقری بیچ کمتر از انسکی محسب و تربیت نافذ دؤلاد را حقیر ممکن نمی شمارد; but the following exhibits the same obscurity that would be found in the English example were the word 'do' omitted:—

1 Taken from Hodgson either directly or indirectly.
2 Or bi-tavassut-i ki va dar čhi vaqt
3 Or būd نبود.
The Persians rate him not less than Sa’di and Firdausi.’ (Read ‘than did Sa’di and Firdausi,’ or else ‘than they rate Sa’di and Firdausi’).

Irânîhâ ûrû kamtar az Sa’dî va Firdawsî dûst nâmî-dârand. Insert the affix rû after tarbiyat yäfsa haqir nâmî-shumârad. Insert the affix rû after tarbiyat yäfsa, and ambiguity is removed, but the meaning is not the meaning of the English.

The Persians rate him not less than Sa’di and Firdausi.

The lecture is an able summary of the history of this remarkable man, who rose to the highest dignities, and deserves to be widely distributed.

It is said, when he died, the Cardinal² spoke fifty languages. [This reads as though the cardinal died babbling in fifty languages. Substitute, ‘before his death was master of at least’, etc., or something of the sort.]

Mi-guyand Kârdinal Fulân ki murd panjâh zabân mi-dânîst.³ It is clear enough; but write Mezkûr-nâmeh-e Zâvan Mî-dânîst kô mëndan距f. He deserves to be mentioned because he knew fifty languages. Better Mi-guyand vaqt-e ki Kârdinal murd aqallâzâ panjâh zabân mi-dânîst.⁴

(c) The construction that looks to the implied sense rather than the

¹ Read va an nâmî sufzâsîrast kâ dar dâna-î axtâvây va axtâvây, axtâvây, axtâvây. It is necessary to repeat the word nâmî as the pronoun an af can refer to animate beings as well as inanimate things.

² Cardinal Mezzofanti.

³ Or mi-dânîst est Mî-dânîst.

⁴ This construction, giving a double and ambiguous sense, is called by the French construction louche or ‘squinting construction.’
form, in which some part of speech not expressed has to be inferred from the context, is common in modern Persian.

"Our climate is mild and somewhat moist, and except when covered once in a year by snow, always presents a green surface." ["The country is the implied subject to 'presents'."] Åb u havā-yi mā mulāyim va bā ruţūbat ast va ghayr az sāl-i yak daf'a ki zir-i barf ast dar sābīr-i awqāt sabz va khurram mī-numayad. It was not the 'monopoly' but the breaking down thereof 'that was a benefit.' Insert 

The tobacco monopoly was broken down in such and such a year and may be included among the benefits owed to the Mujtahids.' Inbişār-i tutun-farūshi dar sana-yi fulān mawqūf shud va mī-tavān fahmīd ki in yak-i az fava'id-i st ki az mujtahidīn rasīda ast. It was not the 'monopoly' but the breaking down thereof 'that was a benefit.' Insert 

"The weight of its skeleton [a whale's] was thirty-one tons and was afterwards exhibited in London and Paris." Vazn-i ustukhānā-yi badan si va yak 'tan'-i īngilīsi būd va dar Landan va Pāris barāy-ī tamashā bi-mardum nishān dāda mū-shud. (Add the words ān ustukhānā hā before dar Landan (in London).

"They both speak a little Persian though it is ten years since they left it (Persia)." Har du-yi īshān gadrī Fārsī mī-tavānand barf bi-zanand bā-vujūd-ī ki dah sāl pish az in az ānjā rastand. Instead of az ānjā az ān jā, write az ān jā from Iran.

"In Great Britain and Ireland there are more females than males, and in France the excess of women is still greater; but in Spain nearly equal and

---

1 Pros to sēmainomenon 'with reference to the meaning', or the kāla sūnēsē 'according to the sense.' They were, in Greek and Latin, recognised as rhetorical devices to be used sparingly. They are incorrect in English.

2 'The guilelessness of his own heart led him to suspect none in others.' ("Guile," not 'guilelessness', is the intended antecedent of 'none'. Read 'no guile'.) Vide Note 5.

3 Insert zamin before ghayr az. If however zamin be omitted, there is according to Persian ideas not an actual mistake.

4 Or rasīd. Ihtikār is hoarding up grain till a time of scarcity (and then selling it at a high price): it does not mean 'monopoly.'

5 Modern Persians consider this construction correct as it is admissible in Arabic on the authority of the Quran: i'dīlū hush agrāb il-taqwī (Qurān) 'be just; it (i.e. justice) is the nearest (thing) to piety.'

6 Better īshān har du.
in the United States an excess of males' [i.e. 'the excess is nearly equal.' It should be, 'the numbers are nearly equal, and in the U.S. there is', etc.].’’ Dar Landan¹ zan bīsh az mard ast va dar Franzās kaqrat-i zan az in ham ziyād-.tar ast va likin dar Ispāniyā tagrib² barābar ast va dar Itāzūn³ kaqrat-i mard ast dar lāndīn zan bīsh az mard ast va dar Franzās zan az anjā ham bīshār ast va likin dar Ispāniyā zan u mard tagrib³ musāvī 'st va dar Itāzūn kaqrat-i mard ast. Corrected:—Dar Landan zan bīsh az mard ast va dar Franzās zan az anjā ham bīshār ast va likin dar Ispāniyā zan u mard tagrib³ musāvī 'st va dar Itāzūn kaqrat-i mard ast.

‘It [the Edinburgh Review] could agree with nobody. What man of sense could? [He speaks of parties in the Church strife; ‘agree with anybody’ is required in the last sentence.]’ ᴬn rūz-nāma bā hīch yak-i shān durust nami-āmad-kudām shāhās-i ‘āqil mītavānist ʿAgil mītavānist va mard tagrib ʿst va dar Itāzūn kaqrat-i mard ast.

‘Muḥammad Ḥasan who was a friend of mine was a Kermani by birth and was educated in that town’ Muḥammad Ḥasan ki yak-i az rufaqā-ye man būd Kirmānī būd zirāki dar ān shahr tavallud yāfta būd. Vide p. 661, foot-notes 1, 2, and 5.

A somewhat similar error occurs in ‘Ma’āruf ʿAbd al-Samad va gīrāsh dar mard tagrib ʿst. Vid. p. 661, footnote 1.‘

‘His name is among the most distinguished of painters’ Ism-i ū dar miyān-i muwāvīrin-i mashhūr-i dūnghā 'st. Insert sābi before ast, and ikhān-i masās-yi after ‘miyān-i.’


‘And although my sacred character was not proof against the attacks made upon it by the arms of the Shah, yet—’ Here the subject of fīristād is pādshāh, understood from the adjective pādshāhī; read fīristādā shud or fīristādand, or else mention the subject of fīristād in the relative clause.

‘The name of our present cook is Muḥammad and a very good one when he likes.’ Ism-i āsh paz-i hālijyya-yi ³ mā Muḥammad ast, va khaylī
khūb hom hast agar bi-khwāhad khūb bi-pazad

This might not be considered incorrect in modern Persian, though incorrect it is, since 'he' is understood in Persian as the subject to hast: write va khāyli āshpaz-i khūb-i 'st.

"'Amen!' said Yeo, and many an honest voice joined in that honest compact, and kept it too like men!—Kingsley, 'Westward Ho!' (Ed. 1879, Chap. XXV, p. 401)."

"Gult 'āmin' va bišyār sādāhā-yi dīgar nīz bā u ma' shudand va 'ahd-i khud rā bi-pāyān rāsānānd. Gāfet āqīn va bīgar māsāhā dizān qinia va āqīn rū bi āhān rasānānd sāhibān-i sādā.

(d) Bi vāsīya-yi ulāghā va chār-pāyān va asphā ki shayha mī-kashīdānd va khāyli āshpaz-i khūb-i 'st. insert after 'va',

Zeugma is a figure in grammar in which two¹ nouns are joined to a verb or to an adjective suitable to one only, the missing verb or adjective being suggested. In English, Zeugma is usually a blunder.

Instances of Zeugma in Persian seem rare. Examples are:—"'Many scenes or incidents which are graphically narrated, are told as well, or better, by other travellers.' [One cannot narrate a scene]." Compare shāh rā bi-khīdmat bi-ībar

'He accounted, handsomely enough, for the delay by saying that my long absence, and the recent loss in my family, prevented him from applying to me immediately on my return.' [This holds good of the second reason but hardly of the first]." Ū ma'zarat khvāst ki āshpaz-i shumā va fauti-ī pidar-am mānī-ī in shud ki bi-mujarrad-ī murāja't-i jānāb-ī 'āli bi-khīdmat bi-ībar

However in, "'The bees and birds sang sweetly'" (for 'the bees hummed and the birds sang sweetly'), the Zeugma is hardly a blunder; it is a metaphor. 'Sang in gladness,' however, would be better than 'sang sweetly.' This may be called

(e) Too many negatives are a source of error. Amongst negatives must be included such words as 'scarcely,' 'seldom,' 'few,' etc.

"'He thought the wealth and honours of this world poor compensation for a quiet conscience and a healthy frame.' [It should be, 'compensation for the want of,' etc.]

[1] Compare last example in (e).
few of his friends, except myself, knew of his being in the kingdom.'

[This is like saying, 'I have little money except a penny.' For 'few', read 'none'; or for 'except', 'besides'.]" Ghayr az man muskhil (or kambar) kas-t az dustan-ash mi-danist ki—or; or Ghayr az man kam-i az rujag-yash mi-danistand ki—however owing to the slovenly use in modern Persian of "ghayr" and "alava," few Persians would consider either of the examples faulty. Corrected: "Hich kudam az dustan-ash ghayr az man nami-danist 2 ki—'none of his friends except myself knew—'

(f) The foregoing examples are partly right and partly wrong. The following are wholly wrong:—"'The unwary traveller stumbles to rise no more.' ['And falls' must be inserted after 'stumbles,' stumbling, neither being possible to one who lies on the ground, nor necessarily implying a fall.]

Agar musâfir az rü'yi ghalat darân part-gâh sikandari bi-khurad hârgiz na khwâhad bar khâst agarser az roo' fiqht daran part gah skandari baghdvd hargiz nachâhad bar hâist insert va biyuftad, after sikandari bi-khurad.

"'The Queen, without exception, is one of the best transport ships afloat.' [This phrase is unmeaning, as the 'Queen' is said to be not the best, but one of the best, etc.]" Compare "El la astan-e yak az madâbhir-tarin-i hukamâ-yi Irân ast (m.c.)."

"The sad faces and joyous music formed an incongruous sight."

sûrat-hâ-yi ghamgîn-i názîrân va mu'sîqi-yi țarab-angiz-i mutâribân tamâshâki bûd ki bâham viq na-dâshh surat-hâ-yi ghamgîn-i názîrân va mu'sîqi-yi țarab-angiz-i mutâribân tamâshâki bûd ki bâham viq na-dâshh. In m.c. dindir àdîdan are frequently used in the sense of hearing, as: julân kas țâvâz mi-khûwând, bi-yûyid biravim tamâshâ kûnîm, bi-bînîm chi țavor mi-khûwând; làlân kis țavâz mi-khûwând mignand bi-yûyid biravim tamâshâ kûnîm, bi-bînîm chi țavor mi-khûwând (m.c.)."

"The occurrence, it was said at the banquet, was a thing 'unprece-

1 Or better chîz-i past-i.

2 In modern Persian the plural mi-danistand is often (incorrectly) used.

3 This is not exactly Zeugma, 'vide' (d), as the error lies in a noun, and not in an adjective or verb.
dent in the history of Scotland.' We have no doubt of it; and we trust it will always remain so.'—Times, 23rd October 1866.' In väqi'a dar tavârikkh-i Askâland bi-sâbiga ast va ummâd dârîm ki hamîsha chunîn bâshad (or khwâhad mând)

A season more favourable for roses can scarcely be imagined, certainly never has been surpassed.' [For 'has been surpassed' read 'has occurred.' It is nonsense to say 'a more favourable season has never been surpassed.'][" Faśl-i barây-i gulhâ muftidar az in fasl tâsavvur namî-tavân kârd va yaqin

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The dance roused the Kirmani audience to applause but I do not think it would do so in London.' [It is not likely that a Kirmani audience would be roused to applause in England. For 'audience' substitute spectators: people do not listen to a dance.]

(g) (1) A metaphor is an implied simile and unless an intelligible simile can be evolved from the metaphor, the metaphor is false.

In the writings of even good Persian authors, metaphors abound that are absurd, strained, false, or confused. Study the following:

Its form is fringe-like to the robe of joy and happiness, its sense the gem that decks the ring of fortune and success:

While from its verses' tinted cheek love's wiles and witchcrafts beam,

Its diction's labyrinthine curls like musky ringlets seem.'

(East. Trans.)

1 'The form of the book is like the fringe of the robe of happiness.'
Dil agar khāna bi-sāzad bi-sar-i zulf-i tu sāzad
(Trans. Hājī Bābā; Intro. Epis.) ‘were my heart able to build a dwelling, it would build it upon thy locks.’

‘The passions may be humoured till they become our master, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the helm in the hands of reason.’ [The metaphor, if not actually mixed, is here too abruptly changed.]’

Tan dādan bi-nafsi ammāra bā-i ḡalaba-yi ān khwāhad shud; chunānki asp rā agar bisyār tāvajjuh va navāzish kundar dīgar savārī na-khwāhad dād va sar-kashī khwāhad kard; ammā agar az avval nafs va asp rū jalaw-gīrī va la’tib u tarbiyat numāyand az zaḥmat-i sar-kashī-yi ānā rihā’ī mi-yābānd va sukkān-i har du dar dast-i ‘āgl mi-mānād

‘One of the sources from which has sprung that abundant harvest of usefulness which he has scattered broad-cast through the length and breadth of his native land.’ [1, Source; 2, harvest; 3, broad-cast, which applies to seed, not crop.]’ In ast yak-i az sar-chashma-hā’i ki az ān-hā ḡāsīl-i wājir-i mufid-i ki ū dar ‘arz u tāl-i zād u būm-i 8 khud pāshida sar zada ast. Enst ki āz ārī bi-yāzd-e zu’d-e khud pāshida sar pāshida ast [For az ān-hā, read bi-vāsīta-yi ānā; and for pāshida, read kāshtha].

‘We see how difficult it is to eradicate the stamp which the mother puts upon her child.’ Az in maṣal mī-bīnūm ki istīsāl-i manqūsh-i ki mādar bar farzand-i khud mī-numāyad chi qadr muskhlil ast. Azīn mīlū māyīk gī āstīsāl, mantavikād māvar bi zbūr-zūnī āfandī mā varīsī fiānād jānāfī jānāfī ast. [Instead of āstīsāl, read mahv kardan].

The following, an instance of confusion of metaphors, is not considered inelegant in modern Persian: dāman-i marhamat shāhī chūn abr sāya afkand va muṣmīr-i Ǧamar shud. ‘In a work on Persian Grammar, occurs this sentence, ‘This glare of

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1 The word sukkān ‘helm’ is not generally known to Persians as few of them have ever seen a ship. (Sukkān is also the Ar. pl. of sakin ‘dweller.’) The Anglo-Indian word ‘sea-cunny’ is a corruption of sukkān.

2 zād u būm, m.c. for Ǧarām bīzūn.

3 Bi-vāsīta-yi in sar-chashma ḡāsīl rā kāshtha an.

4 kāshtha.
anger was evident in his postures āsār-i khasil dar ḥarakāt wa sukanāl ashpa'idā āmad.' The English and Persian are equally objectionable.

(2) 'Akin to confusion of metaphors, are incongruities of speech and 'Irish Bulls.' A medical student, when asked what progress he had made in medicine, replied, 'I hope I shall soon be fully qualified to be a physician,' for I think I am now able to cure a child.' Guft ummudvār-am ki ḥamān zādāhā duktür-i kāmil-i bi-shavam zirāki ḥāl mū-lavānam atfāl rā mu'ālajā kunam.

In Mirza Hairat's excellent translation of Malcolm's History of Persia occurs an intricate passage to the following effect: 'Just when the key of victory was in his hand, one of those extraordinary events... snatched the tempting morsel from his lips.' This confusion of metaphors is not considered inelegant by Persians.

This is scarcely so ludicrous, as: 'We shall never rest until we see the British lion walking hand in hand with the floodgates of democracy.—(Exordium of an English Politician).'

Compare the following: 'I have arrived at a place where I can safely make my own mind.'

(h) Confusion as to the logical subject of discourse is another source of error.

'... Much cause too have you for thankfulness on account of the many temptations from which you are preserved.' [The true construction is, of your preservation from many temptations. The relative clause is here inseparable].

'Az a'māl-i qabīha-yi shahr ki shumā mahjūz mānīd bāyad khaylī shukr-i Khudā rā bi-jā āvariḍ āz ēmāl qabīha-yi shahrī shāhī maḥfūzī mī mānīd bāyad khaylī shukr-i Khudā rā bi-jā āvariḍ. [Read—bi-maḥz-i hifzāta az—].

'The skirt of her dress, which was on fire, was put out by Mrs.—.' [Read, the fire which had caught the skirt of her dress, etc.'].

Dāman-i qabā-yi āvārā, ki ālāsh girista būd, khāmūsh kardān. دامان قبای اوراکه گرفتگی در کام‌وش کردار.

In Persian this is said to be no mistake, as dāman is considered to be a mazār محل نام محل. 'The use of the place for what is in it.'

1 This Persian sentence has been submitted to the judgment of many Persians, several of whom prided themselves on their proficiency in Arabic. All of them failed to see the incongruity, even when it was carefully explained.

2 Another bull is: 'All along the untrodden path of the future we can see the hidden footprints of an unseen hand.' A Eurasian father was heard to say to his son:

"You have buttered your bread and now you must lie on it."

3 Example: 'Neither the water began to flow,' i.e. the water flowed.
(i) (1) As already stated in §143 (b), force and point are derived from the skilful use of the same word in different senses.\footnote{The Figure Place or Antanaclasism.} Persians are fond of this figure. Example:—جور خروش را در بل بیگانه دید \footnote{Did and gardid is Tajnis-i zā'īd.} از عمل بیگانه گردید, \footnote{Tajnis-i ishtiq.} (Tr. H. B., Chap. XXXVII), "(when she came to her senses) and saw herself in the arms of a stranger she became greatly upset": this use of bīgāna is Tajnis-i tām. Rakh-i khwāb na-dāshian\footnote{For the three kinds of Ḥashv or 'stuffing' in Persian, vide § 142 Rhetoric.} zaḥmot-i na-dāsht.\footnote{بدون ابهام Ḥashv-i qābīh.} 

Remark.——The unskilful use of the same word in the same sentence, (i) with different meanings, or (ii) as different parts of speech, is an awkwardness to be carefully avoided in English.' Examples: (i) 'The terrible War of Succession had now arrived at such a point that the royal authority seemed on the point of being destroyed.' (ii) 'The guinea places were better filled than the half-guinea, and not a jot better.' ('Better' used as adverb and adjective in the same sentence.)

(2) But the repetition of the same meaning in slightly different words is a fault even worse than the repetition of the same word. To say the same thing twice over in different ways in the same context, or to repeat unnecessarily the same word several times (that is the useless repetition of the same thing), is Tautology \footnote{حشر قبیح.} (حشر قبیح) are:

"By the Portuguese law, every person is legally obliged to join the battalions arranged in defence of the country." Compare در قانون ایران همه رعایا به‌این از رؤی حکم نامه مطع شرع باشد dar qānūn-i Irān hama-yi ra‘āyā bāyad az rūy-i hukm-nāmā muṣṭ-i shar‘ bāshand.

"In addition to these, there was superadded a still more fatal and indelible source of discord." Compare علیه بر نقض تجارتش نرد پدرش هم مزید بر ان شد 'alāva bar nuqṣān-i tījārat-ash fawt-i pidar-ash ham mazīd bar ān shud.

"He always communicated his directions with clearness and in the most concise terms, yet without obscurity"; همه دستور العمل خود را واضحا و البغصا از عقیده تمامیت بدون ابهام بیان می‌کرد. 'amal-i khud rā vāzih\footnote{hama-yi dastūr’‘l.} va bi-ikhtisār-i harchi tamāntar bi-dūn-i\footnote{بدون ابهام Ḥashv-i qābīh.} ibhām bayān mī-kard.

(j) It is not always easy to distinguish between Tautology and Redundancy. In, "the reason why Socrates was condemned to death was on account
of his unpopularity," the error is due to thoughtlessness, and would be Redundancy rather than Tautology. [Delete either 'on account of' or 'the reason why' and the second 'was']." Compare in modern Persian a preposition is as a rule prefixed to the adverbs ینجا، ینجا، and ینجا، ینجا، ینجا، while some prepositions are now seldom used singly as, az baray bi-glazer, bi-juz. This redundancy is used.

Emphasis sometimes assumes the appearance of redundancy, as: "all without exception" hama bi-lâ istignâ; "not one single man of you" ne yaq nakar-i vâhid az shumâ; "there is none that doeth good, no not one" hich kas nikûkâr nist yak-i ham na. This Pleonasm is used.

(k) A new construction should not be introduced without cause. Write "riding or walking" or "on foot or on horseback", but not "on foot or riding." Compare: دریوش خود نخود نگرید شورشی و ظاهر ساتی از وقیات بزیرم: نگریستی ۲۲ سرد کشیدن و بهره‌ی لب جانبندی و سکوت ساختمه و تروش رهی رهی خلقی و بی مزگی و پارسالی بگرم نیشید darvish khud niz dar taqaddus-jarushi va zahir-sâzi az gabil-i bi-zamin nigaristan, âh-i sard kashidan, va bikhuda lab-jumbâni, va sukât-i sâkhta, va tursh-râî, va kaj-khulqi, va bi-mazagî, va pârsâî bi-gard-am nami-rasid.—(Trans. "Hâji Bâbâ," Chap. 45) "No face wore a more mortified appearance than mine: even the dervish, who was the best mimic possible, could not beat me in the downcast eye, the hypocritical ejaculations, the affected taciturnity of the sour, proud, and bigoted man of the law." Compare also the Figure Saij-i i Mutavâzin, "vide" 1Hm" l-Adab, Vol. I, Beyroot edition 1902, p. 150.

Note the change of subject in: و بعد ارزان گلا در پایگاه عالی و گلا در منصب: عادی مانند ایرانیان پست و بلند دنبی را خلیف چشیده عائشت بنام کار پردازی از جانب شاه نمی‌درستند. Substitute. Such a change of subject is common in modern Persian, but is to be condemned.

In the following: "The detectives were baffled by the many complications, and had it not been for outside help, the murders would not have been solved to this day", though there is no actual fault, the change of subject is unnecessary and the style therefore loose (منشور). 'Detectives' should be the subject throughout; also the co-ordination is slovenly. Reconstructed: "The Detectives were so baffled by the many complications that had they not obtained outside help, they would not have—" Compare: و قضید را بدين انجاميد که یارگي خرون بیچاره نسجئي را گرفت و بود (Tr. H. B. 1 In Persian Hash-i qabîh, but in English Redundancy.
EXAMPLES OF ERRORS IN RHETORIC.

Chap. XXXII, p. 259): the subject to گرنت girti is Farangi, but the subject to bi-murd is nouns nasaqchi.

(l) (1) An Antithesis may be faulty or it may be incomplete. An antithesis is faulty 2 'when the balanced terms present no actual contrast.' Example: " His speeches in after life attest his familiarity with the least, as well as with the best, read Roman writers.' [ 'Least' requires 'most', as 'best' would require 'worst']. Compare ma darun râ mî-nigârma va shumâ gâhir râ. [ 'Darun' requires 'birun', and gâhir requires 'batin'.] 'The idea which underlies most of his plays is a struggle of virtue assailed by external or inward temptations.' [This should be 'outward or inward', or 'external or internal. ']"

(m) (1) Climax 5 (a ladder) "is an ascending scale', i.e. a rhetorical arrangement of clauses in which there is a graduated increase in emphasis. 'We glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed—' (Rom. v. 3, 4) (Rom. v. 3, 4) and when it is unbalanced (ghayr-i mutavâzin). 'The idea which underlies most of his plays is a struggle of virtue assailed by external or inward temptations.' [This should be 'outward or inward', or 'external or internal. ']"

(2) Anti-climax is opposed to Climax and is, unless used for a special purpose, a fault in style; it consists in an abrupt descent from stronger to weaker expressions. Examples:

Habib-i man qamar ast balki shams حبيب من قمر است بلکه شمس (Example in Arabic Gram.).

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death—' (James i. 15) pas shahvat ābistan shuda gunâh râ mî-zâyad va gunâh bi-anjâm rasida mawt râ taulid mî-kunad. 6

1 bichâra nasaqchi, or in m.c. bi-châra-yi nasaqchi. Both in English and in Urdu such a change of subject is bad.
2 Faulty Antithesis might be called نضاد نقص المعني.
3 Taqaddi-à gabi h تقدئ قبیع.
4 Incomplete Antithesis might be called تضاد نقص الإلَفَات.
5 No regular name in Persian but tariqi or tadrîj might be coined for this.
6 Trans. revised by Rev. R. Bruce, D.D.
7 Tanazzul or inhifât; coined term.
"He was eminently truthful in all things. I do not believe he would have told a falsehood, even on his oath." [This is as if a minister were not a man. It should be 'man, even a minister.'] "Kujā ast ān ādām yā mulūdī kī i īn kitāb rā na-khwānda ast (or-bāshad)? "Kujā ast ān ādām ki īn kitāb rā na-khwānda ast agarchi mulūd ham bāshad."

It is a violation of the "Rule of Suspense" to introduce unexpectedly, at the end of a long sentence, some short and unemphatic clause (unless such a clause is purposely introduced for the sake of effect). In, during, the course of a sentence, all the dangling sentences have to be connected to some clause. Where should the sentence end? (Tr. H. B. Chap. XXIII), the sentence logically ends at a certain point. It is an ill-constructed 'loose sentence.'

Coherence (ربط با إرتباط) is partly a matter of Syntax (نحو) and partly a matter of Logic (منطق).

Avoid illogical compound sentences. A complex sentence must have one main part, and that part must be expressed as the main clause. The following therefore are both illogical: (i) "Avoid danger. Keep your seats till the car stops", and (ii) "Avoid danger and keep your seats till the car stops".

1 An English example of this error is: "This reform has already been highly beneficial to all classes of our countrymen, and will, I am persuaded, encourage among us industry, self-dependence, and frugality, and not, as some say, wastefulness."

Corrected: "— and will, I am persuaded, encourage among us, not, as some say, wastefulness, but industry, self-dependence and frugality."

2 The same illogicalness exists in the Urdu:

(i) "خاطر اجتناب کے نا کالسکے ایسادتے نشود براجی خود نشستہ باہم "

(ii) "خاطر اجتناب کے نا کالسکے ایسادتے نشود براجی خود نشستہ باہم "
The sentence should logically be: "To avoid danger, keep your seats till the car stops".

Connecting, by the co-ordinating conjunction and, two statements that are not co-ordinate, is one common instance of incoherence (غیر ارتقاء). Other reasons of want of unity and lack of coherence are, undue ellipsis, the faulty reference of pronouns, and the faulty placing of qualifying words and phrases (تعدید معنی). Note the ambiguity in:

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\[ \text{In Urdu ہرقدیوں کہ از دہلی پیش آوری تزاعت از ہن لکن دور تزاعت = جنگی دور دلی سے پیش آوری} \]

Reconstructed as follows, there is no ambiguity:

\[ \text{In Urdu ہرقدیوں کہ از دہلی پیش آوری تزاعت از ہن لکن دور تزاعت = جنگی دور دلی سے پیش آوری} \]

1 In Urdu جھکر کے زبان کے لیے اپنے گیتا پو بیگلی رہو جب تک کہ ترمیم گاڑی}

Study also the following English and Urdu sentences:

(a) Ilogical: "I turned to reply, when the platform on which I was standing gave way with a crash" میں نے جواب دینے کے لیے منہ پہنچا جب چڑھتا جس پر میں کھڑا تھا دهم سے گر پڑا۔

This sentence is logically upside down, both in English and Urdu: the main thought is expressed as subordinate and vice versa. In Urdu jab جب in such a position means 'then and then only' and stands for tab نہ۔ If ki کی be substituted for jab جب, it will denote simultaneous action and the Urdu idiom will be correct (as it would be in Persian)—though the Pluperfect pherā tha پھیرا تھا instead of the Preterite, would be more idiomatic.

(b) Logical: "When I turned to reply, the platform on which I was standing gave way with a crash" جب میں نے جواب دینے کے لیے منہ پہنچا جب چڑھتا جس پر میں کھڑا تھا دهم سے گر پڑا۔

(c) If you write, "When the platform on which I was standing gave way with a crash, I turned to reply" جب چڑھتا جس پر میں کھڑا تھا دهم سے گر پڑا میں نے جواب دینے کے لیے منہ پہنچا، the idea is that the writer remained unmoved in the midst of the crash.

The End.
APPENDICES.
APPENDIX A.
ARABIC GRAMMAR.

PART I.—ACCIDENCE.

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Page 694, Active Participle. For "mu'allun", read "mu'llun".

Page 697, II Stem, Passive Participle. For "None," read "mutafa'alanun".

Page 702, footnote 2. For "mu'llun", read "mu'llun".

Page 731 (XIII). For "...", read "...".

Page 788. To § XXXVI (a) (5), add:

REMARK.—A noun governing an indefinite noun in the genitive, is indefinite in Arabic. Thus in "bint malik", the word "bint" is indefinite, though by a peculiarity of English idiom it may be made definite in English.

Page 820. To § XLVII (e), add:

"..." to like," but "..." to dislike."

Page 843, line 14. For "if you have done," read "if you do."
APPENDIX A.

§ I. Arabic Forms and Measures.

(a) Arabic words abound in even the daily vocabulary of the Persians, while Arabic phrases and quotations are not uncommon in their writings. Not only is a knowledge of Arabic roots indispensable for the advanced student of Persian, but also some acquaintance, at least, with the elements of Arabic grammar.

(b) Nearly every Arabic word can be traced to a triliteral root. Quadriliteral roots are rare. A few nouns are primitive, that is they cannot be referred to any verbal root, as: "horse"; "a dirhem"; "quince." Some words have but two letters, as for instance some of the pronouns and particles.

The verb (root) signifies "he accepted"; is virtually a preposition "before"; is the active participle or agent "accepter; able to receive; capable, fit"; is the passive participle "accepted"; is "confronting, opposition"; is "going out of the city some distance, to meet a friend or receive a great person." It will be seen that, in all these derivatives from the three radical letters occur somewhere in the word, and that the idea "accept or receive" is more or less concealed in each.

Supposing laugh to be an English root, the agent is formed by adding er, the participle or the gerund by adding ing, and the past participle by adding ed. Such modifications are obtained in Arabic, not only by suffixing letters, but by prefixing them; by inserting letters in the middle, or by a combination of these methods.

1 Some knowledge of Arabic roots is also necessary for a proper knowledge of Urdu.

2 In Persian, سم حرفی ماده،.

3 In Persian, جهار حرفی ماده،.

4 Under 'Nouns', Arabs include Adjectives and Pronouns, and also certain Prepositions, Adverbs, and Interjections. Nouns are either primitive (جاده), or derived (مشتق).

5 There are only a few quinqueliteral primitive nouns.

6 Hence "acceptable to the heart", and in Modern Persian, "pretty."
(c) The seven servile letters (الزوائد, *العروف الزائدة*) used to expand a word, are contained in the Arabic word *yatasammanu* "they become fat."

According to Arab grammarians there are ten *زوائد*, *zuwārid*, contained in the Arabic words "you asked me about her." In this phrase, *hamzah* and *alif* are both given; $x$, as it is added to some infinitives, to form the noun of unity, etc., and to form the feminine; and $j$, as it is prefixed to the first and third persons of the Aorist Active (and in the Passive to the second persons also) to form the Imperative, "Let me, let them, etc."

(d) The radical letters (*العروف الإصلية*), always found in primitive roots, are twenty-one.

(e) At first sight it may appear that to find the root of a word, all that is necessary is to strip it of all servile letters. This, however, is not the case, for the servile letters are not used for augmentation only; some roots themselves contain one and even three servile letters; so, were all serviles eliminated from the derivatives of such roots, the whole root as well as the letters of augmentation might disappear. It is therefore necessary to know the *form* of a word, i.e. in what order or position the letters of augmentation occur in each form of derivative.

(f) The noun that expresses the simple action is considered as the *masdar* or "source" from which all derivatives are derived. It supplies the place of the Infinitive, which is wanting in Arabic. This noun is, however, variable in form.

The Arabs have therefore found it a convenient fiction to treat all words as though derived from the third person singular masculine of the Preterite Tense, Indicative Mood, Active Voice; so, in Arabic dictionaries, all derivatives (except such roots as contain weak letters $^1$), are grouped under, and must be looked for under, this root.

(g) Arab grammarians have taken, as a typical root, the word *فعل* $j^t\ell$ signifying action, and have expanded the root $\ell^t\ell$ in every possible way to form paradigms of every part of speech that could possibly be derived from a root, and the formulae so obtained are called "forms, or measures, of words." Just as all the tenses of the Greek verb *tupto* do not exist in any one Greek verb, so no single Arabic root affords all the forms and measures assigned by grammarians to the root $\ell^t\ell$. From some roots, for

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$^1$ These must be looked for under the pure root, i.e. the form of the triliteral infinitive.
instance, only two or three verb-derivatives exist. Also, the root-meaning is not always traceable in every derivative.

(h) The term ‘Form’ properly denotes the outward appearance of the model on which a word is formed, i.e. the model unpointed by vowels, while ‘Measure’ properly denotes the Form fully pointed. The distinction is often ignored.

(i) In grammatical language, the three root-letters of any word are not styled the first, second, or third; but the fā, ‘ayn, lām. Each derived form of نَمَلُ is in fact a formula. The symbols X, Y, Z could be substituted as a root-paradigm, and expanded for each form by the serviles suitable for that form.

(j) As an English beginner usually experiences much difficulty in grasping what the ‘measure’ or wazn (وزن) of an Arabic word means, for him the following unscientific explanation is given:—

The measure of the passive participle is مَفْعُولٌ, and of this measure are مَفْعُولٌ- مَفْعُولٌ. If, for instance, مَفْعُولٌ be written above the measure مَفْعُولٌ, it will be seen that the words have certain letters in common that occur in corresponding positions, and that these letters are also from the ‘servile’ list. Each of the two words commences with the same servile letter (م m), and each word has the same servile letter as a fourth letter (wāw): both words have the same number of letters (and the same short vowels). In other words, every Arabic derivative of five letters that has m for the first letter and û for the fourth, will be of the ‘measure’ مَفْعُولٌ and will be a passive 1 participle.

Conversely, qāhilٍ ‘killer’ is an active participle or agent. Now, what is its root and its measure? It has one servile letter, the second, alif: the triliteral root therefore must be قَتَلُ (نَمَلُ). Expand قَتَلُ by the same servile letter (alif), and you get the Form قَتَلُ: point the form with the same short vowels, and you get the Measure قَتَلُ. This is the principle to be adopted with all derivatives and all roots. A knowledge of the correct measure of a word is a guard against mispronunciation Persians and Indians, for example, usually say munḥasār and muttaham, but the Arabic measures are munḥāṣir and muttahim.

1 Some passive or past participles are also used as nouns, as: مَكْتُوبٌ ‘written, also, a letter’; مَتْلُ ‘in three parts, a triangle’.
(k) Euphonious difficulties arise when the root contains any of the weak consonants or semi-vowels "ي - و - أ" (حرف العلة); or when a dental and palatal come together; or when two identical or similar letters come together without the intervention of a long vowel.

The three weak consonants are homogeneous to the three short vowels ( حركات), but subordinate to them. When, in a measure, a weak consonant would in pronunciation follow a short vowel that is not homogeneous to it, euphony requires that the weak consonant should change into the letter of prolongation for that short vowel; or, in other words, the short vowel changes the weak consonant into that weak consonant that is analogous to itself. 1 These changes are called the Permutations of Weak Consonants ( تأويل). Example: "place or time of promise; trysting and trysting-place; promised limit of time," 2 is from "he promised"; but the measure for the Noun of Instrument 3 is مثقال and this would give مثقال, which is uneuphonic: hence, according to rule, the kasrah ( ) conquers the waw (و) and changes it into یا (ی). So, too, "depositing" is for إدغام (v. n. 4 of ودم).

(l) As regards the second kind of euphonious change called إدغام, if the soft dental ت follows ص or خ, it changes into the hard palatal د; if it follows خ, it changes into خ, or else both letters become خ; if it follows the soft dental د, it changes into د; and if خ, it either changes into خ, or else both letters become د; if it follows ن, it becomes ن. Examples: from مه; "he became fit," on the measure "he was informed"; we would get "to overlook, look down upon, (and hence) to know, be informed," from "to rise (of sun):" "to oppress," or "to be oppressed": from the root "he married," we get on

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1 Arab grammarians give many complicated rules to meet various cases.
2 Though formed on the measure of the Noun of Instrument, it has the meaning of a Noun of Time and Place: vide § VIII (b).
3 And from a few verbs, of the Noun of Time and Place also.
the measure (infinitive of 
\( \text{إِنْتَلَّ} \), VIII Stem) \( \text{إِنْتِرَاج} \), which in an Arab's mouth changes to \( \text{إِنْتِرَاج} \).

(m) The weak letters are a real difficulty, and sometimes the Arabs even have mistaken the root of a word. For instance, \( \text{مَكَان} \) "place" is in some dictionaries said to be from \( \text{kَان} \) "it was"; but by a mistake Arabs have taken the root to be \( \text{مَكَان} \), and so have derived words from this non-existing root, as: \( \text{مَكِين} \) "dweller, well-fixed"; the broken plural of \( \text{مَكَان} \) is \( \text{مَكَانَة} \), whereas grammatically nouns of time and place have broken plurals on the measure \( \text{مَكِئَل} \).

(n) Another euphonic change is Assimilation (\( 
\text{إِنْعَاط} \)). When two identical letters, or two letters of a similar kind, come together, one is assimilated by the other, which is then pronounced with a \text{tashdīd}; thus, the root \( \text{xَحَصُّ} \) "he became special" was originally \( \text{xَحَصُّ} \).

(o) In the 8th Conjugation of verbs beginning with \( \text{جَي} \), these weak letters are assimilated to the characteristics of that conjugation, as: \( \text{جَي} \) from \( \text{جَي} \) from \( \text{جَي} \), \( \text{جَي} \) from \( \text{جَي} \) from \( \text{جَي} \).

\text{Remark:—In extracting the root of a word with a doubled} \( \text{جَي} \), \text{one} \( \text{جَي} \) \text{should be considered servile and eliminated, while the other should be converted into either a} \text{hamzah, or else a radical} \text{wāw, as:} \text{جَي} \text{"accident, chance," root} \text{جَي} \text{ it happened"; جَي} \text{"junction", root جَي} \text{he united"; جَي} \text{"to take to oneself as, to take possession of", from جَي.} \text{A servile} \text{جَي} \text{coming after جَي, is changed into جَي, as: جَي} \text{"crowd," root جَي} \text{he forced his way through (a crowd, or forest).} \text{A servile} \text{جَي} \text{coming after جَي, is changed into جَي, as: جَي} \text{"agitation (of mind, sea, air, etc.)," root جَي} \text{he beat"; جَي} \text{"great necessity, compulsion," root جَي} \text{he harmed."}

\text{1 There is a root جَي, but with a different signification.}
Positions of the Servile Letters.—A study of the various forms will reveal the following facts, that:

(1) The serviles و and ﲊ may occur at the beginning, middle, or end of a word, as: 

(2) The servile letter ﰮ always occupies the second place in a word and is preceded by the serviles و or ﲊ, and followed by a servile ﱡ, as: 

(3) The servile ﱡ occurs only as a first letter, as: 

(4) The serviles ﱡ and ﱩ occur either in the middle or at the end of a stem, as: 

(5) The servile ﱠ occurs only in the middle, as: 

§ II. On the Stems of the Verb, etc.

(a) The simple triliteral root or ground-form of the verb is by some grammarians called the 'First Stem.' Its meaning may be extended or modified by the addition of one or more letters, and the fresh stems thus obtained are usually referred to by their numbers, thus 'Fifth Stem,' 'Tenth Stem,' etc., which in dictionaries are indicated by a simple Roman figure (V—X, etc.). By some writers, these derived stems are termed Conjugations.

(b) There are in all fourteen derived Stems, which Palmer divides into four groups, formed by the four methods:

(1) Adding one letter to the simple stem: this makes a neuter stem transitive, or a transitive stem strong or intense in action.

(2) Prefixing a ﹒: this implies a consequence or effect.

(3) Adding two or more letters: this modifies the meaning.

(4) Distorting the original form as well as adding letters to it: this implies distortion of meaning and indicates colour, defect, or intensity.

Stem XI is rare even in Arabic, while stems XII to XV are rarer still and may be ignored.

The stems up to XI only, are given below. For Persian, the verbal nouns

1 But ﱩ and ﱨ can occur as the first letters in the Aorist. ﱩ for the 1st pers. pl., and ﱨ for the 3rd per. masc. sing, dual, and plural, and 3rd pers. pl. fem.
and the participles only, of Nos. I to VIII, and of No. X, are really necessary. A study of the derived 'Conjugations', however, simplifies matters.

(c) The verbal nouns¹ (or "infinitives" or gerunds) are abstract nouns expressing the action or state of that Stem from which they are derived. Some have always a neuter sense, as: ٌوجَرَى "existence" [trans. ٌوجَرَى]; ٌوجَرَى "being common"; but others are both active and passive in sense, thus ُنُصْر means "helping another" or "being helped."

The verbal nouns and participles of the derived forms are fixed on measures. The Participles of the First Stem or Triliteral are also regular, but the measure of its verbal nouns are numerous, though only four or five forms are in common use.

(d) The following are the Stems. Their order must be noted.² The force of the derived forms and the measure of their infinitives or verbal nouns, and of their participles, will be given later:

I. ٌعنَل IV. ٌعَفَل VII. مَنْعَل X. ٌعَسْتَفَعَل
   ٌفَعَلَةٌ. ٌافَعَلَةٌ. ٌإنْفَعَلَةٌ. ٌيَسْتَفَعَلَةٌ.
II. مَعَل V. مَنْعَل VIII. مَعْتَفَل XI. ٌعَفَال ³
   ٌفَعَلَةٌ. ٌتَفَعَلَةٌ. ٌيَسْتَفَعَلَةٌ. ٌيَفْأَلَةٌ.
III. ٌعاَل VI. ٌتفَعَلٌ [IX. ٌعَفَل ³] [XII to XV. ٌفاَلُةً.
   ٌتَفَعَلَةٌ. ٌيَسْتَفَعَلَةٌ. ٌيَفْأَلَةٌ].

Remark I.—Stem I is usually of the measure ٌعَال, as: ٌقَتَلَ "he killed"; but ٌبَعَل (generally intransitive) is also found, as: ٌحْزَن "he was sad" (intr.); ٌعَلَ "he did" (trans.); also ٌعَلَ in intransitives only, as: ٌحَسَ ⁴ "it was beautiful." Occasionally, a form has varying Measures, as: ٌجِبْر "to inhabit"; ٌعَر "to grow old"; ٌمَر "to be flourishing," according to the vowel of the 2nd Radical.

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¹ Masdar (pl. مَصَادِر, lit. "place of issuing," i.e. "source."
² Because in European dictionaries the serial number only is quoted. The Arabs arrange these forms differently.
³ Not found in Persian.
⁴ Kasrāh under the second radical often indicates temporary condition, while zammah over it, continuous condition.
Remark II.—Verbs on the measure \( 
\text{فعل} \)
making its Aorist \( 
\text{فعل} \), have always the second or third radical one of the gutturals, \( \text{ح, خ, غ, ر, or س} \).

(e) The Arabic participles do not in themselves convey any suggestion of time: hence \( 
\text{فعل} \) may mean 'one who has killed' as well as 'one who is killing'; \( 
\text{فعل} \) 'one who ought to be killed' as well as 'one killed.'

The Passive Participles (with the exception of the simple triliteral) are regularly formed by changing the kasrah (\( \text{ـ} \)) of the last syllable of the Active Participle into fathah (\( \text{'} \)), as: \( \text{مُرسِلُ} \) "sender," \( \text{مُرسِلُ} \) "sent" (\( \text{'} \) مُفْعُولُ) and \( \text{'} \) مُفْعُولُ of Stem IV).\(^1\)

(f) The Infinitive of Stem I is of varying form, and is therefore specially noted in the dictionaries, under each verb. The same verb has often more than one infinitive,\(^2\) sometimes with variety in meaning, as: \( 
\text{فَتْنَة} \) "intention" and \( 
\text{فَتْنَة} \) "object"; \( 
\text{طُرُب} \) "nearness" and \( 
\text{طُرُب} \) "relationship." One of the most common forms is \( 
\text{فَعَّل} \) "killing."

The infinitive of \( 
\text{فعل} \) is generally \( 
\text{فعل} \) "being angry." Other measures, from usually intransitive verbs, are: \( 
\text{فَعَّل} \) "sitting," \( 
\text{فَعَّل} \) "being in a perfect state, health," \( 
\text{فَعَّل} \) "entering."

Note that all the stems that begin with \( \text{ح, خ, غ, ر, or س} \) form the Infinitive by inserting an \( \text{أَل} \) before their last radical. In the longer forms, too, the second consonant after the \( \text{ح, خ, غ, ر, or س} \) takes a kasrah.

Remark I.—There is a passive voice of all transitive verbs, which is formed by changing the short vowels of the active. The last short vowel remains unchanged; the last but one must be kasrah (\( \text{ـ} \)); and all other moveable letters must have zammah (\( \text{ـ} \)), as: \( 
\text{فعل} \) Act., \( 
\text{فعل} \) Pass.; \( 
\text{فعل} \) Act., \( 
\text{فعل} \) Pass. \( 
\text{Fiṣṭāl} \) Act., \( 
\text{Fiṣṭāl} \) Pass.; \( 
\text{فعل} \) Act., \( 
\text{فعل} \) Pass.

Remark II.—The active and passive participles are also used as Adjectives and Nouns.

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\(^1\) The same measure as the noun of place, as: \( 
\text{مَكْتَب} \) \( \text{مَكْتَب} \) (place of writing)
"a primary or preparatory school."

\(^2\) The same verb may have different meanings, and then has a different noun of action for each.
§ III. The Fourteen Conjugations.

I STEM (i.e. the triliteral) فَعَلْ (or فَعْلَلْ, فَعْلَلْ). Ex.: حَلَفَ "he swore";

"he appeared"; حَمَّل "he experienced, tested"; حَلَم "he knew";

"he rejoiced"; عَمِل "he performed, worked"; حَزَن "he was sad";

"it was handsome"; فِئ "to be bright (of the face), be blooming."

Active Part. فَعَلْ future - Ex.: سَمِع "hearing"; عَلَم "adviser";

"knowing, learned"; فِئَي (for لَوْيَيْل) "having capacity, fit."

Passive Part. مَفْعُولَ. Ex.: مُحِرَّم "blessed, late (i.e. dead, of Muslims)";

"ordered, appointed"; مَفْعُول "understood"; مَجِفَر "mad" (lit. possessed by a Jinn).

Infinitives فَعَلْ and فُعْل - فَعَلْ and فَعِلْ - فَعْلْ or مَفْعُول (and many other forms). Ex.: مُخْرِج "striking"; مُفْتَق "opening";

"being kind"; مُحْتَم "working, doing"; مَلِم "to be forbearing"; عَلَم "to know, knowledge";

"to accept, accepting"; حُضْر "being

1 Transitive or intransitive.

2 Always intransitive. An adjective on the measure فَعَلْ can be formed from all such verbs (فعل), as: حَسِين "beautiful," كَرِيم "kind," قَيْم "ugly," from حَسِين. حَسِين. حَسِين.

3 Vide $ XV (4).

4 But حَزَن tr. "to grieve, sadden (some one)."

5 Also حَزَن and نَضْرَ (نَضْر). نَضْر.

6 For Passive, vide Remark I to § II (f), and § XXV (a) and (b), and Table II, footnote 2 of Paradigms.

7 Abstract noun from transitives فَعَلْ and فَعِلْ; فَعَلْ generally from فَعَلْ when intransitive. كَرِيم is from كَرِيم.

8 فَعِلْ from فَعَلْ when intransitive. مَفْعُول and مَفْعُول from فَعَلْ, intransitive.

9 مَفْعُول maf'al, uncommon as an Infin., is also the measure of the noun of place, مَكَّلَب "a primary or preparatory school."
present, presence’; كلام "to speak, speech’; كمال "to be perfect, perfection’; مخرج "going out, (also place of going out, exit)’; مات "to die, death,’ (from مموت, which by permutation becomes مبتعثة "preaching’; منفعه “to be benefited, benefit.”

Examples of less common forms are: حرام "being deprived’; سلطان "to have power, also one having power, i.e. sovereign’; نِدامة “to regret, regret’; حزن "being sorry, sorry,” etc., etc.

II STEM (i.e. first derived form) فعل fa‘l.

This is formed by doubling the second letter of the primary, the original meaning of which it (1) intensifies; or (2) it makes a neuter transitive, or a transitive causal; or (3) it is declarative; or (4) it is denominative; or (5) it signifies to turn into, convert; or (6) it indicates a phrase; or (7) it indicates movement towards. Ex. (1) ( قتل "he killed”) قتل "he massacred’; ضرب "he struck”) ضرب "he beat violently’; قتل "he cut’ ( قتل "he cut in pieces’: (2) (نزل "he descended”) نزل "he brought down’; علم "he knew’) علم "he taught’; كتب "he wrote”) كتب "he taught to or caused to write” (دخل "he entered”) دخل "he caused to enter, introduced’; كفر "it was many’) كفر "he increased’; (3) (كتب "he told a lie”) كتب "he believed him to be lying, took him or declared him to be a liar”; (صدق "he was truthful”) سِدقت "he believed, or he declared to be truthful”; (4) جيش "an army”) جُنْد "a skin’), جلد "to skin, bind books’): (5) "to turn into a Christian, convert”; مجس "to convert

1 مفاعل maj‘alun, uncommon as an Infin., is also the measure of the noun of place, as: كتب maktabun “a primary or preparatory school.”
2 Nadāmat (فايلة); incorrectly amongst Indians and Persians nidāmat.
3 Doubling a letter in Arabic has generally an intensive effect.
4 The Denominative forms of II Stem correspond to the English verb formed from a noun, as “to skin”; “to water” etc.
to *tamjīs* or fire-worshipping*); *'ārīb* "to make (a foreign word) Arabic, to

Arabicize*); (Infin. "to say *ALLAH* *AKBAR*" (Infin. "to say *ALLAH* *ELA*"

(Infin. "he greeted him" (i.e. said *'ASALAM* *'ALAIK* "to go East."

*Active Part. mufā'ilun.--Ex.: "teacher"; *masālim* "correcter, proof-reader"; "having a deep insight into."

*Passive Part. mufā'īlun.--Ex.: "compounded; a mixture; ink"; "bejewelled, inlaid with gold."

*Infinitive *tafīlun, or *tafīlalun.---Ex.: "teaching"; *tajālib" "affecting, effect of"; *nāṣira" "reminding; memoir; testimonial; passport"; *tajyriya" "experience; trial, essay."

*Remark I.*---Rare forms are *nakaru* and *naqūf* as: *kūr* from "to repeat (speech); to do a thing again"; *bīyān* from "to explain."

*Remark II.*—The verbal nouns of all the Derived Conjugations form their plurals in *ay* (= sound fem. pl.), though those of II and IV Stems have also the broken plural *naqūf*, as: "a commentary etc.," pl. *taqāsīr*; *'arajif* (أراجيف) "false news."

III STEM *qāmil* *fā'alun*, is formed by inserting an *alif* after the first radical i.e. by lengthening the first vowel of the primary.

This stem adds to the primary, the sense of striving, thus: (كَتَلَّ "to kill") but كَتَل "to try to kill, to fight with"; كَتَب "to write", كَانَ "to correspond with" (with the accusative of the person); (كَلَّ "to overcome") "to try to overcome." Hence a sense of reciprocity is
often implied,\(^1\) as: (ضَبَّ "he struck") "he struck and fought with"; (جَلَسَ "he sat") جَلَسُ "he sat with"; (خَرَكَ he was the partner of So-and-so) شَارَكَ (with accusative of person) "he went partners with."

This stem may also mean to exercise some abstract quality on a person or thing, as: (لاَّنَ "to be soft, gentle") دلَّ "to exercise gentleness, to treat some one kindly": دلَّ "to caress, etc." (سَفَرَ "he journeyed alone") سَفَرُ either "he journeyed alone, or (with the preposition مع with) with some one else.\(^2\)

Note too the following: طَالِبُ "to demand repeatedly"; عَادَ "to return to (frequently)"; شَافِرُ "to hire by the month" (شَافِرُ "to hire for the summer") (شَافِرُ صِيفَ "to speak with" (شَافِرُ شَفَةَ "lip") عَانِ "to embrace" (عَانِ عَنْ "neck").

Active Part. مُعَلَّلٍ mufā’il. -Ex.: مَكَابِلُ "opposing, confronting" منَافِ "contradictory"; مَراَحِمُ "hindering."

Passive Part. مَكَافِلٌ mufā’al. -Ex.: مَكَابِكُ "blessed, auspicious."

Infinitive. مُعَالَةٍ mufā’alat, and مُعَلَّةٍ مُعَلَّتٍ. -Ex.: مَكَابِلة "opposition" مَكَابِلُ "dialogue"; مَمَاحِي "discussing with, argument"; قَتَالُ "slaughter"; (also مَكَابِلَة (مَكَابِلَة) "quarrel."

IV STEM عَلَلٌ af‘al\(^a\), is formed by prefixing \(١\) to the root and suppressing the vowel of the first radical (٠). With a few exceptions, it is transitive (taking the object in the accusative), and gives a causal signification to

\(^1\) But Stem VI تَعَلَّلٍ (formed by prefixing ت to this stem) always clearly indicates reciprocity.

\(^2\) So too جَلَسُ becomes جَلُّ and جَلُّ becomes جَلَّ.

\(^3\) This Passive Part. is rare in Persian.

\(^4\) Some concrete nouns are also found in this measure, as: َرَكَابُ "book"; َرَكَابُ "stirrup-iron"; َجَسَبُ "account," etc., etc.
the primary, as: ْنل̣ "he caused to descend"; ُس "he bid to sit down"; ُث "he caused to write"; ُس "to do good to"; (صل "to be fit for") ُصل "to bring into good condition"; ُس "to cause to appear"; ُد "to cause to enter"; ُد "to cause to exit"; ُر "to expose for sale"; ُع "he found the matter important"; ُم "he found him praiseworthy."

It often forms verbs from nouns, as: أص "to do in the morning"; أص "to receive Islam, become a Muslim."

Frequently it has the sense of beginning a gradual movement (intr.), as:

أم "he went to Shām (Syria)"; ُت "to go westwards"; ُت "to reach the top, be high; to look downwards on, overlook"; (ق "to stand, to rise up") ق "to halt, dwell with; also to make to stand."

Remark.—From some roots, the Stems II and IV are both used as causals, thus: ُي "to inform." Sometimes there is a difference in meaning; thus ُع "to teach", but أص "to inform."

Other examples are: ُم "the land became desolate"; ُم "the water became putrid"; ُم "the crop became fit for harvesting"; ُم "the child attained the age of weaning."

Active Part. ُم "overlooking"; ُص "polytheist, implying partnership (to God)"; ُص "benefactor."

Passive Part. ُم "inspired"; ُم "made ambiguous, ambiguous"; ُم "forced into another, assimilated."

Infinitive ُم (intr.) "yielding obedience, Islam"; ُم (tr.) "making apparent, declaration"; ُم "dividing into halves (two equal parts), justice."

1 When the IV Stem is intransitive, as ُم "to come towards," there is no passive participle; the active participial form only is used, vide notes to VII and VIII Stems.
Remark.—The broken plural (vide Remark II, Stem II) is rarely as: *مَفْتَيْنُۢ, pl. *مَفْتِيْنَ. The regular feminine plural is commoner.

V STEM *تَفَعَّلَ, is formed by prefixing a ت to No. II, of which it may reflect the consequence, as: ( ولَدْ "to give birth to, to beget" — ولُدُ "to extract a child (doctor); also fig. being the cause of") ( ولُدُ "he was born." It also converts it into a reflexive, or gives the idea of doing a thing by degrees, and hence is also passive, as: ( جَرَّ "to drink" — جُرَّ "to make to drink") جُرُّ "to sip": ( جَمَّدُ "to become frozen, or hard" — جَمَّدُ "to cause to freeze") جَمَّدُ "he hardened himself by degrees; ( بُدْ "it was cold" — بُدْ "to make cold"); بُدْ "he cooled himself by degrees"; ( كَرَّ "he broke" — كَرَّ "he shattered") كَرَّ "it was shattered in pieces, etc."; ( أَلَّمْ "he knew" أَلَّمْ "he taught, he caused to know") أَلَّمْ "to be made to know, to learn"; أَلَّمْ "to stand still; to be acquainted" — أَلَّمْ "to make to stand still, to stop") أَلَّمْ "he hesitated, he delayed."

Sometimes, it signifies to give oneself out as, or think oneself something, pretending, as: ( كِبْرُ "he became great" — كِبّرَ "he thought himself great, he became proud"; كِبْرُ "he became proud" — كَبْرِيَة "giving oneself out as a prophet"; كَبْرِيَة "to pretend to be ill, to feign sickness"; نَزَهَ "to pretend to zuhd or monastic life." It also means, derived from a concrete noun, "to adopt the tenets, etc. of, to become," as: ( تَنْصُرَ "to become a Nasrāniyya" Christian); تَنْصُرَ "to become a Yahudiyiyya" Jew); تَنْصُرَ "to become bold or fierce as a lion" ( أَسْدَ; تَنْصُرَ "to be propped, to lean on a Wāsāda".

Present Part. *مُتَفَعَّللَ—Ex.: *مَنْفَكَرُ "thinking within oneself, being anxious"; *مَكْتَبُ "pretending to be a prophet"; *مَكْتَبُ "speaker, the 1st person in grammar"; *مَتَّعُ "a student."

1 But in this sense, No. VI Stem is more common.
Passive Part.  مُتَفَعِّل mutafa'\textsuperscript{al}un. — Ex.: مُتَفَعِّل "being deeply versed in"; مُتَفَعِّل "expected."

Infinitive التاَفَعُل tafa'\textsuperscript{ul}un. — Ex.: التاَفَعُل "thinking"; التاَفَعُل "taking warning"; التاَفَعُل "reflecting."

VI STEM, التَفَعُل tafa'\textsuperscript{ul}, is formed by prefixing \textit{\textbf{ع}} to No. III, to which it gives a reflexive, or a reciprocal meaning, and the subject in the latter case must be dual, plural, or a collective noun, as: \textit{\textbf{ِشَرَّ}} "to throw oneself down at full length"; عالم = "God made Himself exalted above all" : ضرب "he struck, gave blows to" (فضَرَب); ضرب "to give and receive blows from, to fight";
(كتِاب "he wrote to") (كتِاب "to write to and receive letters from, to correspond with."

This form has sometimes a sense of feigning \textsuperscript{4} and the subject may then be singular, as: (جسر "to be bold"— جاسر "to make another bold") جاسر "to show or pretend to be bold"; نَمْارَض "feigning sickness";
نَمْارَض "pretending to have fever"; مُتَفَعِّل "to pretend to be a Christian."

Active Participle مُتَفَعِّل mutafa'\textsuperscript{ul}un. — Ex.: مُتَفَعِّل "being synonymous";
مُتَفَعِّل "being close to each other"; مُتَفَعِّل "being distant."

Passive Participle مُتَفَعِّل mutafa'\textsuperscript{al}un. — Ex.: مُتَفَعِّل "taken as a companion." This form is not used in Persian.

Infinitive التَفَعُل tafa'\textsuperscript{ul}un. — Ex.: التَفَعُل "being contradictory"; التَفَعُل "clashing together"; التَفَعُل "feigning sickness"; التَفَعُل "feigning bravery" (but in Persian "bravery").

VII STEM, التَفَعُل, is formed by prefixing \\textit{\textbf{있}} to No. I, of which it is always a neuter or passive (without any agent being mentioned), as: (کسر)

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\textsuperscript{1} In No. III, a second party is possible; in No. VI the reciprocity is necessary.

\textsuperscript{2} A meaning sometimes given by No. V.
"he broke" (إنكسر) "it was broken"; (كشف "to expose, reveal") "he showed himself openly, was revealed or discovered."

The original sense was a reflexive of No. I, as "it broke itself"; but this and other derivative forms have become so habitually used in a passive sense, that the true passives of those verbs in which the form إنفعل is in use, have fallen into disuse. One of the meanings of this form is "accepting the action of the primary," as: (كسرتها فانكسرت "I broke it and so it was broken"; "I opened the door and so it became open."

It sometimes implies that a person allows an act to be done to him, as:

"to let oneself be dragged"; "to let oneself be put to flight, to flee."

Remark I.—This Stem is distinguished from VIII in that the reflexive pronoun contained in it is never the indirect, but always the direct, object, and also in that this Stem never has a reciprocal signification.

Remark II.—When the first radical is ل ن ب or hamzah, this form is not used: form VIII (إنفعل) takes its place.

(Active ⁵) Participle منفع "revealed"; منفون "being lonely"; منفج "being congealed.

Passive Participle ⁵, None.

Infinitive إنفع "being thrown down, demolition"; إنفع "turning aside, deflection"; إنفع "admitting wrong doing, hence shame."

1 In some cases for euphony, in other cases to avoid ambiguity. Supposing from the stem انْسَمِّي were in use, the root might be انْسِمِّي "to backbite", on the form إنفع.

2 Fa-nkasarat. The ِ of the Infinitive in a hamzat ِ was.

3 The form of the Passive Participle is not found in stems with a neuter or passive meaning. Vide notes to Stems IV and VIII.
VIII STEM, \( \text{\textit{ita' al}} \), is formed by prefixing \( \overset{}{t} \) to the first radical of No. 1, which then loses its vowel, and by inserting \( \overset{}{\text{\textit{ta}}} \) \( (\overset{}{_a}) \) before the second radical. This form resembles No. VII in expressing the result of the action of the primary, and it also expresses the idea of such result after effort. It has generally a reflexive, less frequently a reciprocal or passive, signification, as: "to acquire for oneself, earn one's living"; "he busied himself, he tried"; "he engaged himself, was busy in" (work for himself or another); "he borrowed (a thing)"); "to take fire"; "he was exerting himself violently"; "he touched"; "he sought to touch, he felt for"; "he was victorious (by God's help), he was reinforced"; "it was full"; "he passed by on the road, he excelled"; "he beat in a race, etc."; "they contended or litigated with one another"; "to be collected"; "to be or get mixed with."  

**Active Participle**  
\( \text{\textit{mufta' il}} \)\( ^n \) - Ex.: مبتيم "striving"; منظم "managing, manager"; منظير "waiting for"; منبتين "shunning."  

**Passive Participle**  
\( \text{\textit{mufta' al}} \)\( ^n \) - Ex.: مرتفع "elevated, high"; مشترك "shared, in common"; مختصر "abridged."  

**Infinitive**  
\( \text{\textit{iti' al}} \)\( ^n \) - Ex.: "objecting to, objection"; إحراز "avoiding"; إحراز "honouring, honour."  

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1 Verbs with \( \overset{}{\text{\textit{yi}}} \) as a first radical, do not appear to have this form. Vide Assimilation, § I (o).  

2 When this VIII Stem is intransitive, as: "to be accused," the Active Participle form only is used, with a passive sense, as: mutahim (not muttaham) "accused." Vide also note 1 to IV Stem and note 3 to VII Stem.
IX STEM یُعالٍ j‘allā. This is formed from the triliteral by prefixing ِ; suppressing the first vowel, and doubling the third radical. It expresses the becoming a conspicuous quality, such as colour or bodily defect, as: (مُصَف أَصْفِر) "he had a bilious complexion"; (مُصَف أَصْفِرِر) "to be or become yellow, to yellow"; (حَدَّبُ "to be hunchbacked", حَدَّبُ "hunch-backed") "to become hump-backed"; (عَورُ "to be one-eyed", عَورُ, adj.) "to become one-eyed." Of this form, one or two of the verbal nouns only are found in Persian.

Active Participle مُعَالٍ mun‘allā. — Ex. مَعَالٍ "becoming very red."

Passive Participle. — None.

Infinitive یُعالَلٍ j‘ilālū. — Ex. يُعالَلٍ "becoming crooked"; يُعالَلٍ "becoming squint-eyed."

X STEM یْسُئَلٍ isṭaf‘āl. It implies inquiry, desire, opinion, or tendency, with regard to the matter predicated by the simple verb, as: یَسْتَعِلُ "he wanted to know, he inquired"; یَسْتَعِلُ "he asked for pardon"; یَسْتَعِلُ "he thought it beautiful"; یَسْتَعِلُ "he thought him contemptible."

Sometimes it is merely causal, as: یَسْتَعِلُ "to make to swear, to administer an oath" = حَلَف.

This form is also a reflexive یُسْتَعِلُ of No. IV, as: یَسْتَعِلُ "he taught"; یَسْتَعِلُ "he taught himself"; یَسْتَعِلُ "to feel oneself lonely"; یَسْتَعِلُ "to surrender."

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1 This form is merely the ‘adjective (noun) of colour or defect’ with the final radical doubled, etc.; vide § XIX (b).

2 This word is used in Persian.

3 This word is not used in Persian.

4 Originally also "to ask or command to be sworn."

5 And sometimes, therefore, the meaning is apparently neuter.
It is frequently denominative and may signify summoning for a purpose and also becoming like, as: "to call one to act as a servant" and hence "to engage as a servant"; "to produce as a witness" (tr. and intr.) "to become like, to petrify." (tr. and intr.) "to become like, to become like a Muslim." (intr.) "to become like, to petrify.

Active Participle - Ex. musta'fil. ("wanting to be in a hurry", i.e.) "hastening"; "coming towards, future"; "wishing to resign"; "deserving of"; "one who hires or rents, a lessee."

Passive Participle - Ex: musta'f'al. "brought into use, used"; "thought to be good, appreciated, liked"; "hired, rented."

Infinitive - Ex: isti'āl. "using"; "asking for pardon"; "tendering one's resignation from office."

[XI STEM, if'āl, is formed from No. IX by inserting an alif after the second radical. It intensifies No. IX, as: "to become very yellow.

According to some Grammarians No. IX indicates permanent colours or qualities, No. X those that are transitory or mutable.

This form is not used in Persian at all, and is very rare in Arabic even.

Active Participle - Ex. muf'tāl. "becoming very red."

 Passive Participle. - None.

1 In Persian مَسْتَعِفَ (the definite form) also means "resigner, i.e. one who has resigned." The Past. Part. مَسْتَعِفَ (note the absence of the dots under the second radical. It intensifies No. IX, as: يَصِرُ "to become very yellow.""

2 It is a rule in أَهْمَرُ, that when a hamzah follows a weak letter that is sakin, the weak letter has a maddah (written or understood); or in other words the long vowel is prolonged in sound; thus قَانُ "he sang," but غَنِيَ "singing" (verbal noun), in Persian غَنَ.
§ IV. Quadriliteral Verbs ( الشمال).

Quadriliteral verbs are formed as follows: (1) A biliteral root expressing sound or movement may be repeated to indicate repetition, as: زل ل "to cause to shake, to make to quiver" ( ل to slip); وصو "to whisper"; حمض "to neigh"; (2) To the beginning, end, or middle of the triliteral, a fourth letter, usually a liquid or a sibilant, may be added, as: بعثر "to raise up (dust, or from the dead; from عثر); عثر "to be proud (from شبع "to be high"): (3) They may be formed from nouns of more than three letters, some of them foreign, as: جورب "to put socks on a person (from جورب, Ar. form of Pers. غروب); تلعد "to become a: (4) They may be the prominent parts of a well-known formula, as: بسمل "to say حكيل; لا حول ولا قوة إلا بالله"; "to say إله "to say praise be to God."

Remark.—A few derivatives of quadriliterals are found in Persian. There are numerous onomatopoetic quadriliterals as: عد "to gargle"; وصو "to whisper."
I STEM َنَعَلَلُ fa‘lal: in formation and conjugation corresponds to II of the Triliteral; it is both transitive and intransitive. Example: َذَيْبَلْ "to cause to swing to and fro."

Active Participle َنَعَلَلَلُ mu‘a’lil. Ex.: َذَيَّلَلُ "quivering"; َذَيْبَلْ "causing to swing to and fro."

Passive Participle َنَعَلَلَلُ mu‘a’lil. Ex.: َذَيَّلَلُ "dangled, dangling, hesitating."

Infinitive َنَعَلَلَلُ fa‘lal, or َنَعَلَلَلُ fa‘lal. Ex.: َذَيَّلَلُ "quivering, an earthquake"; also َذَيَّلَلُ or َذَيَّلَلُ "whispering of the Tempter."

II STEM َنَعَلَلُ tafa‘l: in formation and signification agrees with V of the Triliteral. Example: َذَيْتَبْ "to hesitate"; َذَيَّلَلُ "to quiver"; َذَايْطُ "to act like a "temptation."

Active Participle َنَعَلَلَلُ mu‘a‘lil. Ex.: َذَيَّلَلُ "shaking, fanciful, volatile"; َذَيْبَلْ "causing to hesitate."

Passive Participle, None.

Infinitive َنَعَلَلُ tafa‘l. Ex.: َذَيَّلَلُ "quivering; an earthquake."

III STEM َنَعَلَلُ if‘a‘ll. This form is intransitive, as: َذَايْتَبْ "to creep with terror (of a person, the skin, or the heart)." It corresponds to VII of the triliteral.

Active Participle, َنَعَلَلَلُ mu‘a‘lil. Ex.: َذَايْطُ "being at rest in mind" [from َذَايْتَبْ "he leant back (in a chair or on a pillow)"; َذَايْطُ "withering."

Passive Participle, None.

Infinitive, َنَعَلَلُ if‘a‘l. Ex.: َذَايْطُ "being at rest in mind"; َذَايْطُ "withering, vanishing."

[IV STEM َنَعَلَلُ i‘j‘antal. This form is very rare in Arabic and is not found in Persian.]

1 This is also the only form of the masdar َنَعَلَلُ of the quadriliteral verb.
§ VI. Irregular Verbs.

For the conjugation of all Irregular Verbs vide Paradigms at the end. They are classed as:

1. **Doubled** (مضاعفٌ), as: فَرَّ (for مَدَّ) “to extend, to help”; فَرَّ “to flee.”

2. **Hamzated** (مهمزٌ), as: اَلْيَلَّ “to order”; اَلْيَلَّ “to ask” (Imperative اِسْلَٰلٌ and اِسْلَٰلٌ or اِسْلَٰلٌ or اِسْلَٰلٌ “to read.”

**Remark I.**—If the first radical is hamzah, as in بَسُ “to be social,” the III and IV Stems will be identical in form, as اَلْيَلَّٰ (III) “to become familiar, to become at one’s ease” and اَلْيَلَّ (IV) “to make familiar, set a person at his ease.”

**Remark II.**—If the last radical is hamzah (or ي or ى) as in ْيَأَنَّ “to read”; ْيَأَنَّ “to become blind”; ْبَعْيَ “to become blind”; ْناَرَ (3rd radical ى) “to go beyond,” the Infinitive of its II Stem is ْمَيْلاً.

3. **Assimilated or Weak of the Faʼ** (معنِّللاً مَكَالٍ), as: وَعُدَّ “to promise”; ْبَيِّسَ “to be dry.”

**Remark I.**—A word cannot begin with alif. A verb beginning with ٰ is mamzuz, vide 2.

**Remark II.**—Verbs with the first radical waw, drop the ى in the Imperative, as: اَنْم ن “promise”: the measure of the Imperative is اَنْم ن. Such verbs may have one Infinitive of Stem I اَنْم ن, as: وَسْلَنَ or وَسْلَنَ, from وَسْلَنَ, “to join, unite, reach”; وَضْرَفَ or وَضْرَفَ, “to praise, describe.” In the Infinitive of IV, the ى changes to ي, as: اَبْعَادَ (from اَبْعَادَ); while in VIII, the ى, as also in the case of ي, is assimilated to the و, that is characteristics of this Stem, as: اَمْشَرَ (from وَسْلَ, and اَمْشَرَ (from اَمْشَرَ).

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1 The Infinitive of III is اَنْم ن, and of IV اَبْعَادَ.
4. Hollow, or Weak of the ‘Ayn (معنی العِين با أَجْوَن), i.e. which have in their triliteral infinitive, either of the weak letters ُ or ى as the second radical, as: َقْلَ تَقْل “to say” (from َقْل “saying”); َبَيْعَ - َبَيْعٍ “to sell” (from ُبْيْع “selling”).

The measure of the Imperative is ُ, ُ, or ُ, as: ُ ”say”; ُ “sell”; ُ “fear.”

The verbal nouns of Stems IV and X add ُ after the third radical, as:

5. Defective, or weak of the Lām (معنی اللَّام با نَاصِص), as:

“to raid” (from ُقَرُو "to call"; ُرَضَي - ُرُضِي “to throw; ُرَذَي - ُرُذِي “to be pleased.” These have ُ or ى for their 3rd radical.

In the Active Participles, the terminations are changed into ُ, as:

( for ُ ) and ُ ( for ُ ). For the Infinitive of II, vide Remark II to (2) above. In the Infinitive of III, the ى is changed into ُ (Inf. of ُ (Inf. of III). In the Infinitives of IV, VII, VIII, and X, where the third radical follows an ُ, the ى is changed into ُ, as:

( from ُ ) etc.

(b) Combinations of these may occur. Verbs with weak letters follow the usual euphonic changes.

Remark I.—If the 1st as well as the 3rd radical is weak, both weak letters are dropped in the Imperative (vide 3, Remark II); the measure is ى as:

† tr. “to save,” Imperative ى ُ. ُ

Remark II.—The “Doubled” verb is a “Strong or Sound” verb ( نَحْلَ سَلَمْ ): the remainder, especially classes (3) to (5) and (b) are “Weak” ( نَحْلَ سَلَمْ ).

§ VI. Indeclinable Verbs.

These are: (a) ُ "he is not," and ُ "perhaps," which have a Preterite only. Both are conjugated in all persons, numbers and genders. (From
Nouns of Action with $M$.

"am I not your Lord?" comes the Persian expression "the day of God's covenant with man").

(b) The following are found in the 2nd persons masculine and feminine of the Imperative only, singular, dual, and plural: "give"; "come."

(c) To these may be added "bring" (Imperative); found in the singular and plural masculine, and the singular feminine. The expression "prolong it" etc.

In the same numbers and genders is found (Imperative) "come on, haste." This occurs in the Azán.

§ VII. Verbal Nouns of Action formed with $M$.

(a) Besides the simple 'Infinitives' or Verbal Nouns, there are some verbal nouns beginning with $m$, which have exactly the same meaning.

They are of the form of the nouns of time and place:

I. (Infinitive or Infinitive direct; and Infinitive passive). Ex.: "striking"; "sitting"; "doing kindness"; The broken plural of these is regular, on the measure, as:

II. (Infinitive direct). Ex.: "mixing."

III. (Infinitive passive). Ex.: (ordinary Infinitive direct).

IV. (Infinitive direct). Ex.: "honouring."

V. (Infinitive passive). Ex.: (Infinitive direct). "being tight."

VI. (Infinitive passive). Ex.: (Infinitive direct). "being long-suffering."

1 In Persian and Urdu, pronounced as the accusative case, *wa ghayra-hi*. In Arabic, the word has the three cases.

2 These infinitives in $M$, and the noun of time and place, are always identical in form; the passive participle too, is the same, except in the simple triliteral.

3 But "a time or place of striking," as the Aor. has as its second vowel.

4 In Persian and.
NOUN OF TIME AND PLACE.

VII. (مُنْفَعِلٍ - مُقْتَلٍ) "change."

VIII. (مُنْفَعِلٍ - مُقْتَلٍ) "complaining";
Ex.: مُقتَلٍ "drawing near."

IX. (مُنْفَعِلٍ - مُقْتَلٍ) "being red."
Ex.: J&Lc (ب) "complaining; "drawing near."

X. (مُنْفَعِلٍ - مُقْتَلٍ) "the deducing."

XI. (مُنْفَعِلٍ) Al-Maṣdarٍ 'l-MiMiyyٍ not used.

(a) The measure from the simple triliteral is the same as for the al-maṣdarٍ 'l-MiMiyyٍ, i.e. مَعَلٍ مَعَلٍ، and مَعَلٍ مَعَلٍ, as: مَعَلٍ "a place of slaughter, a vital spot"; مَعَلٍ "place of alighting, stage, place";
ماكَم magām١ "place of standing, place", from قَام "to stand"; مَعَلٍ "being an orphan."

(b) If the triliteral begins with wāw (و) , the measure is موَعَلٍ موَعَلٍ "promising"; موَعَلٍ "inheriting." Also from a few roots that do not begin with wāw, the noun is formed on this measure, as: مَعَلٍ "returning"; مَعَلٍ "to be easy" "being easy"; مَعَلٍ "being an orphan."

(c) In the case of verbs with four radicals also, the al-maṣdarٍ 'l-MiMiyyٍ is on the measure of the passive participle; as: زَلاَزِل Zalarāl = مَعَلٍ مَعَلٍ etc., etc.

(d) The al-maṣadirِ 'l-MiMiyyah١, and the nouns of time and place of all derived forms from verbs of three or of four radicals, as also of the simple quadrilateral root, have no plural; but when these forms are past participles they have a plural.

§ VIII. Noun of Time and Place (إِسمَاء الْمَكَانِ و الْزِيَامِ).

(a) The measure from the simple triliteral is the same as for the al-maṣdarِ 'l-MiMiyyٍ, i.e. مَعَلٍ مَعَلٍ, and مَعَلٍ مَعَلٍ, as: مَعَلٍ "a place of slaughter, a vital spot"; مَعَلٍ "place of alighting, stage, place";
ماكَم magām١ "place of standing, place", from قَام "to stand"; مَعَلٍ "being an orphan."

1 The second vowel is not constant, thus: مَلاَكَة mahlakah or مَلْكَة mahlikah; مَغْبَرَة maqbarah or مَغْبُورَة maqbarah. In a few cases only are two such measures found for one word. The pl. of these forms is مَكَاتِب مَكَاتِب, vide § IX (d).

2 In Persian also "a palace": مَعَلٍ Ar., Pers., and Urdu, "the quarter of a town."
"graveyard" (also مِهْلَكَةٌ مَهْلَكَةٌ "place of destruction" or "place of execution"; مَهْلَكَةٌ مَهْلَكَةٌ "place of study, a college";
"place of giving decision, court"; مَطْبَعَةٌ مَطْبَعَة "printing-office." The addition of the ی often gives the idea of "abounding in, as: مَسْتَسْدَةٌ "a place abounding in lions."

(b) (1) For verbs commencing with ی or ی، the measure is مَفْعُولٌ مَفْعُولٌ and sometimes مَفْعُولٌ مَفْعُولٌ،1 as: مَعِيَّنٌ مَعِيَّنٌ "place or time of promise", and مَعِيَّنٌ مَعِيَّنٌ "time or place of fulfilment of promise, rendezvous"; مُؤَلوِّت (for مُؤَاوِّي) "place or time of birth, anniversary of birth"; مُؤَسِّرٌ "watering-place," etc.; مَسْمِر "a betting game at archery" (from مَسر "to cast lots with arrows").

(2) This measure is also formed from some roots that do not commence with ی، as: مِسْجَدٌ مِسْجَدٌ "mosque"; مَغْرَبٌ مَغْرَبٌ "west, sunset"; مُصْبِّرٌ مُصْبِّرٌ "place of striking"; مَنْزِلٌ مَنْزِلٌ "place of alighting, a stage." All the above can be Infinitives as well.

(3) When the third radical is weak, the second syllable is always pointed with لثتاث, as: مُرَقِّي مُرَقِّي (for مَأْوَي) from مَأْوَي "to graze"; مُوَقِّي (for مَأْوَي) from مَأْوَي "to look for shelter."

(c) From the derived stems and from quadrilaterals, these nouns are of the same measure as the Passive Participle (and consequently of the "al-masdar"l-mimiy) also), as:—II. مُصْلِّي (for مَصْلَى) "prayer carpet";

1 مَفْعُولٌ is one of the measures for the noun of instrument, as: مُحْزَانٌ مُحْزَانٌ (for مِحْزَان) "scales"; مُقْتَاحٌ "key."

2 Plural مَعِيَّن. From Stem I, on the measure مَفْعُولٌ.

3 Plural مَوْؤَدٌ. From Stem I, on the measure مَفْعُولٌ.
V. "place of ablation"; VII. "place of descent"; VIII. "pillow."

Remark I.—Though neuter verbs have no passive (only the active) participle form, yet for the *al-masdar* l-mimiy*, and the noun of time and place, the theoretical measure of their past participles is observed.

Remark II.—It will thus be seen that a word like *makmūn* (from *makhūn*) may have four meanings, (1) "treated kindly" (past partic.); (2) "treating another kindly", or "being treated kindly" (*al-masdar* l-mimiy); or (3) "place of—"; or (4) "time of kind treatment" (i.e. noun of place or of time): while being from a neuter verb will have but three, (1) "changing" (intr. infin.); (2) "time of change"; and (3) "place of change." From Stem I, there can be four meanings (the passive participle having a different measure): i.e. active and passive infinitive; and time or place of killing.

§ IX. Noun of Instrument.

(a) (1) There is no fixed form for *primitive* nouns, as: سكين "a knife";
"a hatchet, adze." Vide also § XI (a).

(2) The following forms are from triliterals (I Stem) only: مَفَعَّل ؛ مَفْعُول مَفْعَل Examples: مَفْعُول مَفْعَل "file"; مَفْعَل "butcher's chopper"; مَفْعَل "a packing needle"; مَفْعَل "a strainer (metal)"; مَفْعَل "broom"; مَفْعَل "a mirror"; "fan" (from مَفْعَل "blowing pleasantly"); مَفْعَل "a mirror"; مَفْعَل "girdle, zone of the earth"; مَفْعَل "strainer" (=the commoner form مَفْعَل).1

(3) When this noun is derived from verbs with ج or ك as the medial radical, the weak letter remains unchanged, as: مَفْعَل "halter" (from مَفْعَل "to lead"); مَفْعَل "needle" (from مَفْعَل "to sew").

1 These nouns are readily distinguishable from the Nouns of Time and Place by the kasrah with which the prefixed *mim* is pointed.
(b) The two measures مفعول مرفوع and مفعول مرفوع of the noun of instrument are also rarely used as adjectives.1 They convey the idea of doing a thing like a machine and hence sometimes habitually, as: مفعول مرفوع "coughing habitually"; مفعول مرفوع "coming towards one with boldness." Vide also § XV (5) Remark III.

Remark.—In Persian, perhaps the only word found of this last measure and meaning is مَعَمَار "a builder; an architect."

(c) The noun of instrument sometimes indicates the vessel in which something is contained, as: مَحلِب "a brazier"; مَجسير "a milk-pail."

(d) The measure of the broken plural for مفعول مرفوع and مفعول مرفوع is شاير "files", شاير "girdles": of مفعول مرفوع it is مَجوير, as: مَجر "arch", pl. مَجور.

§ X. Other Verbal Nouns.

(a) The Noun of the Number of Times (مصیرة اسم العمرة). This signifies the number of times an action is done. It is formed by suffixing a $ to all Infinitives that do not already end in $.$ It is a form of the Noun of Unity, vide § XII.

The measure for I Stem is مفعول مرفوع, as: ضربة "one blow"; ومدة "one promise"; شريعة "one draught"; جلسة "one sitting"; توبة "one standing."

Examples: ضربة ضربة "I struck him once" (but ضربة ضربة = "I struck him severely"); جلسة جلسة "they sat two sittings" (جلسوا = "they stood up several times.") The plural of this measure is the regular feminine plural, a plural of paucity, and = "several times."

1 Make no change for gender.
Stems II and III and the simple Quadriliteral have two forms of Infinitive, one of each ending in ְ; consequently for forming this noun, that form that does not end in ְ is selected.

When the ordinary verbal noun ends in ְ, a word to limit its meaning is placed after it, as: אַלְכָּה אֲנָאָתָהּ 'I raised him up once only.' Vide also Adverbial Numerals.

(b) Noun of Kind or Manner (נַעֲמָה or נְמָאָמָה). This indicates the manner of doing an act. From the triliteral, it is of the measure ְֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ
"horse or mare," "horseman, good rider"; "a stone," "to petrif"; "a lion"; "a place full of lions."

(b) Derivative Nouns (مَشْتَقِيْنَ) may be derived from nouns or from verbs.

§ XII. Noun of Unity.

Nouns of Unity (لَوْلَاةُ) indicate one individual form out of a species, as: حَمَّام "pigeon-kind" or "doves," حَمَاة "a pigeon or dove," (but حَمَّام used as singular is the masculine of حَمَاة and = "a cock pigeon"); ذَهْب "a gold coin" or "a piece of gold," from ذَهَب "gold." The plural, the regular feminine plural, is a plural of paucity.

§ XIII. Some Forms of Verbal Nouns.

The principal are:

1. Trades and Offices (abstract) فِتْلَاتٌ, as: تَجْرِي “trading,” تَكْثِبَة "tailoring"; كَتَابَة "clerkship."

   Remark I.—The plural is the regular feminine plural.

   Remark II.—The person professing or carrying on a trade is, as stated under Intensive Adjectives (vide § XV), of the measure قَصَب, as: قَصَاب "butcher."

2. Pains and Diseases are فَعُولٌ (which is also one of the measures for sound), as: صَدْع "headache"; كَأْتِ "catarrh"; سَعَل "cough"; خُنْاق "quinsy."

3. (i) Continuous or Unbroken Sounds are فَعُولٌ (also used for some pains of the body), or ثَبلَة فَأْتِلْلا (also one of the measures for motion, etc.), as: مَراَج "a cry"; صَفْر "whistling" (صَفْر "one whistle"); "the sound of running-water, snoring, etc." For these, the regular feminine plural in ب is used.

1 Vide end of § VIII (a), p. 652.

2 But خَرَى or خَرَر (from the same root) generally means "prostration (in worship)."
(ii) Broken Sounds are, and sometimes "cachinna-
tion, the ha-ha-ha sound of loud laughter"; "gurgling"; "rin-
sing the mouth"; "gurgling of liquid poured from a bottle." For these, either the regular feminine plural, or else عَضْدَم وُلْدَم is used, as: مَسْمَى مَسْمَى.

4. Motion, Commotion, Emotion. فَعَلَتِ فَعَلَاَلَتِ and less commonly فَعَلَاَلَتِ (which is also one of the measures for sound), as: جِرْيَانِ "running fast; also flowing"; حِفْقَانِ "palpitation of heart"; رَحْمَانِ "marching, departure"; نَبْلِ "a torrent; fast-galloper (horse); traveller."

5. Flight or Avoidance. فَعَلَتِ فَعَلَاَلَتِ (which is one form of the trilateral Infinitive), as: فَرَارِ "flight"; مَوْصَرِ "drawing back; aversion"; يُوْرِ "bolting, running away"; إِبْتِ (for إِبِّي) "refusal"; حَبْجَابِ "veiling," and hence "modesty," also a "veil or screen"; فَقَابِ "encountering unexpectedly," also "a veil": خَلَقِ "a sheath."

Remark.—Most nouns of the measure عَضْدَم make their plural in عَضْدَم, as:

كناب, pl. كناب.

6. (i) A Small Bit فَعَلَتِ فَعَلَاَلَتِ, as: كَسْوَةِ "a broken crust; also a broken piece of anything"; قَطْعَةِ "a fragment"; خَرْقَةِ "a rag"; فَرَقَةِ "one of the فَرَقَة or vertebrae of the back."

These take the regular feminine plural or else نَفَل or نَفَلَتِ. Vide also Collective Nouns (e).

(ii) Small Pieces, Refuse فَعَلَاَلَتِ فَعَلَاَلَتِ, as: فِلْيَمْ "filings"; فِشْنِاءَةِ "saw-dust"; كَنَاسَة "clippings, potsherds"; كَنَاسِ "sweepings." These take the regular feminine plural.
(iii) A small quantity, *fu'lat* (also the measure for colour), as:
- "a draught of liquid";
- "a handful";
- "a small quantity";
- "small drink" (this may also be the Infinitive with the ٢ of unity).
These take the regular feminine plural, or else
- "a copy,"

7. Colour in the abstract *fu'lat* (also the measure for a small quantity), as:
- "redness";
- "greenness";
- "sun-burntness, brunetteness"; but exceptions are
- "whiteness";
- "blackness."

8. Vessel or implement *fi'āl*, as:
- "milk-pail";
- "throng."

9. An office *fi'āl*, as: "office of Khali'ah."

10. Machine, or place where something is obtained *fa'āl*, as:
- "fireship";
- "chalk-pit."

11. For Participles used as Nouns *vide* § XIV (a) (2).

§ XIV. Verbal Adjectives.

(a) Simple Adjectives denoting an inherent quality are derived from the simple triliteral (generally of neuter verbs), but are irregular in form and measure, as:
- "handsome" (also *furāh*);"happy" (from *farāh*);
- "to be cautious" (from *fardhir*); "thirsty" (from *fasil*); "naked" (from *nasir*);
- "to be naked"; "empty"; "good" (from *bagāb*).

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1 *Alij maqūrah* (١٩, for ٢٠ or ٢١) is written without the dots.

2 But *maqūr* "to whistle." Also *maqūr* "zero."
(2) The participles are also used as adjectives and nouns, as: مَتَّٰحِضًٰمَتَّٰحِضًٰ "temperate"; مَكَثَٰنَاضِل "humble"; مَكَثَٰن"accomplished ("to excel; also to remain over"); جَلَٰعَمَلَٰع "learned" (from علمim "to know"); يَكَثَٰن "writing, a scribe"; مَكَثَٰن"written, a letter"; مَكَثَٰن"existing" (وجدو "to find"); مَكَثَٰن"mad."

Remark.—The measure فعِل when formed from فعِل and the transitive فعِل is not only a real participle indicating temporary state, but also a substantive or adjective denoting habitual state or continuous action, as: حَامِمٰ, خَادِمٰ عَمِلٰ etc. But from the intransitive فعِل, and from فعِل (always intransitive), the measure has the participle sense only, as: جَلَٰع "rejoicing"; جَلَٰع "being cowardly" (from جَلَٰع) ; جَلَٰع "being narrow" (from جَلَٰع): the corresponding adjectives of these are: جَلَٰع, جَلَٰع, جَلَٰع.

(b) Adjectives (masculine) denoting Colour or Defect are of the measure مُنَمَٰث and the feminine مُنَمَٰث when it signifies colour or defect, is مُنَمَٰث, as: مَنَع "red" (مَنَع "he was red"); مَنَع "yellow" (مَنَع "to be yellow"); مَنَع "green" (مَنَع "to be green"): مَنَع "black-eyed"; مَنَع "squint-eyed" (مَنَع "to be changed, etc., to be squint eyed"); مَنَع "to be thin in the stomach" (also in good sense of a man, "to be lean in the flank"); مَنَع "deaf"; مَنَع "deaf". This form undergoes no permutation of weak letters; مَنَع (and not مَنَع) is مَنَع.

Remark I.—The feminine of this measure, when it signifies colour or defect, is مَنَع, as: مَنَع "white"; مَنَع "squint-eyed"; مَنَع "deaf"; مَنَع "white"; مَنَع "to whistle." Also مَنَع "zero."

1 Stem IX of the Verb (q.v.) is merely this adjective with the final radica mushaddad.

2 The servile hamzah changes to ج in the dual: vide Declension, § XXI (i).
"blind." The termination is also found in substantives, as: رِجَالُ حَرْمٌ; 'desert.' Vide § XVIII (b) 3.

Remark II.—The measure of the broken plural for the adjective of colour or defect (not elative), masculine or feminine, is فعل, as: رِجَالُ حَرْمٌ and نَسْوَانِ عَمَى; نَسْاءُ حَمْرَ.

(c) The Elative (إِنْعَالُ). The same measure أنعَال gives the masculine elative (i.e. comparative and superlative), as: أَحْسَنَ "better or best"; أَجْلَ "more or most majestic" (جمل positive); أَعْرَ "more or most high"; أَعْطَ "more or most thirsty"; أَعْرَ "more or most naked." When the positive is already of this form, as in أَيْضًا "white," the comparative and superlative are thus expressed: أَشْدَدَ أَيْضًا "more intense as to whiteness"; أَشْدَدَ أَيْضًا "the most intense as to black."

(d) When the elative is followed by the preposition "than" (من), it is comparative and always remains masculine singular in form, as: هِيَ أَكْبَرُ "she is greater than he"; otherwise it is superlative, as: هذَا أَعْظَمَ "this is the grandest (of all)"; أَكْبَرُ "the greatest"; أَكْبَرُ "God is most Great (of all)"; أَشْرَفُ الرِّجَالِ "the noblest of men"; أَكْبَرُ "the largest (fem.) of the cities."

Remark I.—If the latter part of the comparison is not a simple noun but a sentence etc., an appropriate pronoun is suffixed to اسم, as: إِلَيْهِ أَتَافُ أَلْفَ أَلْفَ مَيْثَا كَانَ (منه) أَمْسِ "the weather is better to-day than it was yesterday"; وَلَانَا أَهْمَ بِفَرَّاحِ رَسُلِ اللَّهِ مَنْي بِفَرَّاحِي: "and verily I was

1 i.e. زَمُّ عَرَة "than any other being."
more concerned about the wounds of the Apostle of God than I was about my own wounds.'"

Remark II.—The article ُ is not a necessary adjunct of the superlative, as: ُ. When, however, the Elative is defined by the article, or by a following genitive, or a suffixed pronoun, it is always superlative.

(c) The masculine elative can be formed from most Triliterals. As a comparative, the elative has only the one form: it has no feminine and no plural.

Remark.—Elatives are naturally not used from roots which express ideas that do not admit of comparison, such as ُ "to die."

Adjectives that express colour or defect do not admit of comparison on this measure, as they are already of the measure ُ.

(f) For the elative of the participles of the Derived Forms, a paraphrase is resorted to, as: ُ. ُ, or better ُ.

(g) The feminine ُ of the elative, is only used for the superlative when it is a qualifying epithet or when it governs a genitive (and not when it is a predicate), as: ("the Most Excellent names of God"; "the largest of the cities": but ُ "she is the handsomest of my daughters"; (and ُ "Zaynab is handsomer than she is"). Unlike the masculine, the feminine cannot be formed from every triliteral; thus ُ - ُ - ُ etc. have no feminine: the masculine form is used, or else a paraphrase.

The plural of the masculine superlative is ُ and of the feminine ُ or (rarely) ُ, as: ُ, pl. ُ, pl. ُ or ُ. Vide § XXIII (r) (15).

1 i.e. the Attributes of God ( ُ ). The essential name of God is ُ. The exalted Name of God ( ُ ) is known to few: it has magic power.
Verbal Intensive Adjectives or Intensive Agents.

Remark.—may be the fem. of adjectives that are not superlatives, as: "pregnant," br. pl. "hermaphrodite," br. pl. and "the best of man."

§ XV. Verbal Intensive Adjectives or Intensive Agents.

These are adjectives or substantives, and are derived from, i.e. take their force from, the trilateral. The commoner forms are:

1. an intensive form of ُعال. Ex.: "killer of many"; "a great liar"; "a great helper."

Remark.—Professions are generally of this form, as: "a great imitator, a professional story-teller"; "a barer"; "a barber"; "glutton"; "a great traveller (especially by sea)"; "very treacherous."

2. Ex.: "very truthful"; "very silent": "very holy" (of men; but of God): "very drunken."

3. Ex.: "very patient"; "very forgiving (of God)"; "very thankful; also a great appreciator" (said of God with

This form is very rare: "very great"; "great collector"; vide (5).
VERBAL INTENSIVE ADJECTIVES OR INTENSIVE AGENTS. 713

reference to man's few good deeds); "very frowning, looking angry"; "a glutton"; "a great liar"; "very ignorant."

Rarely, this form has a passive sense, as: مَسْنُوْنَ - "sent" (i.e.) "Prophet"; here it has lost its intensive force.

(4) Ex.: "very merciful" (of God); مَلِّيٌ "very learned"

(of God or man; but عَلَمٌ - "very pain") ُقِيدٌ "very intelligent"; مَلِّي "very painful."

This form is not always intensive, as: مُسْرِفٌ "sick"; مُكَيْبٌ "a philosopher"; مُسْرِفٌ "deep."

In مُلِّي "very stingy, miserly," the intensive meaning is contained in the root.

This form, when not intensive, has often the signification of the passive participle مَفْعُولُ, as: مُقْتَلٌ "slain" ( = مُفْعَول); جُرَاجٌ "wounded" ( = مُفْعَول); مَأْتِنٌ = مَأْتِ. It has sometimes, though rarely, an active meaning, as: مُهْدِيدٌ "witness"; مُخْتَصِيمٌ "quarrelsome" ( = مُخْتَصَمٌ), and also "enemy."

There are other rare forms.

(5) To a few intensive adjectives, the addition of مَ gives still greater intensity, as: - مَلِّيٌ "very learned (of God or man)"; مُحْلِلٌ "the very learned (of man only)"; مَقْسِمٌ "very intelligent"; مُحْلِلٌ "the most intelligent of the age": رَأَوُ ( أَدْلُوْر ) "a relator of something that happened"; رَأَوُةٌ "a professional story-teller"; مُقَالٌ "talkative," but مُقَالٌ "a collector"; مُقَالٌ "an habitual collector"; مُقَالٌ "conferring favours ( منة on'); مُقَالٌ intensive. Vide § XIX (f).

1 No epithet ending in a م (which resembles the feminine), or in م (which resembles the يَلِّي n-nisba), can refer to the Deity.
In Persian, of this intensive form, perhaps the only words used are א"כ and א"כ.  

**Remark I.**—There are other rare forms of the intensive not found in Persian, as: 'מ"כ, "an immoderate laugher'"; but מ"כ, "a great discriminator" (epithet of the Khalifah 'Umar) and מ"כ, "Everlasting" are occasionally used in Persian. In the Qur'an occurs מ"כ, "woe to every backbiter and defamer."'*

**Remark II.**—The Ism*"ל-Mubālaghah (א"כ) forms the plural regularly in מ"כ; except the form with added מ"כ, which has no plural. Ex.: מ"כ, pl. of מ"כ; but מ"כ has no plural.

**Remark III.**—As stated in § IX (b), the two measures of the noun of instrument, מ"כ and מ"כ, are also used as intensive adjectives: these admit of the intensive מ"כ mentioned in (5), but they make no change for gender; they admit of the usual broken plural מ"כ and מ"כ.

(7) For the Infinitive used as an intensive adjective vide § LXII (d).

§ XVI. The Relative (Denominative) Adjective, and its Abstract Noun, and Collective Plural.

The Relative Adjective and its Abstract Noun is formed by suffixing מ"כ and rejecting the מ"כ of the feminine or the endings of the dual and plural, and denotes that a person or thing belongs to, or is connected with, the word from which it is derived, as: מ"כ, "belonging to Mekkah," from מ"כ, "paternal, maternal, or parental"; מ"כ, "belonging to Hasan, or to the Hasanān"; מ"כ, "relating to the Haramān" (the sacred precincts of the two mosques in Mekkah and Medinah, or according to some Mekkah and Jerusalem).

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1 Masculine and Feminine.
2 'Defaming behind a person's back,' but מ"כ, "defaming to a person's face."
(a) If the noun itself ends in a ٣ preceded by more than two letters, there is no change, as: مُصَطَّفَى٢ "a Sufiyy."

(b) If the ٣ of the noun is preceded by only one letter, the first ٣ is marked with fathah, and the second changed to ٣, as: حَيَّ٢ (name of an Arab tribe and a village).

(c) If a noun of three or of four letters ends in ٣ or ٣, the final letter is changed to ٣ before the suffix, as: "youth," adj. مُصَطَّفَى٢ name of a hill in Mekkah, "John," rel. adj. مُصَطَّفَى٢ "Moses"; adj. مُصَطَّفَى٢ مُصَطَّفَى٢; adj. مُصَطَّفَى٢ مُصَطَّفَى٢ rel. adj. مُصَطَّفَى٢ مُصَطَّفَى٢.

(d) If the short final alif is the fifth letter, it is dropped, as: مُصَطَّفَى٢ "Mustafa" (chosen), rel. adj. مُصَطَّفَى٢ حَبارُى٢ "the hubara bustard," rel. adj. مُصَطَّفَى٢ حَبارُى٢; مُصَطَّفَى٢ (for دُنْيَأ, for دُنْيَأ٢), rel. adj. مُصَطَّفَى٢ دُنْيَأ٢.

But in nouns ending in ٣ with only three letters besides it, if the 2nd radical has a vowel, the ٣ is rejected; but if the 2nd radical is sākin, the ٣ may be changed into ٣ but is preferably rejected, as: "a swift ass," rel. adj. حَبُّ٢ بَرْدَى٢; "the Barada River," rel. adj. قُرُبَى٢ مُصَطَّفَى٢ "relationship," rel. adj. مُصَطَّفَى٢ or مُصَطَّفَى٢.

\[1\] Such forms as مُصَطَّفَى٢ بَصَرُى٢ حَبُّ٢, though used by the Arabs of Baghdad, are incorrect, and are borrowed from the Persians. Modern Persians, for "Chinese," say خَيْنَوْى٢. In Baghdad خَيْنَوْى٢ (m.c.) means "Chinese silk."

\[2\] In India and Persia for the era, and مُصَطَّفَى٢ "a Christian." In Baghdad, there is an Arab Christian family known as مُصَطَّفَى٢ مُصَطَّفَى٢.

\[3\] Incorrectly, amongst Indians and Persians دُنْيَأ٢ مُصَطَّفَى٢ دُنْيَأ٢.

\[4\] In Persia دُنْيَأ٢.

\[5\] Incorrectly in modern Arabic and ا٤ مُصَطَّفَى٢ دُنْيَأ٢ دُنْيَأ٢.
(e) Nouns that end in \textit{alif mamdūdah} (א) change the final \textit{hamzah} into \textit{w}, as: \textit{Samaē} "sky," rel. adj. \textit{Sama'i} "belonging to the sky," but \textit{Showni} "winter" becomes \textit{Shonī}. From \textit{França} or \textit{Fransa} "France," are formed \textit{Francoi} and \textit{Francoi} etc.

(f) A \textit{w} that has been dropped, is restored in the relative adjective, as: \textit{father}, \textit{brother}, \textit{blood}, \textit{missionary,}

(g) Occasionally there are certain changes in the short vowels, as: \textit{Medīnah,} rel. adj. \textit{madaniyya}; \textit{Quraysh} (the Prophet's tribe); \textit{Qurashiyya}.

The \textit{kasrah} in the measures \textit{melfūl} and \textit{melfal} is changed to \textit{fathāh}, as: \textit{Malka} "a king," rel. adj. \textit{Malkī}.

(h) In the case of a proper noun compounded of two words, one is usually dropped, as: \textit{Abī} from \textit{Abū}, and \textit{Bilād} from \textit{Bilādī}.

(i) The following are irregular: \textit{Hanafī} (from \textit{Ha}-\textit{nimī}); \textit{Hanafī} "a follower of Abū Hanīfah," but \textit{Hanafī} "a follower of Hanīfah" (an epithet of Abraham): before Islam, the Arab tribes styled themselves \textit{Hanafī}.

(j) Another form of the suffix is \textit{ālī}, principally used in technical terms, as: \textit{Jasmani} "corporeal"; \textit{Rojaṇi} "spiritual"; \textit{Qafāni} "lower" (of letters dotted underneath; also of a storey in a building);

1 In modern Arabic, as well as in India and Persia, \textit{Qurashi}.

2 A special kind of shoe without heel that comes from Yemen, is now called \textit{Yamaniyya} to be called "Yamani."
(k) The feminine of the relative adjective is formed in the usual way by adding ی.

Remark.—Persians however distinguish the fem. adj. by a silent ی (ی), and the abstract noun [vide (l)] by a long ی (ی).

Remark.—Besides the regular masc. pl. [vide § XXI (p)], broken plurals are found, as: مغربي "a Moor," مغربي "a Damascene," pl. مغربي "a Baghdađî," pl. مغراٰت.

(l) THE ABSTRACT NOUN. The feminine of the Relative Adjective serves as an abstract noun 1, as: ملک "pertaining to God"; ملک "divinity": کیف "foolish"; کیف "state of ignorance, the time before Islam": کیف "how?", rel. adj. کیف, and abstract noun کیف "the howness, state, etc."; مکی, Ar., "what is that?", abstract noun مکی "intrinsic worth, qualities, nature."

Remark.—In theological terms, the termination—ی—is found instead, as: ملک "divinity"; ملک "kingdom of God"; جبروت "omnipotence of God"; ناصوت "humanity."

(k) COLLECTIVE PLURAL. So, too, a collective plural is formed from some words by adding the fem. ی to the relative adjective (and also to some singulars) as: دهیدی, relative adjective, "materialist," دهید "the sect of dahriyy"; (جمال, singular noun, "camel-leader, or a man who lets out camels on hire," pl. جمال "a body of camel-leaders").

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1 As stated elsewhere, Persians have imitated this form and added the termination to some Persian words, as: سکیت "dog-naturedness (in a bad sense)."

Indians even write نیچریت ("everything is nature") and in slang say نیچریت "being a native."
§ XVII. The Diminutive

(a) The Arabic diminutive, which is very rarely used in Persian, is formed from the triliteral by inserting a quiescent ya after the second letter and pointing the first with zamāmah (ـ). The measure is thus: ـل "a man", dim. ـل "a humble slave; also a slave-boy, or a little son of a slave."

[The diminutive also expresses endearment (نه), and even enhancement (حسر "the very best"). From quadriliterals the form is ـل, as: ـل "scorpion," dimin. ـل, vide (c) (2). For more letters, the form is ـل, as: ـل "sparrow," dimin. ـل, vide (c) (3).

Diminutives may be formed from substantives, adjectives, participles, demonstrative pronouns (e.g. ـ from ـ, and ـ from ـ; note that the initial vowel is here — and not —), relative pronouns (ـ from ـ), from certain prepositions that are substantives (ـ from ـ), and from some of the verbs of surprise and wonder (ـ "how good he is!") and the numerals.

Remark.—Diminutives cannot be formed from nouns that are already of the measure, such as: ـ "a bay horse."

(b) There are rules for the euphonic changes in short vowels: they are not given here, but are illustrated in the following examples. (It must be recollected that the characteristic or dominant vowels of the diminutive measure, are zamāmah (ـ) at the beginning, and kasrāh (ـ) at the end: — ـ "a date," dimin. ـ (fem. of masc. ـ) "smaller," dimin. ـ "dear little one"; ـ (fem.) "red," dimin. ـ ـ "dear rosy-cheeked"; ـ (pl. of paucity) "loads," dimin.

1 If the noun has a feminine termination, it is suffixed to the diminutive.
THE DIMINUTIVE.

"uhaymal" (little loads); "Salmān" (prop. name), dimin.
Sulaymān" (dear Solomon); masc., "drunk," dimin.
Sukayriān" (slightly drunk; also dear little drunkard) (the fem. expresses endearment; of a mistress that has "door" = dar, "hassā"
and "shishā = shīshā (from certain fem. trilaterals); "Till = Tilla"
and "shēma = dhīm.

(c) With weak letters: (1) "bā' (for bōb) "door," dimin. būwayb; 
"nāb (for nīb) "eye-tooth, tush, tusk," dimin. nūyayb; (for
māzān) "balance, scales," dimin. muwaysin "small scale"; "jūdā"
"opulence" (from jūdā), dimin.

(2) "striker," dimin. zuwayrib; "ḥıldār "lion," dimin. ḥuwāydir; "Yoṣīf, "Joseph," dimin. Yoṣaysū "dear little 
Joseph"; "gālām "boy, also slave," dimin. ʿulayyim (for ʿulām); (for ʿulām)
dimin. ʿudī, dimin. ʿudī. (for ʿudābī).

(3) "key," dimin. muḥayyib; "ṣafīr "sparrow" (often
applied to any little bird), dimin. "usayfir.

(4) The following should be noted:

Ab (for ab) "father"; Ab ubayy.
Aw (for Aw) "brother"; Aw ukhayy.
Aw "sister"; Aw ukhayyat.
Bn (for Bn) "son"; Bn bunayy.
Bn "daughter"; Bn bunayyat.
"a thing"; or Shūwayy or Shuwayyat.
§ XVIII. Gender.

(a) There are two genders; masculine and feminine. The place of the neuter is generally supplied by the feminine.

Some nouns are of common gender, as: فِرْسٌ "a horse or a mare"; جَناَحٌ "a wing."

(b) The following are Feminine by form:—

1. Nouns ending in servile ی, as: فَرْزَة "striker" [unless the sense is masculine, as in خَلَبية "a Caliph" (pl. خَلَفَة)].

2. Nouns ending in servile ی, as: سَلْمَا "Salma" (a woman’s name); حَسَنَی "most beautiful" [vide Elative, § XIV (g)]; ذُکَرْی "remembrance"; 1

are feminine, without the tanwin, and make no change for case.
GENDER.

If however the ج is radical, it may be masculine, as: جن for "youth"; ج من for "morning" (from sunrise till about 9 o'clock); but ج as a fem. (broken plural of جن) "towns".

3. Nouns ending in ج, as: ج خانس (a woman's name); ج بيان "a plain"; ج المخصر "the sky"; ج حمراء "red" (vide Adjective); ج سماء "sky"; ج كبراء "grandeur, magnificence, haughtiness"; ج صحراء "desert."

(c) The following are Feminine by signification:—

1. Proper names of women, towns, and countries, and nouns that denote females, and participles on the measure ج قاَل that are applicable to females only, as: ج خت "a sister"; ج مصر "Egypt"; ج حامل "pregnant" (vide also § XIX (f)); ج عاق "barren"; ج حائض "menstruous." 2

2. The name of winds, fire, wine, as: ج رحم "a strong or stormy wind, also flatulence"; ج شمال "North Wind" (but شمالي "the North, or the left-hand side 3"); ج ناز "fire"; ج بشر "wine": ج جهيم or ج مادة "wine"; ج سفر etc., etc., "Hell."

3. The double parts of the body, as: ج يد "hand"; ج عين "eye"; ج كتف "shoulder"; ج رجل "foot"; and also ج س "tooth" (there are an even number) are feminine.

Remark.—These, besides the dual, make their plural ج or ج فعل, as: ج أرجل "feet"; ج أذن "ears" (sing. ج إذن).

1 Because ج قوانه - ج دنيا - ج أرض are all feminine.

2 In Persian, and in colloquial Arabic, the feminines are used.

3 The principal direction is the East or ج شرق.
4. Collective Nouns that denote living objects destitute of reason and that do not admit of the جَمَاعَةٌ of unity to indicate an individual, are generally feminine, as: خِيلُ "horse-kind," إبل "camels." Those that do take the جَمَاعَةٌ, are either masculine or feminine,¹ as: ﺞِمَامٌ "the dove or pigeon tribe"; ﻣُؤُومٌ "a single dove or pigeon"; ﺞِمَانٌ "people" is masc. and fem. Vide also under Collective nouns.

5. All broken plurals are collective nouns (while regular plurals are not), and are therefore grammatically feminine (though in some cases they may be qualified by a masculine adjective).

(d) A considerable number are Feminine by usage, as: ﻋَصْا "a staff, rod"; ﺪُبْرُ "a well"; دَارٌ "a house"; ﻦَارٌ "fire" etc., etc.

Remark.—Some grammarians state, that things that the Arabs dislike, or that are injurious, they have made feminine; while things they love they have made masculine. Hence ﺞِمَسٌ "the sun" is feminine, while ﺞِمِّرٌ "a moon" is masculine.

Firdaws ﺞِرْدُوسٌ "Heaven" is masculine; but ﺞِنْجَةٌ "Heaven," and ﺞِمَاءٌ "sky" are feminine by form.

(e) Of Common Gender are:

1. Those collective nouns, chiefly denoting animals and plants, from which a 'noun of unity' can be formed, as: ﺞِرْرٍ "cattle"; ﺞِرْوَادٍ "grasshoppers or locusts"; ﺞُبْرُ "trees"; ﺞِمِّرٍ "dates." These are masculine by form but feminine by signification (الجماعة "totality"). Vide also Collective Nouns.

2. The names of the letters of the alphabet. (These are usually feminine).

3. Words regarded merely as such: ﻓَلُغٌ is masculine, while ﺞِلْكِ is feminine.

4. A considerable number of nouns incapable of classification, as: ﺞِلْمٌ "peace"; سَلَمٌ "a ladder"; سُوقٌ "bazaar, market, street"; ﺞِعْرٌ "barley"; ﺞِرْبٌ "a hare" (gen. fem.); ﺞِسْبِيلٌ "path, road."

¹ But ﺞِمَامٌ used for a single pigeon, is masculine.
§ XIX. Formation of the Feminine from the Masculine.

(a) The ordinary method is by suffixing ُة (plural ُات), as:

"striker," fem.: مخوضة fem. "served"; متمهمة "accused."

Remark.—ُ before ُة becomes ُن, as: ُنـفة "a youth," ُنـنة "a young girl."

(b) (1) Adjectives of the measure ُعلٌ become ُعلٌ, as: ُعلِيك, "drunk," fem. ُيُرى; ُفْرَق، "an old dotard," fem. ُفْرَق، "timid," fem. ُبْحِي.

(2) But ُعلانَ (with tanwin) and ُعلٌ make their feminines in the usual way, as: ُذِنْمِن "repentant," ُذِنْمِن fem.; ُذِنْمِن "naked," ُذِنْمِن fem.

(c) (1) ُفعلٌ as a superlative (when defined by the article or a following genitive) becomes ُفعلٍ, as: ُصِبِرٌ masc. "smallest," fem. ُكِبْرٍ "great") masc. "greatest," fem. ُكِبْرٍ.

(2) But ُفعل when denoting colour or defect has for its feminine ُفعلٍ, as: ُبيضٍ "white," fem. ُأَشْترٍ; ُبيضٍ "chestnut, red-haired," fem. ُأَشْترٍ; ُبَرٍ "lame," fem. ُأَشْترٍ; ُبَرٍ; ُأَشْترٍ "a white leper," fem. ُبَرٍ.

(d) ُفعل when it equals ُفعل (tr. or intr.), and is a predicate to or attached to a substantive singular, makes no change for the feminine, as:

"a contented girl."

1 It is incorrect in Arabic to write this ُة as ُي، though even in the Quran such orthography occurs.

2 Broken plural ُفعل. Vide also § XIV (d) and (g).

3 Plural for both genders ُفعل. The feminine of the dual changes ُهذٌ into ُهذٌ, vide § XXI (i) Remark.
But when it equals المعلم, or if no substantive (or pronoun) is expressed, takes the feminine ۸, as ۸ Robert masc. "a riding animal, camel"; ۸ زاوية fem.

Remark.—The plurals are the regular feminine and masculine plurals.

(e) Vice versa, المعلم, when it equals المعلم, and is under the same conditions as المعلم makes no change for the feminine, as: ۸ "a wounded woman"; ۸ بنك "a murdered daughter."

But المعلم "when it equals المعلم, or is an ordinary adjective, takes the usual ۸, as: ۸ "intercessor," fem. ۸ وض "sick", fem. ۸ مرحة.

Remark.—These take the regular feminine and masculine plurals.

(f) Those adjectives or participles of the measure المعلم that apply to females only, make no change [vide XVIII (c) 1], when they indicate some permanency, as: ۸ "divorcee" fem., (but طالق = مطالق "pregnant"); ۸ "giving suck" etc. But ۸ "she will be divorced to-morrow."

Remark.—These form the plural regularly in ۸، as: حاملات.

§ XX. Note on final ۸.

(a) In derived and primitive nouns it often forms a feminine ۸, as: طفل "boy," fem. طفیلة "girl."

1 When the Noun of Instrument is an intensive adjective [§ IX (b)] it is governed by the same rules as ۸ معلم and ۸ معلم.

2 In verbs, it is ۸, as: ۸ "she struck." In Persian, the final servile ۸ of Arabic nouns is generally written ۸; some words are written with ۸ only, and some either with ۸ or ۸, indiscriminately. Occasionally, in Persian (and Urdu), there is a difference in meaning between the two, as: ۸ ۸ "religious belief (generally)"; ۸ ۸ "belief in a particular saint, etc."; ۸ "ta'ziya "the representation of the shrine of Hasan and Husayn," and ۸ "condolence."
(b) It forms the noun of unity, as: نَمْر “dates,” نَعْمَة “a date.”

(c) It sometimes distinguishes a singular from a broken plural, as: ُهَرْا “a she-cat,” ُهَرْا pl.; ُنَسْخَة “a copy, recipe,” pl. ُقَرِيبَة “village,” ُنَسْخَة pl.; ُنَهْجَة “a rarity,” ُنَحَافُل ف لْح ف or pl. ُدَابَة “an animal” (specially a beast of burden), ُدَوَاب pl.; ُصَعِيقَة “a volume,” ُصَعِيق ف or pl. ُرَوْعَة “garden,” ُرَوْعَة and ُرَوْعَات and ُرَوْعَات pl.

(d) Vice versa, it sometimes distinguishes a plural noun from a singular or ِنَعْل, or else a feminine collective, as: ُهَرْا “travellers”; ُهَرْا “dwellers on the banks and drinkers of the waters of the same stream”;


(e) It forms substantives from participles, as: ُسَاِقِيَة “water-channel”:

“a claim; summoning; missionary work.”

(f) It corroborates a plural, as: ُصِيَانِل “metal-polishers,” pl. of ُصِيَانِل ُصِيَانِل and ُصِيَانِل ُصِيَانِل “a Pharoah,” pl. ُفَرَاءَنَة ُفَرَاءَنَة.

(g) It emphasizes intensive adjectives or nouns, as: ُمَلَمَة, ُمَلَمَة etc. Vide § XV (5).

(h) It is used as a compensation for a letter dropped, radical or servile, as: ُزَن = ُزَن “a weight”; ُنَخْرَة = ُنَخْرَة for ُنَخْرَة “taking out”;

(ب) ُإِفْرَات (for ُإِفْرَات ) “giving help.”
§ XXI. Declension of Nouns.

(a) Arabic nouns have usually three cases, Nominative, Genitive and Accusative. They have three numbers, Singular (الفرد), Dual (المثنى), and Plural (المجمع). The tanwin marks the indefinite, and the short final vowel the definite noun, as:

<table>
<thead>
<tr>
<th>Case</th>
<th>Definite 1</th>
<th>Definite 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>kitāb</td>
<td>kitābuh</td>
</tr>
<tr>
<td>Genitive</td>
<td>al-kitāb</td>
<td>kitāb-ि</td>
</tr>
<tr>
<td>Accusative</td>
<td>kitāb-an</td>
<td>kitāb-ha</td>
</tr>
</tbody>
</table>

The Singular (الفرد).

The words "father"; "brother"; "possessor"; "mouth"; "father-in-law"; and "thing, vagina," are declined with long vowels when in construction with a noun or with an affixed

---

1 Indians and Persians generally say "الواحد.

2 i.e. when defined by the Article, by Suffixed Pronouns, or by a following Genitive, as: "من كتاب الرجل" - "كتاب الرجل", etc. etc.
pronoun other than "my," as: "أبي زيد" "his father"; "أبي زيد" "of the father of Zayd." This is a survival of the ancient declension.

(d) The noun "son," between the name of the son and the father, drops its hamzah, and the proper name preceding it loses its tanwin, as: زيد بن 'Amr "Zayd the Son of 'Amr." But if the word بن is used to begin a line, the hamzah is not dropped. It is also not dropped when بن is used predicatively, as: زيد بن عمر "Zayd is the son of 'Amr."

In الله, the hamzah of اسم is always dropped.

A weak radical, with or without tanwin at the end (فاض - نتى), of course affects the case-ending, vide (k).

Remark.—The word الداخا is also used for "one of a pair, a fellow to," as:

In الله, the hamzah of اسم is always dropped.

(f) Imperfectly Declined Nouns (غير منصرف). Some nouns are imperfectly declined, i.e. they do not admit of the tanwin. These take zamamah (زامع) in the nominative, and fathah (فتح) in both the genitive and the accusative, singular or plural. Such are called Diptotes.

All Diptotes when rendered definite by the Article, or a Possessive Suffix, or a following Genitive, are treated as Triptotes, i.e. they take kasrah instead of fathah, as: للآ暖气 (def. with al) "for the very great persons," (but لا暖气 indef.);

للآ暖气 الناس (def. without al) "for the very great ones of the people."

(g) Some proper names are triptotes, as: محمد; others, diptotes, as: أحمد. Some again always require the article, as: الحارث.

(h) Nouns ending in ضmur have only the one1 case, as: موسيل (fem. of أكبير).

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1 Words that have only one case like ضئيل or ضئيل, or any noun joined to ضئيل "my," are not considered ضئير منساري or "indeclinable"; nor are the regular masculine and feminine plurals considered diptotes, nor the plural of ضئيل nor words like ضئير, though they have two cases.
(i) The Dual (تناثٍر).

<table>
<thead>
<tr>
<th>Masculine (مذكر)</th>
<th>Feminine (مؤنث)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  ❰kıtābānِ</td>
<td>Nom.  ❰mālikātānِ</td>
</tr>
<tr>
<td>Gen.  ❰kıtābaynِ</td>
<td>Gen.  ❰mālikataynِ</td>
</tr>
</tbody>
</table>

In construction, or when followed by an affixed pronoun, the ن is dropped, as: "the two books of Zayd"; ۍ jī kıtābay-hِ "in his two books."

Remark.—If a noun ends in alif mamdūdah followed by a servile hamzah (َاءَ ), the hamzah becomes ُ in the dual, as: "two deserts" (صحراءٌونَ)، "two black women."

(j) Regular, or Sane, Plural (الجمع اللامم).

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  ❰kātibūnِ</td>
<td>Nom.  ❰mālikūnِ</td>
</tr>
<tr>
<td>Gen.  ❰kātībinِ</td>
<td>Gen.  ❰mālikīnِ</td>
</tr>
<tr>
<td>Dat.  ❰kātībînِ</td>
<td>Dat.  ❰mālikīnِ</td>
</tr>
</tbody>
</table>

The masc. and fem. dual, and the masc. plural, make no change for the definite form except prefixing ل.

(k) A final weak radical affects the case endings.

The word قاضٍ (indefinite) "a Qāzi" (from قَضَى "to decide, finish"), is on the measure نَامِم: its proper forms for the nominative and genitive would be قاضٍy and نَاذِرَيِ in; and with the definite article, the nominative and genitive would be al-qāziy in and al-qāziy. But these sounds are considered uneuphonious (تناثٍرُ), so they become

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1 The ه (ه) of the feminine singular becomes ت (ت) when followed by an affixed pronoun.
2 If the ص were mushaddad, as in مَدنٍ, the sound would not be uneuphonious.
for both cases, with the tanūn قاَّئِيِّ al-qāyi, and without it al-qāyi. As fatha\textsuperscript{1} over a yā that is preceded by a kasrah is not considered un-
euphonious, the accusative is regular, viz. قاَّئِيِّ qāyi\textsuperscript{an} and al-qāyi\textsuperscript{a}. With the affixed pronouns, the Nom. and Gen. become قاَّئِيِّ qāyi\textsuperscript{h}; and the Acc. قاَّئِيِّ qāyi\textsuperscript{a-h}. Only the definite form of such words (without the article) is found in Persian and Urdu. The regular masculine plural is Nom. قَاَّئِيِّ, and Gen. قَاَّئِيِّ.

(i) Similarly, نَّنَّي نَيَّ fata\textsuperscript{n} "a youth" (from نَيَّ "to be young"), is on the measure نَيَّ, standing for نَيَّٰ fata\textsuperscript{ayn}, and al-fata\textsuperscript{ay} is for al-fata\textsuperscript{ay}n. Consequently, according to the rules of permutation or Arab euphony, there is no change for case: all three cases in the singular are نَّنَّيٰ نَيَّ نَيَّٰ. Their declension is virtual (عَرفَتُ ﻉَرَفوُتُ), not expressed (عَرفَتُ). The broken plurals نَّنَّيٰ and نَيَّ نَيَّ are regularly declined.

(m) So too رَايٰ "usury or interest" (from رَايٰ "to increase," intr.), and رَا "satisfaction with" (from رَا "with"), are on the measure رَا and stand for رَا rībaw\textsuperscript{a} and رَا rīzaw\textsuperscript{a}; they, too, make no change for case.

(n) Words like دَكْرِيَ الْعَصَمَ follow the same rule.

(o) The present participle of all derived forms whose final radical is or ر, have the terminations of قاَّئِيِّ قاَيِي قاَيِي, while the passive participle will be like نَّنَّيٰ نَيَّ نَيَّٰ. The broken plural of words like جَوَاَّرِي جَوَاَّرِي جَوَاَّرِي make and جَوَاَّرِي and جَوَاَّرِي and جَوَاَّرِي in the Nom. and Gen. Sing., and جَوَاَّرِي and جَوَاَّرِي in the Acc. Sing.

\textsuperscript{1} But if the َ (or a و ) were preceded by a fatha\textsuperscript{h}, the َ (or a و ) would become alif. Arabs say that fatha\textsuperscript{h} is the most euphonious (قَفَفٌ) of the short vowels.

\textsuperscript{2} Note the absence of the dots under َ to indicate alif maqṣūrah. In the Quran however, the dots are omitted under every َ. With the affixed pronoun, alif maqṣūrah becomes alif kawilah for all cases, as: ﻓَتَائِي.
Remark.—Nouns like ^ and ^ are called "declined but with the final vowels understood."

(p) The Regular Masculine Plural is used for:

(i) Participles making their feminine in ^ and signifying rational beings.

(ii) Proper names of men, provided they consist of one word (and are not compound as ^), and do not end in ^: and also diminutives of such names.

(iii) Diminutives of masculines that denote rational beings.

(iv) Relative adjectives in ^ (qualifying a masculine plural).

(v) The elative ^ with comp. or sup. meaning, as: ^ אגרב , and also diminutives of such names.

Remark I.—It cannot be used for adjectives of the measures ^ and ^ and when these are of common gender (i.e. when they do not admit of the feminine ^; [vide Intensive Adjectives (3) and (4)].

Remark II.—Adjectives admit of the sound masc. pl., only when they qualify substantives denoting rational beings.

(vi) when it denotes profession, as: נָגָר ` carpenter," pl. נָגֶרִים (also נָגֶרִים).

(vii) There are a few exceptions to the above rule, viz.: בָּנוֹ "sons"; עָבָר "members of a family" (also "fit"); זָוִוי "possessed of," pl. זָוִיא and עָלִים "world," מַעֲלִים "the universe"; אָרְשִׁים "land earth," and עָרָשׁ (more commonly עָרָשׁ = "a year," pl. עָרְשִׁים) עָשָׁר "years," and some others.

1 The plural forms תַּלָדִים, etc., are not the plural of תָּלָד (which is תָּלָד).


3 The oblique case יָשֶׁר is used in Persian (of course without the final vowel).
Remark.—As with the dual, vide (i), the ٠ of the regular plural disappears in construction.

(q) The Regular Feminine Plural is used for:
(i) Feminine proper names.
(ii) Masculine proper names ending in ٠.
(iii) All feminines ending in ٠, as: خُطُّاطَاتٌ "tailoresses" (sing.);
(iv) The feminine superlative ٠ (of masc. ٠). (The fem. broken plural is ٠ ).
(v) The feminine ٠ (of mascul. ٠ when it expresses colour or defect).
(Plural, both genders ٠.)
(vi) Names of the months.
(vii) Letters of the Alphabet.
(viii) Verbal nouns of the derived forms when used in a concrete sense and all fem. vl. nouns. (Stem II has also a pl. ٠ , and Stem IV ٠ ).
(ix) Diminutives for things, or for irrational animals.
(x) Foreign words even when they denote males as: ٠ (T.);
 النَّاغَرَاتٌ "ninglingales";
(Pl. "ninglingales")
(xi) Feminine adjectives, the masculine of which has a sound plural.
(xii) Verbal adjectives that are used in the plural as substantives, as:
صَفَاتٌ: مَوجِراتٌ; كَانِات.
(xiii) Feminine nouns in ٠— and ٠—, as: حَبْلَى "pregnant," pl.
مَهْدَاء; حِجْلَات, "memory", pl. مَحْدَاء; مهْدَاء;
زُكْرُونُ ق، pl. صَحَارِي; مَهْدَاء;
(xiv) It is often used for neuter nouns⁸, even when the singular does not end in ٠, as: حَسَمٌ masc. a "Turkish bath," pl. حَسَمَاتٌ (com.)
"heaven", pl. حَسَمْات, vide (xiii). These have no broken plural.

1 In Persian ٠.
2 In Persian ٠.
3 Imitated by Persians in such Persian words as: كَانِات—نَسْتَآوَزات—دهات.
Indians even say (vulg.) "letters" (for the plural of the Hindi ٠ ), and
کُونِدَرات, "ruins."
4 Vide § XXII (a) (x).
(xv) A few masculine nouns that have no broken plural take the regular feminine plural, as: حَيْرُونَانَاتُ 'an animal, a living thing," pl. حَيْرُونَانَاتِ.

Remark.—The Regular Feminine Plural is sometimes accompanied by a change in the short vowels, as: حَمَلَتُ 'a charge, attack', pl. حَمَلَاتُ; حَجْرَاتُ 'a room,' pl. حَجْرَاتِ and حَجْرَاتُ and حَجْرَاتُ.

§ XXII. Diptotes.

(a) The following classes are Diptotes:—

(i) Proper names of more than three letters that are feminine, or that end in ُ, masc. or fem., as: زَنَبُ (a woman’s name); مَعَاوِيَةُ (a man’s name); مَكَّةُ 'Mecca'; عَقْرُبُ 'a scorpion,' but أَقْرَابُ 'Aqrab' (a man’s name).

(ii) Foreign proper names of more than three letters, or foreign triliteral names with the second letter moveable, as: زُكَرْيَاءُ - يوْسُفُ.

(iii) Feminine Arabic proper names that are triliteral and have the second letter sākin, may or may not be fully declined, as: هَدَى or هَدَيْنِ (a woman’s name); but مَصرُ 'Egypt,' and مَصْرُ 'a city.' But such as have the 2nd radical muṭahārrik are diptotes, as: سَفْرُ 'Hell.'

Remark.—مُوسَى is the same in all cases: vide § XXI (i) to (n). نَوحُ is declinable, although foreign; because the second letter is sākin.

(iv) Any proper names that are corruptions, as: زُعْفَرُ, corruption of زُعْفَرُ.

(v) Proper names that are on the form of any part of a verb, as: أَحْمَدُ (on أَنْفُلُ "I do"); يُزِيدُ (بَيْدُ " he increases'); شَلَمُ 'Jerusalem.'

(vi) All proper names ending in كُنَّا or كُنَّمُ; and compound proper names of one word, as: بَعْلُبْكُ.

(vii) All adjectives of the measure of أَنْفُلُ (but not أَنْفُلُ). [The feminine of أَنْفُلُ as a superlative is أَنْفُلُُ, plural أَنْفُلُ; but the pl. أُخُرُ is an exception].

But أَرْمَلُ "widower," fem أَرْمَلَةَ.
(viii) Those adjectives of the measure that have as a feminine as: "thirsty," fem. "thirsty"; (but "naked" fem. "naked") and "table companion," fem. "table companion").

(ix) Distributive or collective numerals from 1 to 4, as: "one" or "by ones," etc. (but "units").

(x) All nouns in which the final hamzah is zā'id [i.e. not changed from ٍ or ٌ as in ٍ (name of a district)]. But "water" is declinable because its hamzah is not zā'id; and in the ٍ has been changed from ٍ; it is fem. when it means "sky," but figuratively when it means "rain" etc. it is masc.; it was originally َٰۚ; so too َٰۚ was.

In such broken plurals as "friends," and "martyrs," the hamzah is zā'id, but in "names," the hamzah is not zā'id.

Remark.—"pregnant" has no masculine form.

(xi) Broken plurals that have two or more letters after a servile alif, as:

(1) (pl. of دَرَاهْم) (pl. of قَنْدَيْل) (pl. of دِيْفَار) (pl. of دَنَائِر) (pl. of دَّابَّة) (pl. of قَنْدَيْل) (pl. of دِيْفَار) (pl. of دَنَائِر) (pl. of دَّابَّة)

shāṭīn (pl. of شَيْطَان). If however a ۵ is added to such a plural form, the noun is declined, as: َّٰۚ (pl. of َّٰۚ) "money-changers."

(xii) The numerals ending in ٣ when they stand also as pure numbers, as: "three is the half of six."

(xiii) The broken plurals َٰۚ (from َٰۚ "first") and َٰۚ (from َٰۚ "other").

(b) All Diptotes that have َٰۚ, or a possessive suffix, or are a muzāf, become Triptotes.

(c) The regular masculine and feminine plural, and the dual, have only two cases, but are not diptotes; they never become tripotes; also the
feminine plural takes *tanwin*. The plural of *do* is not a diptote nor such words as *taqasmi* or *taqas*.

(d) Feminine nouns and broken plurals that end in *u* or *a*, are the same in all cases and have no *tanwin*, as:  *

*bashir* "good news";  *

*hadaya* "presents;  *

*[sur* "sick men";  *

*[marzii* "virgins."

**Remark:**—Those in which the *alif* maqṣūrah is radical (as in *heidy* "guidance" for *heidy* "heidy*), are exceptions.

§ XXIII. Broken, Inner,¹ or Irregular Plurals.

(a) These are so irregular and various that no rules can greatly assist the memory. Though irregular, some measures are more common than others. Only after some proficiency in Arabic has been attained should the tables of forms for broken plurals given in the grammars, be studied. As a rule, the Broken Plurals (\\* جمع التكسير *) are given in the dictionaries: when omitted, it is to be presumed that the word either has no plural or has a regular plural. Some nouns have more than one broken plural; in this case the plurals have usually different meanings; *i.e.* when a noun has several meanings in the singular, it usually has a different form of broken plural for each, as:  *

*ulu* "a boy, a son," pls.  *

*ulu* "boys," and  *

*ulu* "sons or descendants":  *

*ayin* "eye, chief, spring of water, the letter *g*" (which resembles an eye), pls.  *

*ayin* "eyes";  *

*a'im* "chiefs";  *

*a'im* "springs";  *

*a'im* "letters *g*".

Many forms seem to be derived from obsolete singulæ and not from those in use.

(b) Some words have the regular masculine or feminine plural as well as one or more broken plurals.

(c) The irregular plurals are collective nouns and are therefore usually feminine, even when they are the plural of masculine words: they are declined like the singular, triptote or diptote. The sound plurals indicate distinct individuals.

¹ So called by German scholars as the change for the plural takes place within the body of the word.

² This form *a'im* is generally used for limbs, etc.
(d) Arabs count two kinds of broken plurals, "the Plural of Paucity (جمع إكثارة)" and "the Plural of Multitude" (جمع أكثارة)."

The former has four measures, mentioned in the following Persian couplet:

جمع قلت را جهار است ابیة انعل و انعل و فصلة و انعلة

All other broken plurals are Plurals of Multitude.

Plurals of Paucity are:

(i) انعل, as: أرجل, "feet," sing. رجل; the dual could also be used: حرف "a letter"; أحروف "some few letters"; (but حروف "many letters").

(ii) فصلة, as: علم "some boys," sing. علم (but علمان "many boys").

(iii) أدوية, as: دواء "medicines," sing. دواء "medicine": أشرطة "a few drinks" from شرب "a drinkable" (but شرب "many drinks"). This form only occurs in words that have the penultimate letter a long vowel.

(iv) حكم, as: حكم "orders," sing. حكم. This form may be either a plural of paucity or a plural of multitude.

Remark.—انعل and انعل can have, on the ordinary measure of quadrilaterals (i.e. انعلان and انملا), a second plural formed, which is then a plural of multitude.

(e) The Plural of Paucity expresses any number from three to ten inclusive; it cannot, for instance, express 2 nor 11. The plural of multitude denotes any number from ten to infinity.

Some nouns have a Double Plural (جمع الجمع), and such a plural cannot be less than 9 (or 10). 'Vide' (m).

(f) (1) The Regular Masculine Plural is a Plural of Multitude when it denotes definite things, whether ج is prefixed or not, as:

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1 This form انعل is generally used for limbs, etc.
2 Or according to some grammarians 'nine.'
3 Or according to some grammarians from eleven.
certainly the Believers are happy who humbled themselves in their prayers": here, being definite, is a plural of multitude, while though without agrees with a definite subject and is therefore also definite.

(2) The **Regular feminine plural** is a plural of paucity, unless it happens that a noun has only one form of plural, as: "tree-kind," "a tree," "some few trees," "trees: a sign," "few signs"; "many signs."

(g) The regular feminine plurals and the plural of paucity denote *several individuals*, while the broken plurals denote a *class*.

(h) If a noun has only one form of plural it has no restriction as to paucity or multitude.

(i) Broken plurals are, for neuters invariably, and for masculines usually, treated as singular feminine (collective) nouns, and usually take their adjectives in the singular feminine. They may, however, be qualified by a broken plural, as: (or ) "noble men," as well as by the regular plural, especially if the noun denotes rational beings, as: "the good horses"; "fat cows": "shining pearls."

An adjective in the broken plural cannot, however, qualify an abstract noun, as: (and not ), but we can say .

(j) There are three forms of broken plural: (i) Those that add a letter or letters to the singular, as: a "man," pl. "men"; "property," pl. "property"; (ii) those that reject a letter or letters, as: a "book," pl. "a ship," pl. : (iii) those that change the

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1 Many, or few, as this measure is common to paucity and multitude, *vide* (d) (iv).

2 There is no special feminine form for broken plurals of adjectives.
vowels only, as: ُلَّتْنُمْ "a lion," pl. ُلَّتْنُمْ (also ُلَّتْنُمْ) "lions"; ُلَّتْنُمْ "great.

pl. ُلَّتْنُمْ (also ُلَّتْنُمْ).


(7) Broken plural of primitive quinqueliterals, etc. (exclusive of and the long vowels). As in the case of the Diminutive [vide § XVII (c) (5)], all letters beyond the fourth are first cut off, as: ُعَدْنَل "nightingale," pl. ُعَدْنَل; ُعَدْنَل "spider," pl. ُعَدْنَل: the rejected radical is generally the last. But foreign words, quadrilateral or quinqueliteral, if they begin with َلَمْ, are on the measure ُقِيْسَرْ, otherwise ُقِيْسَرْ, pl. ُقِيْسَرْ; ُقِيْسَرْ; ُقِيْسَرْ; ُقِيْسَرْ; ُقِيْسَرْ; ُقِيْسَرْ; ُقِيْسَرْ; ُقِيْسَرْ.

Remark.—Note, too, such plurals as ُعَدْنَل, pl. of ُعَدْنَل.

(m) Plurals of plurals (منننفسي الجمع ).

(1) These are formed on the measure of quadrilaterals and quinqueliterals, and indicate a large number, as: ُقِيْسَرْ "the dogs of the quarter," but ُقِيْسَرْ "the dogs of Arabia." Examples: ُقِيْسَرْ "saying"; pl. ُقِيْسَرْ "some few sayings"; pl. of pl. ُقِيْسَرْ "many sayings": ُقِيْسَرْ "pillar"; pl. ُقِيْسَرْ; pl. of pl. ُقِيْسَرْ "a hand"; dual ُقِيْسَرْ "two

(Vide) (e).

(2) Sometimes the regular feminine plural is suffixed to the broken plural of a neuter noun, as: "road"; pl. "tracks"; pl. of pl. "tracks".

(n) Irregular Plurals. The following are quite irregular, or are formed from obsolete singulars:


(o) Examples of Broken Plurals formed by adding a Letter:

(1) "a mountain," pl. "jibalun.
"a man")
"a footman"

1 In Persian always (and.
2 Not a plural of paucity.
3 But "met. "road," has a pl. "roads.
4 Also ; other plurals of "footman" are .
BROKEN, INNER, OR IRREGULAR PLURALS.

(2) 


(3) 


(4) 


(p) EXAMPLES OF BROKEN PLURALS THAT REJECT A LETTER OR LETTERS:


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1. Plural of paucity.
2. In Persian *shajara.* *Shajarunj*, the reg. fem. pl., is a plural of paucity.
3. *shajar* "tree-kind."
4. But *hatalunj*, plural of *halla*.
5. In Persian *arghisa, ajniha*, etc. These are, in Arabic, all plurals of paucity.
BROKEN, INNER, OR IRREGULAR PLURALS.

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madīnatun "a city," pl. mdunun.

safratun "a ship," sufunun.

qaryatun "a village," qura.1

birkatun "a pool," etc., burukun.

millatun "nation," etc., milalun.

(g) Examples of Broken Plurals That Change a Vowel:

karīmun "kind," pl. kirāmun.

sawtun "lash, whip for flogging," siyātan.

asadun "lion," usudun.

waladun "son, boy," wuladun.2

khushubun "wood," khushubun.

falakun "sky," fulakun.3

The following may be considered regular:

(1) The singular may always have as one of its plurals a rarity, as:


1 Also qaryātun = plural of paucity, vide (f).

2 The plurals of(wl.dun... = "boys"; but also "offspring, descendants."

3 Also plural of paucity.

However, the singular may have other forms of plural, as: [as well as vide (4):] "learned" has and and, and the regular masculine plural.

(4) When without a weak letter, is an irrational or a neuter substantive, one of its plurals may always be "a governing word (in grammar)," pl. but "a Viceroy," pl. "eye-brow," pl. "Cavalier," pl. "witness," pl. (and and shāh ; but shāh "a proof, sign," pl. shāh.

(5) The measure has, without restriction of meaning etc., always one plural "a rule, a capital city," pl. "margin, marginal note," pl. (Nom. and Gen. hawāshiy, Acc. hawāshiy) ; or "gut," pl. or or "angle," pl. (and zawāya).

(6) The plural must have as its singular a verbal adjective, as: "school-boys," sing. "seeking," but "seekers"; also adult students.

1 Also : the reg. masc. and fem. pls. of all participles may be used.

2 Also the plural of "a woman past the age of child-bearing, an oldish woman."

3 All three cases the same.

4 Incorrectly amongst Indians and Persians : this measure does not exist in Arabic from.
Remark.—But ـة may be a singular, as: بقرة ـة.

(7) The measure ـة is always a plural of rational nouns derived from verbs with the third radical weak, as: قاضٍ قاضٍ pl. قاضٍ (for قاضٍ); داعٍ "missionary (of any religion)," pl. داعٍ داعٍ; راعٍ "shepherd," pl. راعٍ راعٍ; واعٍ "narrator," pl. واعٍ واعٍ; زاعٍ "raiding, a warrior," pl. زاعٍ زاعٍ (for زاعٍ); وائل "Governor," pl. وائل وائل (for وائل).

(8) From the feminine singular ـة from strong radicals, a plural can always be formed, as: مدينة "city," pl. مدينة مدينة; زوجة "wife," زوجة زوجة; "great," pl. "great," مظالم. But ـة from a root with the last radical weak, has one plural ـة, as: عطية (from عطية), pl. عطية عطية; "calamity," pl. بلادا.

(9) Singular rational nouns that end in a weak letter and are of the measure ـة have their plural ـة, as: ولي "patron, friend,

1 In Urdu and Persian, compounds of the form of قاضٍ are incorrectly written and pronounced with قاضٍ, as: قاضٍ قاضٍ pl. قاضٍ Qāzūa, for Qāzū; Qāzū ٰl-qūzāt: so too with Qāzū, حامي الدين, etc., etc.
2 In India, Persia, and Turkey also a "religious warrior," being a contraction of the phrase الغازِي في سبيل الله.

Remark.—In and the final ـت (ـت) is an addition to the measure ـة, and the words are correct without it.
3 In Urdu and Persian زوجة is not "wife or companion," but "likelihood; context; and good order (of many things), or seemly attitude (of one person)."
4 All three cases the same.
BROKEN, INNER, OR IRREGULAR PLURALS.

saint\(^1\),” pl. اولیاءُ, “miserable, hard-hearted, black-guard,” pl. اشتباهیّاُ. Also rational muzūf nouns of the measure َنِعْبِل, or adjectives confined to rational beings, generally have one plural of this form, as: طبيبُ, "physician," pl. أطباءُ (for أطباءُ).

Remark I.—Sharīr “wicked” (pls. أشرار) is an exception. The pl. أثارْ is confined to rational beings, though the singular قليل is not; so too with شديد.

Remark II.—There are three common measures for the pl. of the verbal adjective َنِعْبِل, viz. نعلاء-نعال, as: كبار (sing. كبير); أشراف; أشراف. Other measures exist, as: قليل “slain,” pl. قصُر; قصَر “prisoner of war,” pl. أسرى and أسرار (and also أسراء).

(10) The verbal adjective نفعُ (fem. نعّل) has the plurals نعئلى and نعالية, as: غضبان “wrathful,” pl. غضابي and غضبى (and also غضب). (11) Those feminine quadriliterals in which the third letter is a long quiescent vowel, servile, have a plural سعابّأ “cloud,” pl. سعابّأ; سعابّائ “a pamphlet, etc.,” pl. شمَّال, شمَّائل “the north wind” and شمَّال “the left hand,” pl. شمَّال “an old woman,” pl. شمَّال.

Remark.—This pl. is also rare in a few other cases, as: ضمير “pronoun,” pl. ضمائر “a need, a thing,” pl. حرّة; حرَّائج “a free woman,” pl. ليل; لياتّ “night,” pl. ليالْ (also ليالْ).\(^2\)

\(^1\) In the meaning of ‘saint’, it is a contraction of وَلَى الإلَه. The root meaning is “to come after, follow”; hence ولِي العهد “heir apparent.”

\(^2\) But ليالْ, pl. ليالْ. 
(12) Quadriliterals (§ not counted), the consonants all radicals, have

The same measure is used for the pl. of those quadriliterals (§ not counted) that are formed from the triliterals by prefixing I- to, as: "finger," pl. "fingers;" "infidel, hypocrite," pl. "infidels, hypocrites;" "a key," pl. "keys.

(13) Quinqueliterals (§ not included) not primitive or foreign, with the
penultimate a long vowel, have a plural, as: "an emperor," pl. "emperors;" "a large box or chest," pl. "large boxes or chests;" "infidel, hypocrite," pl. "infidels, hypocrites;" "a key," pl. "keys.

(14) The broken plural of "emperors" is vide I Stem; but the regular
feminine plural in ات — can also be used.

Remark.—The Infinitive of all other derived forms (with the exception of the al-maṣādiru‘l-nīmīyyah) is the regular feminine in ات —, vide I Stem.

(15) When ات is superlative, it has, when used as a noun, its plural
"emperors," in the masculine, vide § XIV (g).

Its feminine ات has optionally ات or ات. Vide § XIV (g).

When ات signifies colour or defect (fem. ات ), the plural for both
masculine and feminine is ات or ات, as: "red," pl. "horrors;" "blind," pl. "blinds.

(16) The noun of instrument has optionally ات or ات, vide § IX (a).

(17) The noun of time and place has ات. Vide also § VII (a) I.
§ XXIV. Collective Nouns (اسم الجمع), and Class Nouns (شئة الجمع).

There are a large number of words that, like the broken plurals, have a collective signification, as:

(a) Simple collectives (اسم الجمع) that cannot take the ؑ of unity to indicate a single individual, as: قوم masc., which denotes a whole people, as well as individuals; عسكر "an army" and also "the soldiers"; ركاب "a band of horsemen," [but a small band, less than ten; on the measure for a small piece vide § XIII (d)].

From such nouns, broken plurals are formed. Vide (e) and § XVII.

(b) Collective nouns (اسم الجمع), formed by adding ؑ to the singular, vide § XX (d).

(c) Inhabitants of a country (اسم الجمع), as: اليهود "the Jews." Such a noun is often identical with the name of the country, as: الهند "India, or the Indians"; الروم "Rûm, also the people of Rûm."1

A single individual is formed by the relative ي. However the plural (the plural of هند) is restricted to "the Hindus" (not "the Indians").

The plural of روم is روم or رومي.

(d) Class nouns (شئة الجمع) from which a single individual is expressed by the feminine ؑ of unity, as: حمام "dove-kind"; شجر "tree-kind." There are abstract collectives.

(e) Arabs differ as regards the gender of such nouns. The people of Hijaz generally make them feminine, while the people of Najd make them masculine. In the Quran, قوم is always masculine plural, while نخل is found both masculine and feminine. The general practice seems to be to make those collective and class nouns masculine that primarily suggest the masculine (unless they end in the feminine ؑ): خيل "horse-kind" is feminine, as it is the mares that Arabs esteem. In practice شجر, حمام, and طير are usually masculine, but in the Quran the last is feminine. Vide also under Gender.

1 In India, Rûm means Turkey. The desert Arabs call Turkey Rûm, while the town Arabs call Greece Rûm.
§ XXV. Conjugation of the Simple Regular Triliteral Verb.

**The Active Voice** (المضارع المطلق).

There are three tenses: the Preterite (المضارع المطلق), the Aorist (المضارع المطلق), and the Imperative (المضارع المطلق).

(a) The Preterite Active is َنَعَلْ, or َنَعَلْ, or َنَعَلْ according to the verb. All three are declined alike, i.e. they all have the same tense endings or 'cases' in the Preterite, and the same endings or prefixes in the Aorist: these are virtually affixed pronouns.

The forms َنَعَلْ and َنَعَلْ are generally intransitive and denote a state or quality: the former denotes permanent condition, as: َحَسَنَ "to be beautiful," the latter temporary condition, as: َحَزَنَ "to be sad."

The Passive is always َنَعَلْ and is declined in the same way.

**Preterite** (المضارع المطلق).

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(b) The Aorist may be َنَعَلْ, َنَعَلْ, or َنَعَلْ.

Usually verbs whose 2nd or 3rd radical is a guttural, and verbs of the form َنَعَلْ, take ——; while those of the form َنَعَلْ take ——.

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1 Note that this final alif is غير الملفوظ or otiose. In a word like َقِدَرْ "they appreciated," were this alif not introduced, the final َmight be mistaken for the conjunction "and." Consequently, before the affixed pronouns the alif is dropped, as it fulfils no useful purpose.
CONJUGATION OF THE SIMPLE REGULAR TRILITERAL VERB.

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<td>&quot;Ye do or will do.&quot;</td>
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<td>&quot;They two do or will do.&quot;</td>
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<tr>
<td>&quot;We do or will do.&quot;</td>
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</table>

The Aorist Passive is yaf'uln and so on, the first two vowels remaining unchanged.

(c) The Aorist is susceptible of certain inflexions to express five Moods, viz.:

(i) **Indicative Mood.**—In this the Aorist ends in.

(ii) **Subjunctive Mood.**—To express the Subjunctive, the final vowel of the Aorist changes to fathah (—), i.e. when it is preceded by certain particles; in such a case the final n, when preceded by a long vowel, is dropped. In the 2nd and 3rd pl., an otiose 1 is added, except when a suffix is attached, as: yaf'uln "they write," but yaf'ulan. The particles are:—ان! "that" (with Pret. or Aor.); ان ( = ل ان) "it will certainly not" (for future time only), or ان ( = ان ل) (for any time); في "in order that"; كم in order that not"; ان ( = ان ل) "then of course"; ِا in the sense of "except that, unless" (not in the sense of "or"); ف when it

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1 There is often an ellipse of ان, especially after ان and may take the Indicative, vide under Syntax.
means "otherwise, or so that"; when it is equivalent to (called "the lām that equals kay in order that"); "until, so much so that."

(iii) JUSSIVE MOOD OR APOCOPATED AORIST.—When the Aorist is preceded by the particles "not, never" and "not yet" (which give the Aorist a past sense); "let" ("the lām of the Imperative"); prohibitive (called "n-nahy"); or when it is used as an Imperative, or follows an Imperative (and expresses the jaza of a condition), it loses its final vowel, as in: "visit me less often and you will increase my affection for you" (said by the Prophet to a too-frequent visitor);
The verb loses its when the last radical is vowelless, as: "yak". In those forms in which there are no inflexional suffixes, it can also reject the n, as:

Remark.—The following particles and pronouns apocopate the final vowel of two Aorists (protasis and apodosis): "if"; "he who" etc.; "that which, what"; "whatever"; " whoever" etc. (declined); "wherever"; "when"; " whenever that"; "when, if" (only apocopates when conditional, not when temporal or interrogative); = "where"; " when"; " however."

1 Vide § XLV.
2 For past time is followed by the Preterite. Vide § XLVI.
3 "at intervals, occasionally."
4 and are never joined to but the rest may be joined or not.
After an indefinite noun, = "a certain," or "any whatever."
5 and do not apocopate unless joined with .
6 "whenever" (temporal) does not apocopate.
(iv) **Energetic Mood.**—The Jussive may be rendered more emphatic by adding َوَ and ُوَ an and ْامَ (the second being stronger than the first), as: َلاَفْعَلْنَى َلاَفْعَلْنِ. These forms have always a *future* sense and are used when the tense is imperative or prohibitive-imperative, and in asseverations or oaths: they may be strengthened by prefixing َل. Before the suffix, the long vowels َوَ and ُيَ are shortened to ( — ) and ( — ), as: َلاَفْعَلْنَى َلاَفْعَلْنِ َلاَفْعَلْنِ "they will certainly do" (for َلاَفْعَلْنِ ). With the single َن termination, all the dual and the *feminine* plural terminations are wanting.

(v) **The Imperative** is formed by cutting off the prefix َل from the second persons of the Apocopated Aorist and substituting َيْمَلَّ َلْوَاَل, and, if the second radical has ( — ), pointing it also with ( — ); and if ( — ) or ( — ), pointing it with — — :

| Plural. | Imperative. | | Singular. |
|---------|-------------| |----------|
| َعَلَىَ   | َعَلَىَ     | | َعَلَىَ   |
| ُعَلَىَ   | ُعَلَىَ     | | ُعَلَىَ   |
| َعَلَىَ   | َعَلَىَ     | | َعَلَىَ   |
| َعَلَىَ   | َعَلَىَ     | | َعَلَىَ   |
| َعَلَىَ   | َعَلَىَ     | | َعَلَىَ   |
| َعَلَىَ   | َعَلَىَ     | | َعَلَىَ   |

"Do ye."

The remaining persons are formed by prefixing َل to the Apocopated Aorist with or without the َن or َو, as: َلاَفْعَلْنَى َلاَفْعَلْنِ "let him do"; َلاَفْعَلْنَى َلاَفْعَلْنِ "let him certainly do." If َل or َو precedes these forms, the َل generally loses its vowel.

(d) **The Prohibitive Imperative** is formed by prefixing َل to the Apocopated Aorist.

The Imperative itself cannot be used in the prohibitive.

---

1 This َل َلاَفْعَلْنَى "certainly" (called َلاَفْعَلْنِ التأكيد) has no governing power.

2 Or َلاَفْعَلْنِ or َلاَفْعَلْنِ َلاَفْعَلْنِ.

3 Or َلاَفْعَلْنِ or َلاَفْعَلْنِ َلاَفْعَلْنِ.

4 The vowels may change as in the singular.
§ XXVI. Pronouns.

(a) Some pronouns are "separate" (منفصل), others "affixed" (متصل).

The Separate Personal Pronouns expressing the nominative case are:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M.</td>
<td>F.</td>
<td>Common.</td>
</tr>
<tr>
<td>1. I</td>
<td>غَنِّي (common)</td>
<td>——</td>
<td>We</td>
</tr>
<tr>
<td></td>
<td>anā.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Thou</td>
<td>اَنْتَ</td>
<td>Ye two</td>
<td>You</td>
</tr>
<tr>
<td></td>
<td>اَنْتَ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. He</td>
<td>هُوَ</td>
<td>She</td>
<td>They two</td>
</tr>
<tr>
<td></td>
<td>هُوَ</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>hiya.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

When both subject and predicate are definite, it is usual, for clearness, to insert the appropriate pronoun of the 3rd pers., as: "God, he is thy Lord," or "God, he is the Lord."

This Pronoun of Separation (فصل) must be carefully distinguished from the Pronoun of Emphasis (골ف) that contrasts the subject with another subject and so gives it emphasis, as: "this was the reason"; "the Muslims (not the slaves or mercenaries) formed the army."

Even if the subject is a first or a second personal pronoun, the third is used to form the copula, as: "أَنَا أَلْبِكَ إِلَى "I am the Lord thy God."

If the conjunctions و "and," or ل "certainly," are prefixed to جِهُ or جِهُ, the ج may optionally lose its vowel, as: جِهُ wahwә, جِهُ fahyә: this generally occurs in poetry.

1 غِنِّي is pronounced anā.
2 Colloquially also for an indefinite predicate.
(b) (1) The **Affixed Pronouns** are *Possessive*; they also express the *oblique cases* (Genitive, Dative, Accusative, etc.) of the *Personal Pronoun*:—

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M. Common. F.</td>
<td>Common.</td>
<td>M. Common. F.</td>
</tr>
<tr>
<td>1</td>
<td><em>My or</em> يَ</td>
<td>ِ</td>
<td><em>Our or</em> نَا</td>
</tr>
<tr>
<td></td>
<td><em>Me.</em> ِ</td>
<td>ِ</td>
<td><em>Us.</em> ِ</td>
</tr>
<tr>
<td>2</td>
<td><em>Thy</em> كَ</td>
<td>ِ</td>
<td><em>Your</em> كَمَ</td>
</tr>
<tr>
<td></td>
<td><em>or</em> كَي</td>
<td>ِ</td>
<td><em>Your</em> كَمَ</td>
</tr>
<tr>
<td></td>
<td><em>Thee.</em> كَ</td>
<td>ِ</td>
<td><em>or</em> كَمَ</td>
</tr>
<tr>
<td>3</td>
<td><em>His</em> هَ</td>
<td>ِ</td>
<td><em>Their</em> هَمَ</td>
</tr>
<tr>
<td></td>
<td><em>or</em> هَي</td>
<td>ِ</td>
<td><em>Their</em> هَمَ</td>
</tr>
<tr>
<td></td>
<td><em>Him.</em> هَ</td>
<td>ِ</td>
<td><em>Them</em> هَمَ</td>
</tr>
<tr>
<td></td>
<td>ِ</td>
<td>ِ</td>
<td><em>two.</em> هَمَ</td>
</tr>
</tbody>
</table>

The affixed pronouns in the Accusative can stand alone, if suffixed to the particle ُفَلَى, as: "my giving it to him": vide also (i) (2). The second persons ِبِئَلٌ - إِبَاكَ etc. are used as particles of warning.

(c) (1) With verbs, and certain particles, يَ becomes نَيَ, as: ضُرَبَني zarab-nَi "he struck me"; إِنَى inna-nَi or contracted innَ "verily I—"; منَى min-nَi "from me." The added ُو prevents confusion in verbs.

(2) After a long alif, it becomes يَ wَ, as: خُطَبَيْنَي Khalāy-yَ "my sins."

(3) If the noun ends in ى or ِ (q-ى, or aw-ى), it becomes iyَ, as: فَتَيَى fatiyyَ "oh my young man"; قَازِيَى qāziyyَ "oh my Qāzi"; بَنَيَى "sons" baniyyَ1 "oh my sons"; أَبُوَى abawayyَ "oh my parents" (dual, أَبُوَ + يَ).

(d) (1) The *zammah* (—) of the 3rd pers. masc., sing. and pl., is changed into *kasrah* (—) if preceded by a *kasrah* or a ُي, as: ُكَتَبَى kitābī-

\[hَ \text{"of his book";} \quad ُعَلَيْهِمَ ‘alayhim "on them.""

---

1 The diminutive singular is ُبَنَيَى bunayyَ1 "oh my darling boy."
(2) If a hamzah”l-wasl follows hum or him “ they or them,” kum كم “ you,” or antum انتم “ you,” or -tum (the verbal ending), then the mim must be pointed with zamah, as: "الله عليهم السلام" alayhim"s-salām#. If s is preceded by a long vowel, its zamah is pronounced short; if by a short vowel, long.

(e) As the affixed pronouns make the noun definite, its tanwīn disappears. Consequently the termination s is written َ before the affixed pronouns: it is of course pronounced t, as it is before all vowels, even when written َ.

(f) (1) The preposition ل l becomes l la before the pronouns, except the first, as: َّ لَكَ، لَكَ، لَهْ وَلَمْ لَهْ etc., but لَ لَ " to or for me.” Vide also § XXXII (b).

(2) But عند " near, with, in the opinion of,” makes no change except before the first person, when it becomes ind-i " near me, etc.”

(g) (1) The final letters ب of the dual cases, and of the regular masculine plural cases, are dropped before the affixed pronouns, as: "كتاب " katabuh “ his two books”; "زور " zaribu-h “ his strikers (i.e. those who beat him).”

(2) Similarly the mute alif of the 3rd pers. masc. pl. of the Preterite, or of the apocopated Aorist, is dropped, as: "كتاب " katabuh “ they wrote ”; "لم " لَّم " they did ^ not write.”

(h) Note the force of the pronouns in "صلت لي " “I prayed the whole of

---

1 i.e. the hamzah in the article ل, the initial hamzah of all derived forms of the verb except Stem IV (af'al), of لل ان، and masc. and fem., and also the hamzah of the triliteral Imperative.

2 Though not here a letter of prolongation, it is called alif. The letter l is only styled hamzah when it has a harakat, or when being sakin it is marked with a and has a guttural sound ) ضغطة اللسان( as in يلام "despair.”

3 With the Aorist, لً gives the sense of the Preterite.
that night"; "he wept the whole of that night"; "he wept all those nights."

(i) (1) Two Accusative Pronouns.—Two affixed pronouns may be joined to one verb, as: *a'tayt\(^u\)-h\(^u\) *I gave thee it." The second may also be written separately if suffixed to the meaningless particle *iyya*; thus *a'tayt\(^u\)-iyya-h\(^u\).^1

If the pronouns are joined as in the first case, the natural order of the persons is observed, i.e. 1st, 2nd, 3rd; but in the second case you could also say *A'tayt\(^u\)-iyya-h\(^u\).

(2) When for emphasis, a pronoun precedes the verb of which it is the object, it is also suffixed to it, as: *i'ayt* "Thee we serve and from Thee do we seek aid."

(j) When an affixed pronoun follows the pronouns *kum*, *hum*, or the verbal termination -tum, a long *u* (ū) is inserted for euphony, as: *a'tayt\(^u\)-kum "I gave you," but *a'tayt\(^u\)-kumū-h "I gave you it"; *a'tayt\(^u\)*humū-h "I gave them it." When an affixed pronoun follows the pronouns *kum*, *hum*, or the verbal termination -tum, a long *u* (ū) is inserted for euphony, as: *a'tayt\(^u\)-kum "I gave you," but *a'tayt\(^u\)-kumū-h "I gave you it"; *a'tayt\(^u\)*humū-h "I gave them it."

*Remark.*—The following are used in Persian:—*siyāā* "my master"; *siyāā* "my lord," (and *molānā* "our lord"); *qurrat\(^u\) ayn-i* "that which refreshes my eyes" (a son); *sorrūqāi* "gladness of my heart" (to a wife or child); *ya jābābā* "oh my friend."

^1 After verbs of giving, the receiver comes first and then the direct object. The pronoun *i* should not be suffixed to Persian nouns. *Nūrshāmī* is, in modern Persian, used as well as the classical Persian *nūr-i chashm*, as an affectionate epithet for a child. Originally this *i* may have been the Arabic suffixed pronoun "my" (*yā-yi mutakallim*), or it may be the *yā-yi tawṣīfī*. Similarly with *qibla-gahlā* *qibla gahlā* 'father.' Such expressions as *noor cheshmā shāna ka ha ist" and *nur cheshmā shāna ra falān gāa dīd* are common in modern Persian and show that the *i* is not now, at least, regarded as a pronoun.
(k) The reflexive pronoun is expressed by "self" (agreeing in number with its noun) joined to the affixed pronouns, as:

They went themselves; he killed himself; they killed themselves.

(pl. "eye, essence" and (pl. "they", are also used for "self," in the same way as in the singular.

(l) The demonstrative pronouns are "this" (or more emphatically "that").

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M.</td>
<td>F.</td>
<td></td>
</tr>
</tbody>
</table>
| N.       | zānī | with the demonstrative particle ُا (written ُ) and is declined thus: Sing. Masc. ُ and Fem. ُ (rarely ُ), for all cases.
| G.       | ُ, tā. |        |
| A.       | ُ, ُ |        |

It is seldom used by itself.

Dual Masc. nom. ُ, and Fem. ُ; gen. and acc. Masc. ُ, and Fem. ُ. Pl. ُ for both genders and all cases.

1 According to one authority ُ is used in the singular only, but this does not appear to be correct.

2 ُ is also added for emphasis to other pronouns also, as: ُ "you and no other"; ُ "it was you (who) killed him."
DEMONSTRATIVE PRONOUNS, AND ١٤ ٥٥٥

(2) The words for "that, those" are formed by adding ُ (in some cases with interpolated ٕ ) to the simple forms, thus:

Sing. masc. ُ ٍ or ُثثث; fem. ُثثث or ُثثث or usually ُثثث, for all cases.

Dual masc. nom. ُ ٍ or ُثثث; gen. and acc. ُثثث or ُثثث. Fem. nom. ُثثث or ُثثث; gen. and acc. ُثثث or ُثثث.

Plural (and rarely ُثثث or ُثثث ) for both genders and all cases.

(3) In the Qur٥٥٥, the ُ ٍ of ُثثث and ُثثث is changed into the 2nd person of the affixed pronoun, singular, dual, and plural, with correct gender, when addressing people, as: ٥٥٥ ٥٥٥ ٥٥٥ etc.

(m) For the Singular and Plural of ُ ٍ masc. and ُثثث fem., "possessor," vide § 117 (VII, p. 445) on the izâfat. The Dual is, N. ُ ٍ masc., and ُثثث (or ُثثث) fem.; G. and A. ُثثث ُثثث ُثثث mas., and ُثثث ُثثث (or ُثثث ُثثث) fem.

In pronunciation, the long final vowels of ُثثث ُثثث and are shortened before the article ٥٥٥.

ُثثث ُثثث is followed by the genitive case, as: ٥٥٥ ٥٥٥ ٥٥٥ "concord"; ُثثث ُثثث ُثثث "pleurisy" (lit. "having or possessing the side"); ُثثث ُثثث ُثثث ُثثث "beautiful (of a woman)"; ُثثث ُثثث ُثثث "handsome (of a man)"); ُثثث ُثثث "pardoning (of God)"; ُثثث ُثثث "gracious (of God)". There appears to be no rule for the use or omission of the article: it is usually used after ُثثث ُثثث, but in the Quran several instances occur without the article, as: ُثثث ُثثث ُثثث "great warriors" (speaking of extinct races); ُثثث ُثثث "powerful."

Remark.—Persians ignore case and number, and even prefix ُثثث to a few Persian words, as: ُثثث "wise."

(n) The Relative (Conjunctive) Pronouns.—٤٤٤ ُ٢٢٢ "who" is an
Adjective and is used for *definite* antecedents only: its feminine singular is ٌةلاً (all cases). The Plural is ٌةلاً (masc., and ٌةلاً (fem.): used for rational beings only. The Dual is, Nominative ٌةلاً masc., and ٌةلاً fem.: and Genitive and Accusative ٌةلاً masc., and ٌةلاً feminine. ٌةلاً is always definite, even when used substantively.

(o) *Other Relatives* (and the *Interrogatives*) are (1) مُوَّمَا مَا (as a Conjunctive it is without inflexion) "he who, whoever, such as, those who, whatever (of living things)"; also Interr. "who?" usually (followed by a singular masc. verb); and (2) مَا (without inflexion) "that which, what, a thing that, whatever (of neuter things; also Interr. "what?"). These are used substantively and are either definite or indefinite.

*Remark. I.* مَا is also an indefinite pronoun, as: مَا "on a certain day", also "some day"; مَا "a certain man"; مَا "I did not see any man whatever"; Q. ٥ أي ٌةلاً مَا "which pen (do you want)?" ٥ مَا "any pen you like."

---

1 If the antecedent is indefinite, the Relative is omitted. Colloquially however (not classically) the antecedent to مَا may be indefinite.

2 Only two of the ل can be pronounced. The sukūn over the first لَم is never written. Compare مَا مَا. The pron. مَا is compounded of the Article مَا, the Particle لَا, and the demonstrative مَا, ذَا.

3 When the feminine is definitely stated, مَا takes a feminine verb. Also the plural verb may be used to remove doubt. Vide also § XL (b).

4 A sākin nūn before مَم is pronounced مَم, as: رَجَل مَا = rajul-mmā; رَجَل مَا - rajul-m-magālim, which is sometimes written رَجَل مَا. Similarly before r, a sākin nūn becomes in pronunciation r, as: محمد رسول الله Muhammad-r-rasūl-lāhī. Before b, a sākin nūn becomes مَم.

5 Taftlab مَا understood.

6 Aštālab مَا understood.
Remark II.—الذٰلٰکٰی is an Adjective: when it follows and qualifies a noun that noun must be definite, as: یت al-رجل اذٰلٰکی جآا “I saw the man who came”; یت al-رجل اذٰلٰکی رآیت “the man whom I saw—”, lit. “the man who I saw him.” But یت and یت are Substantives, as: یت یت یت یت “I saw who (him who) came.” Vide § LV.

(3) یت ayyٰ, masc., and یت ayyٰ fem. “the one who” (also which?, of what kind, what?, what!) whatever,” is definite and is declined like a triptote noun, usually in the sing. only.

Compounded with the relative nouns یت and یت, this substantive forms یت ayyuman “whosoever”; also “which of these?”; یت یت (or یت یت ) “whatever,” (also “what of these?”), the first portion of the compound being declinable. The first of these two must be followed by یت min and a definite noun, dual or plural; and the second by a definite noun in the genitive, dual or plural. Vide also § XL (b).

Followed by the Genitive, یت also expresses admiration and is then always in the masc. sing. If it follows an indefinite noun it agrees with it in case, but after a definite noun it is in the acc., as: یت یت یت یت “Zayd came to me—what a man (he is)!”

(4) كلٰما “all that, all which.”

(5) كلٰ من “every one who, all who.”

(p) Those relative clauses that do not refer to an antecedent, are introduced either by یت, or by یت and یت. Vide § XL (b).

1 Man یت may be declined but practically never is: یت is indeclinable. After some prepositions یت becomes یت, as لٰم “for what? why?”

2 Ra‘ayٰ: note transliteration.

3 The addition of یت is emphatic.

4 A السکین نین before یم is pronounced یم, as: یم یم = rajulٰ-میمٰ: یم یم مقثٰلٰ, which is sometimes written یم یم مقثٰل. Similarly before r, a السکین نین becomes in pronunciation r, as: یم مسعود رسول للہٰ. Muhammadٰ-r-raسٰل اللہٰ.

Before b, السکین نین becomes یم.
(q) **INTERROGATIVES.**—(1) "who?"; masc. and fem.; e.g. "whose book?"; ṭaḥāb مصَّ "who is that?"; as an Interrogative مَنْ may be inflected, but only when it stands absolutely: (2) مَا "what?"; indeclinable; often strengthened by the demons. ٰ, as: مَا "what then?"; (3) أمَّا, fem. مَّا [declinable, vide (o) (3)] with the following noun in the gen., as: مَّا بِنَتٍ, مَّا بَنَاتٍ, together with its compounds مَّا بِنَاتٍ and مَا بَنَاتٍ, vide (o); مَّا "how many, how much?" with the following noun in the acc. sing., as: مَّا وَلَدَة "how many boys?"

Note the following constructions for "I know which of them is in the house": مَّا هُوَ أَيُّهَا الْعَرْفُتُ (مَّا هُوَ أَيُّهَا الْعَرْفُتُ الْبِنِيَّ) (1) مَّا هُوَ أَيُّهَا الْعَرْفُتُ الْبِنِيَّ الْبَنِيَّ (مَّا هُوَ أَيُّهَا الْعَرْفُتُ الْبِنِيَّ الْبَنِيَّ الْبَنِيَّ) (2) مَّا هُوَ أَيُّهَا الْعَرْفُتُ الْبَنِيَّ الْبَنِيَّ الْبَنِيَّ الْبَنِيَّ. In the first case, مَّا is treated as an interrogative, and in the second as a relative. Vide § XL (b).

**Remark.**—The interrogative مَّا must be distinguished from the assertory مَّا "many a," which latter requires a genitive of the singular or of the broken plural, and also the Preterite tense, as: مَّا فَلَمْ أَمُّكَ مَلْكَتْ "many a (or how many a) slave have I owned." If however this مَّا is separated from its noun (سَيْدَى), the latter is in the acc., as: مَّا نَالَّي مِنْهُمْ فَيُضَلُّ أَحَدَ مَنْ "many a bounty have I received from them at the time of want."

(r) **INDEFINITE PRONOUNS.**—أَحَدّ "any one; some one," بعض (lit. a portion "one, some" (sing. or pl.), as: بعض الشُهْرَاء "a certain poet or some poets" (according to the number of the verb). Vide also § XLIX (3) to (5).

(s) **RECIPROCAL PRONOUNS.** "Each other, one another" is expressed by the Stem نَظَٓاَل فِي الْخَيْرَ فِي الْخَيْرَ "take revenge from each other"; بعدا بعضنا بعضا "we helped each other."

(t) **OTHER PRONOUNS** كل وَأَحَد "each"; فِي "other than," before a genitive noun or affixed pronoun, as: مَاتِ الْمُلُكُ فِي فِرَّة "the king died and

1 Preposition; but بعد adverb.
another then reigned in his stead”; “I love none other but thee”; masc., and fem. “both” (with a gen. dual of a def. noun not inflected except in connection with a pron. suffix; vide § LXIII).

NUMERALS

§ XXVII. Cardinals.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (a)</td>
<td>(1)</td>
</tr>
<tr>
<td>أحد</td>
<td>إحدى</td>
</tr>
<tr>
<td>واحد</td>
<td>إحدة</td>
</tr>
<tr>
<td>اثنان</td>
<td>عائلاً</td>
</tr>
<tr>
<td>ثلاث</td>
<td>ثالثة</td>
</tr>
<tr>
<td>أربع</td>
<td>أربعاء</td>
</tr>
<tr>
<td>خمس</td>
<td>خمسة</td>
</tr>
<tr>
<td>سبع</td>
<td>سبعة</td>
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<tr>
<td>ثمانية</td>
<td>ثمانية</td>
</tr>
<tr>
<td>نINE</td>
<td>عشراً</td>
</tr>
<tr>
<td>عشرة</td>
<td>عشراً</td>
</tr>
</tbody>
</table>

The numerals 1 and 2 are Adjectives.

The numeral 2 is seldom used with a noun; the dual of the noun is used. When used before a noun, it loses its final س and governs the gen. sing. It is declined as an ordinary dual.

The numerals 3 to 10 are Substantives and govern the genitive br. plural, preferably a plural of paucity: they have the feminine form for the masculine and vice versa: rarely they follow the noun in apposition but vide also (m).²

1 If it follows its (dual) noun in apposition, it does not lose the س. It loses its س in compounds, as: اثنا عشر “twelve.”

2 As عشرة ربع or ربع عشرة.
The numerals 11 to 99 govern an accusative singular. If an adj. is appended, it may agree, either grammatically with the noun, or logically with the Cardinal (11 to 99).

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>أَحَدٌ عَشْرَةٌ</td>
<td>أَحِدَّ عَشْرَةٌ</td>
</tr>
<tr>
<td>12</td>
<td>إِلَيْهِ عَشْرَةٌ</td>
<td>إِلَيْهِ عَشْرَةٌ</td>
</tr>
<tr>
<td>13</td>
<td>ثَلَاثَةٌ عَشْرَةٌ</td>
<td>ثَلَاثَ عَشْرَةٌ</td>
</tr>
<tr>
<td>14</td>
<td>أَرْبَعَةٌ عَشْرَةٌ</td>
<td>أَرْبَعَ عَشْرَةٌ</td>
</tr>
<tr>
<td>15</td>
<td>خَمْسَةٌ عَشْرَةٌ</td>
<td>خَمْسَ عَشْرَةٌ</td>
</tr>
<tr>
<td>16</td>
<td>سَتَةٌ عَشْرَةٌ</td>
<td>سَتَ عَشْرَةٌ</td>
</tr>
<tr>
<td>17</td>
<td>سِبْعَةٌ عَشْرَةٌ</td>
<td>سِبْعَ عَشْرَةٌ</td>
</tr>
<tr>
<td>18</td>
<td>ثَلْثَاءٌ عَشْرَةٌ</td>
<td>ثَلْثَ عَشْرَةٌ</td>
</tr>
<tr>
<td>19</td>
<td>تَسْعَةٌ عَشْرَةٌ</td>
<td>تَسْعَ عَشْرَةٌ</td>
</tr>
</tbody>
</table>

The numerals 20, 30 etc. to 90 are declined as sound plurals. In compounding with units, the unit precedes, the two are connected by ′s, and both are declined.

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>أَنْنَانِ عَشْرَانِ</td>
<td>أَنْنَ عَشْرَانِ</td>
</tr>
<tr>
<td>30</td>
<td>سِتِّيْنِ عَشْرَانِ</td>
<td>سِتِّ عَشْرَانِ</td>
</tr>
<tr>
<td>40</td>
<td>أَرْبَعِينِ عَشْرَانِ</td>
<td>أَرْبَعَ عَشْرَانِ</td>
</tr>
<tr>
<td>50</td>
<td>خَمْسِينِ عَشْرَانِ</td>
<td>خَمْسَ عَشْرَانِ</td>
</tr>
<tr>
<td>60</td>
<td>سِتِّينِ عَشْرَانِ</td>
<td>سِتِّ عَشْرَانِ</td>
</tr>
<tr>
<td>70</td>
<td>سِتِّينِ عَشْرَانِ</td>
<td>سِتِّ عَشْرَانِ</td>
</tr>
<tr>
<td>80</td>
<td>ثَلَاثِينِ عَشْرَانِ</td>
<td>ثَلَاثَ عَشْرَانِ</td>
</tr>
<tr>
<td>90</td>
<td>نَسْعَانِ عَشْرَانِ</td>
<td>نَسْعَ عَشْرَانِ</td>
</tr>
<tr>
<td>100</td>
<td>مَائَةٌ</td>
<td>مَائَ</td>
</tr>
</tbody>
</table>

From 100 on (i.e. up to 1000) the numerals are substantives, and govern a genitive singular.
Such compounds may optionally be written as one word.

In such cases the compound of the hundred is always written as one word.

Remark.—An undefined number from 3 to 10 is expressed by "a portion," as: "some, a few, men"; "in a few years." In later Arabic is also used. Vide (j) and (k).

(b) The numerals compounded with 'ten' both take *fathah* in all cases, but the 'ten' of the compound agrees in gender with the object numbered (while the units from 3 to 10 reverse it).

(c) Twenty, thirty, etc., etc.  "عشرون" - "ثلاثون" are of common gender, and
are declined like regular plurals. The compounds of units with 20, 30, etc., are both declined, as:

*A hundred* 'مئة, *mittaun*, is common gender.

(g) From 100 to 1000 are substantives, and the object numbered is in the *genitive singular*, or else the number is expressed thus:

(Or 'مئة رجل).

(h) "A thousand" 'ألف, is common gender. Its pl. are 'ألف and 'ألف, the latter being used for "thousands" in an indefinite sense.

(i) The thousands compounded with units, are treated as a thing numbered. Thus for 3000 to 10,000, the genitive broken plural 'ألف is used: from 10,000 to 99,000, the accusative singular 'ألف is used: from 100,000 upwards the genitive singular 'ألف.

**Remark.**—The last numeral mentioned decides the case of the thing numbered.

(j) The Indefinite Numeral 'نف (also 'نف) "some, a small number," indicates a number between 3 and 10 and governs a broken genitive plural, as:

"a few days" 'بيض من الدين ; "a few of the horses" 'بيض أيام و 'بيض سنين ; "his age was twenty and odd years." *Vide* (a) Remark.

(k) An Indefinite number over 10 is expressed by 'نف or 'نف; it may govern the genitive singular, as: 'عشرة و 'نف "upwards of ten" ; 'نف و 'عشرون ;

---

1 This word must not be confused with 'بعض *ba'zun* "some (of any number), one, a portion": *قال بعض الشعراء* "I eat a part of the loaf" ; *الک بعض المَعْرِفَ"* "of a certain poet says—" ; 'بعضهم أفْتٌيا و بعضهم فَتْرٌ "some of them are rich, and some poor."

2 Excess, surplus.
"twenty and odd"; "upwards of 100 (and 10) men." *Vide* also § XXIX (g).

(I) Note the following constructions for "the three men."

(i) the three men; (ii) the three men (apposition).

(m) When the numerals 3 to 10 precede a Collective Noun indicating the genus, *is* introduced, as: "then take four birds (four of the genus bird)." Occasionally the Collective is in the gen. sing., as: "and they were four persons (in number)."

(n) The numerals 3 to 10 agree in gender with the *singular* of the noun numbered, as: "seven years," but *seven years* (sing. *aum* masc., and *aum* fem.).

(o) When the numeral is followed by *is*, *vide* (m), it agrees in gender with its substantive, even if the substantive be qualified by an epithet fixing the gender, as: "four sheep, males," the word *four* being fem. If however the epithet divides the numeral from its substantive, the numeral agrees with the gender of the epithet, as: "three male sheep (three males among the sheep)."

Remark.—The numerals used as abstract numbers have the masc. gender, as: "three is the half of six."

§ XXVIII. The Ordinals.

(a) "First" *أول*, is on the measure *أَمْلَاء*, and consequently has for its feminine *أَلْبَأ*. From "second" to "tenth", the ordinals are on the measure *تَنْمِيلَاء* masc., and *تَنْمِيلَاء* fem., as: *تان* and *تَلْبَيا*.

"Sixth", however, is *سَادُ", but *سَات* and "سَات" are also found.
First and Second are diptotes. From Third to Tenth the ordinals are fully declined.

"Eleventh" masc., and حادي عشر fem. From Eleventh to Nineteenth the ordinals are indeclinable.

From "Twelfth" to "Nineteenth", they are formed by adding و عشر (or عشر) to the ordinals.

From "Twentieth" and upwards, the Cardinals are used, as: "twenty chapters", but التاسع والعشرون و... "the twentieth chapter." The Ordinals of the units, however, are used before the cardinals, for the intermediate numbers, as: التالت والعشرون "the twenty-third." The article must be attached to each numeral.

(b) From First to Tenth, the ordinals have the regular plural. From Eleventh to Nineteenth, the first part of the compound has the regular plural.

(c) "First" has also a broken plural الأول meaning "the first parts, the beginning," just as الأواخر means "the end parts," and الأواست "the middle parts." These terms are also used for the three decades of the month.

(d) The Ordinals are generally used for the time of day, as: "at three o'clock (at the third hour)." But predicatively, the cardinals are used, as: "it is three o'clock (the hour is three)." Note that would mean "three hours, and eleven hours."

"What time is it?" or "сًمساء " What time is it?"

"In the morning," "at midday" etc., are expressed by the adverbial accusative, or else by the preposition as; فِي الصُبح or or.

(e) Age is expressed thus: "How old are you?" or "I am twenty."

1 All make a change for gender.
2 The hours are counted from sunset.
(1) Dates (the year) are expressed by the gen. of the Cardinals after the words *السنَة*، but for the year of a life or reign the Ordinals are used.

(2) The day of the month is expressed as follows:

(i) "the first of Sha'bān"; "الربيع عشر شهر من رجب من شعبان"

(ii) "the fourteenth of the month of Rajab"; "يوم الخمسة الثاني والعشر من رمضان"

(iii) "on Thursday the twenty-second of Muḥarram"; "اليوم الثالث من (شهر) المحرم"

(iv) "the 3rd of Muḥarram," and so on.

The day of the month is expressed as follows:

(i) 'الليلة خلت من رجب', or 'الليلة من رجب' = "the first of Rajab" (lit. "on one night of Rajab being past")

(ii) 'الليلة خلت من رجب', or 'الليلة من رجب' = "on the 2nd of Rajab"; 'الليلة خلت من رجب', or 'الليلة من رجب' = "on the 3rd of Rajab," and so on up to the 15th "in the middle of Rajab." But after the 15th, the idiom is "when so many days or nights remained," as: 'الليلة خلت من رجب', or 'الليلة من رجب' = "on the 16th Rajab, lit. when 14 (days or nights) were left of Rajab," and so on: 'الليلة خلت من رجب' = "on 30th of Rajab." Vide also § LII (b).

Remark I.—The subs. اِفْجِرْتِ، lit. "a blaze on a horse's forehead, a new moon," may be used for the first day of the month and سلْطَ for the last day.

Remark II.—On such and such a date may also be expressed by the acc., or by في.

(g) "One of two" is بَنِيَ الْبَيْنِ; "one of four" رابع أربع.

(h) "He makes a fifth" هو خامِس أربعة (he is a fifth of four), or هو خامِس أربعة (he is fifth as to four).
§ XXIX. Other Classes of Numerals.

(a) Adverbial Numerals: (1) ـ مرت or ـ مرت (or similar words) "once"); ـ مرت or ـ مرت "twice," or ـ مرت (dual); ـ مرت "secondly or a second time"; ـ مرت, or ـ مرت, etc., etc.

(2) The اب (vide § X) may be used to express "once or twice" of an action, as: ـ قاتل "he struck him once or twice."

If that noun be wanting, the verbal noun is used, as: ـ قاتلا "he fought once or twice."

(b) Distributive:—These are diptotes, optionally of the measures ـ مرت or ـ مرت, or are expressed by a repetition of the cardinal, as: ـ واحد, or ـ واحد, or ـ واحد, or ـ واحد, (or ـ واحد, (or ـ واحد, (or ـ واحد, "one by one"; ـ اثنان or ـ اثنان, (or ـ اثنان, "two by two"; ـ ثلاثة or ـ ثلاثة, "by threes," (or ـ أربعة or ـ أربعة, (or ـ أربعة, "by sixes": ـ "I passed by people which were in groups of two and threes."

(c) Multiplicative:— ـ مفرد = "single, singular number, alone and simple." The measure for the others is ـ مقتل the measure of the passive participle of II Stem, as: ـ مرت "twofold, double, duplicate"; ـ مقتل "threefold, triple having three, triangular"; ـ مرس "sixfold, six-cornered etc."

1 Once = "once upon a time, one day," is ـ يوم or ـ يوم.

2 The opposite to ـ مفرد "compound," is ـ مفرد "simple medicines" as opposed to ـ مفردات "complex medicines."
OTHER CLASSES OF NUMERALS.

\((d)\) Adjectival (نفعاني) — 

\[\text{sunā′ iyyy} \] "dual, consisting of two";
\[\text{sunā′ iyyi} \] "treble, consisting of three," as: ًلّاٍبُللّاَمْعِجْرٍ "the simple triliteral root," and so on.

\((e)\) Fractions:—(1) "a half," pl. أَنْصَافٍ (but "dividing into half, justice"). From "a third" to "a tenth," the ordinary measure is "ثلث". Other optional measures are, "نَّمَل" and "نَّمَلَ". The Pl. is أَنْصَافٍ. Examples: بُرَّ, or بُرَّ وَسَدَسِ ٌسَدَسٌ or بُرَّ وَسَدَسِ ٌسَدَسٌ = \(\frac{1}{3}\) etc. Two-thirds (\(\frac{2}{3}\) = "ثلثة أَجْزَاءٍ مِّنَ أَرَبعينَ جُزْرًا"). Above \(\frac{1}{3}\), the fractions are expressed by a paraphrase, as: "ثلثة أَجْزَاءٍ مِّنَ أَرَبعينَ جُزْرًا" 3 parts of 40 parts, \(\frac{3}{40}\)th."

(2) A whole number and a fraction are coupled by دَ, as: أَرْبَعَةٌ وَخَمْسَةٌ أَسْدَمِ "four and five-sixths" (\(\frac{4}{6} = \frac{2}{3}\)).

\((f)\) Recurring numerals:— "every third" : بُرَّ وَبُرَّ "every fourth" etc.

\((g)\) Approximate numbers:—The following and similar expressions precede the numeral: "نَّمَلَ "about"; مَّا زَيْدُ عَلَى "what exceeds" etc.

The words "or they exceed" are sometimes added in imitation of the following passage in the Qur'an: "وَأَرْسَلْنَا إِلَى مَالِكٍ أَفْ أَيْ بُرَّدَوْنٍ (Qur. XXXVII. 147) "and we sent him to a hundred thousand or more." Vide also § XXVII (j) and (k)."
§ XXX. Days of the Week.

(a) The Sabbath, i.e. Saturday (the first day of the week of Muslims; but the last of Christians and Jews).

Sunday (lit. "day of the one"; the first day of Christians and Jews).

Monday (lit. "day of the two").

Tuesday.

Wednesday.

Thursday.

Friday (day of Congregational Prayer).

The word "or " is often omitted, as: "Tuesday.''

(b) In addition to "a week" there is "a period of ten days."

§ XXXI. The Year.

(a) The Christian Year is called by Muslims "the Messiah Year," and also by Christians "the Birth Year," and "the Solar Year."

B.C. is ""; and also by Christians (modern abbreviation of latter, م). A.D. is ""; and also by Christians (modern abbreviation of latter, ب, or simply م: Muslims write "، abbreviation of عیسوی).
A.H. is "the Flight Year" (16th July, 622 A.D.), [abbreviation (butterfly h)]: and also by Christians "the Lunar Year."  

B.H. is قیام‌الشهر (written in full).

(b) Muslim Feasts. There are two chief festivals:—

1. at the beginning of شوال, the day after the termination of رمضان and its Fast. In India this is known as عید الفطر ("the festival of breaking the fast"); or عید الاضحى (2), or عید الكبیر ("the festival of sacrifice"): this falls on the 10th of ذكر المحرم, when the pilgrims offer up sacrifices at Mina, a day’s journey from Mekkah.

§ XXXII. Prepositions (حرف النجع), Prepositional Nouns, Exceptive Particles, etc.

(a) Prepositions govern the genitive. The noun so governed is styled متعلق. Prepositions are 'Separate' (منفصل), or 'Inseparable' (منهل).

(b) Inseparable Prepositions:—These are five: (1) ب "in, by, with "; [prefixed to the affixed pronouns هم - هم, it changes the zamamah (—)]

1 Every year has 354 days and consists of 12 lunar months: vide p. 200. The H. year 1327 began on 23rd Jan. 1909 A.D.


2 In India, this is generally called Baqra 'Id "the Cow 'Id," though goats are usually sacrificed and not cows. Poor people sacrifice cows, as seven houses may share in one cow, whereas a goat cannot be shared. In Persia, this feast is called عید بقران.
into kasra (---), as [behold 1] : (2) لِلّ "to, for, belonging to," 2 [before affixed pronouns, except the 1st pers. sing., this is pointed with fathah, "vide" § XXVI, (f) (1); it also changes to fathah after the vocative يَا, as: يَا لَعَلَّهُ "come to the help of Zayd!"; but يَا لِي "to me": (3) كَ "like" (not used with pron. suffixes): (4) مَا "a particle of swearing), as: مَا بِاللّٰهِ "by God!" = باللّٰهِ: (5) كَمَا = كُلُّ, except that كَمَا can be prefixed to كُلُّ only, whereas the other can be prefixed to any word; if a verb is used in the oath, كُلُّ must be employed. For كُلُّ with the acc. vide § XXXIII (a) (ii), Remark.

(c) SEPARATE PREPOSITIONS:—(1) مِنْ "of, from (indicating commencement); than; some 5": مِنْ "from, off (indicates separation, substitution), after, at, about, on the authority of," etc.; (but مِنْ "from me"): إِلَى "to, towards, up to, until": إِلَى "upon against": "from

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1 After إِذَا "see! behold!"، بـ may be used, as: إِذَا رَجَلَ قد أُنْتَى إِذَا بَرَجَلَ قد أُنْتَى

In negative sentences, the predicate, if a noun, has often بـ، as: لَيْسَ هِي يَفْرَقِي (or فَأْسِرَا) = "they are not learned." Vide also § XLII (a) (2) and § LII (a) (2).

5 As a Conjunction with the Subjunctive, it denotes "in order that, so that"; vide § XXV (c), etc.

8 كُلُّ cannot precede a pronoun or a verb; it can precede a noun only: كُلُّ or مِثْلًا or كُلُّ or مِثْلًا or كُلُّ or مِثْلًا before a verb. كَمَا هوُ "as it is, in the same state." كَ is really a noun signifying "similarity."

Before the affixed pronouns، إِلَى and إِلَيّ change the final aلٰف maqṣūrah into يِ، as: "on thee"؛ "towards him"; "alayya "on me", etc.
PREPOSITIONS, PREPOSITIONAL NOUNS, ETC.

off”; “from near”: “from on”: “in”;
“in me,” “in him” etc.): “with, besides”;
“up to, until, as far as,” (also a Conj.)
“since”; “with, near,” vide § LIII
“To Have.”

Remark.—To these may be added the noun or particle
“often, many a, but few,” as it governs the genitive, as:
many a noble man have I met.”

(2) When and precede the article, they are pronounced mina
and an; as: mina'l-walad, and
its veículo

1 “in spite of that”; “in spite of the fact that, although.”

2 Note the phrase “I eat the fish even to its head”:
here read either ra'esi-hā, a genitive governed by the Preposition
, or else ra'sa-hā an
accusative as the object of the verb, in which latter case
is a Conjunction.
“[even etc.”] is not used with suffixes: “I will kill even you.”
indicates motion towards and arrival at, whereas
does not necessarily connote the
latter meaning.

3 Before a noun, either may be used, but without a noun
“ I have not seen him since.” It is not used with suffixes. It is construed either with
the gen. or the nom., the gen. being more particularly used when a yet unexpired period
of time is spoken of, as: mina'll-shērīna-ha
“I have not spoken to him since the
beginning of this month.”

4 The acc. (dependent on the interjection یا) of “multitude.” With what affixed ( یا adv.), it
must begin a sentence; the noun it governs must be indefinite and qualified by an
adjective, or a nominal or verbal clause in Pret. tense in place of such adjective: an
alternative construction is “many a man.” With یا affixed ( یا adv.), it
signifies “perhaps, probably, sometimes, frequently,” and introduces a sentence. An
indefinite gen. often occurs after the conjunction the particle being elided, as:
“many a cup have I quaffed.” means “a few,” and also “many a.”
In Urdu یا has the same contradictory meanings; vide “Hindustani Stumbling Blocks,”
Supp. VIII, 18.
on the authority of *Ash-Shafi’iyya*; but before other connective *alifs*, min becomes *min*\(^1\), as:

When prefixed to *min* or *ma*, the final *n* becomes *n* by assimilation (ذَهَامُ), as: 

\(\text{عَمَّا، مَمَنَ}^2\).

(d) Other separate prepositions are simply nouns in the accusative (or adverbal) case, but without the *tanvin*. They, too, govern the genitive, and some of them (originally nouns) may also themselves be in the genitive after a preposition.

\(\text{بعدُ "after" (time or place), (dimin. بُعْدٌ)}\); 
\(\text{قبلٌ "before" (of time), (dimin. قِبْلٌ)}\);

\(\text{"above, over (place or rank), more than (a certain number)," (dimin. نَوْصٌ)}\);

\(\text{"under, underneath; less than (of a number)";}\);

\(\text{"under, underneath";}\)
\(\text{"before, in front of (of place)";}\)
\(\text{"round about";}\)
\(\text{"behind, beyond, besides";}\)
\(\text{"about (number), for example, in the direction of, according to";}\)
\(\text{"with, in possession of, in the opinion of, at the time of";}\)
\(\text{"from";}\)
\(\text{"instead of, in place of";}\)
\(\text{"(or else declinable \(8\))";}\)
\(\text{"except, besides";}\)
\(\text{"without";}\)
\(\text{"in the middle";}\)
\(\text{"instead of";}\)
\(\text{"opposite";}\)
\(\text{"opposite";}\)

\(\text{1 But as adverbs, i.e. when not followed by nouns, بعدُ and *قبلُ*}\)

\(\text{2 *نَجُورُ ("direction, quarter") is used as a substantive in all its cases with a following genitive for "like," or "about," as: *رجلٌ نَجُورُُُِ "a man like Zayd";}}\)

\(\text{3 *يَسِيرُ "I passed by about a hundred men."}}\)

\(\text{8 *يَسِيرُ cannot be used with either an indefinite or a definite substantive, بلٌ with}}\)

\(\text{one that is indefinite, only. After *يَسِيرُ and *لا يَسِيرُ "not otherwise, nothing more,"}}\)

\(\text{is understood, as: [ *عَدَدٌ دَرِهمِ يَسِيرُ [ذَكَرٌ "I have a dirham on me, nothing else."}}\)

\(\text{Vide also (e) and § XXXIV (b) (2).}\)
PREPOSITIONS PREPOSITIONAL NOUNS, ETC.

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(preposition “placed opposite”); عصت = نظیر “opposite”; امام “before, opposite” (of place); خلف “after, behind” (time and place); بين (sometimes من بين, andSometimes بينين “between or amongst”; دومن “from amongst”; دومن “on this side of, under, without (dimin. دون)

(e) The following are used as nouns and run through all the cases: نَظِير (vide p. 772 and note 1); مثال 4 subs. “likeness” (= adj. “resembling, like”); شبه adj. and نظیر subs. “like”; نظیر adj. “resembling, like, match for”; as: مثل زید “like Zayd”; مثله “like him”. رائت رجالة شبه (somе “alternation, difference, non- etc.”), as: غير عرب “a non-Arab”; غير وعدهم “kings and others”; سوی (rarely and سوی “except, other than, another (besides so-and-so).”

 arom. 3

1 If two substantives depend on بين, the preposition need not be repeated (مثال زید 4 or) “I saw a man like 6 Zayd.” Also غير 6 “impossible” : عرب “a non-Arab”;

2 and sometimes mean, “both—and,” or “partly—partly”: جآنا = “in his presence.” 

3 In the meaning of “without,” دون or من دون may be used for دون; but دونک and دونک “beware!”

4 مثال 4 etc. is construed as a noun in apposition to the preceding noun and runs through all the cases. Vide § LXII. The usage of نظیر is similar. 

5 شبه refers to likeness of appearance only, but نظیر and مثل are general terms.

6 After لست غير and گذشته غير “not otherwise, nothing more,” ذکر is understood, as: 

“I have a dirham, and nothing more.” Vide also (d).
Remark.—These govern a genitive, as do  "the whole, all"; and  "a part, one, some"; (creation) or "measure, size, quantity, worth"; (number, computation) (= "about"); "both." Vide § XXXVIII (h) and § LXI (k).

(f) (l) "especially, above all" (lit. there is not the like of) seems to be both adverb and preposition being followed either by the nom. or the gen., as: "all the people pleased me, especially Zayd." The word is compounded of the acc. of  "an equal" and the negative ।.

(g) To imply exception, are used: (particle); (particles of the nature of verbs); and the nouns (declinable) and (indeclinable); vide § LIV. (what) and govern the acc., but if the is omitted, they sometimes govern the gen.: or governs the gen. or acc.

§ XXXIII. Conjunctions (حرف العطف).

(a) These also are 'Inseparable' and 'Separate.'

Inseparable Conjunctions are: (i) "and"; (as a consequence). The latter indicates a less close connection than  و, and is frequently used for the English full stop:  is irrespective of order, but  distinguishes it. 8

With the Subjunctive,  = "so that." It also introduces a Nominal clause after  "as for" q.v., and is also used in the apodosis of Condi-

1  "what is free from";  "what goes beyond."

2 Lit. "be excepted."

3 Introducing a second nominal sentence,  means "while" ( (الأعمال)، as: Zayd departed, while (or and) 'Amr. remained ': if the second clause is Verbal, the  may be dropped; vide also § XLIV (b) (3) Remark II and § LVIII. This  of condition sometimes introduces a nom. sentence that has no Part. or Aor., as:  "Zayd came with a sword in his hand." For two verbs coupled by  for a verb and an adverbiaal clause etc. vide § XXXIV (b) (7).
CONJUNCTIONS.

It is often prefixed to particles: ُنُفَّذُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُُوُثُ
CONJUNCTIONS.

lākin and lākinn\(^1\) "but"; the former is used before a verb; and sometimes, without governing power, before a noun; the latter is used before pronominal suffixes and nouns, the noun being put in the accusative: lākinn and lākin both used.

"where," is used to join clauses; = "wherever."

\( \text{إ} \text{ذ} \) "at which time, when, since, because," is used of Past time either with Nominal or Verbal clauses; it connects clauses (and cannot begin a sentence as לֶא cannot); \( \text{إ} \text{ذ} \) "whenever" (conditional; with two apocopated Aorists).

\( \text{إ} \text{ذ} \) "when, if, as often as" (originally of time, but often of condition; always followed by Pret., but generally in sense of Fut., in which case it introduces a Verbal clause, vide Temporal Clauses: in indirect questions = "whether" = \( \text{ل} \text{ن} \)): (for \( \text{إ} \text{ذ} \) and \( \text{إ} \text{ذ} \) "Behold," vide Interjections). "إذا ما " "if ever, when, as soon as" (temporal; with Aor. or Pret.).

\( 1 \) Lākinn\(^a\) is one of the حروف المشبه بالفعل.

\( 2 \) So too after or اً "if anyone," اً "if anything," اً "if even anything," "how," "however," اً "where," اً "when," اً "where," اً "wherever," اً "when" and other words implying a condition, the Pret. has a future sense, the condition being represented as fulfilled. The same applies to the Prets. before and after اً "or," as: ضوء قابوا او حضروا "it is all the same whether they are absent or present."

If the Pret. after اً or one of its "sisters" is inserted, as: ان كان نبصة قد من قبل تصدت "if his [Joseph's] shirt has been torn in front then hath she spoken truly." Vide XLIV (a), (5) and § LVI Conditional Sentences.

\( \text{إن} \) is also a particle of denial; vide § XXXIV (b) (3) Adverba, p. 783.

\( 3 \) For example لاما صورت بهم كاونو قعودا; but must have a verb after it.

\( 4 \) But \( \text{إ} \text{ذ} \) adv. "in that case, then, therefore."
CONJUNCTIONS.

"if" (for probable conditions; followed by Pret. with present or future sense; in direct questions = "whether"): "even if, although"; sometimes = "and if": "verily if"; "if not"; "and if not, otherwise." (as a particle of exception = "except but," vide § LIV).

"if" (for purely hypothetical or impossible conditions); (also used before a verb = "would that," but before nouns and pronominal suffixes is used). With Negative, "if not."

"although" (= or sometimes = "and if" (in impossible conditions).

"that"; with Verbal (and sometimes with Nominal) sentences, the verb being generally in the Subjunctive, or rarely in the Aor. Indic. or the Preterite; also introduces direct quotations: "as though"; "because"; (for ) "that not"; "except that"; "in spite of"; "so that not"; "that" with Nominal sentences and a verb in the Indicative; the noun immediately following is in the accusative (as with "verily"); with the suffixed pronoun of 1st person or or etc.; and "just as, it is as though";

1 Of these, may precede a noun, an affixed pronoun, or a verb; is used before the Preterite; and before the Aorist but with a past meaning.

2 If more than one verb is dependent on , the Subjunctive is used throughout but is not repeated.

For with the Indicative vide Syntax.

3 In certain cases either or may be used indifferently.
"because"; ِلا َب َعساَب َو أَن َعِرَب َو أَن َّلَأ َّلَم "except that, yet." Vide § XLII (c) and § XLV.

\( a_{m} \) "as for," with a following Nominative (predicate always has \( t \)).

ور ( rarely ِينة ) "while, whilst."

تَطْيَر "when" (conditional); followed by Pret. vide p. 776 note 2: ِلَمْ مَّا "whenever, at the time when" (temporal only, does not apocopate). Also adv. = "when ?"

\( \\left( = ِلَيْنَى أَن ِلِّي ِلَمْ َّلَيْنَى \right) " until" ; with a Nominal sentence often ِلَمْ مَّا, vide § XLV (c). [ Vide § XXV (c) and § XXXII (c) and note 2, p. 771].

كَيْل وَكَيْل "in order that"; takes Subjunctive: َكَيْل and َكَيْل "in order that not."

ِلَم "when, after" (followed by the Preterite. generally with Pluperfect meaning; requires a complement, as: ُلَمْ نَمَت لَمَّا ذَهَبَ زُيَد "I slept when, after, Zayd had gone "). Vide note 3, p. 776.

ِمَّا "since" (former cannot precede a verb; both also used as prepositions), vide p. 771, note 3.

َمَا "as long as" (followed by Pret. with present or future meaning); ُمَا َدَام "as long as" (مَا "as long as" and دَام "he continued"; ُمَا َدَام َرَكَا "as long as he rode"; ُمَا َدَمَت َتَالِما "as long as I slept"). Vide § XLI (e) (13). Often occurs in compound Conjunctions, as: ِبَعَد َمَّا "after that": َقَبِيل مَا "before that" (always with Aorist). It is often used to generalize, as: َكَفَي "as often as": ِمَّي "whenever" (temporal only, not conditional; does not apocopate as ِمَّي does when conditional): also ِذِي ِمَا "whenever," and ِذِي ِمَا "if ever" q.v.

من َأَن ِمُّمَا, vide § XLV (b).
Remark I.—In generalisations, "whenever," "if ever," "as often as," are followed by the Preterite or the Jussive, in the sense of the Present.

Remark II.—In Persian and Urdu م is practically a preposition, as: م 'l-hayat "for life," (but in Arabic م "as long as he was alive"); the Persian Conjunction is م، or م. س. (c) Vide also § XXV (c), Subjunctive Mood.

§ XXXIV. Adverbs.

(a) INSEPARABLE: --- interrogative prefixed to the first word of the sentence, as: "did he beat you?"; but اسکر زید "is thy name Zayd?": only used when there is no interrogative pronoun, e.g. (دو or) "hast thou done this?", but م "who has done this?" Vide also § XLIII and § LIV.

& (a inseparable) and & & saw (separate), are particles prefixed to the Aorist limiting its action to future time, as: "I shall do it."

ل "certainly, truly." This may be prefixed (i) in oaths, as: ل "by thy life"; (ii) in a complement to an oath, as: ل, "by God he has certainly gone out"; (iii) as an inceptive particle before a noun, adjective, pronoun, or the Aorist tense; (iv) to an apodosis after ل, or ل; (v) to the Predicate of a Nominal sentence beginning with ل.

1 In negative interrogative clauses, ل: "shall I not do it?"; ل "thou not done it?". But ل, "look here," is an interjection.

2 For the interrogative ل + (with the hamzat w-l-wasi). A long vowel cannot precede a letter that is sakin unless the letter is doubled. Also two sakin letters never occur together, except in pause. For ل — ل in a double question see ل.

3 ساوا/سَوَى indicates a more remote future than does س of which the latter is a contraction.
(b) SEPARATE are:—(1) Nouns used in the accusative case, as:

| "at one time—at another time" | ممًا "together" |
| "often" | الْذِّكْرُ مَعَ "by chance" |
| "by chance" | الْيَوْمُ "to-day" |
| "to-day" | الْيَوْمُ "undoubtedly" |
| "this moment, now" | (in Persian often هَالَة) |
| "at once" | "one time at another time" |
| (or لَيْلًا, or لَيْلٍ) "yesterday" | "always" |
| "always" | [١] "in that case, then," as: اِنْرُجْ إِلَى "let us go, then." |

To the same class belong حِين "at the time of, when," "sometimes, perhaps" [§ XXXII (c)] (1) Rem., سَوْفِ "in the end" [particle of futurity vide (a)], لَا سَيِّما "especially" [vide § XXXII (f)]; كَيْفَ "how (interr., or condit.), as"; وُحْدَة "he alone," رَبِّها وَرَبِّه "they alone"); and رَبِّها and لِثَمَانَ "whilst, during." For كُل, vide Remark to (h), § XXXVIII.

(2) Several nouns that are used as prepositions in the accusative without تانوين, [‘vide’ § XXXII (d)], are used as adverbs also, but in this case they are pointed with زَامْمَة instead of ظَاهِرَة, as: بَعْدًا, or بَعْدُ "afterwards"; تِبْلُ "(but as a preposition تِبْلُ) حِيْفًا "where" (not interrogative); بِعَدَتْ "in such a manner that, so that"; جِيْلًا "whence"; "wherever"; جِيْلًا لَا غَيْبَ "nothing else" (inflected for case, only if there is an affixed pronoun to it, vide p. 772, note 3); مَثَل "like" (becomes مَثَل before مَا or مَا "as you do, so will I do."
(3) Certain particles, as: ﴾“Yes, certainly”﴿ (confirming a statement), as: ﴾“Zayd did not stand up.”﴿ ﴾“That is so, he did not.”﴿ [But in reply to a question, ﴾نعم is better.

\[\text{\(\text{لا} = \text{لا “not” + interrogative \\}}\text{ا, vide (a).}\\\]
\[\text{\(\text{ما “not” + interrogative \\}}\text{ا, vide (a).}\\\]
\[\text{\(\text{أم “or,” in a double question, as: \(\text{لا إم لا “shall I do it or not?”}\\\]
\[\text{\(\text{ام “truly, certainly”}; introduces Nominal sentences, the subject following being in the Accus.: the Predicate is often strengthened by \(\text{ي, \(\text{ا “verily, Zayd is intelligent.”} With pronominal suffixes, \text{إن “verily he”; or \(\text{روني “verily I”; or \(\text{ينا “verily we.”}\\\]

\[\text{\(\text{لم (for \(\text{ما + إن) “only”; always begins a sentence and qualifies the word or clause at the end, as: إنا الصدقات للفقراء “the alms are for the poor only”; often corresponds to the Hindustanti \(\text{تو to and \(\text{هي hi.}\\\]

\[\text{ٌأني “how, where, in whatever way, whence?” (interr. or Conditional).}\\\]
\[\text{ٌأيان “when, whenever” (interr. or Conditional).}\\\]
\[\text{ٌأي “i.e., that is” ( = \(\text{يعني); much used by Commentators.}\\\]
\[\text{ٌإي “yes, yea; always followed by an oath, as: إي و الله “yea, by God!”}\\\]
\[\text{ٌأيوة “yes”; vulgar form of إي و الله.}\\\]
\[\text{ٌأين “where, whither?” (interr. or condit.); مين “whence?”; إلإ أين “wherever.”}\\\]

1 In negative interrogative clauses ﴾لا إم - إل “shall I not do it?”; ﴾لا إم دعألا “hast thou not done it?”; but ﴾لا “look here” is an interjection.
2 Vide p. 776, note 2.
"but rather, no on the contrary, but."

"yes, certainly, why not, of course," in reply to a negative interrogative, as: ἀλλάς ἐριζόμενον - πάλα φίλοι "Am I not your Lord? They said, 'Yes.'"

"while, whilst"; connected with the prep. ἐν (or in pause ἐκ "yonder, there"; vide p. 775, note 2.

"yes."

"never," often untranslatable; with the Preterite it signifies the completion or certainty of the action, and may sometimes be translated "now, already, really," as: καὶ ὅτι διδάσκαλον "we have mentioned (just now)." It signifies that something uncertain or unexpected has happened, as: καὶ ἐγὼ ἁγιος "I was hoping he would come, and now he has really come." With the Aorist, it means "sometimes." Vide § XLIV (a) (6), and (b) (3) Rem. III, and (7).

"only (and that is all)," lit. "and enough"; always placed after the noun it modifies.

"never" (of Past time); always follows a negative Preterite or a negative Jussive, as: λέγειν οὐκ ἐμοί ἐμοὶ "I have never seen him";

[or ἐμείς, or ὑμεῖς, or οὐσίαν "never," (of future time); always follows a negative Aorist, as: ἐὰν ἀδερφάκι οὐσία "I will never leave thee": ἐδῶ "never" (of either past or future time) is used with a negative verb].

"not at all, by no means, certainly not"; vide also § XXXV (b).

"not, no," used with Aorist in Present or Future meaning, as: ἐὰν ἄν ἐκαθόλως "I do not do it, or I shall not do it": ἐὰν ἄν ἐκαθόλως "do not do it": ἐὰν ἄν ἐκαθόλως, followed by an accusative noun,

1 In Persian either بلکه or رلی can be used for enhansive "but"; but in Urdu بلکہ only can be used; vide Phillott's Hind. Man., p. 210 (c).

2 Vide also §§ XLII and XLIII.
expresses complete Denial, as: ﻻ ﻌَرَب "there is no escape at all." Also used as representative of the other negatives after ﻻ.

"not," used with Jussive, to which it imparts a Past meaning as: ﻻ ﻯَقَل ﻹ "he did not do it."

"not yet"; followed by Jussive.

(contraction of ﻻ ﻳَوَن ﻻ ﻯَوَن "not"; followed by the Subjunctive, which then has a future meaning, as: ﻻ ﺔُعِلْ "I shall not do it."

1 "not"; used with either Preterite, or with Aorist as a Definite Present.

a particle of Denial, as: ﻻ ﻧَأْيَت ﻳَوَّن "I have not seen anything of her, that I despise"; vide also § LIV (e) Exception. [For ﻻ as a Conjunctive, vide § XXXIII (b)].

"when, at what time?" [Also Conjunction, vide p. 778].

( rarely ﻲَنِم "yes" [derived from ﻲَنِم "(what you say) is agreeable"]]; affirms any statement or question. Vide ﺔُنِم.

introduces more lively questions than the Inseparable particle ﻻ, vide (a); introduces direct or indirect questions; in indirect questions = "whether," as: ﺔُبْرِي ﻩُل ﻲَنِم ﻳَوَن "tell me whether thou hast expected me"; not used in alternative questions; gives the Aor. a future sense. Vide § LIV.

( ﻻ ﻻ = ﻻ ﻻ) "not"; used in Interrogative sentences, q.v.

1 Vide also §§ XLII and XLIII.
2 Corresponds to the Hindustani (not Persian) use of ىَا ﻻ.
3 The interrogative particles ﻻ and ﻻ are not used before the interrogative pronouns. Occasionally the two particles are combined, as: ﻻ ﻻ.

Note the idioms: ﻻ ﻻ ﻻ ﻻ "wouldst thou like some wine?"; ﻻ ﻻ "doest thou wish to sleep?": in these, some substantive as ﻻ or must be supplied.
ADVERBS.

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"here"; (or "here") "just here, right here, this very place," and "there."

(4) Certain adverbial phrases, as: "shortly"; (or "shortly") "one day, once"; "from amongst": "any way, at any rate, in every case"; (or "there") "especially" (or "there") "there is nothing like whatever,"

vide § XXXII (f); or or or or or (from "it was little or rare") "seldom," and or or or (from "it was long") "not for a long time." Vide also § XLII (c) "Particles that govern like Verbs."

(5) The "Approximate Verb" "he was on the point of," signifies "nearly, almost" etc., and is followed by the Aorist, as: (pronounced "kilt") "I almost died"; "it is very likely that poverty may result in infidelity"; "he nearly did it." Vide also § LXI.

(6) "would that!", and or or (rarely) "perhaps," govern the accusative and also take the suffixed pronouns, as: (rarely)

1 By Arab Grammarians is considered an "Approximate Verb" and its subject is the clause following or . In (said Moses) your Lord will destroy your enemy—" is considered to be the subject of . This word usually stands first in the clause. The Pers. "perhaps," is also a verb. Vide § LXI.

2 By Arab Grammarians, these are considered to be verbs. They stand first in the clause.

3 As: "thou hast seldom come to us": "thou hast not honoured us for a long time."

4 These are perhaps verbs.
"would that I—"; (rarely 
اللّٰٰٓ) "perhaps I—" etc.; 
يا لیت بینک و 
would that there were between thee and me the distance 
of the East from the West!" But if 
لیت the noun may be 
in the nominative; while if it is added 
لعل their governing power 
cares. Vide also § XLII (c).

(7) Note the construction 
سجع (أهل السجود) 
"he prostrated 
himself and made long (his prostration)," for "he prostrated himself a 
long time." Compare § LXII (a) (5) Remark.

§ XXXV. Interjections

(a) The Vocative is expressed by the particles 

\( \text{ً} \) or \( \text{ُ} \) or \( \text{ُ} \) "ah, alas!"; \( \text{ُ} \) "alas, 
alas! or far from it!"; \( \text{ُ} \) "die on thee"; \( \text{ُ} \) "call, or more emphatic 
\( \text{ُ} \) "never," vide also § XXXIV (b) (3); \( \text{ُ} \) "make haste" (with prep. 
\( \text{ُ} \) as: \( \text{ُ} \) "come let us go!"); \( \text{ُ} \) "bravo!"; \( \text{ُ} \) (fem. 
of Elative 
\( \text{ُ} \) "hail!" (as \( \text{ُ} \) "hail to thee!"); \( \text{ُ} \) "beware," \( \text{ُ} \) "lo!"; \( \text{ُ} \) "woe!" (with 
suffixes, as: \( \text{ُ} \) "woe to thee!", vide (c)]; \( \text{ُ} \) "oh!" (often with the 
following noun ending in \( \text{ُ} \); or in pause, or for an alif maqsūrah 
in \( \text{ُ} \), as: \( \text{ُ} \) "Oh Zayd!"; \( \text{ُ} \) "Oh Moses!"; \( \text{ُ} \) "Oh sorrow," and also 
\( \text{ُ} \) "Oh my sorrow!"; \( \text{ُ} \) (and pl. 
(ةلما)) ("come

---

1. But in pause
2. In Persian, \( \text{ُ} \) expresses pain or disgust.
3. \( \text{ُ} \) is also a Preposition.
4. \( \text{ُ} \), lit. "take and drag along" = "and so on, and so forth, et cetera."
INTERJECTIONS.

here!, bring!, give!” (sometimes declined like an Impera.); حَاَطُ “give, bring here!”, declined as an Impera.; (properly Impera. IV of أَتِّى “to come”); حَيْثُ “come!” ( = أمِّرُ “haste,” or يُلُمْ “keep to,” or أدْعُ “call”) (with prep. ُعَلَى, as in حَيْثَ “come to prayers!”); ْوَأَرِي or ْوَأَرِي (for admiration or regret) “wonderful! or alas!”; مَأْ (also مَأْ) “stop! let alone!”

(c) The substantives ْبُعْلُ and ْيُبُنْ (formed from ْوُي) are used as follows: ْبُعْلُ “owe to thee”; ْيُبُنْ ْلَزَدَ “woe to Zayd”; ْيُبُنْ = ْبُعْلُ “woe to him.”

(d) The measure ُتْلَالْ gives an interjectional Imperative, as: حَكَّارُ “take care!”; ْبُعْلَأ “give it up”; ْبَنْزُ “come down”; ْبَتْلُ (m.c.) “stop work.”

(e) إِذَا or ْإِنْ “behold”; often used after ْبَنْتَا or ْبَنْتَا; the former before a Nominal sentence and the latter before a Verbal: in the former case the subject may have ْبَنْتَا, as: إِذَا ْبَنْتَا ْجُنْ “behold a jinn came!”; إِذَا ْبَنْتَا ْجُنْ “when suddenly I found a Jinn by me”: vide Conjunctions, for إِذَا.

(f) Many nouns in the accusative are interjections, as: مُرْجِبًا “welcome,” or ْبَنْتَا و ْبَنْتَا “willingly”; ْبَنْتَا و ْبَنْتَا “welcome, you are at home, be easy”; ْبَنْتَا ْلَك “may’st thou perish”; ْبَنْتَا “slowly, gently!” Vide also § XLI (d).

(g) Many religious phrases are used, as: حَذَاشُ لله “God forbid! far be it from!, this cannot be!”; مُبِئِعُ لله “praise be to God” (used for

1 Most Arabic verbs denoting “to come” are transitive.

2 ْبَنْتَا مُرِجُبٌ “how strange! I wonder greatly at it.”
"I am in admiration:" (to remove the evil eye); "as God pleases"; "if God will!" (often stands for the English "I hope so"); "God forbid" (lit. = "I take refuge in God"); "I ask pardon of God!" (used to decline a compliment and in other cases); "there is no might and no power save in God the mighty!" (expression of astonishment or alarm): (IV of على) "He is exalted!"; and (ب) "God, exalted and magnified (be His name)!" (constantly appended to the name of God) etc., etc.

There are also numerous calls to domestic animals, and imitative cries and sounds which may be considered as Interjections, such as مَقَسَسْنَ للهِ للهِ for driving horses; حُمَّارٌ حُمَّارٌ for making camels kneel; the sound of a blow; الب the sound of a stroke; دَقَّ the sound of a falling stone; دَقَّ sound of splash.

1 Also = "many", as: كان له من أُلُودِ مَا شاء الله "he had many children": here the word 'many' is not stated for fear of the evil eye.
PART II.—SYNTAX.

§ XXXVI. Nouns—Definite, and Indefinite.

(a) Tanwin is equal to the indefinite article, as: "a good book"; "a glorious queen."

(2) The loss of tanwin, with the addition of ال, shows that the noun is definite (except in the case of certain proper names, and nouns that are imperfectly declined), as: "the good book."

(3) The loss of both the tanwin and the article, usually shows that the noun (if not a proper name) is definite and governs, in the genitive, the noun that follows it, as: "the daughter of the king"; "the father of Zayd"; "one of them."

(4) "A daughter of the king" is expressed by بنت الملك ("a daughter, one of the daughters, to the king"): "the (or a) slave of a man" (بنت للرجل: "a house belonging to the man," or بيت من بيوت الرجل: "one of the man's houses"); "the slave of the man."

(5) Note the following: بنت ملك ("one of the daughters of a king"; بنت ملك "a or the1 daughter of a king" (according to context); فنجان القهوة "a cup of coffee," but فنجان القهوة "the cup of coffee"); "a garment of silk"; "a Hindu, one of the Hindus."

(b) The definite article often denotes species or class, as: "he is like a (the class) ass"; "(the class) wine is the origin of the (the whole class of) sin."

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1 Definite in a generic sense, i.e. not the daughter of an ordinary person but of the species king, vide (b).
(c) (1) After the demonstrative pronouns as qualifying adjectives, the noun has the definite article بـ, as: هـا الكتاب "this book"; but when a noun is a predicate to a demonstrative, the noun may be either definite or indefinite, as: هـا الكتاب "this is a book"; هـا الكتاب "this is the book"; هـا كتاب "this is your book," vide § XXVI (a). In هـا اليوم الذي كنتم توعدون "this is the day which you were promised," هو might be inserted after هـا for emphasis. Vide also § XXXVII (b) and § XXXVIII (c).

(2) Note the definite article in such phrases as, إِلَـسَاعَةٌ (adv.) "this very hour": أَمَّا الَّيْوَمَ "today" (cf. Scotch "the day").

§ XXXVII. The Copula "Is" etc.

(a) The words for "is" and "are" are omitted, as: بُكْر جَمِيل "Bakr (is) handsome"; الْرِجَالُ جَمِيلُ "the men (are) handsome."

(b) (1) For clearness (to prevent the predicate from being mistaken for an apposition), the third personal pronoun, masculine or feminine, singular, dual, or plural is often used instead; but the subject and predicate must be definite, as: الله هو الإله الحي "God he is the eternal"; الْرِجَالُ هِمُ الجَمِيلُونَ [in this last example, after the adjective cannot be feminine singular, vide § XXXVIII (a)]; مَن هو أَنَا "that man am I"; من هو أَنَا "who am I?" In all such cases, both the subject and its predicate must be in the nominative.

(2) After ابن and أَن with a definite subject, the مَثْلُ القَصِيل is not required, as the predicate is easily distinguished by being in the accusative; but a separate pronoun of the same person etc. may be inserted, as: إِنِّي أَنَا رَبِّك "I (am) thy Lord"; إنك أَنْتَ الْوَهَاب "Thou (art) the bounteous giver."

(3) When the subject consists of several words, it is clear without the

1 This copula هو is "the pronoun of separation". (ضمير القصيل).
"pronoun of separation" that there is a complete sentence, as:

"the religion in God's gift is al-Islām."

(c) This pronoun must be distinguished from "the emphatic pronoun"

"this was (not is) the reason": 

"the Muslims (and not the slaves or mercenaries) formed the army";

"but they were the doers of wrong";

"where then is my share of the booty?";

"whose is this book? Ours"; compare § LXII.

Occasionally the emphatic J is prefixed, as:

"if we be the righteous."

(d) and Ella, etc., mean "there is" etc.; "there was.

§ XXXVIII. The Adjective and the Demonstrative Pronouns.

(a) Adjectives follow their nouns and agree with them in every respect, but sometimes according to the thought in the mind of the writer. Collective nouns (and broken plurals) may be treated as singulars or plurals, according to the idea, as: 

"a tyrannical people"; 

"a united people"; 

"a miserly people." Occasionally a broken plural takes an epithet in the regular feminine plural, as: 

"numbered days."

(b) generally makes no change for gender, as: 

or 

or 

(c) For the Infinitive used as an Adjective, vide Apposition. For the Noun of Instrument used as an Intensive Adjective, vide § XV (5) Remark III, and § LXII (d).

(d) The adjective may refer either to a preceding noun which it qualifies, or to a following noun that is connected therewith, as: 

"I
saw a man poor of understanding"; 

"I saw a man whose father was generous." It agrees in case, with the noun preceding it (to which it is, as it were, in apposition), but its concord with the noun following is the concord of the verb and its agent. Thus in 

"I passed by a man whose parents were generous," 

might be substituted, since a dual noun may either be preceded by a singular, or followed by a dual, verb. Similarly in 

"I passed by two girls whose father was generous," the adjective can only be singular masculine, as the verb which could be substituted for it would be 

The adjective may also be rendered by a verb or a verbal clause, as: 

Note the following "this book", but "this is a book" and "this is your book": "this man"; "this is the man" and "this is the man who came to me yesterday." 

Vide § XXXVI (c) and § XXXVII (b) (1) and (c).

Before a collective noun, the demonstrative will be plural if the verb is plural. Note that the word لفظ is always treated as a plural and requires the plural demonstrative before it.

Before broken plurals, or lifeless feminine nouns, the singular feminine of the demonstratives is used; but before regular feminines, either the singular or plural feminine is used.

The genitive cannot be separated from its governing word. In
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the glorious possessor of the throne,"1 the zamāmah in
clearly shows that it is Nominative, and therefore agrees with
If the phrase were unpointed, the word might stand for the genitive,
in which case it would agree with "The spacious house of the
Wazīr"

(g) Generally when several adjectives qualify one noun, the copulative
"and" (و) is omitted, as: But

(1) Some Arabic nouns, such as "all," "every one"; "one, some, a
part"; مُتْلَ، vide (e), Rem. p. 774 "like"; كُلُ الْأَحْزَابٍ masc. and fem., "both"
[vide LXIII (d)]; َكُلُ إِلَّا "another than," vide § XXXII (d) and (e); وَ "many
a," stand for English adjectives, but in Arabic govern a genitive. A
peculiar use of كُلُ in apposition is: هُوَ كَلُّ الْعَالَمِ "he is a thorough,
real, scholar."

Note, that with a definite noun, كُلُ = "the whole or all," but with an
indefinite noun, it = "each or every," as: كُلُ الْأَجَمُ "the whole of the day,"
كُلُ الْعَدَّادُونَ "all mankind," كُلُ الْكَوْكَبْ "all the animals": كُلُ كَيْدَ "every
stratagem," كُلُ جُنُّ "every day," كُلُ مَسْ "each single one," كُلُ مَسْ "every

1 Sale and Rodwell both translate this "the possessor of the glorious throne." In the
Urdu translation of the Qurān this is بِزَرَغ عُرْشَ وَالآ، which is ambiguous, as may
qualify either عُرْشَ وَالآ, or عُرْشَ وَالآ.
2 In modern Arabic, the final vowels are omitted in speaking; hence, to avoid
ambiguity, a word signifying 'property' is inserted in Egypt, to indicate possession, or in
Baghdad ل.³
3 before an adjective is privative, as: خِيْرُ مُمَكِّن "impossible."
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one who." Note, too, that they may follow in apposition to a definite noun, as: "the earth, the whole of it"; "mankind, all of them."

Remark.—Note the peculiar use of kullun (followed by a genitive) as an English adverb or adjective of excess, as: "he is a perfect liar, thoroughly untruthful"; "I tried my utmost"; "he beat him as much as he could." But without al, and 3ull 3ull = "in every kind of way, all kinds of", as: "I ate all sorts of dishes."

(2) بعض, lit. "a part, portion," is followed by a gen. of a pl. or a collective, and means "some one or more, a certain one, one," as: "one day"; بعض الالامین "one of the pupils"; بعض الشر "some evils are easier to be borne than others"; لؤکان بعضهم لبعض ظهرا, "even though the one of them should aid the other."

(3) Similar to the use of 3 ull etc. is the use of 3 ull 3ull 3ull and زهاء etc. [vide § XXXII (e) notes 4 and 5, and Remark], as: "he saw in the water a fish, measuring a cubit"; "the height of the idol is about thirty cubits."

(4) For and the prep. 3 و 3 و and the prep. vide § XXXII (d) note 2.

(i) An Adjective may govern a genitive, as: رجل قليل العقل "a man little of understanding." In such cases the musūlf, contrary to rule, may have ل, which is then considered to be a shortened form of لع 3الل 3الل "the man (who is) little of understanding."

Vide Relative Clauses LV (b).
(j) Note the following constructions:

(i) “Zayd (is) handsome as to face” (i.e. Zayd is handsome)

(ii) “the man, the handsome as to the face” (here : (for other constructions and explanation vide Relative Clauses § LV).

(iii) “Zayd is long of his sight” (i.e. Zayd is long-sighted).

(iv) “the most of men, most people”

(k) Sometimes an adjective is expressed by a substantive in apposition,

as: “a girl [who is], a virgin;” “a number of mosques”;

and they love wealth with a great love.”

(2) The material of which an article is made may also be so treated, or else put in the gen., as: جلبرة بكر = صم الدم (but not جلبرة بكر). “the golden image” = صم الدم ; “a garment of silk, a silken garment.”

(3) The Infinitive, without any change for number or gender, is used in apposition, as an adjective, as: رجل عدل, vide § LXII (d).

(l) The natural connection between substantive and adjective may always be broken, the words or being understood, as: [ مورت بزيده ] هو أعمي [dry], and [ مورت بزيده ] أعمي [blind].

(m) (1) COMPARATIVES from transitive verbs of loving, hating, etc. are followed by ل, as: هو أعلم الله منكم, or هو أعلم بالله منكم "he seeks more after God than ye do." Verbs of knowing take ب.
Comparatives from intransitive verbs take the same preposition as their verb, as: "he is nearer to you in affection (i.e. you love him the most)."

When the comparison is between sentences, the preposition is the same as their verb, as:

"this book is better than that which I saw yesterday."

The Superlative may govern an indefinite noun in the genitive, in which case it makes no change for gender or number, as:

"Zaynab is a very pretty girl."

If it is followed by a dependent definite noun, it may or may not agree with its noun in gender and number, but preferably does not:

"they two are the most accomplished of their tribe"; "his daughters are the prettiest girls in the tribe."

Remark.—Note that ٌبب and ٌبب, which are really superlatives, take the same construction. Either ٌبب ٌبب or ٌبب ٌبب is used for "the first day."

The highest degree is expressed by the elative followed by ٌبب: "the very best thing"; "she is the most beautiful of the daughters of Hayy"; "Zaynab is the most beautiful of the daughters of Hayy."

1 Note the concord of the verb, which follows the regular rule.
Remark.—Note the following methods of expression: "the Amr of Amirs, the Chief of the Amirs"; and "the precious of gems," i.e. "the most precious gems"; (in this latter example, the adjective is practically a substantive and need not vary with the gender or number of the thing specified).

XXXIX. Order of Sentence, etc.

(a) The usual order of a sentence is, (1) verb; (2) subject; (3) object; (4) extension of qualifying adjuncts. But when the agent has a pronoun referring to the object, the object immediately follows the verb, as: "Zayd's own slave struck him (Zayd)," while "his (some third person's) slave struck Zayd": a pronoun cannot be prospective. The same order is observed with ill, as: "no one struck Zayd but me." With the verb "to be" (understood), the subject comes first.

The Predicate is placed first: (i) for emphasis; (ii) when the subject comprises a pronoun referring to a word in the predicate, as: "its owner is in the house"; (iii) when the subject is restricted by lit, or as: "none but Zayd is in the house"; (but not "none in the house") ("Zayd is in the house only").

(b) The subject of a Nominal Sentence should be either a definite noun or else one qualified by an adjective, except in certain cases of which the following are the most important:

(i) When the Predicate is a noun with a preposition, as: "I have a book"; "in the house is a man."

(ii) When the subject is introduced by ل, as: "certainly, a man is standing."
(iii) When the subject follows a negative or interrogative particle, as:

"there is no one in the house"; "is there a youth in the house?"

(iv) When the sentence expresses a wish or prayer, as:

"peace be upon you!"; "woe to Zayd!"

(v) When the subject is a diminutive (and therefore really contains a

"there is a mean fellow at our house"; "a believer (= believing man) is better than an unbeliever."

(vi) When the subject is a noun of general signification, as:

"all die."

(vii) If the subject governs another word by means of a preposition, as:

"a longing for goodness is good."

§ XL. Interrogative and Relative Pronouns.

(a) "how many, how much?" governs the accusative, as:

"how many men?"; "how long?"; "how old are you?"

(b) masc. (and fem.) governs the genitive, both as an interrogative,

and as a relative, as: "which man?"; "give
me any (whatever) book you like''; ‘‘he who is standing pleases me''; or ‘‘ who might imply that there was only one person, but implies plurality; vide also § XXVI (o) and (q).

§ XLI. Cases of Nouns; and the Verb Kān and its ‘Sisters’

(a) **Absolute Nominative.** The subject (يَتَّبِعُ in a Verbal, and مَهَبَات in a Nominal, sentence) may be introduced as an absolute nominative, as: ‘‘Zayd’s slave was beaten’’; ‘‘ the slave of Bakr is standing.’’

The Nominative (يَتَّبِعُ) is sometimes used for the Vocative, vide (d).

(b) **Genitive (يَتَّبِعُ or خَصْصُ).** The genitive implies (i) possession; (ii) material, as: ‘‘a golden chain’’; (iii) a part, as: ‘‘a cup of coffee’’; ‘‘a piece of meat’’ [vide § XXXVI (a) (5)]; (iv) cause or effect, as: ‘‘the creator of the earth’’; ‘‘the heat of the sun.’’

(2) Note the Arabic idiom حيَّار و حشْي “a wild ass (an ass of wildness),” where a noun takes the place of an adjective.

Note too the use of words like أبو - ماحب - أهل - ذو with a following gen., where in English a single adjective would be used, as: أبْوِ لَسْائِنِ “dissembling” (lit. “father of two tongues”).

(3) If the genitive refers to two nouns, it follows the first, and the second mużāf has a possessive pronoun, as: 1 نحن أبناء الله و أحبَارة “we are the sons

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1 The  here, is to indicate the zamāmah of the nominative. This is only inserted when the word is a mużāf and is nominative. The accusative is إِنَّا إِبَادَة إِلَهٍ اِحْبَارَة etc., etc.
and beloved of God” (said by the Jews): “the man’s hands and feet.”

(4) For “little of (the) understanding” = صَفْر التَّفَكُّر, and “empty handed” vide § XXXVIII (j), and LV (b).

(c) ACCUSATIVE CASE (نصب). (1) The Cognate Accusative or absolute object (المفعول المطلق) may be an infinitive, the noun of manner, or of unity, or other noun:—ضرَبَت زَيْدًا شَدِيدًا, or ضَرِبَت زَيْدًا ضَرِبًا (Shaddiā); “I gave Zayd a good beating” (here the direct object زَيْدًا is of course in the accusative):

“I gave him a (one) blow” : ضَرَبَنِي ضَرِبًا أَوْعَنَى “he struck me blows that hurt me”; يَبْشَى طَرْقٌ أَيْهٍ “he is walking in the path of his father”;

مَات سَيْفَةُ المَجَلَّيْة “he died the death of (those of) the time of ignorance (i.e. of a non-believer)”;

“he rides the best of riding” (i.e. “he is a good rider”) = مُشْيَتُ كَلِ السَّبِيلِ تَرِكِيْب رَكْوَا حَسْنَا “he rides the best of riding” (i.e. “he is a good rider”)

“ I walked the whole of the way” : ضَرِب صَرْرًا عَن الْرَّوْمِ “he made the sand into many parcels.”

Sometimes the cognate verb is understood, as: مِهَلًا “slowly”, for أَكْبَرْنَا مِهَلًا “wait a bit”; شَكْرًا لِلَّهِ “thanks for God” for تَرِكُبْ خَيْبًا “he was struck violently.”

(2) The INSTRUMENT with which an action is performed is in the accusative, as: ضَرَبَت زَيْدًا سَيْفًا “I struck Zayd with a sword” = ضَرِبَت زَيْدًا ضَرِبًا

1 But ضَرِبَت زَيْدًا ضَرِبًا “he beat me on two different occasions.”

2 Note that, grammatically, ضَرِبَت زَيْدًا ضَرِبًا is the accusative, and the cognate or logical object is in the genitive.
(3) TIME OF AN ACTION. It expresses details of Time and Place (ظرف), as: "I stayed a month"; "I travelled for a month"; "he came early in the morning"; "he looked right and left; he looked around cautiously"; "he journeyed a mile." Vide (4).

Remark.—To this class belong many words in the accusative used as Prepositions, as: خلف "behind," فوق "above" etc.

(4) PLACE OF ACTION, when abstract, definite, and immediately derived from a verb, as: "I sat in Zayd's sitting-place, his seat"; (but "I sat in Zayd’s assembly").

When vague, indefinite, or abstract, as: قعدت مكانا "I sat in a place."

But when the place is concrete, a preposition must be used, as, قعدت في كرسى زيد "I sat in the chair of Zayd"; سافرت في إرس "I travelled in a land."

(5) To express STATE or CONDITION (حال), as: جآى راكبا "he came riding"; "he journeyed, turning his face towards Mecca," i.e. "he travelled in the direction of Mecca": جآى زيد راكبا أبى "Zayd came walking, with his father who was riding."

Remark I.—The Accusative of State may be ambiguous: رأيتها قامها may mean either, "I saw him while I was standing," or "while he was standing."

Remark II.—Occasionally the Infinitive is used for the Participle, as: حكمت متمها "he was condemned on a false charge, was falsely charged."

Remark III.—The حال is generally indefinite, but where it involves a condition it may be definite, as: زيد راكبا يحس منه الملبس—: "Zayd when he is riding (إذا ركب ) looks handsomer than he does when walking" (إذا مشى). The more usual construction would be زيد راكبا يحس منه الملبس ما شا.
(6) The ACCUSATIVE OF SPECIFICATION (تَعْبِينُ), as:  

"he is closer as regards friendship";  

أَشْدَدْ ٱلْفَاناً = "more of a hypocrite."

The accusative also expresses quantity, as:  

"two mounds of olive oil."

(7) The OBJECT FOR AN ACTION, if indefinite, as:  

"I stood up to show my respect to him";  

"she fled through fear."

But if defined by the article لِ a preposition must be used, as:  

In construction, either the Accusative is used or else a Preposition, as:  

"she fled from fear of me," and  

"she fled from the fear of being killed."  

Vide § L (b).

(8) The ACCOMPANIMENT OF AN ACTION, as:  

"winter came with its overcoats";  

"the water is equal with the sand" (i.e. "the water is very sandy)."  

In such cases  

\[ \text{\textit{maa}} \].

(9) The ACCUSATIVE WITH TANWIN is used for the VOCATIVE, when—(i) The person addressed is imagined, as:  

"O man," the speaker being in the dark; [but to a stranger in the street  

ياً يأرجل, or  

ياً يأرجل يأ عبد الرحمان (nominative)]; (ii) In construction, as:  

"Oh thou carrying a load"; or  

"oh thou carrying the load."  

(10) CAUTIONING:  

"take care of the lion!" (lit. "thee and the lion")  

"avoid the society of the wicked."

\[ ^{(1)} \text{For a woman  \textit{ayya}a\textsuperscript{-}hā.} \]

\[ ^{(2)} \text{But  \textit{yā حامل للحمى "Oh carrier of the load." Vide also § LXII (c).} \]

\[ ^{(3)} \text{Both are considered to be the accusative.} \]
(11) The DIRECT OBJECT OF A VERB

"I beat Zayd"; "Thee we serve."

Remark I.—Most verbs denoting "to come," are transitive and govern the acc.

Remark II.—Many verbs take two objects, as: I thought Zayd (to be) a hakîm."

Remark III.—The Infinitive and Active Participles may as nouns govern the genitive, or as verbs the accusative.

(12) The Predicate of Kân and its 'Sisters,' vide (e); and the subject or the Predicate after certain particles, vide § XLII.

(1) VOCATIVE.—(1) The person called, is generally preceded by one of the vocative particles, of which ֒י is the commonest. Either the Accusative or the Nominative may be used for the Vocative, vide (c) (9). The particles ֒י masc. (and ֒י fem.), or ֒י, may be prefixed to the NOMINATIVE, which must however be defined by ֒י. Before a compound word, or an indefinite word, ֒י is prefixed, without tanwîn, or some particle other than ֒י.

In broken plurals however the tanwîn is not dropped after ֒י, as: ֒י "O boys!" (The tanwîn is dropped in collective nouns).

Note the following: ֒י "O my father!"; ֒י "O mother!"; ֒י "O my Lord!". The alif of ֒י is sometimes not written before another alif, as: ֒י "oh my brother!", ֒י "welcome!"

After ֒י "Oh!", the noun has sometimes ֒י added, to prolong the voice, when calling to a person at a distance, or for affection.

After ֒י (for grief), the noun has ֒י or ֒י added.

(2) The word ֒י is seldom used in the vocative, ֒י Allâhumma ( = Yâ Allâh), without a voc. particle, being used instead: this is said to be a corruption from Hebrew.

(3) For a noun in apposition to a vocative vide § LXII.
The Verb كَانَ and its Sisters (كَانَ وَ أَخْوَةٌ كَانَ) etc.—The following fifteen verbs, however, require the Predicate-adjective or Predicate-noun (حُبُر) to be in the Accusative. Numbers two to thirteen are called (كَانَاتٍ) كَانَاتٍ (كَانَاتٍ). (It must be recollected that state or condition is usually expressed by the accusative). Nos. 3 to 8 may retain their proper meaning, but frequently mean simply ‘was’ or ‘became,’ irrespective of the time of day, etc. With the exception of ليسِ، they are regularly conjugated, both in the Aorist and Preterite:—

1. كَانَ “was”; also “was and still is,” as: ‘Kayn الله عليه حَكِيماً ‘كَانَ أَبِيَ المَرْحُومِ عَالِماً’ kānَ abīl-marhumā ‘ālimān ‘my sainted father was a learned man.’ For كَانَ vide § XLII (a) (2).

2. ليسِ (conjugated like a Preterite) “is not,” which may also take a predicate with ب، as: ليس سعيد ولدُا ‘لِيُسُ زِيدٌ سَارِئَا’ ‘Zayd is not a thief.’ صَارَ سَيِّدٌ ولدُا ‘Sa‘īd is not a boy.’

3. صَارَ (Aor. رَصِيد) “became” : صَارَ الْفَقِيرُ فَنِيًا ‘the poor man became rich’; نَصِرْ تَعْبَانِينِ ‘we are getting tired.’

4. أَصْبَحَ (or أَصْبِح) “he passed the morning,” as: أَصْبَحَ مَطْشَانُ ‘I passed the morning thirsty,’ or ‘I became thirsty.’ (So too with أَصْبَحَ to do at the dawn, etc.).

5. أَصْبَحَ (or أَصْبِحَ) “he passed the evening,” as: أَصْبَحَ زِيد حَزِينًا ‘Zayd became sorrowful’ (not necessarily in the evening).

6. أَصْبَحَ “to pass the forenoon.”

7. أَصْبَحَ “to continue (the whole day),” as: أَصْبَحَ عَجَل وَ هُوَ كَثِيمُ ‘his face became black and at the same time he suppressed his anger.

1 And also جَاءَ and جَعَل = “to become.” For صَارَ بِحُدَّ and جَعَلَ in the sense of “to begin” vide § LXI.

2 In such sentences as أَصْبَحَ ثَوبُهُ وَ أَمْسِتَ حَزِينًا, “I passed the morning happily, but the evening unhappily,” the verbs are taken in their proper meanings.
8. "he passed the night, to become," as: "Zayd passed the night awake."

9. "he failed not, ceased not, continued" (Aor. "Zayd was always an enemy to me"; matters may also be followed by another verb, as: Zayd went, Zayd went, Zayd went, Zayd went"

"he passed the night, to become," as: "Zayd passed the night awake."

10. "m'anfakk" "he relaxed not" = مَأَزَالَ.

11. "he ceased not" = مَأَزَالَ.

12. "he departed not" = مَأَزَالَ.

13. "as long as it lasted" (requires a second clause), as: "I stood as long as the Amir remained sitting."

14. "to become again, to return," as: "Islam was a stranger in the beginning, and it will become a stranger again";

"when thou returnest from thy journey."

With a negative it signifies "not again", as: "I never wept again"; "do not do so again"; "the journey was no more possible."

15. "to remain," as: "I remained sitting."

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1 Mā ا adv. "not"; also pronoun "that which." The Preterite زَالَ is used with the negative particles مَأَ, and the Aorist زَالُ with مَأَ and لَ, and with لَمْ زَالُ. Vide § XLIII.

2 Mā م adv. "as long as." Vide also § XXXIII (b) p. 778.

3 Some Grammarians do not include مَأَ amongst the "Sisters of كَانَ: they say the accusative is the "Accusative of State or Condition."
GOVERNMENT OF ۰َ۷۰َ۹َ۷۰ AND ۱َ۷۰َ۹َ۷۰, AND PARTICLES THAT GOVERN LIKE VERBS. 805

(f) The "Sisters of Kān" may be followed by an Aorist instead of an Accusative, as: "he became speechless"; "he continued looking at her."

(g) ۰َ۷۰َ۹َ۷۰ and ۱َ۷۰َ۹َ۷۰ are used in the Preterite only. The others may be used in other tenses.

Remark.—(without ۰َ۷۰َ۹َ۷۰) may also be used as an ordinary verb.

§ XLII. Government of ۰َ۷۰َ۹َ۷۰ and ۱َ۷۰َ۹َ۷۰, etc., and the Particles that govern like Verbs.

(a) (1) The particles ۰َ۷۰َ۹َ۷۰ and ۱َ۷۰َ۹َ۷۰, have in certain cases the same government as the previous verbs [§ XLI (e)], as:

(2) The above could also be expressed by: ۰َ۷۰َ۹َ۷۰ ۱َ۷۰َ۹َ۷۰, or ۰َ۷۰َ۹َ۷۰ ۱َ۷۰َ۹َ۷۰, or ۰َ۷۰َ۹َ۷۰ ۱َ۷۰َ۹َ۷۰. Note this redundant ۰َ۷۰َ۹َ۷۰, which is also used with ۰َ۷۰َ۹َ۷۰, as:

(3) When ۱َ۷۰َ۹َ۷۰ expresses general negation (۱َ۷۰َ۹َ۷۰), it governs, before an indefinite noun, the accusative without tanwin, as: "there is no god but God"; "it is absolutely necessary (there is no alternative from the matter)"; "there is no hawk flying."

(2) If the subject of negation is connected with any other word (except a governed genitive), the tanwin is retained, as: "there is no one better than Zayd, in our opinion"; "there is no rider of a horse," but ۰َ۷۰َ۹َ۷۰ ۱َ۷۰َ۹َ۷۰ (ditto); "no one is blame-worthy whose deeds are good."

(3) If the noun is either definite, or separated from ۱َ۷۰َ۹َ۷۰, there is no

1 It is a disputed point whether ۱َ۷۰َ۹َ۷۰ "not" has governing power, but ۰َ۷۰َ۹َ۷۰ has none.
government, as: لاَزِيد نَّى الْبَيْت "Zayd is not at home"; لاَنَّى الْبَيْت "there is no man in the house."

(4) With several negations, if ي is repeated before each, and if the nouns are indefinite and do not govern a word, the two constructions can be used either separately or mixed.

For ي after ي vide § LVIII (b).

(c) The government of ما and ي is extended to لاَتِ (لاَتِ) and the negative إن، as: "it was not an hour for repentance: إن هو مُستَوِلٍ" ٌبَعْلِ "he rules over nobody"; vide § LIV (e).

(d) The following PARTICLES RESEMBLING VERBS (الحُورَتَ المُشْبَهَةُ) 1 reverse the government of the subject and predicate.

The predicate of these particles follows the subject, unless the former consists of an adverb or of a noun with its preposition, as in إن عَدَدَ زِيَدَا "verily with you is Zayd."

If the pleonastic لا is added, the particle loses its governing power, or else this indeclinable لا may itself be regarded as the subject governed in the acc. and as meaning "the fact is," as: إن يَدَّقَ قَانِمٌ, but إن يَدَّقَ قَانِمٌ.

(1) إن ina "truly, verily"; introduces with emphasis an independent nominal sentence, or a direct narration, as: إن يَدَّقَ قَانِمٌ "verily, Zayd is standing": "say that 'God is all-powerful'": إن مَعَكَ صَاحِبٍ "your friend is with you."

إن is also used at the beginning of a clause connected with such particles as إذ "then," إذ "behold," and حيث where, as: إنَّى حِيثَ إن يَدَّقَ جَالِسٌ "sit where there is Zayd sitting."

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1 Named also إن وَأَخْوَاهُا
2 A transformed nominal sentence.
If the subject of المَعْلُومَةُ is a suffixed pers. pronoun, it must be repeated in the predicate in its detached form, as: إنك إنك إلهام "verily Thou art the Liberal giver."

When the subject immediately follows المَعْلُومَةُ, the predicate may take the corroborative المَعْلُومَةُ, as: إنك زيادأ لائم, but when the subject is separated by a portion of the predicate, the subject may take المَعْلُومَةُ; vide example in Remark to (5).

If, however, the predicate is either negative or a Preterite without المَعْلُومَةُ, the المَعْلُومَةُ is not prefixed to it.

Remark.—If there are several predicates in a nominal sentence, the copulative المَعْلُومَةُ is usually omitted, as: إنني حقيق علم "I am attentive (and) well-informed."

(2) أن anna "that," and its compounds المَعْلُومَةُ "because" and المَعْلُومَةُ "as though, just as if," introduce a subordinate ‘Nominal’ clause, as: إنذ أشهد أن محمد رسول الله "I testify that Muḥammad is the Prophet of God" (here the clause beginning with المَعْلُومَةُ is the object): إن كأن كأن "I wonder that thou art writing": إن كأن زيادأ أسد "as if Zayd were a lion."

Remark.—Either المَعْلُومَةُ or المَعْلُومَةُ may be used indifferently after (i) المَعْلُومَةُ signifying consequence, as: إن المَعْلُومَةُ "if anyone comes to me, then he is honoured"; (ii) after a particle of swearing provided the subject has not المَعْلُومَةُ, as: إن الله المَعْلُومَةُ; (iii) after المَعْلُومَةُ "is not?", and المَعْلُومَةُ "undoubtedly," as: إنذ المَعْلُومَةُ "is not Zayd standing?"; المَعْلُومَةُ "undoubtedly

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1 A Nominal Sentence (جملة اسمية) begins with a noun or pronoun; a Verbal Sentence (جملة فعلية) with a verb. Before a verbal clause, إن or إن "that" (and لكن "but") are used.

2 Here the verb governs its complement with a preposition.
God is forgiving’; (iv) after and the like introducing a direct narration,
as: أَلَوْ قَوْلُكُمُ إِلَىٰ إِحْمَدِ الله
“the first thing I say is, ‘I praise God.’”

(3) لَكِنْ (or ولكن) ‘‘but’’: introduces a nominal sentence.

(4) لَيْتُ أَباَهَا حَيٍّ ‘‘oh that her father
were alive’’ = لَوْ أَنَّ أَباَهَا حَيٍّ.

(5) لَعَلَّ ‘‘perhaps’’; لَعَلَّ إِنْ أَلبَنَتْنَ ‘‘perhaps Zayd is sleeping.’’

Remark I.—Note the emphatic order in ‘‘some words
have magic power’’—(Prov.): the ordinary order would be,
إِنَّ سَمَّرَ مِنَ الْبَيْانِ ‘‘there is’’ and ‘‘the fact is’’; vide
§ XXXVII (d)].

Remark II.—All these particles are prefixed to a redundant \(\text{ف} \) if without it
they would immediately precede a verb, as: إِنْ هُدِيْنَ ‘‘I know that Zayd is going away.’’

(e) (1) The lightened forms كَانَ - إِنْ ‘‘and (which must be used in a
verbal, and may be used in a nominal sentence) have no governing power,
as: عَلَّمْ أَنْ زِيدَ مَنْطَقُ ‘‘I know that Zayd is going away.’’

1 But لَكِنْ لَاكِنْ (which has no governing power), before a verb, as: وَلَا كَانَ تَأَلَّ ‘‘but
he said’’; but لَاكِنْ قَسِمَتْ تَلَوْبُهُمْ ‘‘but their hearts hardened.’’

2 Vide also Adverbs § XXXIV (b) (6).

3 If ‘‘perhaps’’ immediately precedes a verb, a pronoun must follow لَعَلَّ, as:
لَعَلَّ إِنْ ‘‘perhaps he will come.’’
The Negatives and Interrogative Negatives.

This takes ل before its predicate, a fact that distinguishes it from the negative إن, as: "verily Zayd is going away." إِنَّ زَيْدَ لَمَّا مَّنَظِّلُ إن, and إن ل and أَخْرَاهُا (e.g. إن والآخراها). The negation إِن is the negation of لَمَّا يُقَعُ, but لَمَّا يُقَعُ of لَمَّا يُقَعُ.

(2) This إِن takes ل before its predicate, a fact that distinguishes it seldom occurs except before the negative إن, as: “verily Zayd is going away.” إِنَّ زَيْدَ لَمَّا مَّنَظِّلُ إن, and إن ل and أَخْرَاهُا (e.g. إن والآخراها). The negation إِن is the negation of لَمَّا يُقَعُ, but لَمَّا يُقَعُ of لَمَّا يُقَعُ.

(3) If a verbal sentence is introduced by كُنْ, the particles قد and لم must be inserted, as: "as though Zayd had not stood up"; كُنْ قد فَرَّ زَيْدَ "as though Zayd had not come."

(4) For'an vide § XLV (a).

§ XLIII. The Negatives, Interrogative Negatives and Particles of Incitement and Reproof.

(a) Before the Preterite, لَا is usual, and before the Aorist لَمْ is used with the apocopated Aorist (Jussive) in a past sense, and is more forcible than لَا مَعَ with the Preterite; لَمْ يُقَعُ = "he never did."

(b) لَا لمما "not yet" (like لَمْ) precedes the apocopated Aorist (Jussive), and gives it a past sense.

(c) لَا prohibitive, is used before the apocopated Aorist (Jussive), or the Energetic, as an Imperative: (the Imperative proper is affirmative only).

In oaths and asseverations, لَا with the Pret. has a future signification, as: لَا وَاللهُ لَنْ فَنْعَثِبْ هذَا الْبَابُ "by God, I will not open this door"; but in blessings and curses it has an optative signification, as: لَا رَأِيتَ شَرًا "mayest thou never see evil!"

لَا precedes a Preterite (in its past sense), only when there are two or more verbs, as: فَالَّذِينَ صَدِّقُوا وَلا صَلَّى "and he neither believed nor prayed"; but in such cases the first negative is often لَا.

لَا also signifies simple negation, "no."

1 The infidel (generally).
2 The infidel (generally).
PARTICLES OF INCITEMENT AND REPROOF.

Remark.—Note that the Energetic increases the force of the "Prohibitive."

(d) If كُلُّ is used, it must be used before every verb; but, if followed by more than one ace., ي succeeds, as: لَمْ أرْ زِيداً وَ لَمْ أرْ زِيداً وَ لَمْ أرْ زِيداً وَ لَمْ أرْ زِيداً "I never saw Zayd, nor his slave."

(e) لَنْ ( لَنْ) precedes the Subjunctive (Aorist in —), and gives it a negative future sense.

(f) The interrogative negatives لَا and لَا with the Aorist (or the copula understood) often mean "truly, verily, certainly" in a present or future sense, إِنْ إِنْ إِنْ إِنْ "certainly thou wilt not attain learning save through six things"; "truly youth does not last for ever"; "truly these are the fools."

لَا لَا لَا لَا لَا لَا لَا لَا (2) are "PARTICLES OF INCITEMENT AND REPROOF" (حرف اللَّجْحِيْثِ وَ العَرْضِ), and are used with the future tense in encouragement or with the past tense in reproof, as: لَا تَصَنَّفْ كَتَابًا فِي الزَّهْد "why dost (or wilt) thou not compose a book on asceticism" = "pray do compose one";

لَا تَصَنَّفْ كَتَابًا فِي الزَّهْد لَا تَصَنَّفْ كَتَابًا فِي الزَّهْد "why didst thou not inform me?";

لَا تَصَنَّفْ كَتَابًا فِي الزَّهْد لَا تَصَنَّفْ كَتَابًا فِي الزَّهْد 

ما is also so used, as: ما تَقُوم "why art thou not standing up?" = "pray stand up."

(g) Vide also Adverbs § XXXIV.

§ XLIV. Tenses.

PRETERITE.

(a) The Preterite expresses a completed action, and also an action that did exist and still exists: the time is not fixed but may be defined by the context or by a particle.

It is also used of a future act the occurrence of which is regarded as certain, as: "by God! I shall not remain in Mecca. Hence its use in conditions that express a foregone conclusion, as: إنْ قَامْ قَامْ "if you rise, then I will rise, i.e. supposing you have risen, then consider that I have risen." Hence, too, its use in blessings and cursings.
Examples:

(1) "'Amr stood and after that sat down"; as al-Mutabnabbiyy has said.

(2) "God was and is Most High"; "God was and is all-knowing and all-wise"; "as the Arabs say"; "the learned have always disagreed about this point."

(3) "I give you this" (expresses completion of the idea of giving); "dost thou accept this woman to wife?"; "I do."

(4) "May God have mercy on his soul"; (also as a statement = "God preserved him," of one who has escaped a danger): "May God have no mercy on his soul"; "May God curse him"; "by God! I will not touch his hand," (i.e. shake him by the hand)! also "by God! I will not touch his hand" (i.e. stop him, from doing that deed).

Remark.—In such cases, the speaker assumes the fulfilment of the wish; the wish is father to the thought. So, in conditions too, the Preterite indicates a foregone conclusion.

(5) The Preterite is used in Temporal and Conditional Clauses, for time past, or future, or present, with إِذَا “when, if”, من “whoever, if any body,” and the particles (conditional) mentioned in § LVI (e), as:

"he who strives, succeeds";

Remark:—The tanwin is over the ٌ; the َّا is merely added as a sign to distinguish the word from "Umar."

1 Or بعَد. 2 The tanwin is over the ٌ; the َّا is merely added as a sign to distinguish the word from "Umar."

3 If َّا instead of َّ were used, the meaning would be Preterite.

4 For ِ tabkay; after َّ the vowel or the weak radical is dropped.
when the time of death comes, neither ears nor eyes remain' (to the fated individual; i.e. he rushes blindly on his fate).

Similarly, the Preterites before and after 'or,' are usually to be rendered by the present, as: 'it is all the same whether they are absent or present.'

Remark.—If the Preterite is to have a past signification, َن or one of its 'sisters' must be inserted; vide § LVI and p. 776, note 2.

(6) The particle َو 'already, just,' prefixed to the Preterite, properly restricts it to a time already past, and must usually be rendered by the Perfect in English, as: َو 'we have just mentioned,' or 'we have already mentioned,' or 'we had mentioned.' But َو 'the prayers are just going to begin' (said by the Mukabbir just before the Imam begins the prayer); here too the commencement of the act is anticipated; vide also (7) Remark, and (b) (6), and also p. 782.

(7) The Pluperfect may be expressed by prefixing َن to the Preterite with or without َو, as: َن 'Zayd had told thee to do this before that;' (or َن).

Remark.—The Perfect and Pluperfect are, however, more usually expressed by َو alone with the Preterite. But َو means 'whereas, notwithstanding, and yet' َو 'why hast thou raised me up blind whereas I had sight?' (what the infidels will say to God at the Resurrection); َو 'I had brought him up, but notwithstanding this he has rebelled against me.'

(8) The Preterite and Pluperfect are also used in Conditional Clauses, as: َو 'I would have done this, if I had had the power', or َو لَمْ لَمْ َو َو َو 'In the latter example َو could not be omitted.

If two correlative clauses follow the hypothetical َو [ or َو (with nominal clause)], the Preterites in both clauses will usually have the
signification of an English Pluperfect Subjunctive or Past Conditional, or of a Potential, and occasionally of an Imperfect Subjunctive or a Potential, as: "if thy Lord had chosen, He would surely have made mankind one people"; "had it not been for 'Ali, 'Umar would surely have perished"; "and let those fear (God), who, if they would leave (or were to leave) behind them weak offspring, would be afraid on their account."

If the verb in the protasis be an Aorist and in the apodosis a Preterite, both must be translated by the English Imperfect Subjunctive or the Potential, as: "if we pleased, we could make it salt water." Vide also § LVI (a) (1).

Remark.—It is to be noticed that both the conditional present and conditional past (I would write or I would have written) may equally be expressed by كأن with a Preterite.

AORIST.

(b) The Aorist denotes an act not completed. It may express the Present, the Future, or the Imperfect. Like the Preterite, the context or else particles may define its time. Vide also § L (c).

Remark.—The Energetic forms have always a future sense: vide § XXV, p. 749.

(2) The particle سوق sawf, or its inseparable shortened form س, limits the time to the Future: it immediately precedes the verb.

(3) The Aorist expresses an action accompanying a past action, and is then equivalent to the English present participle expressing state or condition, and to the English infinitive expressing the end or object, as: جاء يضحك "he came laughing"; in both these examples the words 1 can be added after جاء for emphasis: جان بهب للطلب درهما  "he came to me to ask for a dirhem"; "he

1 Note that this changes the clause to a Nominal one, and vide § LV (e) and p. 774, note 3.
went to the bank to rob it." A negative verb, however, requires the before it (vide also Remark II), as: "Zayd came to me not running."

Remark I.—The Present Participles, however, have the idea of doing a thing, wanting to do a thing, or having done a thing, according to the context.

Remark II.—It will be seen from one or two of the examples in (3), that a sentence may be used as an adverb: further examples are: "Zayd came with a book in his hand"; "Zayd came while the sun was rising." This wāw is called the wāw that expresses condition or state; vide § LVIII (c).

If the nouns have affixed pronouns, the may be omitted. Vide p. 774, note 3 and § LV (o).

(4) The Aorist expressing Condition or State may stand for an Imperfect, as: "I saw them fighting", or "I saw them when they were fighting."

The Imperfect, however, is usually expressed by prefixing كَانَ, as:

"I passed him when he was buying a slave girl";
"we used to gossip (heedlessly) with the gossips"

(this will be said by the careless at the Resurrection):

"Zayd used to tell me this every day."

Remark.—The Imperfect can also be expressed by كَانَ with a following present participle.

(5) The Aorist indicates dependence on another verb, as:

"they (Adam and Eve) began to hide themselves with the leaves of the Garden";
"he began to weep";
"I cannot speak Arabic";
"I ceased not to walk, I continued to walk." Vide also § LXII Approximate Verbs (iii).
(6) The particle ُنَ قَبْرُ before the Aorist means "sometimes, perhaps," as: ُنَ قَبْرُ, "perhaps it may be so." Vide also (a) (6), and (7) Remark, p. 812.

(7) The Aorist of ُنَ كْ نَ has generally a future meaning.

(8) The Future Perfect is expressed by the Aorist of ُنَ كْ نَ with the Preterite, as: "Zayd will have reached Medinah before I can get there." Note, too, the order.

Remark I.—When several Preterites or Aorists are coupled by ُأَنَ or the particles ُقَدْ and are prefixed once only.

Remark II.—The English Present and Past tenses can also be rendered in Arabic by the Present and Past Participles.

§ XLV. Indicative and Subjunctive Moods.

(a) (1) When ُأَنَ (and its compounds ُأَنَ and ُنَ كْ نَ) introduces a fact, i.e. something in present or past time, it takes the Indicative, as:

- "I know that he is asleep";
- "I know that he said, did say";
- "what hath hindered thee from worshipping (that thou shouldst not worship) him?"

but in such cases ُأَنَ أَنَ كْ نَ is commoner.

(2) After verbs of wishing, ordering, fearing, necessity, permission, effort, etc., ُأَنَ is followed by the Subjunctive, as:

- "I fear he will not leave me";
- "what hath hindered thee from worshipping (that thou shouldst not worship) him?"

(3) If the Subordinate verb expresses a future after a verb of supposing or doubting, it may be in either the Indicative or the Subjunctive, as:

- "I think he will get up."

Remark I.—In these cases the dependent verb with ُأَنَ is said to take the place of the masdar; vide (b).

(4) ُأَنَ can be preceded by the prepositions ُنَ فِي - ُلَ - ُكُ مَ as:

- "I seek refuge with God".
from that I might attribute partnership to him"; here could not be omitted.

In "I have come for that I might salute thee," could be omitted.

The ellipse of an is common after ن. ِ حنی. لکی. کی. لی. and.

(5) The predicate of an must be a sentence, and the subject is very seldom expressed, as: "I knew that Zayd was standing"

"I know that the fact was thus—Zayd is standing."

If the predicate is a verbal clause with its verb declinable and not precative, it is better to insert as a separating word (قامل), the particles س or س, or a negative particle, as: "we know that Zayd has come"; "he knows that you will stand."

Remark.—'Indeclinable verbs' are those that have only one tense, vide § VI.

(b) In the Indicative, can take the place of an after certain verbs, as: "I wonder from that, that thou didst strike Zayd" "I wonder at thy striking Zayd"; "and that ye fast, is better for you"; here is the subject.

(c) When "until, that, so that, etc." denotes a simple time limit, or the mere result of an act, without any implied design or expectation, it is followed by the Preterite or the Aorist Indicative, as: "they journeyed till the sun rose"; "he is

would be ambiguous, as may be either active or passive in meaning. You cannot say as two muṣaf یlayhi cannot come together.
so ill that they have no hope for him.” But when expresses the intention of the agent or the object of the act, it is followed of the Subjunctive, as: “we must meditate before we speak, in order that words may be appropriate”; “I will therefore not quit the land (of Egypt) until my father give me leave.”

(d) When introduces a clause expressing the result or effect, it is equivalent to and takes the Subjunctive. The preceding clause must contain: (i) an Imperative or its equivalent; or (ii) express a wish or hope or request; or (iii) ask a question; or (iv) be a negative clause. Examples:

(i) "visit me and I will honour thee" ( = “if thou visitest me, I will honour thee”: “do not punish me, so that (or lest) I perish.”

(ii) “would that I had money, that I might give part of it in alms!”; “O would I had been with them, that I might have won great gain!”:

(ull al-qur’ (i.e. "wouldst thou not alight with us, and thou wilt meet with good treatment”): "will thou not come to us? we will honour thee.”

(iii) “is Zayd at home, that I may go to him?” (= “tell me if, whether, Zayd is at home so that I may go to him”).

(iv) “sentence is not passed upon them that they die”; “thou never comest to us to tell us something.” Vide also § LVI (d).
Remark I.—The Imperative must not be an interjection like "hold thy peace," nor an adverb like "hush."

Remark II.—Sentences like the above are often equivalent to conditional sentences.

e) It will be noticed from the above, that, takes the Subjunctive in the same circumstances as ف. It is then styled "the wāw of simultaneous;" it introduces an act subordinate to, but simultaneous with, the act in the preceding clause. It is said to be equivalent to مَعَ آلَّا.

(f) when it is equivalent to "unless that," or حنِّي, or إِلَّا أَنْ or إِلَّا أَنْ, "until that," takes the Subjunctive, as: لأَرْضَ مِنْ أَكْرَمْكَ or نَعْمَاني حنِّي "I will certainly kill the unbeliever unless he turn Muslim": أَلَّا أَرْضَ مِنْ أَكْرَمْكَ or نَعْمَاني حنِّي "I will stick to thee till thou givest me my due."

(g) إنْ or إِنْ "in that case, well then," if it begins a clause that expresses some future result of a previous statement and is not separated from its verb except by ی or an oath, takes the Subjunctive. For example, to the remark, "I will come to see thee to-morrow," the reply might be إنْ وَاللهُ أَكْرَمْكَ, or إنْ (لا) أَكْرَمْكَ etc. But to the remark "I will visit Zayd," if the answer were, "Well then Zayd will treat thee with respect," the Indicative would be used: إنْ زَيْدَ بِكُمْ, as إنْ is separated from the verb by زَيْدُ; so too in the reply إنْ وَاللهُ لَنَنَدِم "then by God, thou wilt assuredly repent it," the Indicative is used, as ی is interposed.

§ XLVI. Optative Mood.

(a) Is expressed by أَوْلُ with the Preterite, or less commonly with the Aorist. If negative, then ی precedes these tenses. It is especially used after verbs like َحَبُّ and َلِبُّ or َلِبُّ "to like," etc.: أَوْلُ or أَوْلُ "is also used." Examples: أَوْلُ َحَدَتْ لَوْ أَيْنَ "I would he had come"; أَوْلُ أَوْلُ َحَدَتْ لَوْ أَيْنَ "I wish he would come";
GOVERNMENT OF VERB.

"and if thou couldst see (= couldst thou but see)
when they are set before their Lord!"

"Oh that this were thy brother."

An infinitive without a verb may also be used, as:
"God's curse on him!" Vide also § XLIV (a) (4) and §§ LVI and LVII.

§ XLVII. Government of Verb.

(a) The object of an action is put in the Accusative.

(b) (1) Some verbs take two accusatives, viz. causals II and IV (فعل or فعل
انعم); verbs of giving, thinking, knowing, seeing, finding, making into, and
others, as: "I taught Zayd Arabic"; "I thought him (to be) a thief"; "I turned the man into an ass";
"I saw him asleep." In the last example نَامًا may be the acc. of
state or condition.

(2) Note that صحَفَ or صحَّفَ may mean either "I heard the Governor
laughing", or "I heard of the Governor laughing, I heard (some one told
me) that the Governor laughed."

(c) Some verbs of coming and entering govern the accusative, as:
"Zayd came to me"; "he entered the mosque")
but "he closeted himself in the room, he entered and
"entered ye the gate" (باب) could not be said).

Remark.—But verbs of going generally require a preposition.

(d) Some intransitive verbs become transitive with a preposition, as:
"he brought him the news"; "he went", but ذهب بالكتاب
or 'Verbs denoting a Mental Process.'
he book away the book." In the Imperative "let us go" (of one or more persons speaking to another).

Such verbs have a passive, always in the masculine singular, as:

\[ \text{people from amongst the Arabs were brought to the Prophet.} \]

\[ \text{Vide § XLVIII (b) and (g).} \]

Remark.—As \( \text{آتى "to come"} \) takes the acc. of the person, \( \text{آتى} \) (stem IV) is doubly trans., and takes the acc. of both the person and the thing.

(e) Some transitive verbs change their meaning with the preposition used, as: \begin{align*}
\text{بعت "he sent a servant,"} & \quad \text{but بعت "he sent the dog"} \\
\text{إرسلت "I sent them,"} & \quad \text{but إرسال "I sent for them,"} \\
\text{شغلت "I busied myself with him (or with it),"} & \quad \text{but شغلت "I put the matter aside" (i.e. occupied myself elsewhere away \text{from it})} \\
\text{دا علية "he prayed to God for him,"} & \quad \text{but دا علية "he prayed against him," (i.e. called down curses on him).}
\end{align*}

(f) Vide also Participles and the Infinitive § L.

§ XLVIII. The Passive.

(a) The Passive is employed when the agent is not known, or cannot be mentioned, as: \[ \text{"he could not be captured,"} \] "but لم يقدر \text{على أخذ للسلطان, "He was killed by a tiger," must be expressed by the} \]

\[ \text{Active Voice, as the agent is mentioned.} \]

(b) \text{Intransitives that indicate action and not state, may have a passive,} \[ \text{as: "he went," "he was taken away" ; سار "he marched,"} \]

\[ \text{"a march was marched," i.e. "it was marched a march." Vide} \]

\[ \text{§ XLVII (d) and (c) (iv).} \]

1 Active Voice. 2 Adverbial accusative; vide (c) (iv).
(c) (i) The subject of the Passive verb, if expressed, is in the nominative, as: "Zayd was killed"; "they were killed"; "none was killed except Zayd."

(ii) In "Zayd was passed by" [lit. "it was passed by Zayd," vide (g)], the logical subject is a preposition with its noun.

(iii) An undefined declinable noun if used as a proper name may be the subject, as: "the fast of Ramazān was kept" ("he kept the fast of Ramazān").

(iv) A declinable noun used adverbially may be the subject, provided it is restricted by an adjective, as: "a good march was marched; a good soldier passed by" (without an adjective) would be wrong; but vide last example in (b). So too, the passive of جَلَّسَ لَدَى زَيْدَый "he sat by Zayd," or of لَدَى زَيْدَي "he recited the 'glory to God,'" would be wrong as neither لَدِي is declinable.

(d) If a transitive verb governs two accusatives, the second remains in the accusative in the Passive, as: "he named his son Muhammad"; "his son was named Muhammad"; "he gave Zayd a dirham," but "Zayd was given a dirham"; "Zayd is thought brave.

For verbs taking two accusatives vide § XLVII (b).

(e) The verb تَقَالَ governs only one accusative and when it means "to say" requires the direct narration after it; (but when it means "to order" it may take the direct or indirect): "he is called Muhammad," stands for محمد يُقال له محمد; "it is said of him 'he is Muhammad'"; note the omission of هُوُ in the first example.

(f) When a verb in the active governs with a preposition, the construction is the same in the passive, as: "he made a claim against him (or her)"; passive (أَدَى عَلَى عَلَيْهَا or عَلَيْهَا).
The Passive (even of neuter verbs) is sometimes used impersonally (in the masc. singular), as: 

The deceased woman"; "he fell under the wrath of"; "those cursed by God (the Jews)"; "he has fainted." In "ye have been blinded," the feminine is used, perhaps because "eyes" is understood. Vide also § XLIX.

Note the following ways of expressing passive state:

"I wonder at the dates being eaten, at the eating of the dates";

"Zayd's slave (is) beaten," vide § L (d).

Remark.—All verbs, transitive or intransitive, active or passive, may take their own abstract nouns (infinitives), or their Noun of Number of Times, or their Noun of Kind or Manner (§ X), as:  

"He hath numbered them with an exact numbering";  

"he crushed his bones to pieces": vide § XLI (c) (1).

§ XLIX. The Impersonal Verb.

(a) The impersonal "it, one, they, you" is expressed as follows:—

(1) By the Passive, as:  

"they journey to him in the time of necessity";  

"they journeyed to him in ....";  

"they [the Christians] say that God has a son."

This impersonal passive must have a complement, such as إِنْ or إِلَيْهِ etc., as in the examples just given.

1 must precede a Nominal Sentence; it usually follows the verb قال after which neither إنْ nor إِنْ can be used. If a verb immediately follows قال it is direct narration without any introductory particle.
(2) By the 3rd pers. pl. active, as: قَدْ قَالُوا "they say, it is said"; and they (the learned, or people) are agreed about this question.

(3) By the second person singular or plural active, as: "he is very tall, you (or one) might say he is a palm-tree" = "he is as tall as a palm"; "do you (does any one) think it possible that anyone can change water into wine?"

(4) By a cognate subject, as: "someone has said"; "it has been questioned"; "it has been related": "a pretty girl, whose like has never been seen."

Remark.—The cognate participle is used in other constructions also, as: "I don’t listen to the admonition of anyone."

(5) By an intransitive, as: فَصَلَتْ (Beth) "hence the proverb, so it passed into a proverb; ‘he that ridicules is ridiculed’"; the subject to the feminine verb is understood.

(b) Such impersonals as "it rains," etc., are expressed by إنَّ السَّمَاء تَعَذَّب "the rain rains"; إنَّ السَّمَاء تَعَذَّب "the sky snows." Sometimes the subject is omitted and the fem. verb only used.

Remark.—In such expressions, as: إنَّ "it is necessary," إنَّ "it is necessary," إنَّ "it is allowed," the subject is the following clause introduced by إنَّ (with the Subjunctive).

§ L. Participles, the Infinitive, and Verbal Adjectives.

(a) (1) The Active Participles may indicate time past, present, or future, as: ّمَنُ قَتَلَ "who killed Zayd"; or "who is going to kill Zayd ?"; "I am fasting, or going to fast"; "I am
going to do this to-morrow’; "I am coming, I am on the point of coming, I will come.’’

(2) If used for past time, they govern the genitive, but in other cases they may also govern the accusative. They may also govern by a preposition.

Ex.: *he is going to kill the man,’ but ‘he is the killer of the man,’ and ‘he is going to kill a man’; ‘he knows about many arts, etc.’; ‘the striver after knowledge’; ‘I have not ceased to love Islam’ = ‘one that kills people,’ and ‘the one who kills’ = ‘he who kills’.

(3) If a verb governs two or three accusatives, its active participles usually have the same government, though they may govern the first object in the genitive, as: ‘I will dress Zayd in a splendid robe’; ‘dost thou think ‘Amr intelligent?’: ‘this one informs Zayd that ‘Amr is going away.’

(4) When referring to present or future time (but not to past), the active participle as a *muzāf* may be defined by *āl,* as: ‘one who kills people’; ‘he who kills people’ = ‘one who reproaches me,’ and ‘he who reproaches me.’

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1 The governing word cannot then have *āl.*  2 The governing word may have *āl.*
(b) (1) The Subject of a Verbal Noun is in the genitive, and its Object is either in the accusative or else has the preposition ل، as: 

(the fact of) "Zayd’s killing Muhammad"; حبي الروان (hubbiyُ l-watanُ) or حبي للوطن "my love of my country."

(2) When a verbal noun governs a genitive, it may have a passive sense, vide § XLVIII (h). If however such a governed noun is separated from the muzāf, it must be in the accusative, as: إطعام يقيم "feeding an orphan, an orphan’s being fed," but أو إطعام في يوم يمني محنما “or to feed, in a day of famine, an orphan," since a genitive can never be separated from its governing word.

(3) Nouns that have a similar force to the vl. noun can also be construed with the gen. of the subject, and the acc. of the object, as: عيد العباد الصقر "the hubara-bustard’s threatening the Saker Falcon," where عيد is used for the Infinitive إعاد.

(c) To express an act now taking place either the AORIST or the PRESENT PARTICIPLE may be used.

(d) The Passive Participle is sometimes used impersonally, vide § XLVIII (g). It may govern the nominative, like its verb, as: زيد مشروب غلامة "Zayd’s slave was beaten": زيد المشروب غلامة "Zayd of the beaten slave," (but زيد مشروب غلامة "Zayd has been beaten by his slave").

Remark.—The English Present and Past tenses can be rendered by the Arabic Pres. and Past Participles.

(e) (1) VERBAL ADJECTIVES or PARTICIPLES are sometimes used for verbs; they may be in any case, but their subject must be in the Nominative, as: قِيَمَ عَدَبُ رَغِفَ "with a mouth whose saliva is sweet"

1 Prop. hubbi al-watan%; but as the أ of ال is hamza l-waṣl, it is dropped, and as the أ of حكي is sākin, it cannot be joined to the lām of ال, which is also sākin. It is a rule that to make a sākin letter mutaḥarrik, either fatḥah or kasrah is added. Here (after أ) fatḥah is euphonious.
Concord of Verb—Prepositions.

(a) The verb is *Masculine Singular* before the regular masculine plural, and usually before the masculine dual.

(b) It is *Feminine Singular* before a feminine singular immediately following it; generally before broken plurals immediately following it; and before the regular feminine plural, and the feminine dual.

(c) It is either *Masculine* or *Feminine Singular*:

(i) before a singular feminine not immediately following it: (ii) before collectives destitute of reason (but for female persons the feminine is preferable): (iii) before all broken plurals; but if they denote male persons it is usually masculine; so too if the broken plural does not immediately follow the verb.

(d) Other verbs following the first verb, agree logically, according to the thought in the writer’s mind.

(e) When the subject precedes the verb, as it usually does in modern Arabic, the concord is natural.

(f) If the verb has several subjects, it may either be put in the plural or else agree with the nearest subject in number and gender.

(g) The verb often agrees with the logical subject, as:

"even though every sign should come (be shewn) unto them": here the verb agrees with the genitive جماعة.

(h) The verbs بسم "how good" and بِيِس "how bad," generally take the masculine form, vide § LXI.

§ LII. Prepositions.

(a) (1) ب Verbs denoting to adhere, attach, seize, begin, hang on, believe in, swear by, take ب. It may be used with a predicate in negative sentences; vide § XLII (a).

1 ب and ب [Vide § XXXII (b)] are used without any verb.
(2) It may be used with ٌإذًا "see! behold", as: ٌإذًا هوُنَبَسَدٌ "and suddenly a lion appeared"; vide § XXXII (b) and footnote. ٌيَبَيِّبُ أَنَتْ وُأَمِي "may my father and mother be sacrificed for thee, at the price of my father and mother: thou art ransomed (= thou art very dear to me)."

(3) (b) ٌلْٔ١ expresses the Dative. It is used in dates, for ' on': هذَا وُقَعَ لِعَشَرَةِ لِيَلاَّتِ خَلَوْنِ ۸ مِنْ زِمْضَانِ "this happened on the five nights that passed from Ramazan," i.e. "this happened on the 5th night of Ramazan"; also لُقَمْسِ خَلَوْنِ مِنْ زِمْضَانِ; vide § XXVIII (f).

It is used for ' by' before the names of editors or authors.

It signifies "for the benefit of" as opposed to ٌدَعْوَتِ لَهُ عَلَى "I prayed for him" (but ٌدَعْوَتِ عَلَى "I cursed him"); ٌلِيَ عَلَيْكَ دِينَارَ "you owe me a dinar."

It denotes the purpose or cause. Vide also § LI "To Have."

Remark.—The phrase ٌلِلَّ ٌأَبُوكٌ means "what a man thy father was!"; vide § LX.

(c) ٌعَلَى "over, on, against."

Note the following idioms: ٌعَلَى "bring him here to me," but ٌعَلِيْكَ "you must stick to him, not leave him"; ٌعَلِيْكَ "I conjure thee by God"; ٌعَلِيْكَ "seize thou Zayd"; ٌعَلِيْكَ بِالجَمْهُورِ "it is incumbent on thee to obey thy parents"; ٌعَلِيْكَ بِالجَمْهُورِ "you must

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1 ٌلْٔ١ as a conjunction = ٌلَا ٌلَّا "in order that, so that," and takes the Subjunctive.

2 Khalaunٌ ٌعَلَيْكَ "to be empty."

3 In modern Arabic ٌلَا ٌلَّا would be used.

4 But ٌلَا ٌلَّا fem., "on the 5th day."
never separate yourself from the majority, you must act as others do’; never separate yourself from the majority, you must act as others do’; if you want to train Shāḥīns, then you must keep the Peregrine species.”

“on the supposition or condition that”; “according to” so far as possible”; “according to rank”; “willingly”; “publicly”; “in spite of”; “in spite of their ill-doing.”

(d) “away from”, is used with verbs denoting to flee, avoid, restrain oneself, forbid, hinder, neglect, and defend. With many of these verbs can also be used. It is also used with verbs denoting to uncover, reveal, open, and ask ( = “about concerning”).

It also = “on the authority of “, as: “it is related on the authority of ‘Umar, that the Prophet of God said—”.

Note the idioms “May God be pleased with him!”; “apart from”; “after a little while”; “he died, leaving a young child”; “they were slain to the last man.”

(e) (1) “is used with verbs denoting to go out, to free, to forbid, be near, approach, wonder at, rejoice at, be pleased with. With verbs of selling or giving in marriage, it is used for “to,” as: “he sold to him a horse.”

(2) “some of, of, any”, as: “I drank some of it”; “is there any God?”; “there is not any God, there is no

1 Min is here practically a substantive and the object of the verb.
God"

"ye have no backer";

"there are some among them who say thus";

"thou art one of them."

(3) Note these idioms: "since two years, two years ago";

"a certain merchant";

"a chain made of gold";

"all I possess";

"whatever good deeds thou doest."

Remark.—A pleonastic ِما is often suffixed to ِمن.

(f) (1) "in, among," etc., is used with verbs of speaking (about), thinking (over), desiring (for), yearning (after), multiplying (by). "Multiply three by seven" is

إِصْرَبْ كَلَّاً. ِنِي مُسْبِعَةً.

(2) It sometimes expresses motion into, as: َوَقَعَتْ تِبَيْنَهُمَّ "he fell into a tank";

"he fell into their hands";

"he set out with 50,000 men."

(g) ِمَعَ "with, just at, besides, etc." as: ِمَعَ ِنِلْؤُمِ ِبِلَّشَمْسِ "exactly at sun-rise";

"besides (the fact of) my being sick";

"in spite of that";

"in spite of this, with all this";

"although, in spite of the fact that";

"compared to him Elias² is a tent-peg."

Remark.—The accusative ِمَا = "at the same time," (not in company with).

(h) (1) The preposition ِبيَنَّ "amongst, between" (a noun in the accusative, but ِبِيَنَّ من ِجِمْعَةٍ genitive "from amongst") has to be repeated

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1 But ِمَا ِعَنْدَيْنِي ِمِن ِمَالِ "I own no property."

2 The wandering Jew of the Muslims.
if one or more of the words governed by it is a pronoun, as: ـ "betwixt me and (betwixt) thee"; ـ "between me and thy brother."  But ـ "what is the difference between nabiyy and rasūl?"

(2) ـ and ـ are also used for ـ.

(3) Note the idioms— ـ "before him"; ـ "both rich and poor came to me"; ـ he is between learned and ignorant, half and half"; ـ "middling, fair"; ـ "the tribe was partly slain and partly taken captive," vide p. 773.

(i) ـ "on this side of (opp. to ـ ـ ), under, without, besides, other than, less than," as: ـ "on this side of the river"; ـ "under your book is a paper"; ـ "I will certainly kill Zayd and all besides him of the Arabs"; ـ "without that"; ـ "ten or less," (but ـ ـ "ten or more").

Remark.— ـ and ـ are interjections and ـ ـ "be-ware!"  But ـ followed by a noun equals ـ ـ "take," as: ـ ـ "seize Zayd"; ـ ـ "seize him."

(j) ـ preposition "towards" (and adverb "as for example"), and "according to," as: ـ "as he says"; but ـ as a substantive ـ "like," as: ـ ـ "a man like a lion"; ـ "I passed by a man resembling your brother."

١ـ is seldom used for "like" as it is ambiguous, and liable to be mistaken for the preposition; but ـ (which may be in any case) is used for "so on, such like."
As a substantive it also means "about" (of numbers).

(k) "up to," also shows that one thing is added to another, as: ضم هذا إلى هذا "add this to that." It is used with زاد "to augment"; with adjectives signifying love or hatred used in a passive sense, as: حبيب "dear"; أحب "dearer"; أكثر "more hateful" etc.; and with قريب "near" as opposed to "far from," as: فإنه أقرب إلى "for this comes nearer to reverence."

Note the phrases: (contracted إلى آخرة) "et cetera, and so forth," or "stand off!"; هذا إليه "this is entrusted to him."  

(l) (vide p. 771 and footnote 3) may be construed with either the nominative or the genitive, the latter being generally used for a yet unexpired period of time, as: منذ عام أول "since last year"; "I have not spoken to him since (the beginning of) this month"; or منذ اليوم "since this morning, to-day."

(m) For the repetition of a preposition after vide § LV (k).

(n) Vide also § LIII.

(o) and لم or منذ may be directly connected with a following proposition, as: "I have not seen him since he was born"; منذ رحل القوم "since the tribe departed." But the other prepositions require the interposition of or ما، as: إلى أن كبرت "till I grew up";

"though it is easier to destroy than build";

"that was because they disobeyed";

"as we sent an apostle to Pharaoh";

"after So-and-so perished."

1 The redundant ما after ك is rare.
§ LIII. To Have.

"To have" is expressed by the prepositions لِي or لَدَى according to the idea of possession. Thus لَدَى means "in company with or about the person," as: لَدَى ساعه "I have with me a watch," but لِي ساعه "I have a watch."

لِ also means actual possession, as: لِي ساعه "I own a watch," but لِي ساعه "I have (my own or some one else's property) a watch"; لِمَل لِزید "the property that belongs to Zayd."

لِ is used for immaterial things, as: لِی علم "I know"; it also = "of" after an indefinite noun, as: حاب لی "a friend of mine."

لِ مال = "I have money (generally, i.e. on me or at home)," but لِ مال "I have money with me, on my person."

Remark.—لِ differs from لِ in being restricted to material objects, as:

لا لِ (لِ مال) صواب "this assertion is right, in my opinion."

§ LIV. Exceptional, Adversative, Restrictive and Interrogative Sentences.

(a) (i) After a positive clause, لِ "except" (not a preposition), governs the accusative, as: لِم مَلْک "Akheem الدوم لِزیدا After a negative clause, the exception is rarely in the accusative; but generally, the same case follows لِ that precedes it, as: لِم مَلْک "I heard nothing but thy voice, I heard thy voice only."

After the لِ of general negation, the exception is nominative, since it is the logical subject, as: لِ "there is no god but the God."

1 From لِ comes لِ "opinion, intention."
(ii) "except" is an ordinary preposition and is indeclinable.

(iii) "(besides, except, but") is a noun or pronoun vide § XXVI (l), and is declinable: is a preposition only: both are used in the sense of 'except.' must itself be in the same case as the thing excepted would be if were used, as: (al-Firād = 1 = Zidā); and (al-Firād = 1 = Zidā).

In: "none came but Zayd," is a noun; so too in : but in or (zidā), the word may be treated either as a preposition or a noun.

(iv) and govern either the gen. or the acc.; but "what goes beyond") and ("what is free from") usually take the accusative. Rarely is preceded by .

Remark.— is also as a Interjection (q.v.) "far be it from."

(v) may precede any part of speech, and as a particle of denial is frequently followed by an exceptive clause, as: "there is none amongst men that does not die"; "they follow naught but doubt, and they do naught but guess." Vide p. 783.

(b) ADVERSATIVE CLAUSES:—

(i) is used after an affirmative or a command, as: "Zayd came to me, not 'Amr"; "take Zayd, not 'Amr."

(ii) or (often preceded by ٍ) rectify or emend a previous statement and are more particularly opposed to a negative proposition or a prohibition, as: "Zayd came to me, but 'Amr did not come." "do not beat Zayd, but (beat) 'Amr."

1 This is better than ٍ ( = 1 = Zidā).

2 has no governing power. It has the same meaning as in Persian, and the distinction between it and ٍ is not drawn as in Urdu, vide Phillott's "Hindustani Manual," Lesson 60 (c).
EXCEPTIVE, ADVERSATIVE, RESTRICTIVE, INTERROGATIVE SENTENCES.

(iii) 1ُ( = "nay, not so, rather, but ") is opposed to an affirmative or a negative proposition, to a command or a prohibition, as: "Zayd stood up, nay it was 'Amr"; "Zayd did not stand up, but (nay rather) 'Amr stood up"; "beat Zayd, not so— 'Amr"; "do not beat Zayd, but (= nay rather) (beat) 'Amr."

(c) RESTRICTIVE CLAUSES are introduced by ُ; vide § XXXIV (b) (3), p. 781.

(d) INTERROGATIVE CLAUSES.—(i) The particle ُ may be prefixed to ُ and ُ. It is used in direct or indirect questions and may introduce a clause containing alternative questions connected by ُ or ُ, as:

"one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end."

It is frequently omitted in an alternative question, as: ُ ُ "I am king, whether ye like it or not."

If both clauses depend on the same verb, the verb is placed between, as: ُ ُ "whether he be rich or poor"; vide also ُ under § XXXIV (a).

1 ُ has no governing power. It has the same meaning as in Persian, and the distinction between it and ُ is not drawn as in Urdu; vide Phillott's "Hindustani Manual," Lesson 60 (c).

2 For ُ ُ.

3 For ُ ُ.

4 For ُ ُ.

5 For ُ ُ.

6 For ُ ُ.

7 For ُ ُ.

8 For ُ ُ.

It is said that ُ implies ignorance, in a simple question, as: "does either Zayd or 'Amr happen to be with you?"; if ُ were substituted it should simply that the questioner knows one is with you and asks which of the two it is.
(ii) The particle `هل` may be preceded by `ون` and `ن`, but it cannot be prefixed to these particles, nor to `إن`. It cannot introduce a negative nor a conditional clause, nor, in general, a nominal clause whose predicate is a finite verb. It may be followed by `أَم` or `أَي` in alternative clauses, but before `أَم` it must be repeated, as: "did he revile any one, or was he reviled?"; "ask Usayyid whether I have taken my blood-revenge on Wā’il, or whether I have cured my soul of its grief." *Vide* also § XXXIV (b), p. 783.

(iii) The negative interrogatives are, `أَلَّا` and `أَمَا` and (the particles of incitement and reproof) `لا` and `لَا`; *vide* § XLIII (i).

(iv) The interrogative pronouns "who?" and "what?" may stand in any case, as: "who art thou?" (but *ما أَنتَ* "what art thou, what is thy position, etc."); *بَنتَ مِن أَنتَ* "whose daughter art thou?"; *مَن قُتْلَتْ* "whom hast thou slain?"; "in what state were ye," etc., etc.

They may be constructed as nominatives absolute, their proper place being in such a case only, supplied by a pronoun (*أَسْمَعْتَ* or *أَرَاجِعَ*), as: *قَلْ* `مِن بَيْنِي = مِن فِيْدِي` "Say, In whose hand is the kingdom over everything?"

More lively forms are *ما ذَا* and *ما ذَا* which may occur even before `الذي`, as: *ما ذَا* "what is it (that) thou sayest?"; *ما ذَا الدَرَيْي (ما ذَا)* "who is it (that) has given orders?"

Though *وَمَا* and *وَمَا* are substantives, they cannot govern a genitive, nor be used in apposition.

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1 The relative adjective `الذَّي` = "of what tribe?"
After interrogative مَنْ, the verb is usually masculine but may be feminine, as: مَنْ كَانَتْ أَمَكُّ "who was thy mother?"

The interrogative مَأْ is rarely used of persons, but the relative مَأْ is not infrequently used for مَنْ.

Vide also under Relative Sentences § LV.

(c) (i) For مَأْ vide § XXVI (o) (3), p. 757, and § XL (b), p. 797.

The interrogative مَأْ may be used for مَأْ fem. and مَأْ, pl., as: مَأْ "of what tribe art thou?"; مَأْ وما تَدْرَى نَفْسُ بَأْيِ أَرضٍ ثَمُوتُ "and no soul knows in what land it shall die"; مَأْ "of what people art thou?"

(ii) When مَأْ expresses astonishment, vide LX (d), it is always masc. sing., and the noun it governs, if undefined, is in the genitive. If the preceding noun is indefinite, مَأْ agrees with it in case, as: مَأْ "thou hast brought me a man (and) what a man!". But if the preceding noun is definite, مَأْ is put in the accusative of state (حال), as: مَأْ "Zayd came to me, what a man he is!". The first substantive may be implied by the verb, as: مَأْ إنْكُوا [نَكَانَةٌ] مَأْ "how they have been tormented!"

§ LV. Relative Sentences.

(a) A relative clause qualifying a definite antecedent is introduced by the adjective مَأْ, and the relative clause generally contains a pronoun (called مَأْ or مَأْ) referring to the antecedent; this pronoun is either expressed or else contained in the verb, as: جَاءَ الرَجُلُ مَأْ مَأْ هُوُ كَرَمُ الْنَفْسِ; here مَأْ is expressed, as there is no verb in the relative clause: جَاءَ الْفَتِينَ الَّذِينَ يَبْيِي "the youth who
sings, came’; here the pronoun is contained in the verb: جاَءَ الَّذِي أَيْبَأَتْ أَبَوَى; here the pronoun is expressed, as the pronoun hidden in cannot refer to the antecedent: جاَءَ الَّذِي تَظَنُّنَّ أَنَّهَا مِبْتٍ the man came whom you thought dead’: ‘the man whom I saw’ دَكَانِي: “the man’s shop which had belonged to my father.”

(b) Before adjectives, the article ال may stand for الَّذِي, as: جاَءَ الَّذِي أَيْبَأَتْ أَبَوَى "the man came to me the (who is) handsome of the face"

(= جاَءَ الَّذِي أَيْبَأَتْ أَبَوَى حَسْنُ وُجُهاَ). vide Adjectives § XXXVIII (d).

There is in Arabic no possessive "whose"; "the man whose beard is long" is expressed by الَّذِي الطَّرْقُ الْلُّحْيَةِ "the man the long of the beard"; here ال = الَّذِي: this may also be expressed by الَّذِي الطَّرْقُ الْلُّحْيَةِ طَرْقَة. Other ways of expressing this are: الَّذِي الطَّرْقُ الْلُّحْيَةِ "the man, the long as to the beard"; ( الَّذِي الطَّرْقُ الْلُّحْيَةِ لَعْمَيْناً or ) "the man, the long as to beard (or his beard)"; ( الَّذِي الطَّرْقُ الْلُّحْيَةِ لَعْمَيْناً or ) "the man, the long of bread (or of his beard)."

(c) Also, before a participle that is a muzāj, ال = “who,” as: القَاتِلُ الَّذِي تَأَلَّلَ الَّذِي, "the killer of the man" = الَّذِي تَأَلَّلَ الَّذِي; vide § L (a) (4).

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1 But interrogatively منَ الَّذِي كَتَبَهُ هُذَا "whose book is this?" = هذا كُتِبَ مِن. Note the following: "I am at the house of the same person as thou art\) Ana مَعْدَدَ مِن أنت\). "I passed by the same person Sulayman did" مَرَّ بِالَّذِي مَرَ سُلِيمَان.

2 Here too the article ال = الَّذِي.
(d) The pronoun is occasionally omitted in the accusative, as:

الذي ضربت (هرمله) "this (is) the man whom I beat." Vide also (h).

(e) When the antecedent is indefinite, there is no relative, as:

"I saw a book (which was) in thy hand"; كان له إبن صمي (أغسي) "he had a son (who was) called Muhammad";

"he had a son (who was) called Muhammad"; يوم تغلظ "on the day (that) he was killed"; قوم يؤمنون "people believing, people that believe." Such a sentence is called an adjectival sentence.'

The relative is also omitted when the antecedent has the generic article, as:

"like the horse (horse-kind) that drinks by whistling."

(f) Relative clauses that do not qualify a noun, are introduced by مَن or مَا, or by مَن, مَن, or by مَا, as:

"verily they that believe will have gardens"; here, either مَن or مَن could be substituted, or مَن مَن. Vide § XXVI (p).

Remark.—When مَن stands for مَن or مَا, it is a noun and = "he who," that which, whoever, whatever"; but as an adjective it means "who, which, that," referring to an antecedent.

(g) The substantive مَن "he who, those who," is generally followed by the singular verb (usually in the Preterite to indicate a general truth); but if the idea is plural, the succeeding verbs are plural:

"and from amongst the people there are some who say (sing.).... but these are not believers; they deceive God"; "and from amongst them are some who listen (plural) to thee"; صُرِرت بالذي مر (بيه) سليمان "I passed by the same person as Sulaymān did."

1 Note the concord.

2  "I passed by the same person as Sulaymān did."
Note that ValidationError and ValidationError are always definite [for the use of ValidationError vide  ValidationError (o) (3), and  ValidationError (b)], whilst ValidationError and ValidationError are either definite or indefinite; thus ValidationError is either "he who comes or one who comes";  ValidationError = either "that which I have or something I have."

Though  ValidationError and  ValidationError are indeclinable, the pronoun referring to them must agree in gender and number, as:  ValidationError "I saw a woman who did not please me."

(k) The accusative  ValidationError etc. (ValidationError) can also be omitted after  ValidationError, and  ValidationError, as:  ValidationError "shall I fall down before one whom thou hast made of clay?"; here  ValidationError could be used. Vide (d).

(i) The indeclinable substantive  ValidationError = "that which, all that," as:  ValidationError "marry what pleases you from amongst the women":  ValidationError (ValidationError) "I repent what I said";  ValidationError "I wonder for what thou didst strike Zayd";  ValidationError "if thou fulfillest my need, I shall be indebted to thee for such a pleasure that the kings of the earth could not repay a grain of it."

(j) An indefinite antecedent may be repeated, especially after  ValidationError, as:  ValidationError or  ValidationError (ValidationError) "I saw some pigeons, each of which was red."

(k) Further examples of relative sentences:

"What is past is gone, and what is hoped for is hidden, and thine is the hour in which thou art;"
Relative Sentences.

"That is not a thing to be (which is) mentioned"; "Verily with the measure with which you measure it will be measured to you"; "This is the boy to whom we have given the money"; "He whose tongue is long has little intelligence"; "The girl smiled, she in whose hand there was a flower"; "I saw girls in whose hands were flowers"; "This youth, whose father we know, is clever"; "Mount Lebanon, from the summit of which you see the Mediterranean, is a high mountain"; "Those who spend their wealth (in alms giving)"; "And who does a greater wrong than he who hinders the temples of God from having His name mentioned in them?"; "We were removed to another room, which had been sprinkled with rose-water"; "A day in which there shall be no bartering, nor friendship, nor intercession"; "A day in which we have seen no sickness, no distress, and no harm to a believer"; "He made known to me all that he was leaving"; "Verily such a one is placed upon us by their Lord."
§ LVI. Conditional and Concessional Sentences.

(a) (1) If a condition is possible or likely, it is introduced by one of the
\( \text{حَوَّلُ أَنَّ } \) or Conditional Particles \( \text{إِنَّ } \) or \( \text{إِذَّ } \) (before a verbal clause): if impossible or purely hypothetical, by \( \text{لَوْ } \) (or in nominal clauses \( \text{لَوْ أَنَّ } \)).

After \( \text{لَوْ } \) etc., the verbs in both clauses have the signification of either an English Pluperfect Subjunctive, or an Imperfect Subjunctive. After \( \text{إِنَّ } \) or \( \text{إِذَّ } \) of a Present Tense.

Either Preterites or Aorists (Jussives) may be used in both clauses, for the English Present or Future, or one in one and one in the other: there are thus four ordinary possible combinations. In the Apodosis, the Subjunctive and Indicative form of the Aorist can sometimes be used. Vide (c).

If a Preterite is to retain a past sense in the Protasis of a likely condition, \( \text{إِنَّ } \) is used.\(^8\) In impossible conditions, the Preterite, or \( \text{لَوْ كَانَ } \) with the Preterite, is used for the Pluperfect. After \( \text{لَوْ } \) the Apodosis may be introduced by \( \text{وَ} \).

After \( \text{إِنَّ } \) conditional, the Jussive is seldom used. With \( \text{لَوْ } \), the Preterite, or very rarely the Aorist Indicative, is used in both parts. Vide also § XLIV (a) (8).

Remark.—The Subjunctive Aorist always refers to future time: if the present is Intended, the Indicative must be used.

(2) The Apodosis (\( \text{جَرَبُ } \) or \( \text{جَرَبُ أَنْ } \) or \( \text{جَرَبُ أَنْ } \)) is generally introduced by \( \text{فَ} \), or less often by \( \text{وَ} \).

(b) If the Protasis (\( \text{حَوَّلُ أَنَّ } \) or \( \text{حَوَّلُ أَنَّ } \)) is an Aorist, and the Apodosis a Preterite, the former must be apocopated (Jussive), as: (إنْ تَصَلَّاَرَنَّ نَحْيِ أَنْ قَرْنُونَيَّ) or (إنْ تَصَلَّاَرَنَّ نَحْيِ أَنْ قَرْنُونَيَّ)

"if you hit me, I’ll hit you.” Vide (h) and (i).

(c) If the Protasis is a Preterite and the Apodosis an Aorist, the Aorist may be apocopated or not, preferably not, as: (إنْ قَرْنُونَيَّ نَحْيِ أَنْ قَرْنُونَيَّ) or (إنْ قَرْنُونَيَّ نَحْيِ أَنْ قَرْنُونَيَّ).

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1 \( \text{إِنَّ } \) is temporal but conditional, vide § LVII (a) and (b).
2 \( \text{لَوْ } \) is also used to express a wish (= “if only”); vide § XLVI, Optative Mood, and § XLVII, p. 847. \( \text{وَلَّ} = \) “even if, although” ; vide examples on p. 846.
3 Vide also (e) (2) and (3).
(d) After كن, the first Aorist is usually not apocopated, as: ـلا ـب رَبَّيِّ نَعَم أَخَرِي فِي إِلَيْ أَجَلٍ قَرَبٍ تَأْصِدَقَ وَأَنَّ مِنَ السَّالِحِينَ "O! God, hadst thou not delayed me only up to a speedy death, I would have given alms, and would have been of the just" (said by the Infidel at the time of death).

(e) (1) Clauses that are introduced by إن "if", مَّن "if anyone", مَا "if anything", "whatsoever"; كَيْفَ "how?"; كَيْفَ مَا "howsoever"; "when", (or مَثَانَمَا) "whenever"; أي "which, if any"; "whoever"; كل م "everyone who"; "whatsoever (also whenever)"; "where"; "wherever"; "where"; "wherever". are considered as Protases, and the Preterite or Jussive is used with them for the English Present or Future, as: مَن يَجِلْ نَال "whoso seeketh findeth, if anyone seeks he finds" = مَن يَجِلْ نَال.

(2) If the Preterite is to have the signification of the Perfect, كَانَ or one of its ‘sisters’ must be inserted between the particle and the verb, and the Apodosis (جهاز) must be introduced by فَ as: إن كَانَ تَمِنَ مَا مُنَتَّبِلَ "if his shirt is (has been) torn in front, she has spoken the truth."

(3) But if the Preterite is to have the signification of the English Past (or Preterite) Tense, كَانَ or a ‘sister’ introduces its clause and is followed by فَ as: كَانُوا إنْ بَالَغُوا بَاعِلا "if they exerted themselves to attain an object, they attained it."

Remark.—The temporal clause introduced by إِذِّ is often nearly identical in meaning with a clause introduced by إن: but rarely is إِذِّ construed with the Jussive like إن. Vide § LVII (a).

(f) The particles mentioned in (e) (1) take two apocopated Aorists (Jussives).

1 Vide Conjunctions § XXXIII, p. 776, note 3, and § LVII (a).

2 كَلَّما in the sense of "whenever" may be used with the Preterite in a past sense: also it does not in this sense apocopate the Aorist.
(g) The Jussive (without م) may follow a Conditional Imperative, as: "visit me (= if you visit me), I will honour you."  

(h) The Jussive with م may occur in the Protasis, and the Preterite in the Apodosis. *Vide* (b).  

(i) Unlike م, the other conditional particles and pronouns require the verbs in both clauses to be in the same tense.  

(j) "If not" is م or ما or م or م with the Jussive; or for past time م with the Preterite, or م with the Jussive.  

(k) The Apodosis is introduced by م in the following cases:—  

(i) In a nominal clause;  
(ii) in a verbal clause where the Preterite expresses past time, especially with م (were م omitted the time would be future);  
(iii) in a verbal clause beginning with م ("not");  
(iv) in a clause expressing a command, prohibition, or wish;  
(v) in a final clause after interrogation, as: "have ye any knowledge that ye can show us?";  
(vi) in a verbal clause with a defective Preterite (م, م, etc.).  

(l) م for م is always used in the apodosis after a long or involved protasis. With م and م, the use of م is optional. If م is inserted, م requires the Aorist Indicative.

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1 Or مُؤرِمِكَ.  
2 The following may also be considered conditional:—Prohibitive sentences; Precative sentences expressing polite invitation, urgent request, desire; hope (as "perhaps he will come and we will honour him"); interrogative, as: "if there is any beggar, then I will give him a dirhem" (lit. who is a beggar so that I may—?).  
3 In this case after a conditional م, the interjection م "behold!" may be substituted for م.
(m) As stated above, اللو is followed by the Preterite; rarely, it is followed by the Aorist in the sense of an Imperfect Subjunctive: لو يؤخذ الله الناس بطلبين "if God were desirous of calling to account mankind, he would not be leaving on the earth any moving thing, but he giveth them respite to a named time."

(a) For further examples of Conditional Sentences vide §LVII (f).

§ LVII. Temporal, Conditional, etc., Clauses.

(a) "when" is strictly conditional, 1 as: "when you go, I'll go" (i.e. if you don't go, I won't); but إذا "when, if" is also temporal, as: إذا ذهبت إليه وجدته نائما "when (if) I go to him, I find him sleeping";

إذا always refers to present or future time, even with the Preterite 1: it may be followed by the Aorist if the action takes place repeatedly, but the verb in the apodosis (if there is one) must always be a Preterite, as: وإذا الذهبت إليه وجدته نائما "I swear by the night when it covers, and the day when it shines out." Vide §LVI, p. 842 (e).

... are followed either by the Preterite or by the Jussive, but إذا by the Preterite or by the Aorist Indicative.

(b) Note, in the following, the position of إذا, and the use of the Preterite instead of the Aorist after كان in the sense of "used to, to be wont to"; كان إذا خرج لاقال بالباب "he used, when he went out, to meet him at the door."

(c) For past time, اللو "when, after," is used, and the verb is usually rendered in English by the Pluperfect. For أي, vide §XXXIII, p. 776.

(d) can be used, either with the Preterite, or with the Aorist Indic. or Subj., vide §XLIV(c). Note the form, and the order, in the following:...
I followed him until I overtook him, as he entered the house."

(c) "as long as" is followed by a Preterite, with present or future meaning, as: "men are careless as long as they live in this world"; "Care answers, as often as (wherever) you call it." *Vide* p. 778.

If the Preterite is to have a past signification, *καν* is inserted as in § LVI (e) (2) and (3).

The negative "as long as not" is expressed by *μα* with the Jussive.

(f) Further examples of Conditional, Concessional, Optative and Temporal sentences:

"When (if) he spoke, he spoke eloquently"; "Accept my excuse readily or (at least) be indulgent, if I have committed a fault." *Nimh al-'azr*

*أَنْ تَأْلَمُ ظَالِمًَ
وَأَنْ تَأْلَمُ فَأَتَّلَتْ ظَالِمًَ
(إنْ تَأْلَثتْ فَأَتَّلَتْ ظَالِمًَ)
"What will you do if we do not allow you to be in a position (to do) that?"

"If you wish, send some to see if (whether) one of your people has seen her"

*إِذَا أَلَمْ بَالْأَلْسَانِ مَصِيبَانَ فَالْأُولِيِ
إِنْ شَدَّتْ فَأَرْسَلْ أَحَدًا لِنَظْرٍ إِذَا كَانَ أَحَدٌ قُومٍ رَاهَا"

"When two misfortunes befall a man, the best thing is to choose the lighter"

*أَنْ يُخَتَّارَ أَسْهَلَهَا
إِذَا نَقْتَتْ
"If you remain fixed in your determination, I will make you taste the reward of your rebellion to the day of your death"

*صُرْةَ عَلَى فَائِرَيْنَ آذِنْتَ جَزَاءَ عَصِيَّكَ إِلَى يَوْمٍ مُثْبِتٍ
"Be not grieved for me, O dear one, if these wretches make me drink the cup of death, for if I die, I die honoured before thine eyes; and if God allots me a fair portion, I am thine and thou art mine."
If it had not been for the number of officers who were round him, that crowd would have killed him on the road; "If you had not been worse than the two of them, you would not have entered between them; "I must consider my neighbour even if he act unjustly; "when the light of the morning had dawned, my spirit was refreshed, although I had despaired of deliverance; "If he prove obstinate, then woe to him; "If they become Muslims, they have come to the right path; and if they turn away, only the bringing of the message is laid upon thee; "When the Arabs knew of our arrival, they hastened joyfully to meet us and shouted at the top of their voices, 'Welcome to the guest, welcome to the guest; ' "O would that I had died when I was swimming in the sea; "When I came to the place of my sojourn, I threw myself on my couch, but alas! it was a night in which I did not taste sleep for a single moment; "How can I forget thee when I have seen the tears of love flow from thy narcissus eyes?"; "And when he rode his steed, it was as though he and the saddle were one piece."
§ LVIII. Copulative Sentences, and State or Condition.

(a) For the differences between اَنَفُصّ and اَنَفَعْ, vide § XXXIII (a) and (b). Note also the following examples of ordinary copulative constructions:

(i) "I and Jacob were present, I was present and Jacob" حضرت اَنَا وَعَيْقوب, or حضرت اَنَا وَحُصَرَتْ عِيْقوب. Here اَنَا could not be omitted; but if there is a suffixed pronoun in the accusative, the subject need not be repeated in a separate form, as: اَكُونُ اَنَا وَزَيْد, "I and Zayd have honoured thee."

(ii) "Your, and your fathers', Lord" رَبُّكَم وَرَبُّ أَبَائِكُم: in such cases the governing word (here رَبُّ) is usually repeated. "Thy book and Zayd's"

(iii) "The king's sons and daughters" بِوَلَدِ الْمَلِكِ وَبَنَانَاتُهُ.

(iv) "To me and his brother" لِي وَلَكِنْهُ. In such cases the preposition must be repeated.

(v) "He killed him and her" قَتَلْهُ وَقَتَلَهَا, or قَتَلْهَا وَإِيَّاهَا.

(vi) For omission of اَنَفّ صَبْرًا with predicates in a nominal sentence, vide § XLII (d) (1), Remark, p. 807.

(b) The negative اَنَفَصّ after زَيْد:—

1 Until.
2 = Couldst thou but see.
Nor my father nor my mother remains alive'"; here equals and saves a repetition. In, "there has been neither combat nor dispute between us"; the first might be omitted.

"It was impossible for me to do anything or to conclude anything"; here the would usually be inserted, and as in the first example, it saves the repetition of a clause.

(c) Single verbs and whole sentences are often connected by and where in English more definite particles would be used, as: "God knows but (whilst) ye do not know." This is practically a vide (c).

(d) Note the use of and in such sentences as; vide also § LXII (a)

(5) Remark.

(e) A nominal or a verbal sentence that is equivalent to an adverb and expresses state or condition, is generally introduced by as already shown in § XLIV (b) (3) and Remark II, and (4). Such sentences vary slightly in construction if the clause indicating state is nominal or verbal, and negative or affirmative. The following exemplify this:

(i) Nominal.—"Zayd rose up weeping" or = the verbal clause . "Ye lied wittingly, ye lied knowing the while that ye did so" : this could be made verbal by the omission of or by the substitution of .

Remark.—Occasionally the nominal clause is merely appended, as:

"Zayd came, his hand on his head."

(ii) Verbal with Aorist.—The Aorist alone may be used [vide (i)], or it may be introduced by as:

"why do you harm me, knowing the while (knowing as ye do) that I am the Apostle of God unto you?"
It is negatived by لَا or لَا مَّا, or by لَا (without وَ), or in a past sense by لَا مَّا or لَا مَّا وَلَمْ, and the Jussive, as: وما يُعَدُّونَ إِلَّا أنفسهم وما يشعرون, “but they deceive only themselves, without knowing it.”

(iii) **Verbal with Preterite.**—The clause is generally introduced by وَكَانَ or وَكَانَ وَلَدَ; but occasionally وَلَدَ, or both, are omitted. Ex. "such is her singing, now that she is grown old’; "he [Zacharias] said, ‘How shall I have a son as my wife is barren, while I have reached such a great age?"

It is negatived by لَا مَّا or rarely by لَا مَّا وَمَا رَكَبَ " Zayd came without having ridden” ; لَا مَّا وَمَا قَامَ أَبُو " Zayd came without his father having stood up.”

(f) is sometimes a simple copulative (and not a preposition), as: "I journeyed on and at last entered al-Kūfah.”

Vide also § XXXII (c), XXXIII (b), p. 778, and XLV (c).

§ LIX. Asyndeton.

In narrative, connectives are often dispensed with: مَا جَاءَ عَلَى الْأَعْمَادِ " they attacked and rushed on the enemy” ; "rise, go forth, and go to him’ in these cases فَأَخْرَجَ وَأَهَبَ إِلَيْهِ " what a good man Zayd is! or how goodly is Zayd! "; (ii) بَذَكَ " the 2nd pers. sing.

1 Vide also XLI (c) (5), Remark III.
masc. Imperat. of IV), as: אֵת֔וֹ how generous is Zayd!" The thing admired must immediately follow these forms.

No. (i) means literally "what has made Zayd (so) good?" and No. (ii) "Try your ability of making good upon Zayd" (i.e. "make him more good if you can)."

Past time is expressed as follows: ما كان أحسن زيدا "how good Zayd was!", or ما أحسن ما كان نده "what has made good that which Zayd was?"

(2) The complement of these forms may be a clause introduced by ون or as: "how fit it is for a man of intellect to seem patient."

Remark I.—Verbs of surprise are formed from such verbs only as express something in which one person may surpass another. They cannot be formed from verbs like لَنَى بَنِى which express an act in which one agent cannot excel, nor from negative verbs, nor from verbs defective in inflection like لَنَى بَنِى, or defective in meaning as كان; nor from quadrals.Grammatically, too, they are not formed from derivatives of the triliteral, nor from the passive voice, nor from verbs signifying colours or defects, though this rule is occasionally violated.

When a verb of surprise cannot be formed from a root, some form of circumlocution is employed.

Remark II.—The diminutive of ما أحسن "how good, or goodly, he is!" (ما أحسن) occurs, and also of ما أجمله "how handsome he is!" and of ما أحلاله "how sweet it is!"

(b) If the second radical is و orي, there is no permutation, as: ما أجمل زيدا "how soft her voice is!" (not permuted as ما أجمل زيدا: ما أجمل زيدا: ما أجمل زيدا) "how bounteous is Zayd!" (not permuted as: ما أجمل زيدا: ما أجمل زيدا: ما أجمل زيدا).

(c) Other forms are: للهُ درَهْ دارُ فَارُسا "what a fine horseman he is!"

1 From جَان. 7763

2 The literal translation appears to be, "To God may his milk be, while he is a horseman."
(here "his" is in the genitive case):  "what a good reader Zayd is!":  "how exquisitely the poet has said!"

(d) A noun repeated in the genitive and separated by  often expresses admiration, as:  "what a man!",  vide p. 757(3).

§ LXI. Verbs of Praise and Blame (أعمال الوجود والأذى) ; and Approximate (and Inceptive), and Potential Verbs.

(a) "how good" and  "how bad" are generally indeclinable, though some grammarians do decline these words: - "excellent is the companion Zayd," i.e. "Zayd is an excellent companion.") This has the same meaning as:  "excellent as a companion is Zayd." These require a definite agent.

(b) Also indeclinable is  "bravo! or how good!" ; which is said to be derived from  "it is agreeable" and  "that": it must be followed by a nominative, which is in apposition to  .

(c)  "how bad" must agree with the agent in gender and number;  "what a bad companion he is!":  "how bad an abode it (Hell, fem.) is!"

(d)  "that, which, what" can be added to all except  as:  "good is what thou didst!"

(e)  etc. =  بُغِضَت

(f) (fully declinable) has the same constructions as  . It may also have the same construction as  , and often occurs with this construction in the Quran for  .

\[1 \text{ مَسَاء* is also a transitive verb } "\text{to offend.}" \]
(g) APPROXIMATE (and INCEPTIVE) VERBS.—These are of three kinds: all take the Aorist (Indic., or Subj. with أَن). 

(i) First, those that express that an action is on the point of taking place ("he nearly, or almost, or well nigh——"), as: ـَيْكَأَدَ - ـَكَأَدَ (1st pers. sing. Pret. أَوْسَكَ - أَوْسَكَ (Act. Part. كَأَدَ)); rarely followed by أَن and the Subjunctive; أَوْسَكَ - أَوْسَكَ (Act. Part. أَوْسَكَ) (impersonal, the subject of أَوْسَكَ being the following clause) "Zayd is on the point of coming."

(ii) Those that express hope, expectation, or possibility, as: أَـعَـيـسَ (أَن) (1st pers. sing. أَعِيسَ, and rarely أَعِيسَ), used personally or impersonally like أَوْسَكَ أَوْسَكَ (Impersonal) (g.v.); it may be preceded by its noun or not, with which it may agree in number and person or not; it is usually followed by أَن and the Subjunctive; it may also be used with an acc. suffixed pronoun أَعِسَ ("perhaps he") etc.; it is sometimes used with the negative إِذَاَلَوْلِيَ أَن: مَا (rare) "it is likely, probable, that—"; may be used personally or impersonally: أَـحَـرَيْ ٍ أَن (rare). Examples: أَوْسَكَ زَيَدَ أَن يُقَوْمُ etc., etc. "perhaps Zayd, may, will, stand up"; أَوْسَكَ أَن يُقَوْمُ (أَوْسَكَ أَن يُقَوْمُ) (or أَوْسَكَ أَن يُقَوْمُ etc., etc. "perhaps the Zayds will stand up"; أَعِسَ أَن يُقَوْمَ etc. "perhaps ye may be averse from a thing, though it be good for you"; أَعِسَ أَن تَقُومَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْمَ أَن تُقَوْm (compare لَم p. 785).

(iii) Those that express commencement, as: أَنْشَأَ - قَامَ - أَقْبَلَ - عُلُقَ - طُقَّ - قَبْحَ and أَخَذَ "to begin." These are used as inceptives, in the Preterite only (followed by an Indic. Aor.), as: جَعَلَ أَنْ بَلَّوَهُ "he began to reproach him"; هَبَتْ تِلْوَيْرَيْنِ "she began reproaching me." Vide also
§ XLIV (b) (5), p. 814. Rarely these verbs take a verbal noun with the prepositions or as: "we begun to travel." [But \( \text{أَخُذَّرُ بِنَبِيَّهَا} \) "to call to account, to capture in the act," when there is no \( \text{أَلُّ} \).

Remark.—It will be noticed that and \( \text{أَوْشَكُ} \) excepted, all the Approximate (and Inceptive) Verbs are used in the Preterite only; that, excepted, all must precede the noun, and the noun must precede the predicate; that, if not followed by \( \text{أَنُّ} \), the Indicative is used.

(h) POTENTIAL VERBS.—(i) \( \text{قَدْرُ} \) is followed by the Aor. Indic., or by \( \text{أَمَنُّ} \) with the Subjunctive, as: "I cannot walk"; "he cannot complete this work"; "I could not get near him"; (ii) "to enable etc.", with a suffixed pronoun, followed by the same constructions, as: "I cannot do it"; "it is possible that"; "it is not possible to do this."

Remark I.—Compare the phrase: "can you—?"

Remark II.—"Can" in the sense of "to know how to do," is expressed by \( \text{يَعْرِفْ بَكَّتْبٌ} \) "he can write."

§ LXII. Appositives (النوايا).

(a) Words in Apposition are put in the same case, as: "there came Zayd, the generous one."

The Arabs distinguish five kinds of Apposition:

(1) The Descriptive or Qualificative Apposition (الصفة, or \( \\text{النعت} \)). The
idea of "a man, a generous being" rather than "a generous man." Adjectives are therefore considered to be in Apposition to their nouns rather than in concord with them. Further examples are: "I passed by a man, a generous being" and "I passed by a man whose father is a generous being"; vide § XXXVIII.

(2) Connective Apposition or the Connection of Sequence (عطف الساق), i.e. where words are joined by the particles (conjunctive or disjunctive) "and," "and," "then," "even to," "or" (disjunctive), "or" (after "whether"), "either," "not" (simple negation, as in "Zayd came, not Amr"), "nay, rather," "but."

(3) Explanatory apposition (عطف اليدب) or the asyndetic connection of a substantive with a preceding one which it defines more particularly, as in "he shall be given to drink water (i.e.) pus."

(4) Permutative Apposition or the Apposition of Substitution (أبدل). 

(5) Corroborative Apposition (الذرييد) vide § LXIII.

Remark.—Even two finite verbs in the same tense may be regarded as in Apposition, as in: "he arose (and) prostrated himself before him"; compare p. 785 (7) and p. 848 (d). In برس يعلم, the second verb may be an example, either of Apposition or of 'State' (الحال). But if the first verb were in the Preterite, and the second in the Aorist, the second could indicate 'State' only, and would be equivalent to a participle in the Accusative; vide § XLI (c) (5), p. 800.

(b) There are four kinds of Apposition of Substitution:—

---

1 Concrete idea.
2 Abstract idea.
APPOSITIVES.

"Zayd thy brother came!" the people, great and small, came to me."

"kiss him, his hand"; "I eat the loaf, only half of it."

"I praised Zayd, his garment only."

"I rode the mare, no I mean the mule."

(c) A substantive or adjective in apposition to a Vocative, may be in the Nominative or Accusative, as: "Oh! Muhammad, the Prophet."

(d) The Infinitive as an intensive adjective may stand in apposition to a noun, as: "I saw a queen a personification of justice" (i.e. "justice itself"); "I saw the queen, her who is justice itself."

One grammarian at least treats such an infinitive as an adjective and makes 'it agree with its noun, but such a construction is usually condemned. However such expressions as "a well-schooled mare" are found, though incorrect. This infinitive should be masc. sing. only.

(e) Note the following examples of Apposition:

1 But "thy brother, Zayd, came" (i.e. 'not thy brother So-and-so or So-and-so'), is عطف البيان.
(1) Size. "a street 100 yards long"; "a yard of stuff"; "two yards of stuff." But "a man six feet high"; (here طول could not be omitted).

(2) Likeness. "a man like a woman"; "I saw a man like a woman." If أَدْنَى is substituted, أَدْنَى is understood, as: أَدْنَى أَدْنَى is understood, as: أَدْنَى أَدْنَى of stuff." "two yards of stuff." But "a man six feet high"; (here طول could not be omitted).

(3) Material. "a chain made of iron" (سَلَسَلَة دَيْم) "a gold chain." If definite, the genitive alone can be used, as: سَلَسَلَة دَيْم "the golden chain."

(4) The substantives kullٰن, kaffatٰن and jamٰٰن, كَل and جِمَع, either govern the genitive or else stand in apposition, as: كَل البيت كَل البيت "the whole house"; كَل الناس كَل الناس "the whole of the people"; كَل الناس كَل الناس "all the people" or كَل كَل "all the world." Vide also § XXXVIII (h).

Remark I.—"Every person" = كَل من الناس كَل من الناس. "the whole day," and كَل الحيوانات كَل الحيوانات "all the animals"; but that before an indefinite noun, it means "each or every," as: كَل يوم "every day."

(5) So too with بَعْضٰن, بَعْضٰن, "portion" in the sense of "some, a part"; بَعْضٰن بَعْضٰن, or بَعْضٰن بَعْضٰن, بعض الناس بعض الناس.

(6) Ghayrٰن, غير, "another than," جَاء، رجل قُبُر "another than he came."

(8) Kunniyyat[^2], subs., the distinguishing part of an Arab's name ("father or son of So-and-so, mother or daughter of So-and-so"), or some nickname, is put in apposition.

(9) So too with Laqab[^3] "title, nickname," as: أبو هريرة, lit. "father of a kitten" (a nickname for one of the Companions who was fond of cats):

§ LXIII. Emphasis or Corroboration (التوكيد or التأكيد).

(a) This is also called Corroborative Apposition. It is either: (i) repetition of a word or clause, or repetition by a synonym; or (ii) repetition by special words, such as "he himself", "both of them," "all of them."

(b) The following examples illustrate the first:—

"Zayd, Zayd came to me."

"Zayd struck him, struck him."

"Zayd himself, Zayd himself."

"he came running, running."

"thou hast struck, thou."

or

"I saw thee, thee."

1 Such nicknames are also given to animals and lifeless things, as: أم أعمام "mother of 'Amir" (the hyena); ابن أروي "son of a seeker of shelter" (i.e. the jackal); بنت العدب "daughter of the vine" (i.e. wine); أبو ركدة "father of the knees" (a fever in which there is pain in the knees); أبو سلامة "father of safety" (i.e. the shark). Nicknames given to animals and lifeless things are styled لقب.

2 But in Hindustani daurtā daurtā pahunch-gayā = "he ran the whole way till he arrived."

3 The pronoun may always be so repeated separately in its nominative form.
EMPHASIS OR CORROBORATION.

I passed by thee, by thee.'

"verily verily Zayd...."

"I am fasting, I am fasting."

"a lion came, a lion."

"the army retreated, retreated."

"yes, certainly."

(c) In the phrase ( إنما كام أنا صائم " there only stood up I (or we), none rose but me (or us) "), the first personal pronouns follow a verb that is 3rd pers. sing. masc.

(d) By the use of special words, emphasis or apposition takes place in the sense ( أجمع (ألفية) "altogether"; and the dual noun كلا masc., and كلا fem. "both", with an affixed pronoun agreeing with the noun; the elative أجمع (a diptote) "altogether"; and the dual noun كلا masc., and كلا fem. "both", with an affixed pronoun.

Examples: ( رأيت كلهم أجمع (كلم  "I saw the people all of them", or رأيت كلهم أجمعين (more emphatic than the previous);

( جاءه هذة نفسه or, هذة اسمه (more emphatic than the previous); "he himself came."

Remark.—كل is used in the singular only.

1 Not إنما إنما إنما
2 Not إنما إنما إنما
§ LXIV. Paradigms.

(A.)

Paradigm of I Stem of the Sound or Strong (سَلَم or صُمْع) Verb قُتِّلَ, "He killed."

Infinitive قُتِّلَ; Participle قُتِّلَ.

Active Voice (المُعَرِّف).

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite or Perfect Tense (or State)</th>
<th>Aorist Tense (or Imperfect State)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Indicative.</td>
<td>Subjunctive.</td>
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<tr>
<td>3. masc. Sing.</td>
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<td>قُتِّلَ</td>
<td>قُتِّلَ</td>
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<tr>
<td>3. fem.</td>
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<td>قُتِّلَ</td>
</tr>
<tr>
<td>2. masc.</td>
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<td>قُتِّلَ</td>
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<tr>
<td>1. c.</td>
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<td>قُتِّلَ</td>
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<tr>
<td>3. masc. Dual.</td>
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<td>قُتِّلَ</td>
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<tr>
<td>3. fem.</td>
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<tr>
<td>3. masc. Plur.</td>
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<td>قُتِّلَ</td>
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<tr>
<td>3. fem.</td>
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<td>قُتِّلَ</td>
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<tr>
<td>2. masc.</td>
<td></td>
<td>قُتِّلَ</td>
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<tr>
<td>2. fem.</td>
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<td></td>
<td>قُتِّلَ</td>
<td>قُتِّلَ</td>
</tr>
</tbody>
</table>

For Derived Forms vide Table IV.

1 Strengthened by ج, it supplies the missing persons of the Imperative. After ج "not," it expresses prohibition or wish.
2 The energetic is used in command, prohibition, affirmation, interrogation. For greater emphasis ج "truly, surely", is usually prefixed.
3 The Jussive must be used for prohibition, as no negative particle can precede the Imperative.
TABLE I—(concluded).

(B.)

OTHER MEASURES OF SIMPLE STRONG VERB.

Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite Tense (or Perfect State)</th>
<th>Aorist Tense (or IMPERFECT STATE)</th>
<th>Imperative</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>جلس وَجَلَسَ</td>
<td>وَحَلَسَ</td>
<td>إِجَلَسَ</td>
<td>یَجَلِّسَ</td>
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<td></td>
<td>رَفَعَ</td>
<td>وَرَفَعَ</td>
<td>إِرْفَعَ</td>
<td>یَاَرْفَعَ</td>
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<td>يُقَرَّرَ</td>
<td>وَيُقَرَّرَ</td>
<td>إِقْرَرَ</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>وَخَشَى</td>
<td>وَخَشَا</td>
<td>خَشَى</td>
<td>نِفَعُ</td>
</tr>
</tbody>
</table>

Note.—If the second vowel of the Preterite is it remains in the Aorist; but if it is , it changes to , except in seven verbs, in which it may be either or , viz.: "it was pleasant"; "he thought; "he despaired," "it dried"; "he excelled"; "he despaired"; "he appeared."

1 2nd m. 2nd m. 2nd m.
TABLE II.

PARADIGM OF SOUND OR STRONG VERB  قال “HE WAS KILLED”

Infinitive نُفَلِّ; Participle نَفَلَل.

Passive Voice نَفَلَل.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite Tense (or Perfect State)</th>
<th>Aorist Tense (or Imperfect State)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Sing.</td>
<td>قُنَلَ</td>
<td>يقُنِلَ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>قُنَلَ</td>
<td>يقُنِلَ</td>
</tr>
<tr>
<td>2. masc...</td>
<td></td>
<td>قُنَلَ</td>
<td>يقُنِلَ</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>قُنَلَ</td>
<td>يقُنِلَ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>قُنَلَ</td>
<td>يقُنِلَ</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Dual.</td>
<td>قُنَلَنَا</td>
<td>يقُنِلُنَا</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>قُنَلَنَا</td>
<td>يقُنِلُنَا</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>قُنَلِنَ</td>
<td>يقُنِلُنً</td>
</tr>
<tr>
<td>3. masc...</td>
<td>Plur.</td>
<td>قُنَلُنَا</td>
<td>يقُنِلُنَا</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>نُقَلَنِ</td>
<td>يقُنِلُنَ</td>
</tr>
<tr>
<td>2. masc...</td>
<td></td>
<td>نُقَلَنِ</td>
<td>يقُنِلُنَ</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>نُقَلَنِ</td>
<td>يقُنِلُنَ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>نُقَلَنِ</td>
<td>يقُنِلُنَ</td>
</tr>
</tbody>
</table>

1 The Passive lacks the Infinitive and the Imperative, but the want of the latter may be supplied by حي and the Jussive, as: قُنَلَ “let him be killed.”

2 All forms of the Verb have an Active and a Passive, except intransitives of the measure نُفَلَ and the Stems IX (نُفَلِّ), XI (نُفَلِّ), and XV; and also those verbs of the measures نُفَلَ that denote, not a transitive or an intransitive act, but a state or condition.

The difference between the Passive and Stems V (نُفَلِّ), VII (نُفَلِّ), and VIII (نُفَلِّ) is that the idea of the Passive Voice is purely passive, but the idea of these Stems is something effective or sequential.

The subject of an Active Voice is an agent whose act may or may not affect an object; the subject of a Passive Voice is either the object of the Active Voice or else the abstract idea of the act.
**TABLE III.**

**Paradigm of the Quadrilateral 1 Verb** "to tie up; be assembled."

*Active Voice.*

<table>
<thead>
<tr>
<th>Tense</th>
<th>I Stem (5th Stem of triliterals)</th>
<th>II Stem</th>
<th>III Stem (9th of triliterals)</th>
<th>IV Stem (7th of triliterals)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنقمّط</td>
<td>ّنقمّط</td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنهنّغط</td>
<td>ّنهنّغط</td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنهنّغط</td>
<td>ّنهنّغط</td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنهنّغط</td>
<td>ّنهنّغط</td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنهنّغط</td>
<td>ّنهنّغط</td>
</tr>
</tbody>
</table>

*Passive Voice.*

<table>
<thead>
<tr>
<th>Tense</th>
<th>I Stem (5th Stem of triliterals)</th>
<th>II Stem</th>
<th>III Stem (9th of triliterals)</th>
<th>IV Stem (7th of triliterals)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنهنّغط</td>
<td>ّنهنّغط</td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنهنّغط</td>
<td>ّنهنّغط</td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td>ّنقمّط</td>
<td>ّنهنّغط</td>
<td>ّنهنّغط</td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 There are numerous onomatopoetic quadriliterals, as: ُدُوَلُ "to howl (in mourning)."

2 Measure ِنْهَلُ. Another example is ِنْحِمُ "to translate."

3 Measure ِنْتَعَلُ. Another example is ِنْسَلُ "to become Sultan" (from ِنْسَنُ "to appoint Sultan").

4 Measure ِإِعْلَمُ. Another example is ِإِطَمَأْنُ "to be quiet, to quiet oneself; to be low (of land)."
<table>
<thead>
<tr>
<th>Tense, etc.</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>IX</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preterite Passive</td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. See footnote 2 to Table II, p. 861.
TABLE V.

Paradigm of I Stem of Doubled ("he fled")

Infinitive ُنَفَر; Participle ُبِنُفَر.

Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual.</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot; &quot;</td>
<td>ُنَفَر</td>
<td>ُنَفَر (ُنَفِر)</td>
<td>ُنَفَر (ُنَفِر)</td>
</tr>
</tbody>
</table>

Note.—So too are conjugated ُبِنِّي "to prolong"; ُبِنِّي "to tire of," etc.

It may be noted that whenever the second of the assimilated letters would be quiescent, these letters are resolved or separate, otherwise the rule that two quiescent letters cannot occur together, would be violated.

1 Two other forms of the 2nd Pers. Pret. are admissible, viz. ُنَفَر or ُنَفَر.
2 In the pl. fem., the hamzat ُl-wasl is restored, as a word cannot begin with a quiescent letter.
### TABLE VI.
PARADIGM OF I STEM DOUBLED VERB—(continued).

*Passive Voice.*

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
</tr>
<tr>
<td>3. masc.</td>
<td><em>Sing.</em></td>
<td></td>
<td>وُقِرَ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td>وُقِرَ</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td>وُقِرَ</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td>وُقِرَ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td>وُقِرَ</td>
</tr>
<tr>
<td>3. masc.</td>
<td><em>Dual</em></td>
<td></td>
<td>وُقِرَانِ</td>
</tr>
<tr>
<td>3 fem.</td>
<td></td>
<td></td>
<td>وُقِرَانِ</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td></td>
<td>وُقِرَانِ</td>
</tr>
<tr>
<td>3. masc.</td>
<td><em>Plur.</em></td>
<td></td>
<td>وُقِرُوا</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td>وُقِرُوا</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td>وُقِرُوا</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td>وُقِرُوا</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td>وُقِرُوا</td>
</tr>
</tbody>
</table>

1 The Energetic forms are يَقُرُن and يَقُرُت. Pass. Part. m. يَقُرُور, f. يَقُرُورَة.
### TABLE VII.

**Paradigm of Derived Stems of جذر.**

<table>
<thead>
<tr>
<th>Tense, etc.</th>
<th>I</th>
<th>II</th>
<th>III</th>
<th>IV</th>
<th>V</th>
<th>VI</th>
<th>VII</th>
<th>VIII</th>
<th>X</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infinitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preterite Passive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aorist</td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note.**—The remaining Stems present no irregularity. Some verbs, as: 
قوط “to be curly”; لبيب “to be intelligent”; شهر “to be bad”; تاريخ “to be in one’s dotage,” and some others of the measures فعل or نعل may also occur in uncontracted forms.

1 The forms نَفَّارَ, etc., as well as فَافَرَ (for فَافَرَ), are exceptions to the rule which prohibits a quiescent letter from following a long vowel.
TABLE VIII.

*Hamzated* (الفعل الميموز) Verbs, Different Forms.

**A.**
Forms having *Hamzah* for the First Radical.

*Active Voice.*

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
<th>Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>Sing.</td>
<td>منَوَّرُ</td>
<td>أَوَّرُ</td>
<td>أَوَّرُ</td>
<td><em>أَوَّرُ</em></td>
<td><em>أَوَّرُ</em></td>
</tr>
<tr>
<td>&quot;&quot;</td>
<td>&quot;&quot;</td>
<td><em>أَوَّرُ</em></td>
<td><em>أَوَّرُ</em></td>
<td><em>أَوَّرُ</em></td>
<td><em>أَوَّرُ</em></td>
<td><em>أَوَّرُ</em></td>
</tr>
<tr>
<td>&quot;&quot;</td>
<td>&quot;&quot;</td>
<td>أَرَّجُ</td>
<td>بَارِجُ</td>
<td><em>أَرَّجُ</em></td>
<td><em>أَرَّجُ</em></td>
<td><em>أَرَّجُ</em></td>
</tr>
<tr>
<td>&quot;&quot;</td>
<td>&quot;&quot;</td>
<td><em>أَرَّجُ</em></td>
<td><em>أَرَّجُ</em></td>
<td><em>أَرَّجُ</em></td>
<td><em>أَرَّجُ</em></td>
<td><em>أَرَّجُ</em></td>
</tr>
</tbody>
</table>

*Passive Voice.*

| 3rd masc. | Sing. | منَوَّرُ | أَوَّرُ | مَأْوَرُ | مَأْوَرُ | مَأْوَرُ |
| "" | "" | *أَوَّرُ* | *أَوَّرُ* | *مَأْوَرُ* | *مَأْوَرُ* | *مَأْوَرُ* |
| "" | "" | أَرَّجُ | بَارِجُ | مَأْوَرُ | مَأْوَرُ | مَأْوَرُ |
| "" | "" | *أَرَّجُ* | *أَرَّجُ* | *مَأْوَرُ* | *مَأْوَرُ* | *مَأْوَرُ* |
| "" | "" | [أَرِسِلُ] | [أَرِسِلُ] | [مَأْسِرُ] | [مَأْسِرُ] | [مَأْسِرُ] |

*Note.*—Speaking generally, when the *alif* supporting the *hamzah* is preceded by — or _ characteristic of the form, the *alif* is changed into the corresponding semi-vowel: _vide_ Aorists Passive above.

The verbs "to take," أَخَذَ, "to command," أَمَرَ, "to eat," أَطَعَ, drop their first radical in the Imperative of Stem I, as: أَخَذَ, etc.

In Stem VIII (أَخَذْنَ), the verb أَخَذَ assimilates its *hamzah*, as: أَخَذَ. بَنُوْذُ - بَنُوْذُ.

The tense inflections are the same as those of the Sound verb.

But from *بَنُوْذُ* the Imperative is أَخَذِ.
TABLE VIII—(continued).

(B.)
Forms having *Hamzah* for the Second Radical.

*Active Voice.*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td>سأَلُ</td>
<td>إسَالُ</td>
<td>سأَلُ</td>
<td>to ask.</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td></td>
<td></td>
<td>رَسَأَ</td>
<td>سُراَءَ</td>
<td>رَسَأَ</td>
<td>to be averse.</td>
</tr>
<tr>
<td>&quot; &quot;</td>
<td></td>
<td></td>
<td>بَسَأَ</td>
<td>سُبَأَ</td>
<td>بَسَأَ</td>
<td>to be of low origin; be miserly.</td>
</tr>
</tbody>
</table>

*Passive Voice.*

| 3rd masc. Sing. | سَأَلُ | سَأَلُ | سأَلُ | سأَلُ | سأَلُ | to be asked. |
| " " | | | | | | |

*Note.*—The verb سَأَلُ has in its Jussive يَسَأَلُ (or يَسَأَلَ) , and يَسَأَلُ (without *hamzah*); and in its Imperative يَسَلُ , fem. يَسَلُ , etc., as well as إسَالُ , etc.

All changes in this table and the table of derived forms, are governed by the rule that *hamzah*, when it begins a syllable (not a word), takes as its prop the weak consonant that is sister to the short vowel by which it is pointed, and if that weak consonant be و , the dots are omitted.

The inflections are the same as for the Sound verb.

---

1 But يَسَأَلُ (Inf. يَسَلُ) "to dress or bind up a wound, accuse of being low (in character or origin)," and يَسَأَلُ (Infs. يَسَلُ) "to blame."
TABLE VIII—(continued).

(C.)

Forms having Hamzah for the Third Radical.

Active Voice.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to create.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to congratulate.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to be brave or bold.</td>
</tr>
</tbody>
</table>

Passive Voice.

| 3rd masc. Sing. |            |            |            |            |            |            |
|                 |            |            |            |            |            |            |
|                 |            |            |            |            |            |            |

Note.—All changes in this table and the table of derived forms, depend on the rule already given in the Note to B.

The inflections are the same as for the Sound verb.
### TABLE IX.

**Paradigm of Derived Forms, of Hamzated Verbs, Principal Parts.**

<table>
<thead>
<tr>
<th></th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
<th>VI.</th>
<th>VII.</th>
<th>VIII.</th>
<th>IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Preterite Active</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
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</tr>
<tr>
<td></td>
<td>أثر</td>
<td>أثر</td>
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<td>نائر</td>
<td>نائر</td>
<td>نائر</td>
<td>إستائر</td>
<td></td>
</tr>
<tr>
<td><strong>Aorist</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td></td>
<td>يوفر</td>
<td>يوفر</td>
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<td>ينائر</td>
<td>ينائر</td>
<td>ينائر</td>
<td>ينائر</td>
<td></td>
</tr>
<tr>
<td><strong>Imperative</strong></td>
<td></td>
<td></td>
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<td></td>
<td>أثر</td>
<td>أثر</td>
<td>أثر</td>
<td>نائر</td>
<td>نائر</td>
<td>نائر</td>
<td>إستائر</td>
<td></td>
</tr>
<tr>
<td><strong>Participle</strong></td>
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<tr>
<td></td>
<td>مؤثر</td>
<td>مؤثر</td>
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<td>مؤثر</td>
<td>مؤثر</td>
<td>مؤثر</td>
<td>مؤثر</td>
<td></td>
</tr>
<tr>
<td><strong>Infinitive</strong></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
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<td></td>
<td>نائر</td>
<td>نائر</td>
<td>نائر</td>
<td>نائر</td>
<td>نائر</td>
<td>نائر</td>
<td>إنفترة</td>
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</tr>
<tr>
<td><strong>Preterite Passive</strong></td>
<td></td>
<td></td>
<td></td>
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<td>أوثر</td>
<td>أوثر</td>
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</tr>
<tr>
<td><strong>Aorist</strong></td>
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<td></td>
<td></td>
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<td>ينائر</td>
<td>ينائر</td>
<td>ينائر</td>
<td></td>
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<tr>
<td><strong>Participle</strong></td>
<td></td>
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<td>مؤثر</td>
<td>مؤثر</td>
<td>مؤثر</td>
<td></td>
</tr>
</tbody>
</table>

Stems VII, VIII, or the Passive of I, are substituted. **Vide** III, Stem VII, Remarks.
<table>
<thead>
<tr>
<th>Paradigm</th>
<th>Preterite Active</th>
<th>Aorist</th>
<th>Imperative</th>
<th>Participle</th>
<th>Infinitive</th>
<th>Preterite Passive</th>
<th>Aorist</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>سأل</td>
<td>سأل</td>
<td>بسأله</td>
<td>تسألون</td>
<td>مسأل</td>
<td>تسألون</td>
<td>مسأل</td>
<td>بسأله</td>
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<td>يسأل</td>
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<td>يستنسل</td>
<td>يستنسل</td>
<td>يستنسل</td>
</tr>
</tbody>
</table>

1. Also ينسل and so on.
2. Sometimes contracted to ينسل.
<table>
<thead>
<tr>
<th></th>
<th>II.</th>
<th>III.</th>
<th>IV.</th>
<th>V.</th>
<th>VI.</th>
<th>VII.</th>
<th>VIII.</th>
<th>X.</th>
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</thead>
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</tr>
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<td></td>
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<td>بِرَأ 3</td>
<td>نَبرُأ 3</td>
<td>نُبرَأ 3</td>
<td>نُبرِأ 3</td>
<td>إِبْنُرِأ 7</td>
<td>إِسْتَبرُأ 5</td>
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</tr>
<tr>
<td></td>
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<td>بَرِئ 3</td>
<td>بِرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
</tr>
<tr>
<td>Imperative</td>
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</tr>
<tr>
<td></td>
<td>بِرِئ 3</td>
<td>بَرِئ 3</td>
<td>بِرِئ 3</td>
<td>نُبرَئ 3</td>
<td>نُبرَئ 3</td>
<td>نُبرَئ 3</td>
<td>نُبرَئ 3</td>
<td>نُبرَئ 3</td>
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<td>مُبَرِئ 3</td>
<td>مُبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
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<td>Infinitive</td>
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<td>مُنْبِرَأة 3</td>
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<td>مُنْبِرَأة 3</td>
<td>مُنْبِرَأة 3</td>
</tr>
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<td>Preterite Passive</td>
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</tr>
<tr>
<td></td>
<td>بِرِئ 3</td>
<td>بَرِئ 3</td>
<td>بِرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
</tr>
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<td></td>
</tr>
<tr>
<td></td>
<td>بِرِئ 3</td>
<td>بَرِئ 3</td>
<td>بِرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
<td>بِنُبرِئ 3</td>
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<td>Participle</td>
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<td></td>
</tr>
<tr>
<td></td>
<td>مُبَرِئ 3</td>
<td>مُبَرِئ 3</td>
<td>مُبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
<td>مُنْبَرِئ 3</td>
</tr>
</tbody>
</table>

1 Measure Defective verbs with their third radical ُ or َ have also this measure for the Infinitive of Stem II.
# TABLE X.

**Paradigm of Assimilated Verbs**

<table>
<thead>
<tr>
<th></th>
<th>First Radical Aorist a.</th>
<th>First Radical Aorist &amp;</th>
<th>First Radical &amp;</th>
<th>First Radical ى</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Preterite Act.</td>
<td>(to arrive)</td>
<td>(to let alone)</td>
<td>(to be dirty)</td>
<td>(to be docile)</td>
</tr>
<tr>
<td>Aorist</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Imperat.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Infinitive</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Aorist Pass.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>IV. Preterite Act.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Aorist</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Partic.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Infinit.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>VIII. Preterite Act.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Aorist</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Pret. Pass.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>X. Preterite Act.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
<tr>
<td>Infinit.</td>
<td>ىصل</td>
<td>ىدم</td>
<td>ىسِف</td>
<td>ىسر</td>
</tr>
</tbody>
</table>

*Note.*—Verbs that take kasra (** ) in the Aorist as the characteristic vowel, drop the initial ى, as: ىصل “to arrive”: Aor. ىصل; Impera. ىصل.

---

1 A division of the Weak verb.
PARADIGMS.

Some with *fatḥah* (۱-), have the same peculiarity, as: َوْضَعَ “to place”; Aor. ُبَعِثَ; Impera. ُسَعَ. In the Infinitive of most, the ۶ is dropped and ۷ suffixed.

A few verbs with *zammah* (۹-) and *fatḥah* (۱-) in the Aorist, preserve the ۷, as: ِيَجِلُ - َوْجِلُ ٌ ۷ٌ۷ٌ۱ٌ۳ٌ۱ٌ aorist َبُدَّلَ to be insalubrious.

Doubled verbs retain the ۷, as: ِيُوُنَ - ۷ٌ۷ٌ۷ٌ۱ٌ۷ٌ۱ٌ “to love.”

In the Aorist Passive, the ۷ is retained even though lost in the Active, as: ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ َبُجِدَ “to find”; َبُجِدَ - ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌ۷ٌٍ َبُجِدَ “to be found.”

The changes in assimilated verbs are, that when a *kasrah* (۱-) or a *zammah* (۹-) precedes a weak letter, the weak letter is changed into the homogeneous weak consonant, as: َيُجَلَّ (for َيُجَلَّ), Imperative of اَيْقَلَّ.

In Stem VIII, the ۷ is assimilated to its following ۳, as: َوْصَلَ “to unite,” VIII َوْصَلَ َيُعْلَ َيْنَصُّ “to be continuous,” Aor. َيُنَصُّ َيُنَصُّ “to despair of,” VIII اَيْنَصُّ َيُنَصُّ َيُنَصُّ َيُنَصُّ “to despair.”

The same rules apply for the formation of nouns; thus from اَيْلَدَ comes اَيِلَدَ َيْمَلَّا “time of birth” (for َيْمِلَّا).
### Paradigms of Hollow Verbs

Paradigms of Hollow Verbs (فعل ناجم) - Second Radical

I Stem of قال (for قول) "he said"; Inf. قول; Act. Participle قابل.

Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>قال (فعل)</td>
<td>يقرَّل</td>
<td>يقليل</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>قالان</td>
<td>يقَّرا</td>
<td>تقولان</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>قالوا</td>
<td>يقْرَأ</td>
<td>تقولوا</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Note.**—The form تقول is conjugated in the same way, as: طال (for قول) "to be long," Aor. طلَّ.

---

1 A division of the Weak verb.  
2 Weak of the 'ayn.  
3 For يقل; but as two vowelless letters cannot occur together, the or ى in such cases is dropped. Hence too the Imperative قول (not قول).
### TABLE XI—(continued).

(B.)

**Paradigm of Hollow Verb; Second Radical ي.**

I Stem of ُهُوُسَرُ (for مَسَرُ) "to march, travel"; Inf. خَسِيرُ - تَسِيرُ - سَيرُ;


**Active Voice.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Perfect</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>سَأَرُ</td>
<td>يُسِيرُ</td>
<td>بِسِيرُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>مَسَرِتُ</td>
<td>تسِيرُ</td>
<td>نِسرُ</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>سَرُتُ</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>سَرُتُ</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>سَرُتُ</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>سَأَرُانِ</td>
<td>يُسِيرُ</td>
<td>بِسِيرُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>سَأَرِانِ</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>سَرُتُماَ</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>سَأَرُوا</td>
<td>يُسِيرُ</td>
<td>بِسِيرُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>سُرُون</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>سُرُون</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>سُرُون</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>سُرُون</td>
<td>نِسيرُ</td>
<td>تسِيرُ</td>
</tr>
</tbody>
</table>
TABLE XI—(continued).

PARADIGMS OF HOLLOW VERB.

(C.)


Passive Voice:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing. 3 m.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>3 f.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>2 m.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>2 f.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>1 c.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>Dual 3 m.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>3 f.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>2 c.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>Plur. 3 m.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>3 f.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>2 m.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>2 f.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>1 c.</strong></td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
</tr>
</tbody>
</table>

**Participle.**

| Sing. m. | .. | .. | .. | .. |

1 For مَتَّرَل. 2 For مَبْعَد.
**TABLE XI—(concluded).**

(D.)

**FURTHER PARADIGM OF HOLLOW VERBS, SECOND RADICAL و and ی.**

<table>
<thead>
<tr>
<th></th>
<th>I 2nd Rad.</th>
<th>I 2nd Rad.</th>
<th>I 2nd Rad. or ی</th>
<th>IV 2nd Rad.</th>
<th>VII 2nd Rad.</th>
<th>VIII 2nd Rad.</th>
<th>X 2nd Rad.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td>قال</td>
<td>خاف</td>
<td>سَر</td>
<td>أقُدُم</td>
<td>إنْقَدُم</td>
<td>إِسْقَدُم</td>
<td>إِسْقَدُم</td>
</tr>
<tr>
<td>2nd pers. masc. sing.</td>
<td>قُلْت</td>
<td>خفت</td>
<td>یسَر</td>
<td>أقدى</td>
<td>إنقدت</td>
<td>إستقدت</td>
<td>إستقدت</td>
</tr>
<tr>
<td>Aorist</td>
<td>ئَلْف</td>
<td>خف</td>
<td>یتَلُّ</td>
<td>مُقَدٌ</td>
<td>منقد</td>
<td>مستقد</td>
<td>مستقد</td>
</tr>
<tr>
<td>Imperative</td>
<td>ئَلْف</td>
<td>خيف</td>
<td>یتَلُّ</td>
<td>مُقَدٌ</td>
<td>منقد</td>
<td>مستقد</td>
<td>مستقد</td>
</tr>
<tr>
<td>Participle</td>
<td>ئَلْف</td>
<td>خيف</td>
<td>یتَلُّ</td>
<td>مُقَدٌ</td>
<td>منقد</td>
<td>مستقد</td>
<td>مستقد</td>
</tr>
<tr>
<td>Preterite Passive</td>
<td>تَلْف</td>
<td>خيف</td>
<td>یتَلُّ</td>
<td>مُقَدٌ</td>
<td>منقد</td>
<td>مستقد</td>
<td>مستقد</td>
</tr>
<tr>
<td>Aorist</td>
<td>تَلْف</td>
<td>خيف</td>
<td>یتَلُّ</td>
<td>مُقَدٌ</td>
<td>منقد</td>
<td>مستقد</td>
<td>مستقد</td>
</tr>
<tr>
<td>Participle</td>
<td>تَلْف</td>
<td>خيف</td>
<td>یتَلُّ</td>
<td>مُقَدٌ</td>
<td>منقد</td>
<td>مستقد</td>
<td>مستقد</td>
</tr>
<tr>
<td>Infinitive</td>
<td>تَلْف</td>
<td>خيف</td>
<td>یتَلُّ</td>
<td>مُقَدٌ</td>
<td>منقد</td>
<td>مستقد</td>
<td>مستقد</td>
</tr>
</tbody>
</table>

Notes.—(i) A few hollow verbs of the measure مُلِّ preserve their و or ی, and are conjugated as sound verbs, as: إلْعَرْ "to be one-eyed"; إلْعَر "to have glanders."

---

1 For مُتَوَلِّ. So too from رَجُع (= یرَجُع) the Passive Participle of ی Stem is مُتَبَعٌ (for مُتَبَعٌ).
(ii) Hollow verbs denoting colour or defect always retain their و or ی in Stem IX, as: يِسْتَصْرُوبُ "to be or become black", Aor. بِسْوَدُ; يِبْيَضُ "to be or become white", Aor. بِيِبْيَضُ.

(iii) The و is often retained in X Stem, as: يِسْتَصْرُوبُ "to approve," Aor. بِسْوَدُ.

(iv) Hollow verbs that have و or ی as a third radical always retain their و, as: يِسْتَصْرُوبُ "to be worth", Aor. بِسْوَدُ.

(v) Hollow verbs that have ت or ن as the third radical, assimilate it with a following ت or ن, as: يُمَاتُ "he died", but يُمَاتُ (for يُمَاتُ) "I died"; "he was," but يَكَانُ (for يَكَانُ) "we were."

(vi) In the measure أَنْعَلُ, verbs with the 2nd radical weak, use the strong form, as: يِسْوَدُ "black" (not يِسْوَدُ). "he died"; but يِسْوَدُ (for يِسْوَدُ) "we were."

(vii) On the measure تَنَعُلُ, is تَنَعُلُ (for تَنَعُلُ); Aor. يِبْطُلُ; Impera. masc. تَنَعُلُ, fem. طُبْلِي.
### TABLE XII.

(A.)

**Paradigm of Defective Verb (غُزَى) (to raid); Inf. غُزِّي. Last Radical غُزِّي.**

*Active Voice.*

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُзِّي</td>
</tr>
<tr>
<td>3. fem.</td>
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<td>غُزِّي</td>
<td>غُزِّي</td>
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<tr>
<td>2. masc.</td>
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<td>غُزِّي</td>
<td>غُزِّي</td>
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<tr>
<td>2. fem.</td>
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<td>غُزِّي</td>
<td>غُزِّي</td>
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<tr>
<td>1. c.</td>
<td></td>
<td>غُزِّي</td>
<td>غُزِّي</td>
<td>غُزِّي</td>
</tr>
</tbody>
</table>

1 Or غَفُّ "to raid."
TABLE XII—(continued).

(B.)

Paradigm of Defective Verb.

Last Radical ُ(fait) "to throw"; Inf. ُ(rem); Act. Part. ُ(rem) m., ُ(rem) f.

Active Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist.</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>2. c.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>3. fem.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>2. masc.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>2. fem.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
<tr>
<td>1. c.</td>
<td>&quot;</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
<td>ُ(rem)</td>
</tr>
</tbody>
</table>

1 Energ. I ُ(rem) and II ُ(rem).
**Table XII—(continued)**

(C.)

**Paradigm of Defective Verb.**

Last Radical, or "to be pleased"; Inf. and Act. Part.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Indicative</td>
<td>Subjunctive</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>ضرَّيُ</td>
<td>برَّيُ</td>
<td>برَّيُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>ضرَّيت</td>
<td>برَّيِت</td>
<td>برَّيِت</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>ضرَّت</td>
<td>برَّت</td>
<td>برَّت</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>ضرَّت</td>
<td>برَّت</td>
<td>برَّت</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>ضرَّت</td>
<td>برَّت</td>
<td>برَّت</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>ضرِّيُ</td>
<td>برَّيُ</td>
<td>برَّيُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>ضرِّيِت</td>
<td>برَّيِت</td>
<td>برَّيِت</td>
</tr>
<tr>
<td>2. c.</td>
<td></td>
<td>ضرِّي</td>
<td>برَّي</td>
<td>برَّي</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>ضرَّوا</td>
<td>برَّوا</td>
<td>برَّوا</td>
</tr>
<tr>
<td>3. fem.</td>
<td></td>
<td>ضرَّينِ</td>
<td>برَّينِ</td>
<td>برَّينِ</td>
</tr>
<tr>
<td>2. masc.</td>
<td></td>
<td>ضرَّينِم</td>
<td>برَّينِم</td>
<td>برَّينِم</td>
</tr>
<tr>
<td>2. fem.</td>
<td></td>
<td>ضرَّينِ</td>
<td>برَّينِ</td>
<td>برَّينِ</td>
</tr>
<tr>
<td>1. c.</td>
<td></td>
<td>ضرَّا</td>
<td>برَّا</td>
<td>برَّا</td>
</tr>
</tbody>
</table>
### PARADIGM OF DEFECTIVE VERB.

**Last Radicalِ** أَنْهَٰرُ or يَدُ

"to decide"; Inf. نُضِيِّيَّة and مُضِيِّيَّة; Pass. Part. مُضِيِّيَّة m., مُضِيِّيَّة f.

#### Passive Voice.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Perfect</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>Indicative</strong></td>
</tr>
<tr>
<td>3. masc.</td>
<td>Sing.</td>
<td>فَيَفَسِّرُ</td>
<td>يفَسِّرُ</td>
</tr>
<tr>
<td>3. fem.</td>
<td>„ „</td>
<td>فَيَفَسِّرُ</td>
<td>يفَسِّرُ</td>
</tr>
<tr>
<td>2. masc.</td>
<td>„ „</td>
<td>فَيَفَسِّرُ</td>
<td>يفَسِّرُ</td>
</tr>
<tr>
<td>2. fem.</td>
<td>„ „</td>
<td>فَيَفَسِّرُ</td>
<td>يفَسِّرُ</td>
</tr>
<tr>
<td>1. c.</td>
<td>„ „</td>
<td>فَيَفَسِّرُ</td>
<td>يفَسِّرُ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Dual</td>
<td>فَيَفَسِّرِينَ</td>
<td>يفَسِّرِينَ</td>
</tr>
<tr>
<td>3. fem.</td>
<td>„ „</td>
<td>فَيَفَسِّرِينَ</td>
<td>يفَسِّرِينَ</td>
</tr>
<tr>
<td>2. c.</td>
<td>„ „</td>
<td>فَيَفَسِّرِينَ</td>
<td>يفَسِّرِينَ</td>
</tr>
<tr>
<td>3. masc.</td>
<td>Plur.</td>
<td>فَيُفَسِّرُوا</td>
<td>يفَسِّرُوا</td>
</tr>
<tr>
<td>3. fem.</td>
<td>„ „</td>
<td>فَيُفَسِّرُوا</td>
<td>يفَسِّرُوا</td>
</tr>
<tr>
<td>2. masc.</td>
<td>„ „</td>
<td>فَيُفَسِّرُوا</td>
<td>يفَسِّرُوا</td>
</tr>
<tr>
<td>2. fem.</td>
<td>„ „</td>
<td>فَيُفَسِّرُوا</td>
<td>يفَسِّرُوا</td>
</tr>
<tr>
<td>1. c.</td>
<td>„ „</td>
<td>فَيُفَسِّرُوا</td>
<td>يفَسِّرُوا</td>
</tr>
</tbody>
</table>

---

1. Pass. Partic. of مُضِيِّيَّة is مُضِيِّيَّة m., and مُضِيِّيَّة f.
<table>
<thead>
<tr>
<th></th>
<th>I. 3rd Radical</th>
<th>I. 3rd Radical</th>
<th>II. 3rd Radical</th>
<th>III. 3rd Radical</th>
<th>IV. 3rd Radical</th>
<th>V. 3rd Radical</th>
<th>VI. 3rd Radical</th>
<th>VII. 3rd Radical</th>
<th>VIII. 3rd Radical</th>
<th>X. 3rd Radical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preterite Active</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
</tr>
<tr>
<td>Aorist</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
</tr>
<tr>
<td>Imperative</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
</tr>
<tr>
<td>Participle</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
</tr>
<tr>
<td>Infinitive</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>فَتَضَفَّ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
<td>إِنْفِضَ</td>
</tr>
</tbody>
</table>
Note.—(1) The participles رَضِيّ - رَاضِيّ are declined like رَاضِيٌّ: vide § XX (b).

(2) Verbs whose 3rd radical is لَهِ are treated in the derived forms as if their 3rd radical were لِ.

(3) In the Infinitives of Stems IV, VII, VIII and IX, where the third radical follows an أَلِف, the لَا is changed into a ْهَمْزَة without a support.

---

1 For For For For For For
2 For For For For For For
3 For For For For For For
4 So too from For: vide also Table IX, foot-note.

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TABLE XIII.

PARADIGM OF DOUBLY WEAK VERB.

(A.)

(ONE RADICAL Hamzah and another a WEAK LETTER.)

I. 1st Radical hamzah and 2nd ر or ي.

\( \text{إِيْبُ} \) "to return"; Inf. \( \text{أَوْبُ} \) and \( \text{أَبُ} \)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>َّكِتْ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
<td>َّوُؤْبُ</td>
</tr>
</tbody>
</table>

Note.—So, too, are conjugated َّكِتْ (for َّوُؤْبُ) "to injure"; َّلَلْ (for َّلَلْ) "to come, return"; َّلِدْ (for َّلِدْ) "to be strong," Stem II َّأَيْهْ "to strengthen."
### TABLE XIII (A)—(continued).

II. 1st Radical hamzah, 3rd radical و or ي

الآتى “to come”; Inf. إياة

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—Stem IV is الرّى “to bring”; Aor. مَرْرْئي; Juss. مُرْرْئي; Impera. آت.

Passive Pret. الرّى.

(2) So, too, are declined الرّى “to refuse”; Aor. مادًا: مہْدّي “to pay,” II Stem مادًا (same meaning), Inf. إمّي: تَأَمّي “to grieve, mourn.”

---

1 The Subjunctive is, 3rd m. بَنَّى, 3rd f. بَنَّى, etc. 2 الرّى

3 At the end of a sentence written م. In pause, all Imperatives that consist of one letter are similarly written, as مّ for م.
### TABLE XIII (A)—(continued).

#### III. 2nd Radical *hamzah* and 1st و or يپ.

*بَيَّسَتْ* "to despair"; Inf. *بَيَّسَتْ* and *بَيَّسَتْ*.

<table>
<thead>
<tr>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Part.</th>
<th>Passive Preterite</th>
<th>Passive Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>Sing.</td>
<td>جَيَّسَتْ</td>
<td>يَبَيَّسَتْ</td>
<td>—</td>
<td>—</td>
<td>1</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>&quot;&quot;</td>
<td>جَيَّسَتْ</td>
<td>يَبَيَّسَتْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>&quot;&quot;</td>
<td>جَيَّسَتْ</td>
<td>يَبَيَّسَتْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

#### IV. 2nd Radical *hamzah* and 3rd و or يپ.

*رَأَيْتْ* "to see"; Inf. *رَأَيْتْ* and *رَأَيْتْ*.

### Preterite.

<table>
<thead>
<tr>
<th>Preterite</th>
<th>Dual.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc.</td>
<td>رأَيْتُ</td>
<td>رأَيْتُ</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>&quot;&quot;</td>
<td>&quot;&quot;</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>رأَيْتُ</td>
<td>&quot;&quot;</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>&quot;&quot;</td>
<td>&quot;&quot;</td>
</tr>
<tr>
<td>1st c.</td>
<td>&quot;&quot;</td>
<td>&quot;&quot;</td>
</tr>
</tbody>
</table>

1 The verb *بيست* being neuter has no Passive Participle. But بَيَّسُ as Passive Participle of *بيست* is wrongly used by Persians and Indians in the sense of "disappointed."
<table>
<thead>
<tr>
<th>Aorist</th>
<th>Subjunctive</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>مَرَى</td>
<td>مَرَى</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>—</td>
<td>—</td>
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</tr>
<tr>
<td>2nd masc.</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>—</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>1st c.</td>
<td>—</td>
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<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>3rd masc. Dual</td>
<td>مَرِى</td>
<td>مَرِى</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>—</td>
<td>—</td>
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</tr>
<tr>
<td>2nd c.</td>
<td>—</td>
<td>—</td>
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</tr>
<tr>
<td>3rd masc. Plur.</td>
<td>مَرَى</td>
<td>مَرَى</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>—</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>—</td>
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<td>—</td>
</tr>
<tr>
<td>1st c.</td>
<td>—</td>
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</tr>
</tbody>
</table>

**Note.**—(1) In the Aorist and Imperative and in Stem IV, the hamzah is dropped.

(2) With a suffix, the forms are: مَرَى "he saw him"; مَرَى "he sees her," etc.

(3) The following Derived Forms occur: III مَرَى "to dissemble," Aor. مَرَى, Inf. مَرَى and زَرَى; IV مَرَى "to show," Aor. مَرَى, Juss. مَرَى, Impera. مَرَى, Inf. زَرَى and إِرَائِى; VI مَرَى "to look at one another"; VIII مَرَى "to think."
**TABLE XIII (A)—(continued).**

V. 3rd Radical *hamzah* and 1st و or ٓ.

<table>
<thead>
<tr>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Part.</th>
<th>Passive Preterite</th>
<th>Passive Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>ساء or يسوء</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>(Passive Aorist)</td>
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</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>2nd fem</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note.—(1) IV Stem استاء "to make bad"; Aor. يسَعِي; Imperative يسُعِي.*

Inf. استاة; Act. Part. يسُعِي.

(2) So too from فَضَاء (for ضُواء) "to shine, be bright"; IV Stem استاء "to light."
TABLE XIII (A)—(concluded).

* or ḥāʾ (for ḥāʾ) “to come” ; Inf. مَارَتَ

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—So from ِها (for ِهيَا), II Stem ِهيَا “to prepare” ; Inf. ِتهِلة.

* or ِشَاء (for ِشَي) “to wish” ; Inf. مَشِيَّلَةَ and ِشَيْلَةَ.

<p>| | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
TABLE XIII.

(B.)

(TWO RADICALS WEAK LETTERS).

I. 1st and 3rd Radicals Weak.

Exercise "to guard"; Inf. رقية and دنيش.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist.</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>~S</td>
<td>دنيش</td>
<td>دنيش</td>
<td>دنيش</td>
<td>دنيش</td>
<td>دنيش</td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>2nd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
<tr>
<td>2nd masc. Plur.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td></td>
</tr>
</tbody>
</table>

Note.—(1) VIII Stem دنيش "to fear (God)."

(2) So, too, دنيش "to be complete, to fulfil (a promise)"; IV Stem دنيش "to fulfil a vow," Aor. يلبكي, Impera. أوف, Inf. إيقاف (and) وليف, "to be near," Aor. يلبكي, Juss. لين, Impera. ل, Inf. ليف.
**TABLE XIII (B)—(continued).**

II. 2nd and 3rd Radicals Weak. These retain the 2nd radical. ِّـَوَّـَى "to narrate"; Inf. رَوَيَة.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
</tbody>
</table>

"to be well watered (of cattle), to quench one's thirst"; Inf. رَوَيَة and رَوَيَة.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
<tr>
<td>2nd mas.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
<td>موـَي</td>
</tr>
</tbody>
</table>

*Note.*—So, too, are conjugated ِّـَوَّـَى "to be worth"; ِّـَوَّـَى "to be strong"; etc.
TABLE XIII (B)—(concluded).

<table>
<thead>
<tr>
<th>3rd masc. Sing.</th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Par-</th>
<th>Passive</th>
<th>Passive Par-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>حيِّ (concluded).</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—II Stem حيا ‘to let live, greet,’ Inf. نعيا; X Stem استعيا ‘to spare alive’ (but in the sense of ‘to be ashamed’) generally written with one ى, as: استعمى, Aor. استعم.
TABLE XIV.

PARADIGM OF TREBLY WEAK VERB OR VERB WITH THREE WEAK RADICALS.

A. 1st Radical hamzah.

1 "to take refuge"; Inf. أَوَى.

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>أَوِي</td>
<td>ياَوِي</td>
<td>كَرَ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd fem.</td>
<td>أُوت</td>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td></td>
<td>(أَوَى)</td>
<td></td>
</tr>
<tr>
<td>2nd masc.</td>
<td>أُوت</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note.—(1) II Stem أَوَى "to show hospitality to"; IV Stem أَوَى (with same meaning).

(2) Such verbs are inflected like أَتُرِ and سُوَي.

1 أَوَى (form تَعَلَ - تَعَلَ) is the only verb with three weak radicals that is in common use.
TABLE XIV—(continued).

B. 2nd Radical hamzah.

"وَأَيَّ " to promise."

<table>
<thead>
<tr>
<th></th>
<th>Preterite</th>
<th>Aorist</th>
<th>Jussive</th>
<th>Imperative</th>
<th>Active Participle</th>
<th>Passive Preterite</th>
<th>Passive Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd masc. Sing.</td>
<td>واَيَّ</td>
<td>واَيَّ</td>
<td>واَيَّ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>(أَوْ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>تَأَيَّ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>1st c.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd masc. Dual</td>
<td>يَأَيَّ</td>
<td>يَأَيَّ</td>
<td>يَأَيَّ</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>تَأَيَّ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>تَأَيَّ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd masc. Plur.</td>
<td>يَاوَا</td>
<td>يَاوَا</td>
<td>يَاوَا</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>3rd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd masc.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>تَأَرَّ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>2nd fem.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>تَأَرَّ</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>1st c.</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>

Note.—Such verbs are inflected like سَأَل and وَفَقِي.
The negative substantive verb لَا يُوَّلَ "he is not" has no Aorist or Imperative. It is inflected like verbs with the 2nd Radical ر and ي.

<table>
<thead>
<tr>
<th></th>
<th>1 c.</th>
<th>2 fem.</th>
<th>2 masc.</th>
<th>3 fem.</th>
<th>3 masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>لَا لَا لَا لَا لَا</td>
<td>لَا لَا لَا لَا لَا</td>
<td>لَا لَا لَا لَا لَا</td>
<td>لَا لَا لَا لَا لَا</td>
<td>لَا لَا لَا لَا لَا</td>
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<tr>
<td></td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
</tr>
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<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
<td>لَسْتُ لَسْتُ لَسْتُ لَسْتُ لَسْتُ</td>
</tr>
</tbody>
</table>

Sing. | Dual. | Plur.
### TABLE XVI.
Formation of Verbal Nouns from Weak Verbs.

<table>
<thead>
<tr>
<th>Noun of Time and Place</th>
<th>Passive Participle</th>
<th>Agent or Active Participle</th>
<th>Verbal Noun or Infinitive</th>
<th>Aorist</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>محدد</td>
<td>ماد</td>
<td>ماء</td>
<td>بهد</td>
<td>عده</td>
</tr>
<tr>
<td></td>
<td>هام</td>
<td>ذر</td>
<td>ذر</td>
<td>بيرث</td>
<td>عده</td>
</tr>
<tr>
<td></td>
<td>مسلم</td>
<td>سائل</td>
<td>سؤال</td>
<td>بسا</td>
<td>عده</td>
</tr>
<tr>
<td></td>
<td>مهند</td>
<td>هانه</td>
<td>هناء - هناء</td>
<td>بشا</td>
<td>عده</td>
</tr>
<tr>
<td>موعد</td>
<td>موعود</td>
<td>وعد</td>
<td>وعد</td>
<td>بينغ</td>
<td>عنع</td>
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<tr>
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<td>مقيل</td>
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<td>قول</td>
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<td>عنع</td>
</tr>
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<td>مبيع</td>
<td>بيع</td>
<td>بيع</td>
<td>بعي</td>
<td>بيع</td>
</tr>
<tr>
<td>مغشوف</td>
<td>مغشوف</td>
<td>خوف</td>
<td>خف</td>
<td>بخاف</td>
<td>خاف</td>
</tr>
<tr>
<td>مغمر</td>
<td>مغرم</td>
<td>غمر</td>
<td>غمر</td>
<td>بغرم</td>
<td>غمر</td>
</tr>
<tr>
<td>مرمي</td>
<td>مرمي</td>
<td>رمي</td>
<td>رمي</td>
<td>برمي</td>
<td>رمي</td>
</tr>
<tr>
<td>مرمي (مرمي or مرفي)</td>
<td>مرمي</td>
<td>رمي</td>
<td>رمي</td>
<td>برمي</td>
<td>رمي</td>
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<tr>
<td>مرمي</td>
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<td>مرمي</td>
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<td>مرمي</td>
<td>مرمي</td>
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<td>رمي</td>
<td>برمي</td>
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<td>مرمي</td>
<td>مرمي</td>
<td>رمي</td>
<td>رمي</td>
<td>برمي</td>
<td>رمي</td>
</tr>
</tbody>
</table>
APPENDIX B.

(Continuation of § 125.)

The following examples of the use of the tenses will repay study:

1) Vaqt-i ki dar şahrā mi-raft did ki hama-yi darakhtā ustāda and
Rentikā darāmura mīrāqat did kā sahā mad kā tārīkhā eftādā eftādā ēnd
here the plural verb gives eftādā ēnd eftādā ēnd would also be correct.
Instead of the Preterite did ēnd, the Historical Present ēnd či
mī-bīnād1 might be used by Indians and Afghans, but not by Persians.
The Perfect ustāda-and shows Indefinite Past time. The Preterite
would signify that the trees fell while he was looking on.

2) Vaqt-i ki bāchcha būdam hama-yi dandāhdā ki uftādā
وقتیکہ بچے بودم
Home hama-yi dandāhdā ki uftādā and
here the plural verb gives the idea of number, but uftādā ast would also be correct.
Instead of the Preterite did ēnd, the Historical Present ēnd či
mī-bīnād1 might be used by Indians and Afghans, but not by Persians.
The Perfect ustāda-and shows Indefinite Past time. The Preterite
would signify that the trees fell while he was looking on.

3) Khwāhish-i mā raf-tan bi-Būshahr būd likin bī tāmīr kardan-i
خواهش ما رفتان به بوشهر بود لیکن بی تعمیر کردن جهاز
jahāz raf-tan nami-shūd "we wished to go to Bushire but it was impossible
to do so without repairing the ship."
Dar shub chunin āwāz-hā-yi muhābā shunādīm
Dar شرب چنین آویز‌های معیوب شنیدیم
ki raf-tan bi-sāhil mumkin na-būd
در شبه چنین آویز‌های معیوب شنیدیم که رفتنه به
sāhāl Mumkin nābūd "we heard such terrible noises on the land that it was
impossible for us to go to the shore."
The two Infinities (رفتن raf-tan) are nouns; nāmī-shūd in Mod.
Pers. = mumānān nābūd.

Vulgarly in Persia (رفتن raf-tan) are nouns; nāmī-shūd in Mod.
Pers. = mumānān nābūd.

The Afghans frequently use this construction; probably in imitation of the Urdu.2

4) "You ought to have acted on my advice" یادانه مت¬کرگردان
می بایست نصیحت مرا قبول کرد "You ought to have acted on my advice" یادانه مت¬کرگردان
mī-bāyist nasīhat-i marā qabūl kardā bāshīd.3

5) Shighal harchi paydā mi-kunad duzdida va mi-ravad
شیغل هرچه پیدا می‌کنند
"the jackal steals whatever it finds." Here the Aorist
"the jackal steals whatever it finds." Here the Aorist
bi-kunad would signify that there was a doubt about the jackal
finding anything; میکنند mi-kunad shows that finding is its occupation.
The copula VES is wrong or at least a redundancy. Grammarians consider
the final 8 of the past participle a copula conjunction.

1 Mi-ravad could be used for did, but might be mistaken for the Future.
2 Taqdir se larā nahin ījāda (Urdu) "it is impossible to fight
against Fate."
3 Or classically تبیل میکرودند bāyist—qabūl mī-kardād.
(6) Agar janâb-i āli īrâ yak nazr bi-farmâyîd ummîd ast ki bi-zûdi shifâ yâbad āgâr. Jannâbî alî orā bi-nâzr bi-farmâyîd āmûd ast, kâ zardî yenaâîd. Āgâr the Subjunctive shows the doubt after 'I hope.' The Future khwâhad yâj’t could be substituted to show certainty; but in this case it would be better to substitute yaqîn ast for āmûd ummîd ast.

(7) Nâm-iân mulk1 ki jahâz bi-ân ravanda bûd julân bûd nam ân mulk kâ jâhâz bi-ân ravnâd bûd, the name of the country for which the ship was about to sail was So-and-so.' Here the noun of agency is, in modern Persian at any rate, incorrect. It is possibly an imitation of the Urdu construction. Substitute—ki jahâz bi-dânjâ mi-bûyîs. bi-ravand, or raftanâ bûd; or—ki jahâz da-shurf-i hurakât bi-dânjâ bûd, or mushrif2 bi-raftan bi-dânjâ bûd.

(8) Ān-gâdr bi-tâlî ast ki agar barây-i ab khurdaun biravad jûb mi-khushkâd, or khwâhad khushkîd 'he is so unfortunate that were he to go to drink water, the stream would dry up.' If bûd were substituted for ast, it would be followed by mi-raft and mi-khushkîd.

(9) ‘I did not think that he would come to-day’ hîch bi-khâyâl-am na-râsid ki â’ imrûz bi-yâyad or khwâhadâmâd. From neither of the subordinate tenses is it clear whether he came or did not come.

(10) In, Shabhâ nâtida-am tâ marâin farzand bakhshîda ast. Shabha nâtida am tâ marâ in farzand bakhshida ast 'I wept many nights till (God) gave me this son,' the Preterite would also be right. The Perfect nâtida am signifies, indefinite time, and bakhshîda ast because the son is still present. Nâtidaam nâtida could be used if the year or place had been stated, and it could be followed either by the Preterite bakhshîd or by the Perfect. The Pluperfect nâtida bûdâm, followed by the Pluperfect, would mean that he had a long time ago wept and then received the blessing. The Pluperfect followed by the Preterite would signify that a long time elapsed between his weeping and receiving the blessing.

(11) Chi khûb ast ki tâ râsâd-iân man bi-Shirâz zan-am zâ’ida-bûshâd; or, Chi khûb hûkhâhad bûd. In m.c. both the Pres. and Past Subjunctive are used here with the same signification.

Instead of chi khûb ast, the Future chi khûb khwâhad bûd, or khwâhad shud, could be used.

Agar āgâr ‘if’ could be substituted for âk ki ‘that.’

1 Better nâm-iân mulk kâ; the two ân sound bad.
2 In speaking an izâfat would often be inserted after mushrif.
(12) "Whatever people thought, they thought wrong" جاردة "ما نوعة خان" مكدة and 'ghalat būd: the Preterite مكدة signifies 'on that particular occasion.' But in مكدة signifies whatever they have thought in the past or are thinking now. Substitute the Past Subjunctive مكدة and the meaning is 'whatever they may have thought (but they may or may not have thought anything)—'. Similarly harchi ʿū karda bi-khud kard ʿwhatever he did then, he did wrong.' Harchi ʿū karda bāshad bi-khud karda ast مكدة or (have not) done at any time, was and is wrong.'

(13) "—that is to say I am fool enough to have believed it (if you had told me the story?" یان مكدة that signifies a past condition, or rather a condition that cannot be fulfilled; بکم مكدة or "anything.)" كعبك "that I should believe it in the future." The lady speaks of her being foolish in the present time: she might have said—آندکر مكدة ki—

In the above instances, the meaning of مكدة or bi-kunam is practically the same.

(14) Kujā būd? کوجا مكدة "where were you (when I called for you)?" Kujā būda-i? کوجا مكدة "where have you been all this time?" ʿū hālā murda اور خان مكدة "he has just expired (I was present or the news has just been brought to me)?"; but ʿū hālā murda ast اور خان مكدة "he is no longer living, he is already dead."

(15) Na ānki 'ilāj karda-i balki mu'jaza karda-i جاردة "its not a cure you've done but a miracle." If the time were fixed or mentioned (as yesterday, last month, last year) the Preterite would be used.

(16) "I would go through fire and water to serve you" مكدة - را براي را گو مكدة "shā dar ʿāb and ʿānsh ʿee ʾnd dr mi-kardam which would refer to past time unless an adverb denoting present or future were used and the context showed that the clause was the apodosis of a condition), but—vali agar jārdā bi-mi-gufṭād khud rā dar ʿāb u ʾtāsh mi-kandākhtam مكدة مكدة means 'were you to tell me

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1 Not مكدة būd. Ast مكدة = 'is wrong still': مكدة būda ast = 'has been wrong but may be right now.'

2 Said by an enraged wife to her husband; she has overheard a story being made up by him to dupe her.

3 Agar مكدة مكدة understood.
tomorrow, I would go through fire to serve you"; transfer *fardā* to
the second clause and *mī-guftād* will give either a past or a future
sense. In *agar dirūz mī-guftād—mī-andākhātam*  

āgar dhūvor mī-guktādī—mī-āndeshām,  

the whole supposition becomes past.

(17) "I forgot it up till to-day"

*ta imrūz farāmūsh karda am*  

(not *kardām*), but *ta dirūz farāmūsh karda būdam*  

(not *kardam*).

(18) *Khvāb-i dīda am. Gust khayr būd; chi dīda-i—(Gul.)*

"I have had a dream. He said 'I hope it was a
proptious one; what did you see?' Here the Perfect is used as the
time is indefinite. Later on the addressee says

*chi mubārak khvāb ast ki dīda.* Here the Preterite signifies that the

narrator in telling his dream also mentioned the date.

(19) "Would that that young man yesterday had proved to be your*

brother Ghānim"  

*kāsht-ki ān javān-i dirūzī barādār-i shumā Ghānim dar āmada būd* (or *dar mī-

āmad); here the Pluperfect without *dirūzī* shows that the time is past; the

Imperfect alone (as also the Past Habitual) might refer to past or future
time, but the adjective *dirūzī* clearly indicates past time.  

"Would that this young man (now present) were your brother Ghānim"  

dīvorizī shumā āmada būd  

1 (or *būdār* or *mī-būd*); here the three tenses are indefinite as to time, but the

demonstrative pronoun *ān in* gives the clue; *bāsh* bāshad might be

substituted and would indicate the present or immediate future.

(20) "Since the time I was born I have never told a lie"  

*az vaqt-i mutavallād shudam tā hāl darāgh na-gufādam am.*

Here the Perfect tense *nukhtā* am, because the effects of the action continue.

(21) *Qā'ida-yi man ān ast ki har rūz rūz-nāma bi-khwānām*  

قاعدَةَ مَنْ آنَ أَسْتِ كَيْ هَرَ رُؤُصُ نَامَةَ بِخوْنَمَ  

means "it is my usual habit to read the

paper daily" (but I may have omitted to do so occasionally). Substitute

*bi-khwānām* for *būgānām* and the meaning is, 'It is my

custom to read and I do read regularly.'

(22) "You ought to have sympathized with me in my distress"  

shumā *mī-bāyist (ki) dar ān vaqt-i muṣīyat bā man ham-dārāt karda bāshīd.* Instead of

*mī-bāyist* can be substituted, followed by the Imperfect

*mī-kardād*, but this construction is used in writing only. In *khvāb būd*  

1 *Būda būd*  

بوده بود is not used, but would be grammatically correct.

2 *Bi-kunūd*  

بکنید might be used but could be incorrect.
Similarly or instead of the misconception bi-jihāt-i ini mi-ṣūkht (instead of agar mi-ṣūkht) "it was well that you were sympathizing with me in——."  

(23) Kāsh mi-ʿamad (Afghan) “I would he had come”' kāsh kardā mi-ʿamad (or bi-yāyad) "would that he would come to-morrow "': kāsh dīrūz mi-ʿamad (or āmada būd) "would that he had come yesterday."  

(24) Chi kār kunim ki ghaflat na-karda bāshīm če hār kafnum kē ʿuglēt nakhoda (= yānā baʿd az kardā iʿān kē ghaflat na-karda bāshīm (bānām). Here if kafnum were substituted after ʿuglēt, there would be no real alteration in the meaning.  

(25) Kāghaz rā navishta kardī (Afghan) "have you written the letter (yourself), or have you had it written for you"? Similarly navishta khwāham kard (Afghan).  

(26) "How did you imagine that I would agree to this?" če hār kafnum kē ʿuglēt nakhoda chigūna taṣawwur kardīd ki man in sukhan rā qabūl bi-kunam (or khwāham kard) kē ḍhawām kard?  

(27) Hargiz na-shunida-am ki kas-i ṭalīb-i Shaylān shavād hār kafnum kē ʿuglēt nakhoda "I have never heard of any one loving Satan." Here shavād gives the idea of indefinite time, past or present, but khwā ham kard shuda bāshād would mean "I have never heard that any one ever has been in love with Satan" (past time only).  

(28) "There was an earthquake a few days ago" če hār kafnum kē ʿuglēt nakhoda shūd chand rūz ast ki zalzala shuda ast (not shud); or khwā ham kē ʿuglēt nakhoda shūd chand rūz pish zalzala shud; or az vaqt-i ki zalzala shud chand rūz ast.  

(29) "I have seen you going about barefooted for a long time" če hār kafnum kē ʿuglēt nakhoda shūd chand rūz ast ki zalzala shuda ast (not shud); or khwā ham kē ʿuglēt nakhoda shūd chand rūz ast.  

1 The Imperfect with kāsh may refer to future or past time, but the Aorist with kāsh refers to future only; and the Pluperfect with kāsh to the past only.  

2 Shud is m.c., but incorrect.
person addressed is still barefooted. Substitute *dida am* and the meaning may be that the person now has shoes.

(30) *In rā chigūna khwāham kusht* ‘in what manner shall I kill this?’; but substitute *bi-kusham* and the meaning is primarily ‘I can’t kill it’; and secondarily ‘I intend to kill it, but in what manner shall I do so’?

(31) *Wa’da mī-kunam ki biyāyam* ‘I promise to come,’ but *wa’da mī-kunam ki khwāham āmad* ‘I promise that I will (and shall) come.’

(32) *In sadā-yi pā az ū khwāhad būd* ‘this must (I feel certain) be his footstep’, but *in sadā-yi pā az ū bāyad bāshad* ‘this ought to be (but may not be) his footstep’.

(33) *Injā kas-i hast ki Turki bi-dānad* ‘is there anyone here who knows Turki (to know Turki)?’ Here the Aorist is correct as it indicates uncertainty. In m.c. however the Present is often incorrectly substituted, but in this case the meaning might also be ‘There is some one here who knows Turki.’

(34) *Ummid-vār-am shumā bi-yāyid* ‘I hope you may be able to come’; *ummidvār-am shumā khwāhid āmad* ‘I hope and know that you will come.’ *Ummidvār būdam shumā bi-yāyid* ‘I hoped you might come’; *ummidvār būdam shumā khwāhid āmad* ‘I felt certain you would come.’ To express certainty *yagīn dāshīlam* is to be preferred to *ummīd-vār būdam.*

(35) ‘They should have said *B’ism īllāh but they didn’t’’ *mi biayst* ‘I was not certain’ but *mī-bāyad b’ism īllāh gufta bāshand, na-gufta-and.* Had the speaker been present at the occasion, he would have said *na-gūftand.*

(36) *Dar qadīm injā daryācha-i būda ast* ‘there has been (was) a lake here formerly’; *būd bo* would signify that the writer has, or had, lived near the lake or else that he knew by tradition that there had been a lake there.

(37) *Mazanna ki asbāb-i tūy-i ‘arrāda ghārat shuda ast*5 ‘the goods in the wagon have probably been stolen’; here the Perfect, even after the word ‘probably,’ signifies it is the conviction

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1 In *Urdū* the Dubious Present Tense *jāntā ho* should be used and not the Pres. Indic.
2 In neither case is it known whether the person came or not.
3 Should be *shuda bāshad; shuda āst* is really wrong though common in m.c.
of the speaker that they have been stolen, that he has no doubt of the matter. Shuda bāshad USHU would mean 'they may have been stolen.'

(38) Ū 'arīza-i bi-man dāda ast ki pas parīrūz dar 'arz-i rāh-i Tīfīs bā jānvarān-i khud mī-āmada ast' εχαιρέτει μεν η δασύς θέλει καὶ τὸ πέπονδρον διὰ τοῦ τίφνος μετὰ τῶν μάχητος ήτοι mī-āmada ast 1 shows that the speaker was not present. Mī-āmad mī might be substituted, but would not indicate whether the speaker was present or not.

(39) Gūsh dādam, dādam hamān āvāz asī ki khayāl karda am گوش دادم دیدم دیدم که خیال کرد ام "I listened and found out it was even as I had thought." Here the Perfect khayāl karda am signifies 'as I had thought previously and still think': the Pluperfect would signify 'I had thought' (but probably do not do so now). Kardam Kūrūm would mean as I had thought on one occasion. Mī-kardam mī-kūrūm as I thought for some time, or frequently.

(40) Ay nādān in rā bād-i tund nāmī-gūyand: maqar bi-jubhā-yi kūchak va nahr-hā-yi khurd safar-karda mī-bāshi ای نادان این را بدی تند نامی گوید بی یکاچک و نر های کوچک و نزدیک سفر کرد می باشی (Afghan) 'Simpleton! this is not called a gale. Your voyages have been confined to streams and canals, have they not?' Safar karda mī-bāshi سفر کرده می باشی is apt to mislead the student: safar-karda سفر کرده is a compound adjective like Najāt-yāfta and Mī-bāshi mī-bāshi is simply the Present Tense.

(41) Fūlān 2 dirūz dushnām dāda ast "نلان دیروز دشنام داده است" 'So-and-so abused me yesterday.' Here the Perfect shows that the speaker was abused behind his back and that the abuse was reported to him. Had he been present and heard the abuse, he would have said dushnām dādam.

(42) Nāmī-dānist ki kujā mī-raft "هی نمیدانست که چگونه می رفت" 'he didn’t know where he was going' 3 Nāmī-dānist ki kujā mī-raft (not so good and more uncommon) has the same signification. Didam kī mutaghayyir mī-shavad va nasihat-i marā bi-karāhat mī-shinavad دیدم که متفاوت می شهاد و نصیحت مرا به راه می شهاد 'I saw that he was getting angry and was taking my advice in ill part': here the Present Mī-shavad might indicate Future time, 'I thought he would get angry'; but Mī-shad would be open to no such interpretation.

(43) Payghambar guftā ast "the Prophet once said '" Payghambar mī-guftā ast "the Prophet used often to say '" (the speaker not being present).

1 "Has been coming." 2 Or fulānī.
(44) *Ihtimāl mī-raвлад ki ā khwāhād āmad* ‘he will probably come.’ Though the Future is often used in such cases after *ki*, both in speaking and writing, it is incorrect. The Pres. Subj. should be used after *Ihtimāl mī-raвлад* as there is a doubt. However *yajīn dāram ki ā khwāhād āmad* is correct.

(45) *Vaqt-i ki ranj ziyada shud (or ast, or bāshad)* sawāb bishitar khwāhād būd (or mī-bāshad, or ast, or mī-shavad; but not bāshad); ‘*but*’ was substituted for *mī-bāshad* didam ki chirag-i shumā mī-suķht (or mī-sūzad) and *yajīn dāram ki ā khwāhād āmad* is correct.

(46) *Agar namī-tarsīdam ki dīr shavad ānjā mī-raflamm* agar namī-tarsīdam ki dīr shavad ānjā mī-raflamm. This may signify either, ‘*Had I not been afraid that it was too late I would have gone there,*’ or ‘*were I now not afraid that it would get late I would go there.*’ The adverbs *dirūz or fardā would fix the time as past or future; also if mī-raftam were substituted for mī-raflamm, the Future would be clearly indicated.

(47) *Vaqt-i ki man bachcha būda am az yak-sūlagī ĥarf mī-zada am* mī-zada am shows continuance of the action up to the present.

(48) *Az gārār-i ki darūsh mī-gujt ki rūz-i pādishāh-bī shikhār mī-rafla ast shighāl-i did ān rūz rūz-i ‘Īd būda ast* az gārār-i ki darūsh mī-gujt ki rūz-i pādishāh-bī shikhār mī-rafla ast shighāl-i did ān rūz rūz-i ‘Īd būda ast. *Agar* shows that the Darvish was saying (either on a particular day or ‘used to say’) that as a certain king was going out hunting, he saw a jackal, that day *must have been* 1 ‘Īd.’ *Mī-rafla ast* shows that the Darvish might have been present on the occasion; the Imperfect *mī-raflamm* could be substituted but would indicate that the Darvish was not present. Instead of *būda-ast*, it would be equally right to say *būda bāshad*.

(49) ‘*Ajab nist ki (or agar) bi-ravad* ‘*it is not strange if he go*’; but ‘*ajab nist ki (not agar) khwāhād raft* ‘*it is not strange that he will (or should) go*’ (as he will go).

(50) *Muddat-i banda muntazīr-i mulāqāt-i sharīf būda am (or mī-bāsham)* muddat-i banda muntazīr-i mulāqāt-i sharīf būda am. Instead of *būda bāshad* it cannot be said, though by analogy it would be the correct form.

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1 In Afghan Persian, the perfect participle is prefixed to *būda ast* to give the sense of *must*, as: *rafta būda ast* ‘he must have gone’; *karda būda ast* ‘he must have done.’

2 Or *mī-bāyīst bāshad.*
"I have long been expecting to meet you": if muddat-i būd be written, it must be followed by būda am.

(51) Ba'd az ānki ānjā raftam bi-shumā ilālā′mī-diham بعد از اینکه آنجا رفتم "after I have gone there I will inform you of my going"; here bi-ravam could be substituted for رفتم raftam: also vulgarly رفته باشم rafta bāsham.

(52) Kāghaz-i ki dar jūlān tūrīkh bi-man navishta būd id imruz rasid "the letter you wrote me on such and such date arrived to-day." Here the Pluperfect is used to indicate a time previous to the Preterite, and the Preterite is used to indicate an action just completed.

(53) Gumān mī-kunam ki chūz-i az ān qism na-dāram (or na-dāšta bāsham) "I dont think I have anything of that sort." Na-dāram ندارم is here Present Tense, Indicative.

THE END.
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